



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 12:

The Bab: Late Writings of the second period
(Isfahan, August 1846 - March 1847)



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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
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 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
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- 123–124. Letters and utterances in the year 1901 I–II
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- 132. Some Answered Questions, 1906–1907
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- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 12

This volume gathers late Isfahan writings from the Bab's "second period" (August 1846–March 1847), a moment when His movement—still formally situated within Shi'i discourse—begins to press more openly against the clerical establishment while benefitting, for a time, from the protection of Manuchihr Khan. The opening items (BB00515; BB00511) orbit the composition and circulation of the treatise on specific Prophethood (previous volume, BB00014), and already hint at how questions of prophetic authority are being reframed through the Bab's own emergent claims. The historically most revealing narrative window is the Letter to the great uncle (BB00489), which situates the Bab's stay in Isfahan en route to the royal court, notes His reception by Manuchihr Khan, reports encounters with the city's 'ulama', and anticipates a formal mubahalih (mutual execration) as a public test of truth-claims—followed by plans to proceed toward Tihiran and the Shah.

Across the volume, polemic and apologetic argument are interwoven with a strikingly confident theory of proof. The *Tawqi'-i-Dhahabiyyih* (BB00036) directly engages objections raised from Sufi-mystical quarters and from disputants who claimed they could match the Bab's "proof"; it insists on the inimitability of revelatory discourse while simultaneously rejecting key commonplace formulations of *wahdat al-wujud* and related metaphysical slogans as they were being deployed against Him. The same logic of demonstrative challenge is extended into the political arena in *Kitab al-Hujjah II* (BB00063), which urges that the Shah convene the 'ulama' and require them either to produce comparable verses or to submit—explicitly contesting Usuli reliance on "conjecture" (*zann*) as a basis for judgment in religion. It is in this same work (BB00063), as well as in the *Tafsir al-Hamd* (BB00654) that we see the earliest anticipation of "He Whom God will make manifest", which will come into increasing focus in the later stages of the Bab's ministry.

Yet the Isfahan corpus is not reducible to controversy. It includes substantial devotional materials (including prayers associated with *Laylatu'l-Qadr* and a protective *hirz*), alongside major exegetical work: notably a complete commentary on the second *juz'* of *Surat al-Baqarah* (BB00006), continuing the Bab's characteristic fusion of Qur'anic lexis with mystical and moral interiorization. Philosophical reflection reaches a high point in the *Tablet to Mirza Sa'id-i-Ardistani* (BB00064), which takes up problems of the "True Indivisible Being," the world's eternity versus origination, and the emergence of multiplicity from unity—grounding the discussion in radical divine transcendence and in the creative efficacy of the Primal Will (here mapped through a familiar cascade of ranks). The volume also preserves intensely personal and community-facing moments: a remarkable autobiographical retrospect cast as supplication (BB00673), tracing His life and movements up to Isfahan, an incomplete but important intervention concerning *Tahirih* (BB00518) that warns believers against factional disparagement, and a pointed appeal to *Haji Mirza Aqasi* (BB00470) protesting proposed exile and underscoring both the injustice of the treatment and the Bab's readiness for martyrdom. Together these tablets portray Isfahan as a brief interval of relative latitude in

which the Bab could simultaneously deepen his doctrinal language, broaden his modes of address—from courtly patrons to scholars to intimate companions—and sharpen the public criteria by which he believed revelation should be recognized.

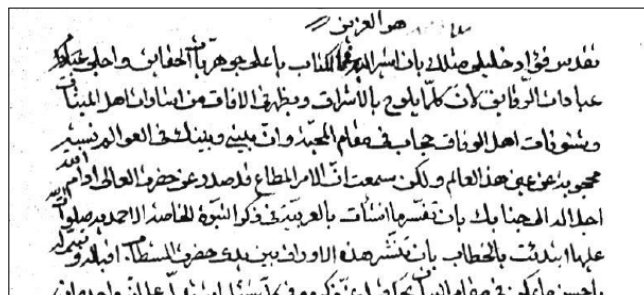
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BB00511

Letter concerning the Nubuwwat al-Khassa
To: Manuchihr Khan



Princeton 02

- 1 He is the Mighty هو العزيز 1
- 2 O Fuad Khalili, one like you is too exalted for me to address in writing, even with the most sublime essence of truth and the most radiant expressions of subtlety, for all that shines with splendor and appears on the horizons from the allusions of the people of the Covenant and the conditions of the people of constancy is but a veil in the station of love. Indeed, between you and me in all worlds there exists a relationship hidden from the eyes of this world. 2 تقدس فؤاد خليلي مثلك بان اشير اليه في الكتاب باعلي جوهرات الحقائق واجلى عبارات الرقائق لان كلما يلوح بالاشراق ويظهر في الافاق من اشارات اهل الميثاق وشئون اهل الوفاق حجاب في مقام المحبة وان بيني وبينك في العوالم نسبة محجوبة عن عين هذا العالم
- 3 However, when I heard that the binding command had been issued from His Excellency—may God perpetuate his glory—to your honor to interpret what I had composed in Arabic regarding the specific Muhammadan Prophethood—may God’s blessings be upon it—I began this address so that you might spread these pages before His Excellency—may God perpetuate his favor—and explain to him in the best possible manner at the station of exposition, in accordance with His exalted Word: “In all things there is a sign pointing to the fact that He is One.” 3 ولكن لما سمعت ان الامر المطاع قد صدر من حضرة العالی ادام الله جلاله الى جنابك بان تفسر ما انشأت بالعربية في ذكر النبوة الخاصة الاحمدية صلوات الله عليها ابتدئت بالخطاب بان تنشر هذه الاوراق بين يدي حضرة المستطاب ادام الله اقباله وتبين له باحسن ما يمكن في مقام البيان بحكم قوله عز ذكره وفي كل شئ له اية تدل على انه واحد
- 4 This is evident to your honor, and I shall not mention to you now more than this exposition, according to His exalted Word: “Not all that is known should be spoken, nor all that is spoken is timely, nor is everything timely attended by those who are worthy.” However, what is intended is that which I have set forth in the other pages at the end of the book with decisive speech for whoever wishes to present a matter in the presence of His Excellency, and I mention to him that which is remembered in the beginning and the return. 4 وان ذلك مشهود عند جنابك ولا اذكر لك الآن اكثر من ذلك البيان لقوله العز ذكره ما كلما يعلم يقال ولا كلما يقال حان وقته ولا كلما حان وقته حضر اهله ولكن المراد هو الذي ابرزت في اوراق اخر الكتاب بفصل الخطاب لمن اراد ان يعرض امرا في محضر حضرة المستطاب واذكر لديه ما هو الذكر في المبدء والاياب
- 5 And peace be upon you so long as the celestial spheres rotate in the kingdom of names and attributes. 5 والسلام عليك ما دارت الافلاك في ملكوت الاسماء والصفات

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BB00515

Letter concerning the Nubuwwat al-Khassa
To: Manuchihr Khan

1 He is the Mighty

1 هو العزيز

2 Praise and glory befit that Most Holy Being Who hath ever existed through the reality of His Most Holy Essence, and no being hath been mentioned with Him in His holy sanctuary, and Who will forever exist through the sovereignty of His Essence, and no being is mentioned with Him at the level of the pre-existence of His Essence. How transcendent is His station, for in every age there have been manifestations of His grace from His Presence who have related naught but His justice, and how mighty is His power, for in every era there have been manifestations of His mercy in His dominion who have indicated naught but His power.

2 حمد و ثنا ذات اقدس را سزاوار است که لم یزل بوجود کینونیت ذات اقدس خود بوده و موجودی در ساحت قدس او با او مذکور نبوده و لا یزال بشأن قیمومیت ذات خود هست و ذکر از موجودی در رتبه قدم ذات او با او مذکور نیست چه متعالی است شأن او که در هر دوره مظاهر فضلی از جانب حضرت او بوده که حکایت نمیکرده الا از عدل او و چه عظیم است قدرت او که در هر زمانی مظاهر رحمتی در ملک او بوده که دلالت نمیکرده الا از قدرة او

3 Among these is the binding command of His Honor - may God prolong his glory - which hath become the cause of the appearance of these published pages. It is hoped from the grace of the All-Bountiful Lord and the special favors of His Honor - may God perpetuate his prosperity - that these draft pages will prove acceptable to the sanctified minds, both in meaning and expression, until such time as the prescribed copies are published in the finest calligraphy in that grace-bestowing presence, and become the cause for manifesting gratitude's inability to thank His Honor for his bounties and serve as a reminder of Abdullah's matter which is imprinted in the mirror of his luminous thoughts, so that it may never be erased from his radiant mind.

3 از انجمله است امر مطاع حضرت مستطاب ادام الله اجلاله که علت ظهور این اوراق منشوره گردیده امیدوار از فضل حضرت وهاب و عنایات خاصه حضرت مستطاب ادام الله اقباله چنان است که اوراق مسوده مطبوع خواطر فیض مظاهر افتد معنی و لفظا الی یومی که نسخ مأمور بها باحسن خط در محضر فیض اثر منشور گردد و علت ظهور عجز از شکر مواهب حضرت عالی و مذکر امر عبد الله که در مرءاة خواطر عاطر عالی منطبق است شود تالحه از خواطر انور محو نگردد

PR02.131v28-132r10

BBU0017*Words to Manuchihr Khan*

In the presence of God, there is no past, present, or future.
There is an eternal now.

BB00036*Tawqi'i-i-Dhahabiyyih (Risaliy-i-Dhahabiyya II)**To: Mulla Jawad Vilyani ?**Date: 1262 (Isfahan) [1845-1846]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 (khutbah)

2

3 All praise be to God, the One, the Single, the Unique, the All-Compelling, the Eternal, the Peerless, the Everlasting, the Almighty, the Ever-Living, the Self-Subsisting, the Most Exalted, the All-Chosen, the All-Powerful, the Just, the All-Forgiving, Who hath through His command created the essences of mysteries for those who draw nigh, from among the righteous ones who abide in the crimson mysteries above the throne of the Divine Realm, and who glorify God, the Creator of names and attributes, through what God hath created in the essences of light by the decree of His will.

3 الحمد لله الواحد الأحد الفرد القهار الصمد الوتر
الدائم الجبار والحي القيوم المتعال المختار والمقتدر
العادل الغفار الذي خلق بأمره جوهريات
الأسرار للمقربين من الأبرار الذين يستقرون على
سرائر الحمراء فوق عرش اللاهوت و يسبحون
الله خالقاً لأسماء و الصفات بما خلق الله في
كينونات الأنوار بحكم الاختيار

4 Praise be to God Who hath opened the gate of grace unto the hearts of the pure ones among the people of the divine cloud and the veiled mortals from among the people of radiance - they whose recognition God hath ordained in the resolution of the third mystery from the thicket of the Kingdom, and for whom He hath ordained the abode of permanence therein through the negation of all else from the court of nearness to the appearance of the Manifestation of the Essence unto the essences, through the mystery of justice in His choice.

4 والحمد لله الذي فتح باب الجرة على قلوب الصافين
من أهل العماء و البشر المحجبين من أهل السناء
الذين جعل الله عرفانهم في حل قصاب الثالثة من
أجمة الجبروت و قدر الله لهم دار القرار فيها بنفي
الأغيار عن ساحة قرب طلعة ظهور الذات اللذات
بالذات بسر العدل في الاختيار

5 Praise be to God Who hath sent down judgment for those who recline upon emerald cushions in the thicket of the heavenly realm and the gardens of dominion, and who recognize the signs of the Most Holy Tree in the shadows of the manifold

5 والحمد لله الذي نزل الحكم للذين يتكئون على
رفرف الخضر في أجمة الملكوت و جنات
الملك و يعرفون إشارات شجرة القدوس في ظلال

paradises - from essences in their indicators, realities in their stations, souls in their tokens, moments in their verses, waverings in their manifestations, gleamings in their conditions, sanctified ones in their emergences, and radiant ones in their reflections, and in the verses that flash forth in the detached ones from tablets of crimson ruby, that they might distinguish, at the rising of the Sun of Glory from behind the vast ocean of decree, all the wicked ones among the people of flight from the righteous ones among the people of permanence, and that all might know in that most grievous, overwhelming, blind, mute, dust-laden, scorching, hellish, grinding, darksome trial the decree of origination after destiny and its execution within destiny itself.

مكفهرات الأفريدوس من الكينونيات في الدلالات والذاتيات في المقامات والنفسانيات في العلامات والآيات في المتجلجات في الظهورات و المتثلثات في الشئون والمتقدسات في البروزات و المتشعشات في العكوسات و في الآيات المتلامعات في المنقطعات من ألواح ياقوت الحمراء ليميزن عند طلوع شمس البهاء من وراء طمطم يم القضاء كل الفجار من أهل القرار عن الخيار عن أهل القرارو ليعلن الكل في تلك الفتنة الصماء الدهماء العمياء البكماء الغبراء الصيلاء الجهناء الطحناء الظللاء حكم البدء بعد القضاء و الإمضاء في نفس القضاء

- 6 Then glory and praise and radiance from the people of creation, the sign manifested from the crimson countenance from the sign of the verdant pillar, that he might perish who perisheth through clear proof according to what God hath revealed in the Qur'an concerning the wicked ones, where He saith - and His word is the truth: "This, so let them taste it - a boiling fluid and corruption cold! And other torments of a similar kind in pairs! This is an army rushing headlong with you! No word of welcome for them! They shall roast in the Fire! They say: 'Nay, ye! No word of welcome for you! It is ye who have brought this upon us! Now evil is this place to stay in!' They say: 'Our Lord! Whoever brought this upon us - add for him a double torment in the Fire!' And they say: 'What aileth us that we behold not men whom we were wont to count among the wicked? Did we take them as an object of mockery, or have our eyes swerved from them?' Lo! that is very truth: the mutual reproaches of the People of the Fire. Say: I am but a warner, and there is no God save Allah, the One, the Almighty, Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning."¹

6 ثم البهاء و الثناء و السناء من أهل الإنشاء الآية المتجلية عن طلعة الحمراء من آية ركن الخضراء ليهلك من هلك عن بينة بما نزل الله في القرآن في شأن الفجار حيث قال و قوله الحق هذا فليذوقوه حميم و غساق و آخر من شكله أزواج هذا فوج مقتحم معكم لا مرجا بهم إنهم صالوا النار قالوا بل أنتم لا مرجا بكم أنتم قدمتموه لنا فيئس القرار قالوا ربنا من قدم لنا هذا فزده عذابا ضعفا في النار و قالوا مالنا لا نرى رجلا كنا نعدهم من الأشرار أأخذناهم سخرى أم زاغتمهم الأبصار إن ذلك لحق نخاصم أهل النار قل إنما أنا منذر و ما من إله إلا الله الواحد القهار رب السماوات و الأرض و ما بينهما العزيز الغفار

- 7 And that he might live who liveth through clear proof according to what God hath revealed in response to him who called unto his Lord: "Satan hath afflicted me with distress and torment."² He spoke - and His word is the truth - in the Decisive Utterance: "This is Our gift, so grant or withhold without account. And verily, with Us he had nearness and a beautiful place of return."³ "Strike [the ground] with thy foot! Here is a spring for washing, cool and refreshing to drink."⁴ "And take

7 و يحيي من حي عن بينة بما نزل الله في الخطاب لمن نادى ربه إني مسني الشيطان بنصب وعذاب قال و قوله الحق في فصل الخطاب هذا عطاؤنا فامتن أو أمسك بغير حساب وإن له عندنا لزلفى و حسن مأب أركض برجلك هذا مغتسل بارد و شرابو خذ بيدك ضعفا فاضرب به و لا تحث إنا وجدناه صابرا نعم العبد إنه أواب هذا ذكر و

¹Qur'an 38:57-66.

²Qur'an 38:41.

³Qur'an 38:39-40.

⁴Qur'an 38:42.

in thy hand a bundle of rushes and strike therewith, and break not thine oath. Truly We found him patient; how excellent a servant! Indeed he was ever turning in repentance.”⁵ “This is a reminder: and verily, for the righteous is a beautiful place of return - Gardens of Eternity, whose gates will be opened to them, wherein they will recline, calling for abundant fruit and drink, and beside them will be companions of modest gaze, of equal age. This is what ye are promised for the Day of Reckoning.”⁶ “Verily this is from that which was remembered by what thy Lord hath remembered in His Book. Thou warnest only such as follow the Reminder and fear the All-Merciful in secret: give them glad tidings of forgiveness and a generous reward.”⁷

إن للمتقين لحسن مآب جنات عدن مفتحة لهم الأبوابمكتئين فيها يدعون بفاكهة كثيرة وشراب وعندهم قاصرات الطرف أتراب هذا ما توعدون ليوم الحساب وإن ذلك لمن ذكر بما ذكر ربه في كتابه إنما تنذر من اتبع الذكر وخشي الرحمن بالغيب فبشره بمغفرة وأجر كريم

- 8 All praise be to God for having caused me to witness the scrolls of those nigh unto Him among the righteous and the tablets of the oppressed among the chosen ones. Unto Him be praise at this moment - praise radiant, brilliant, sanctified and exalted above the comprehension of all else - for that which hath been sent down at this time by Him Who knoweth better than I, and unto Him do I complain of those who deal not justly in mentioning the First Ones when faced with the Greater Signs.

8 فله الحمد بما أشهدني على صحف المقربين من الأبرار وألواح المستضعفين من الأخيار وإن له الحمد في ذلك الحين حمداشعشعانيا لامعا متقدسا منزلها عن درك ما سواه بما نزل على الحين ممنهو أعلم به مني وإليه أشكو ممن لا ينصف بذكر الأولى عند آيات الكبرى

- 9 O God! Verily Thou art God, there is no God but Thee, alone with no partner. Thou didst exist when nothing existed with Thee, and Thou wilt ever remain as Thou hast been. Nothing shareth Thy station, for Thy Essence transcendeth all substance and recognition, and Thy Being surpasseth all materiality and description. How can I enumerate the praise of Thy grandeur when none besides Thee can know aught of Thy station, Thy oneness, Thy majesty and Thy greatness? Every description of Thy countenance is falsehood, and every attribute of Thy greatness is a lie. Never shall anything know Thee, never shall any servant unify Thee, for true knowledge cometh after conjunction and true unification after separation. Ever hast Thou been the Describer of Thine own Self, without alteration, change, transformation or transition. Ever doth Thine Essence unify Thine Essence in ways none but Thee can know.

9 اللهم إنك أنت الله لا إله إلا أنت وحدك لا شريك لك قد كنت بلا وجود شيء معك ولا تزال إنك كائن بمثل ما كنت ولم يك في شأنني ربتك شيء إذ ذاتيتك مقطعة الجوهريات عن العرفان وإن آيتك مسددة الماديات عن البيان وكيف أحصي ثناء كبريائك وإن ما سواك لم يقدروا أن يعرفوا شيئا مما أنت عليه من الشأن والوحدة والجلال والعظمة وإن كل وصف لطلعة حضرتك إفك وكل نعت بعز كبريائيتك كذب لم يزل لن يعرفك شيء ولن يوحدك عبد إذ حق العرفان بعد الإقتران وشأن التوحيد بعد افتراق ولم تزل كان واصف نفسك نفسك من دون تحويل ولا تغيير ولا تبديل ولا انتقال ولا تزال ذاتك توحده ذاتك بما لا يقدر أن يعرفه أحد سواك

- 10 Glorified art Thou, glorified art Thou, O my God! If I say “Thou art Thou,” then like describeth like, and at that moment Thou and all created things would give me the lie, for the countenance of Being which Thou hast mentioned before the City of Majesty pertaineth to creation and invention, while He

10 فسبحانك سبحانك ياإلهي إن قلت أنت أنت فقد حكى المثال بالمثال وإنك في الحين تكذبنيو كل الموجودات بأن طلعة آنية التي أنت ذكرتها في تلقاء مدينالجلال هي شأن الإبداع وحظ الإختراع و

⁵ Qur'an 38:44.

⁶ Qur'an 38:49-53.

⁷ Qur'an 36:11.

hath ever been sanctified above the description of all beings and the recognition of all contingent things. And if I say "He is He," this would indicate the Primal Will, which is itself cut off from Thee through being created from nothing, and which pointeth only to itself and describeth only its own being. If the station of the letter Ha' is annihilation, how can I mention the station of the letter Vav before the City of Praise? By the glory of Thy Essence, I have never claimed to unify Thy reality, nor to know Thy Essence, nor to praise Thy Being, nor to glorify Thy Self, nor to extol Thy Reality. Rather, from the day Thou didst create me, I have declared Thee sanctified above all allusions to Thy holy court, and even detachment, though a form of praise, falls short. Yet by Thy glory, I seek naught but utter negation in the face of Thy revelation.

- 11 Alas, alas, that I should make mention of Thy Self or attempt to proclaim Thy unity! I call Thee and all who bear witness before Thee to witness that shouldst Thou punish me eternally with all Thy chastisements and might for having made mention of Thy Self, Thou wouldst be praised in Thy deed, obeyed in Thy decree, and just in Thy judgment. Indeed, I would deserve whatever punishment Thou mightest ordain and all that Thy knowledge encompasseth, which none knoweth save Thee. And if such be the judgment of my greatest virtues before Thee, what then of my sins and transgressions which none can reckon save Thee? Since all these have melted away from my very being, here am I, O Just One in judgment, O Praised One in deed, casting myself before Thee, seeking intercession through Thee with Thee, fleeing from Thy justice unto Thee, hoping for Thy pardon from Thee alone, Who hath no partner. My God! Admit me unto the court of Thy nearness, that I may see no god but Thee, forget all else save Thee, abide in Thy sacred precincts, delight in the remembrance of Thy Lordship, and seek Thy forgiveness for all that veils me from the countenance of Thy beauty. O my God! Grant me the summit of detachment unto Thee and the heights of separation before Thee.

- 12 Join me to the Most Glorious Light of Thy might and raise me to the proximity of Thy companionship, that I may not grieve in this world over those who hope not for Thy days, who fear not Thy punishment, and who are not content with Thy decree. My God! Thou knowest that I desire to love only what Thou lovest and to detest only what Thou detestest. Thy knowledge encompasseth me, and Thou art witness that I have desired nothing to which the people of the realms of holiness turn, and I see no glory or honor save in Thy remembrance, O Creator

لم يزل أنه هو منزّه عن نعت الموجودات و عرفان الممكّات وإن قلت أنه هو هو دلالتاً لأحدية ذات المشية وهي بنفسها منقطعة عنك بإبداعها لامن شيء ولا يدل إلا على نفسها ولا يحكي إلا عن آيتها فإن كاشأن الهاء هو الفناء فكيف أذكر شأن الواو في تلقاء مدين الثناء وأنا بعزة ذاتك ما ادعيت توحيد كنهك ولا عرفان ذاتك ولا ثناء كينونيتكو لا مجد نفسانيتك ولا بهاء آيتك بل من يوم الذي خلقتني زهتجان الإشارات منقطعة عن ساحة قدسك وإن الدلالات ممتعة عنطلة حضرتك وإن التنزيه ولو كان شانا من الوصف ولكني بعزتك أردتك إلا نفي البحت في تلقاء تجليك

- 11 فاه آه من ذكرني نفسك وتوحيدي ذاتك فأشهدك و من لديك من الأشهد بأنك لو تعذبني جزاء ذكرني نفسك سرمد الأبد بدوام ذاتك بكل نعماتك و سطواتك كنت محمودا في فعلك و مطاعا في حكمك و عادلا في قضائك إنني أنا لكنت مستحقا بذلك من أخذك و ما أحاط عليك بهما لا يعرفه أحد سواك و لما كان حكم أعظم حسناتي لديك فكيف يكون حكم سيئاتي و جزائاتي التي لا يحيط بها علم أحد سواكو إن كلها قد ذوت من وجود نفسي فيها أنا ذا يا عادلا في الحكمو يا محمودا في الفعل ألقيت نفسي لديك و استشفعت بجنابك لديكو هربت من عدلك إليك و أرجوا عفوك منك وحدك لا شريك لك فأدخلني يا إلهي على بساط قرب حضرتك حتى لا أرى معبودا غيرك و أنسى كل معروف سواك و أستقر في حرم قدسك و أستلذ بذكر ربوبيتك و أستغفرك من كل شيء يحجبني عن طلعة جمالك فيا إلهي هبلي ذروة الإنقطاع إليك و بلاغ الإمتاع لديك

- 12 و ألحقني بنور الأبهج من عزك و ارفعني إلى جوار أنسك حتى لا أحرز في الدنيا من الذيلا يرجون أيامك و لا يخافون من عذابك و لا يرضون بقضائك وإنك يا إلهي لتعلم بأنني ما أحب أن أحب إلا بما تحب و لا أن أبغض إلا ما تبغض و قد أحاط عليك بي و إنك شاهد علي بأنني ما أردت بشيء يتوجهون إليه أهل السبحات و أرى

of names and attributes! I have spoken to people of Thy favor bestowed upon me, such as was not given to any among the followers of the Imams of justice, and I have kept Thy covenant. Now Thou seest how each party rejoiceth in what it possesseth - one day a gnat flappeth its wings to display its power, and another day a fly soareth in the atmosphere of its dominion to demonstrate its might. Thou knowest that were I to teach all what they desire yet fail to remember, the ink of the seas would not suffice, for truth is with Thee, and all who seek Thee are manifest through Thy brilliant light. Indeed, I am less than an atom - Thy knowledge doth not encompass even the least of my self. How then can I not be patient when Thou, in Thy station of power, might, majesty and grandeur, hast been patient with what the Christians have alleged in making Thee "the third of three",⁸ with what the Jews have claimed that "Ezra is the son of God",⁹ and with what the Arabs have asserted that "God is poor while we are rich".¹⁰

شرفا وعزا إلا بذكرك يا موجد الأسماء والصفات
ولقد حدثت الناس بنعمتك التي أنعمتلي ما
لا يؤت به أحد من شيعة أئمة العدل ووفيت
بعهدك وإن الآن لترى حكم كل حزب بما لديهم
فرحون فيوما يرفع بعوضة جناحيه لإظهار قدرته
ويوما يطير ذبابة في هواء ملكه لإظهار قوته و
إنك لتعلم لو أنني أردت أن أعلم الكل بما يريدون
ولا يتذكرون فلا يكفهم مداد البحر لأن الحق
عندك و كل من أرادك بمثل نورك ظاهر باهر و
إنني أنا أقل من ذر لا تخصي عليك أدنى من
نفسي فكيف لأصبر وإنك بما أنت عليه من
الشأن والقدرة والجلال والعظمة قد صبرت بما
افترى النصارى بأنه ثالث ثلاثة وما قالت اليهود
بأن عزيز ابن الله وما قالت الأعراب بأن الله
فقير ونحن أغنياء

- 13 I said - and Thy word is the truth - "We shall record what they have said and their slaying of the Prophets unjustly, and We shall say: 'Taste ye the torment of burning.'"¹¹ Thou knowest, O my God, that the words spoken against me by those who have not been granted knowledge of the unseen, nor given leave by Thee, harm me not, for Thou art pure. Indeed, were those who deny Thy signs to know what Thou hast ordained for them, they would surely say: "O woe unto us for what we neglected towards God!"¹² "Would that I had died before this and been utterly forgotten!"¹³

13 قفقت و قولك الحق سنكتب ما قالوا وقتلهم
الأنبياء بغير حق ونقول ذوقوا عذاب الحريق و
إنك يا إلهي لتعلم أن قول الذين يقولون في حقي
ما لا قدرت في علم الغيب لي ولا أذنتهم لدي
لأنك محض ولا يضرني جحد من جحدني إن
أنت ترضى عني بلان الذين ييحدون آياتك لو
يعلمون بما أنت قدرت لهم ليقولون يا حسرتنا على
ما فرطت في جنب الله يا ليتني مت قبل هذا و
كنت نسيا منسيا

- 14 O God! None can reverse Thy decree, and none can exhaust Thy signs. Send down, O Lord, upon those who desire to deny Thy loved ones the word of justice, that it may shield them from extinction before the City of Praise. Guide among them whom Thou willest as Thou willest, for Thou hast said - and Thy word is the truth - "God blotteth out or confirmeth what He pleaseth, and with Him is the Mother Book."¹⁴

14 اللهم لا راد لقضائك ولا نفاذ لآياتك فأزل
اللهم على الذين يريدون أن ييحدوا أوليائك كلمة
الإنصاف ليحجبهم عن الفناء في تلقاء مدينيم
النساء واهد منهم ما تشاء كما تشاء إذ قلت و
قولك الحق يحو الله ما يشاء ويثبت وعنده أم
الكتاب

- 15 O God! I seek Thy forgiveness for those who seek Thy face yet have become confused in their ways, that Thou mayest make known to them the path of Thy love and strengthen them through recognition of Thy mercy. Take them not except their

15 اللهم إني أستغفرك من الذين يريدون وجهك
و اشتبهت السبيل على أنفسهم بأن تعرفهم
منها محبتك و تؤيدهم عرفان رحمانيتك و لا

⁸Qur'an 5:73.

⁹Qur'an 9:30.

¹⁰Qur'an 3:181.

¹¹Qur'an 3:181.

¹²Qur'an 39:56.

¹³Qur'an 19:23.

¹⁴Qur'an 13:39.

hearts be at peace through Thy praise, their souls through remembrance of Thee, and their spirits through Thy pardon. Verily Thou art God, the Support of the heavens and earth; Thou art God, the Beauty of the heavens and earth; Thou art God, the Majesty of the heavens and earth; Thou art God, the Glory of the heavens and earth. Nothing in the heavens or earth can overwhelm Thy power, and Thou art the Mighty, the Merciful.

تقبضهم إلا و تطمئن أفئدتهم بئناك و قلوبهم بذكرك و نفوسهم بعفوك إنك أنت الله عماد السموات والأرض وإنك أنت الله جمال السموات والأرض وإنك أنت الله جلال السموات والأرض وإنك أنت الله بهاء السموات والأرض ولا يتعظم قدرتك شيء في السموات ولا في الأرض وإنك أنت العزيز الرحيم

- 16 I bear witness, O my God, at this moment, to all that Thou lovest as Thou lovest it, and to all that Thou abhorrest as Thou abhorrest it. And I declare, as revealed in the Qur'an: "There is no God but Thee! Glory be unto Thee! Verily I have been of the wrongdoers!"¹⁵ I testify before Thee, O my God, that I now name this blessed manuscript "Golden," that it may purify allusions from the mention of metaphors in the presence of Glory, and find its way to the Sacred Court of Beauty.

16 و أشهد يا إلهي في ذلك الحين لكل ما تحب كما تحب و لكل ما تسخط كما تسخط و أقول بما نزلت في القرآن لا إله إلا أنت سبحانك إني كنت من الظالمين و إني أشهدك يا إلهي أنني الآن أسمي هذا النسخة المباركة ذهبية لتخلص الدلالات عن ذكر الإشارات في تلقاء الجلال و يجد بها إلى ساحة القدس و الجمال

17 (the argument:)

- 18 And thereafter, O Generous One Who sends forth the water of ink upon the tablets of righteousness, O thou who desires guidance for the people of the lands to the Countenance of the Heart and the Mystery of Creation: Fear God in the decree of the Lord of creation, for the Day of Judgment is the appointed time. Verily, he knows me not nor sees me, and were he to discover what God has inspired in me and truly desire sincerity, he would not make words of flight for metaphors at the abode of permanence through evident signs.

18 و بعد يا أيها الجواد المرسل ماء المداد في الألواح السداد من الذي أراد الإرشاد لأهل البلاد إلى طلعة الفؤاد و سر الإيجاد أن اتق الله من حكم رب العباد فإن يوم الفصل هو الميعاد و إنه هو لم يعرفني و لا يراني و لو اطلع بمألهمني الله و أراد حق الخالص لا يجعل كلمات القرار للإشارات عندار القرار بينة الآيات

- 19 By Him Who holds my soul in His hand, the words he has related in his book concerning those of his kind, bringing forth similitudes, are falsehood, lies, calumny and deception. What hast thou to do with such lies? "Grievous is the word that comes forth from their mouths. They speak naught but falsehood." "Thou wouldst, perhaps, torment thyself to death with grief over their footsteps if they believe not in this Message."¹⁶ But verily, transgression shall be upon the wrongdoers. And God's curse be upon the liars. Indeed, he himself, despite the greatness of his station which he mentioned in his words and the loftiness of his rank to which his expressions alluded, wrote two parts without proof and did not bring forth a wondrous sign from nature, as if he paid no attention to its significance and did not remember its wisdom.

19 فوالذي نفسي بيده إن قول الذي إنه حكى في كتابه من أنباء جنسه بآتيان المثل إفك و كذب و بهتان و زور فمالك و ذلك الكذب منقولهم كبرت كلمة تخرج من أفواههم إن يقولون إلا كذبا فلعلك باخع نفسك إلآثارهم إن لم يؤمنوا بهذا الحديث أسفا إلا أن العدوان على الظالمين و أن لعنة الله على الكاذبين و إنه هو بنفسه مع كبر شأنه الذي ذكر في غيايتكلماته و عظم مقامه الذي أشارني دلالات عباراته قد كتب جريز بلا دليل و لم يأت بآية بديعة من الفطرة كأنه هو لم يلتفت بشأنها و لا يتذكر بحكمها

- 20 Say: O man, be fair before God and follow not the desires of those who have disbelieved. For today, since thou hast desired

20 قل يا أيها الإنسان أنصف في بين يدي الله و لا تتبع أهواء الذين كفروا فإنك اليوم لما أردت

¹⁵Qur'an 21:87.

¹⁶Qur'an 18:5-6.

to enter the field of disputation, cast at me whatever thou art able with all thy strength, might and power. For today no bird can soar to my heights, and I will dispute with thee according to that which We sent down before in answer to thy letter.

21 If thou makest proof to be the mention of visions, as thou hast done in thy book, then by the glory of thy Lord, I have written more than thou in well-known books.

22 And if thou makest proof to be eloquence in the mentioned sermon, then by thy Lord, I have composed sermons that none hath mentioned before and none today can match, as until now there have flowed from my pen some thirty pages of prayers, sermons, holy allusions, glorified signs, paradisiacal stations, and prescribed verses.

23 And if thou makest proof to be knowledge in explaining the allusions concerning the stations of divinity, omnipotence, the kingdom, and the human realm, then God knoweth that I have mentioned more than thou in a manner that none can comprehend save whom God willeth. And if thou desirest to discover this, read the pages of prayers, for through them the spirit of communion is distinguished from mere storytelling.

24 And if thou makest proof to be abundance of exposition, then by the glory of thy Lord, I am able to write in six hours a perfect page without reflection or pause of the pen in expression, as hath been established as the criterion before men of discernment. Who today is capable of this, or hath anyone come forth with this before? This indeed is the greatest proof for whosoever would remember or fear.

25 And if thou makest proof to be the paths of spiritual disciplines and raptures, then God is able to cause a servant to reach the station of the ultimate possibility and the effusion of existence without such means, for He doeth what He willeth as He pleaseth. And this my word unto thee is but an indulgence in the mention of proofs; otherwise, the true honor of those stations is to attain unto the rank of the knowledge of the Self-revelation of the Essence. Whomsoever God causeth to reach it without those means hath no need of them.

26 And if thou wouldst take as thy proof the love of God, the secret of Lordship, the Temple of the All-Sufficing, the Light of Divinity, the abstract form purified from the traces of the foul city, the hallowed attributes, the self-subsisting manifestations, the sovereign dispositions of the realm of dominion, the tokens

المبارزة في ميدان الجدال فارم إلي ما استطعت بكل قوة وصيصيتك و قدرتك فإن اليوم كل الطير لا يرقلي وإني أحاج معك بحكم الذي نزلنا في جواب خطابك من قبل

21 لو جعلنا الدليل ذكر الرؤيات بمثل ما فعلت في كتابك فإني فوعزة ربك قد كتبت أكثر منك في كتب المعروفة

22 وإن جعلت الدليل الفصاحة في الخطبة المذكورة فإني فوربك قد أنشأت خطبا لم يذكرها أحد من قبل ولم يقدر اليوم أحد كما إلى الآن قد جرت من قلبي بعدة ثلاثين صحيفة في المناجات والخطب والإشارات القدوسية والعلامات السبوحية والمقامات الأفريدوسية والآيات الجرسومية

23 وإن جعلت الدليل الدراياتي بيان الإشارات في مقامات اللاهوت والجبروت والملكوت و الناسوت فإني الله يعلم قد ذكرت أكثر منك بشأن لم يقدر أحد أن يعرفها إلا من شاء الله وإن أردت أن تطلع به فاقراء صحف الدعوة فإن بهاء يميز روح المناجات عن ذكر الحكايات

24 وإن جعلت الدليل كثرة البيان فإني فوعزة ربك لأقدر أن أكتب في ستة ساعات صحيفة محكمة بدون تأمل و سيكون قلم في الإظهار كما ثبت الميزان بين أيدي رجال الأعيان فمن اليوم يقدر بذلك أو جاء أحد من قبل وإن ذلك كالحجة الكبرى لمن أراد أن يتذكر أو يخشى

25 وإن جعلت الدليل سبلا رياضات والجدبات فإن الله يقدر أن يبلغ عبدا إلى مقام غاية الإمكان و فيض الإيجاد بدون تلك الأسباب لأنه يفعل ما يشاء كما يشاء وإن قولي هذا لك مسامحة في ذكر الإستدلال والإإن شرف تلك المقامات هو البلاغ لمقام عرفان تجلي الذات فمن بلغه الله بغير تلك الأسباب لا حاجة له بهما

26 وإن جعلت الدليل حب الله و سر الربانية و هيكل الصمدانية و النور الإلهية و الصورة الأنزعية المنزهة عن آثار بلدة الخبيثة و الصفات القدسية و الظهورات القيومية و الشئون الملكية و الدلالات الجبروتية و المقامات اللاهوتية و التلجلجات الرحمانية و التلثلثات

of the empyrean, the stations of Divinity, the tremulous utterances of the All-Merciful, the divine scintillations, the existential emergences, the essential theophanies, the eternal breaths – and whatsoever God hath created beyond these in a world without end, unto an endlessness beyond endlessness – God is witness for me.

- 27 And He hath appointed for every right its reality, and for every recompense a light. This day, thou dost observe that those of thy kind among the mystics of that land and beyond, all lay claim to that station, even whilst some repudiate others. Similarly, in matters of religious law, all the divines claim the station of authority and, by the text of the Proof - peace be upon him - make their own denial equivalent to denial of God, the All-Glorious, even whilst some curse others. I adjure thee, by Him Whose right over thee transcendeth all else, be thou fair and hesitate not. For how can truth be established and falsehood nullified when each party rejoiceth in that which it possesseth? Indeed, shouldst thou desire to repudiate another, thou couldst do so, making thy proofs the verses of the Qur'an, the traditions of the people of the Bayan, and the manifestations of human ecstasy; and should another desire to repudiate thee, he could likewise do so with similar evidences.

- 28 Verily, truth is indubitable in its command: were it to be found pure with anyone, none would deny him. And falsehood is beyond doubt in its decree: were it not admixed with truth, none would believe it. I seek refuge in God, the Subduer, from the evil of every slanderous devil who turneth away from the verses of the All-Compelling through the words of the wicked. Verily today I perceive the station of certain polytheists in faith to be lower than the extent of Pharaoh's unbelief, for when he wished to deny his Lord's proof, he brought forth something of sorcery. Yet these people, though they were unable and will never be able to produce the like, have denied the truth and made themselves of an ignorant and ruined people.

- 29 Let it not occur to thy mind, O man, that my mention of these allusions regarding those whose station thou knowest and whose deeds thou hast witnessed raises dust in the path of love, for just as his word was written, I recognized him as truthful, yet I would that he would show mercy through his fairness today. Can truth be established without a balance or not? There is no doubt that the Cause of Truth hath a balance from God, else truth would not prevail over falsehood. Indeed, that Cause which is from God - God hath sent down with it signs that cannot be confused with aught else, nor can any of His servants acquire them. If the nature of the verses wherewith

الإلهية والبروزات الكينونية والتجليات الذاتية والنفحات السرمدية وما خلق الله من ورآئها في عالم لا نهاية إلى ما لا نهاية لها بها إليها الله يشهد علي

- 27 و جعل لكل حق حقيقة و لكل ثواب نورا و أتاليوم تعلم أن أبناء جنسك من العرفاء من أهل تلك الأرض و دونها كل يدعون ذلك المقام بعد ما أن بعضهم يجحد بعضا و كذلك الحكمفي الشريعة إن اليوم كل الفقهاء يدعون مقام الحكم و يجعلون بنصالحجة عليه السلام جحد أنفسهم جحد الله سبحانه مع أن بعضهم يلعبعضا و أنت بحق من كان حقه عليك أعظم من كل شيء فانصف ولا تتأمل فمن أين يحقق الحق و ييطل الباطل مع أن كل حزب بما لديهم فرحون و إنك لو تريد بجحد أحد فتجحده و تجعل أدلاء نفسك آيات القرآن وأحاديث أهل البيان و ظهورات جذبات الإنسان و إنه لما أراد أن يجحدكفيجحدك بمثلك بأدلاء المشيرة

- 28 و إن الحق لا شك في أمره إنه لو خلص عندأحد لم يكذبه أحد و الباطل لا ريب في حكمه بأنه لم يمزجه بالحق لم يصدقهاحد فأعوذ بالله القهار من شر كل شيطان هماز الذي أعرض عن آياتالجبّار بكلمات الفجار و إن اليوم إني أرى مقام بعض المشركين في الإيمانأدنى من مبلغ كفر فرعون لأنه لما أراد أن يجحد حجة ربه أتى بشيء من السحر و إنهم مع أنهم لم يقدروا أن يأتوا و لن يأتوا فكذبوا الحق و جعلوا أنفسهممن قوم بور جاهلين

- 29 و لا تخطر ببالك يا أيها الإنسان أن من ذكرإشاراتي للذين أنت تعلم مقامهم و تطلع بفعالهم غبارا في الحجةفإني كما أنه كتب قوله عرفته ذا صدق وليكن أحب أن يرحم علي بإنصافه اليوم هل يثبت الحق بغير ميزان أم لا فلا شك بذلك أن أمرالحق له ميزان من عند الله و إلا لم يغلب الحق على الباطل و إن أمر الديكان من عند الله قد نزل الله معه علامات لا تشبهه بغيره و لا يقدر أن يكسبه أحد من عباده فإن كان شأن

God hath honored me and made them my proof were such as could be acquired, then why, after three years have passed, has no one been able to spontaneously produce a single verse?

30 Consider for a moment, O man, that while the letters of the alphabet are available to all, yet He Who speaks declareth that were all to gather together to bring forth the like of His words, they would be unable. If they could, why have they not done so? And if they cannot, why do they not believe in God's Cause? Glory be to God above what they associate with Him!

31 Judge thou fairly, O observer - today thou prayest according to the verses of the Qur'an, and fastest, performest pilgrimage, and marriest by them. How then dost thou today deny a Cause which God hath made a proof for those who previously denied the Imams of the Faith? Today there is no escape for one who believeth in the Qur'an except to acknowledge these verses. But let not the matter be confused in thy mind that the station of these verses is like unto the Qur'an. Nay, by thy Lord! My existence and all my traces are as nothing before a single letter of the Qur'an and the prayers transmitted from the Family of the Bayan and the traditions shining forth from the Suns of possibility. I have no existence save in my rank, and no portion save in my station. Just as God made spirits the meaning of bodies, likewise hath God created meanings as the spirits of words. In every case, they must distinguish between the words of the people of the secondary chain, which are but accidents and shadows in relation to the primary chain.

32 Observe this mirror: God revealed "Alif Lam Mim" in the Qur'an, and the Messenger of God - peace be upon Him and His Family - wrote "Alif Lam Mim", and the Imams - peace be upon them - wrote that same word similarly, and today thou writest that word. To those who perceive not the true ruling, the forms appear the same, whereas the "Alif Lam Mim" which thou writest is as nothing before the "Alif Lam Mim" written by the Family of God. Likewise is the ruling regarding the station of "Alif Lam Mim" written by God's Messenger - peace be upon Him and His Family - in relation to what God revealed in the Qur'an. And upon this luminous path most people have associated partners with their Lord's verses, and due to their lack of knowledge of these ranks, they have been unable to distinguish between these verses and the verses of the Qur'an. Therefore it weighed heavier upon their breasts than the creation of the heavens and earth. Were they to look with reality's eye, they would witness the Cause in the station

آيات التي أكرمني الله وجعلها حجتى شأننا يمكن بالتكسب فإن الآن قد مضت ثلاثة سنة فكيف لم يكسب أحد بأن يقدر أن يقرأ آية بالفطرة

30 وإنك يا أيها الإنسان فكر لحظة إن حروف الهجائية تكون بيد الكل وإن الذي يكلم ويقول لو اجتمع الكل على أن يأتوا بمثل كلماته لن يقدروا وإن يقدروا فكيف لن يأتوا وإن لم يأتوا فكيف لم يصدقوا أمر الله سبحانه الله عما يشركون

31 فأنت أنصف يا أيها الناظر إن اليوم إنك تصلي بأحكام آيات القرآن وتصوم وتحتج وتنكح بها فكيف اليوم أنت تجد أمرا جعله الله حجة للذين كفروا بأئمة الدين من قبل وإن اليوم لا مفر لمن آمن بالقرآن إلا بأن يصدق تلك الآيات ولكن لا تشبه الأمر على نفسك بأن حكم تلك الآيات مثل القرآن لا وربك إن وجودي وآثاري كلها معدومة عند حرف من القرآن والأدعية المأثورة من آل البيان والأحاديث المشرقة من شمس الإمكان إن لا وجود لي إلا في رتبتي ولا نصيب لي إلا في مقامي وإن الله كما جعل الأرواح معاني الأجسام فكذلك قد خلق الله المعاني أرواحاً لفاظاً وعلى كل فرض بأن يميزوا بين كلمات أهل سلسلة الثانية عرض و شبح بالنسبة إلى سلسلة الأولية

32 فانظر إلى ذلك المرات نزل الله في القرآن ألم وإن رسول الله صلى الله عليه وآله كتب ألم وإن الأئمة عليهم السلام كتبوا تلك الكلمة بمثله وإن اليوم أنت تكتب تلك الكلمة وإن الصور عند الذين لا يشهدون حكم الواقعي واحدة مع أن صورة ألم الذي أنت تكتبه معدوم عند ألم الذي كتبها آل الله وكذلك الحكم في مقام ألم الذي كتبه رسول الله صلى الله عليه وآله في تلقاء ما نزل الله في القرآن وإن على ذلك المنهج البيضاء أشركوا أكثر الناس بآيات ربهم ولعدم عليهم بتلك الرتبة لم يقدروا أن يميزوا بين تلك الآيات وآيات القرآن ولذا ثقلت على صدورهم أكبر من خلق السموات والأرض وإنهم ينظرون بالواقع ليشاهدوا الأمر في مقام العدل ويميزوا بين كلمات أهل العدل والفضل

of justice and distinguish between the words of the people of justice and grace.

- 33 O thou who asketh! Know what We have aided thee with, and understand that God hath advanced His proof in His Book through His word to whomever would deny His proof: "Then let them produce a discourse like unto it, if they speak truly"¹⁷. Yet if thou art truthful, thou hast never produced such. And verily the liar, had he not come, would not have been beneficial in a state of denial. According to the interpretation given by Al-Askari (peace be upon him) in his commentary on Al-Baqarah, the ruling was explained that being unlettered was the coming of the Messenger of God (peace be upon him and his family), and whoever was not unlettered, his coming was not a proof.

- 34 Indeed, I say to all that I am He, so bring forth by nature and power such words that if all were to gather to bring forth their like, they could not do so. And whoever is able to bring forth a verse by nature, it is incumbent upon him infinitely and endlessly, for the matter whose origin is from God does not weary its possessor, nor can anyone resist it. All the objections in your book are fortified sophistry, for the proof is that which I have cast unto you. If you wish to see the words of proof in the station of balance, then read them before your beloved, for through them God establishes truth and nullifies falsehood, even though the polytheists detest it.

- 35 What I have mentioned to you in those allusions is the condition of the people of glory, and let the decree of the people of majesty in the world of limitation appear only through exposition and speech, just as God revealed the Qur'an likewise. What is mentioned in his book that today the proof is not exposition, but rather the proof is the manifestation through power of that which people are incapable of - this decree does not differ from His word, for the influence in all things infinitely and endlessly through them is body and the condition of bodies. Rather, today if someone were to influence your heart or body or stones or letters in a way that no one else could, it would not differ in the decree. And if you focus your vision and sharpen your gaze, you will recognize in the wisdom of that verse "Is one who stands upon a clear proof from his Lord"¹⁸ and in other places God's exalted word "Say: If what you seek to hasten were in my power, the matter would be decided between me and you. But God knows best the wrongdoers."¹⁹

¹⁷Qur'an 52:34.

¹⁸Qur'an 47:14.

¹⁹Qur'an 6:58.

33 وإنك يا أيها السائل أن اعرف ما أيدناك و اعلم بأن الله قد احتج في كتابه بقوله لمن أراد أن يحدد حجته فليأتوا بحديث مثله إن كانوا صادقين وإنك إن كنت صادقاً لم تأت أبداً وإن الكاذب لو لم يأت لم يك في مقام الحمد نافعاً و على التفسير الذي قاله العسكري عليه السلام في شرح البقرة فسر الحكم بأن يكون أمياً إتيانه رسول الله صلى الله عليه وآله و من لم يك أمياً فليس إتيانه بحجة

34 وإنني أنا أقول للكل إنني أنا فأت بالفطرة والقدرة كلمتا لو اجتمع الكل على أن يأتوا بمثلها لن يأتوا و من يقدر أن يأتي بآية بالفطرة فرض عليه إلى ما لا نهاية بما لا نهاية لأن أمر الذي كان مبدئه من الله لم يعجز صاحبه ولا يقدر أحد أن يقاومه وإن كل الاعتراضات في كتابك سفسطة محصنة لأن الدليل هو الذي ألقيت إليك وإن تحب أن ترى كلمتا الحجة في مقام الميزان فاقراء عند حبيبك فإن بها يحق الله الحق و يبطل الباطل و لو كره المشركون

35 وإن ما ذكرت لك في تلك الإشارات هو شأن أهل السبجات وليكن حكم أهل الجلال في عالم الحد لم يظهر إلا ببيان و كلام كما نزل الله القرآن كذلك وإن ما إنه ذكر في كتابه بأن اليوم ليس الحجة البيان بل إن الحجة هي الإظهار بالقوة عما يعجز الناس عنه فلم يفرق بين ذلك الحكم قوله لأن التصرف في كل شيء إلى ما لا نهاية بما لا نهاية لها بها هو جسد و شأن الأجسام بل اليوم لو أن أحد يتصرف في قلبك أو جسدك أو حجارة أو في الحروف بشأن لا يقدر أحد لميتفاوت في الحكم وأنت إن تصف بصرك و تدق نظرك لتعرف في حكمتك الآية أفن كان على بينة من ربه و في غيره قول الله عز ذكره قل لو أن عندي ما تستعجلون به لقضي الأمر بيني و بينكم و الله أعلم بالظالمين

36 For every letter of his book, if you desired its exposition, the seas would be exhausted if it were upon the path of love which is the root of faith and the tree of certitude. And if you desired to nullify the sayings of the conjecturers and the lying fabricators, for each of their letters there are endless proofs unto infinity, whereby the one who gazes into the depths of the sea of oneness recognizes all that with the eye of certainty. I indicate for every seeking thereof a subtle sprinkling, lest anyone thereafter dare to oppose God's Cause and make light of what is momentous with God. However, I did not intend to reject the words which their author made as a gift to you, for indeed it is more exalted in station than to confuse those allusions. Rather, whatever was written regarding the decree of the signs, he intended only the saying of those among the people who speak, as testified by what was written in this book. Indeed, as we only love that truth be established by truth and falsehood be nullified by truth, I shall explain some of what was mentioned from the sayings of those who speak without understanding, that it may be a proof for the believers, a conclusive word for the monotheists, a sign for the humble, and a punishment for the rejectors.

37 Here I am, after establishing the matter that whatever he wrote does not benefit in the arena of argument, for if he wrote a page or verse concerning verses for me to serve as proof, there is no benefit in multiplying speech unnecessarily. O human being, cast unto him in the field of confrontation the like of what he cast regarding you, for without that truth is not established and speech multiplies without profit. O thou who gazest with fairness and love! This indeed is the essence of all religion. Make not the matter difficult for thyself.

38 Consider the station of the Balance. If thou art capable of contention, then take up the pen and let it flow across the tablets. Otherwise, in the station of knowledge, the utterances of the people of ceremony profit no one, even if they be true. I have not written this epistle to thee regarding the station of the Balance, nor do I argue thereby with any of the people of the Bayan. But since the truth hath become obscure to him, and he desired to remember and be guided, I say that all the doubts of the people of the Sentence and the objections of the people of tradition are resolved through the validity of the Balance and the impotence of the people of the Bayan.

39 Look with the eye of certitude, for what thou hast intimated - that this is like unto the Muslim divines in their sciences - how far, how very far from thy conjecture! How canst thou

36 وإن لكل حرف من كتابه إن أردت بيانه لتفني البحور إن كان علمصراط الحب الذي هو أصل الإيمان وشجرة الإيقان وإن أردت بشأن بطلان أقول الظانين والمكذبين المفتريين فلكل حرف منهم أدلاء ما لا نهاية إلى ما لا نهاية حيث يعرف الناظر إلى لجة بحر الأحدية كل ذلك بعين اليقين وإنني أنا أشير لكل مطلب منه رشحا خفيفا لا يجترح أحد بعد ذلك على أمر الله و يجعله عند نفسه هينا و هو عند الله عظيم ولكن ما أردت رد كلمات التي جعلها منشيا هدية لك بل إنه أجل مقاما من أن يشبه تلك الإشارات بل كلما كتب في حكم العلامات ما أراد إلا قول الذين يقولون من الناس بشهادة ما كتب في كتابه هذا وإنني أنا لما نحب إلا أن يثبت الحق بالحق و يبطل الباطل بالحق أفسر بعض ما ذكر من قول الذين يقولون ما لا يتفقون ليكون حجة للمؤمنين و كلمة بالغة للموحدين و آية للخاشعين و نعمة للمعرضين

37 فها أنا ذا بعد إثبات الأمر بأنه كلما كتب لا ينفع في مقام ميدان الجدل لأنه لو كتب صفحة أو آية بشأن الآيات لي ليكون في مقاما لإستدلال لا نفع من أن يكثر الكلام و لا يستغني و أنت يا أيها الإنسان فارم إليه في تلقاء المبارزة بمثل ما إنه رمى في حقك لأن بغيره لا يثبت الحق و يكثر الكلام و عليك يا أيها الناظر بالإنصاف أو الحب فإن ذلك حكم كل الدين و لا تصعب على نفسك الأمر

38 فكر في مقام الميزان إن استطعت بالمبارزة تغذ القلم و أجره على الألواح و إلا شأن الجواب في مقاما لعلم بكلمات أهل الرسوم لا ينفع أحدا و لو كان حقا و إنني ما كتبت ذلك الكتاب لك في مقام الميزان و لا أحتج به بأحد من أهل البيان ولكن لما اشتبهت على نفسه الحق و أراد أن يتذكر و يهتدي لأقول إن كل شبهات أهل الجمل و اعتراضات أهل النقل يرجع بصحة الميزان و عجز أهل البيان

39 أنظر بطرف اليقين فإن ما أشرت بأن ذلك شأن مثل علماء المسلمين في علومهم فهيها هيها من ظنك فكيف تبدل روح الملائكة في نفسك

exchange the spirit of the angels within thyself for the spirit of the animal? I have not made the science of alchemy My proof, nor geometry My demonstration. Rather, I have made the proof something which, by God's leave, none can escape save by turning away therefrom. And if thou desirest to say aught concerning it, it is incumbent upon thee to first speak concerning the verses of the All-Merciful, for My proof is the power that speaketh from nature through verses which, should all gather together to produce the like thereof, they would never be able. Or if thou wishest to ask how and why and whereby, then bring forth a verse if thou be of the truthful. For this was the proof of the religion of Islam in the argument of the Qur'an against all the idolatrous nations. Thou canst not escape from this justice, for it is the Balance in the Bayan, and it is the Balance which God sent down upon Muhammad, the Apostle of God - peace be upon Him and His family. Through it are established the matter of Divine Unity, Prophethood, Guardianship, and the laws of Reality, the Path and the Law. Today thou disputest concerning it, so abandon the ways of proofs and ascend to the Source of proof whereby were established Prophethood, Guardianship and the Law, which is the Word whereby were established Prophethood, Guardianship and the Law.

40 And this is the Word which God hath sent down upon His beloved. Indeed, the proof of His evidence is the inability of all else, not its recognition, for thou canst never know the true eloquence that flows from the treasures of nature. All that thou hast revealed of verses, signs, devotions and allusions containeth an overflow due to the abundance of multiplicities within thyself. Rather, His proof is the Book of the All-Merciful, established through the inability of all, not through its recognition. O thou who gazeth upon the manifestations of the heaven of paradise! Belittle not My Cause, for power encompasseth it from all sides. Despite thy striving, thou hast written but two lines at the end of thy sermon, some of which are mere Qur'anic verses while others are poorly composed and ineloquent. Of true eloquence therein are but two letters, and that word is naught but nature itself and nothing else.

41 What thou hast mentioned of grammatical errors and lack of connection stems from people's ignorance, just as the eloquent Arabs of old claimed that words like "qistas," "tannur," and "sijil" were foreign terms, and that some words were mere ancient tales. They claimed there was no apparent connection between certain verses, and that some verses violated Arabic grammar rules, such as His words, exalted be His mention: "His name shall be the Messiah" and "Verily this is one of the greatest" and "These two are certainly sorcerers."

بروح الحيوانية إني ما جعلت علم الإكسير حجتى و علم الهندسة برهاني بل جعلت الحجة شيئاً بإذن الله لن يقدر أحد أن يفرضها إلا أن يعرض من قبلها وأنت إن تريد أن تقول شيئاً ففرض عليك بأن تقول في آيات الرحمن من قبل لأن حجتى هي القدرة التي ناطقة من الفطرة بآيات التي لو اجتمع الكل على أن يأتوا بمثلها لن يقدرُوا أو إن أنت تريد أن تقول كيف ولم وبم فأت بآية إن كنت من الصادقين فإن ذلك حجة دين الإسلام في احتجاج القرآن على جميع الملل المشركة وأنت لا تفر من ذلك القسطاس فإنه الميزان عند البيان وهو ميزان الذي نزل الله على محمد رسول الله صلى الله عليه وآله وإن به ثبت أمر التوحيد والنبوة والولاية وأحكام الحقيقة والطريقة والشريعة وأنت اليوم تتجادل به فذع سبل الدلائل واعرج إلى مبداء الدليل الذي به ثبتت النبوة والولاية والشريعة وهو الكلام الذي به ثبتت النبوة والولاية والشريعة

40 و هو الكلام الذي نزل الله على حبيبه وإن دليل حجته هو عجز ما سواه لا عرفانه لأنك لن تقدر أن تعرف الفصاحة الواقعية الجارية من خزائن الفطرة وكلما نزلت نفسك من الآيات والعلامات والعبادات والإشارات هي فيها لطف لكثرة ظهور الكثرات في نفسك بل إن حجتك بآيات الرحمن قد ثبت بعجز الكل لا بعرفانه وإنك يا أيها الناظر إلى تجليات أسماء الفردوس لا تصغر أمري فإن القدرة من ورائها محيطه وأتمتع بمجاهدتك قد كتبت سطرين في آخر خطبتك وهي بعض سطر منها محض آية القرآن وغيرها مركبة غير فصيحة قد وقع منه بفصاحة الواقعية حرفان وإن ذلك كلمة غير الفطرة لا سواها

41 وإن ما ذكرت من لحن القول وعدم الربط هي من جهل الناس كما قالوا فصحاء الأعراب من قبل بأن القسطاس والتور والسجيل كلمات أعجمية وإن بعض الكلمات تنقص الأولية وإن ما بين آية والسماء رفعها ووضع الميزان ليس مربط ظاهري وإن فيها نزلت غير قواعد عربية مثل قوله عز ذكره بكلمة منه اسمه المسيح ثم قوله إنها لإحدى الكبر ثم قوله إن هذان لساحران

- 42 All denied God in what they said, for the standard is what God hath revealed in the Qur'an, not the whims of the transgressors among the people. Today the foreign scholars undoubtedly lack the natural eloquence of the Arabs, so it is no wonder they say what they say. The difference is that today they believe in it, while those who mocked it in early Islam were disbelievers in it.
- 43 Fear God, O man, and reflect for a moment on the standard of utterance. I desired not to abrogate any law nor add a letter thereto, but rather by God's leave I manifested the grace He bestowed upon me, that those who denied the Imams of Justice might perish through a true proof, just as they believed in Muhammad, the Messenger of God, peace be upon him and his family, and that the differences in religion might return to a single point, and all might thereby become among those who submit. By thy Lord! Those who fabricate anything contrary to the judgment of the Qur'an and the way of the people of the Bayan, even by as much as a letter, these are the companions of the Fire in God's Book, and these are the lost. If thou wert to discover what thy hands have earned in thy writing, thou wouldst cry out with a cry that nothing could quiet, for Ali, peace be upon him, said: "Whoso beareth one sin, it is as though he hath borne all sins." And what sin is greater than people's lies against me without proof? God's curse be upon those who claim they can produce an utterance like what We have revealed in the Book yet do not do so, or who know that no one on earth can do so yet do not acknowledge it. God beareth witness unto all things, but most people are not thankful.
- 44 In what manner can the guides of truth demonstrate the falsehood of those who have slandered me? For I have said that it is incumbent upon God, if one who makes a claim does not speak from Him, to refute his proof with the like of what that claimant has made his proof. And you, by your Lord, be fair: is this statement denied by any possessed of understanding? Nay, it is accepted by all. I know not how your beloved enthusiast makes comparisons and opposes through mention of falsehood, when the disparity is beyond counting - neither in terms of the claim, nor the proof, nor the exposition. For he made a claim that was false by his own admission, having no proof that would render all people incapable, and God has invalidated it through the manifestation of His verses and evidences.
- 45 Today there is no claim except that of pure servitude, though the mention of servitude in the eyes of the people of truth is
- وكل كفروا بالله فيما قالوا لأن الميزان هو ما نزل الله في القرآن وليس أهواء المعتدين من القوم وإن اليوم علماء الأعجمين لا شك ليس عندهم فصاحة فطرية مثل الأعراب فلما أنهم قالوا ما قالوا فلا عجب في قولهم ولكن الفرق أنهم اليوم مؤمنون بها وإن الذين استهزؤوا بها في صدر الإسلام كانوا كافرين بها
- 43 أن اتق الله يا أيها الإنسان و فكر لحظة في ميزان البيان فإني ما أردت أن أنسخ شريعة ولا أزيد عليها حرفا بل بإذن الله أظهرت نعمة التي أنعمها علي ليهلك الذين كفروا بأئمة العدل بحجة حق مثل ما آمنوا بحمد رسول الله صلى الله عليه وآله ويرجع اختلافات الدين إلى نقطة واحدة ويكون الكل بذلك من المسلمين فربك إن الذين يفترون على غير حكم القرآن و سبيل أهل البيان و لو كان بقدر حرف فأولئك هم أصحاب النار في كتاب الله وأولئك هم الخاسرون لو أنت تطلع بما اكتسبت يدك في كتابك لتضج ضجيجا لا يسكنه شيء لأن عليا عليه السلام قال من احتمل ذنبا فكأنما احتمل كل الذنوب وأي ذنب هو أكبر من الكذب من عند الناس علي بغير بينة فلعن الله الذين يقدر أن يأتوا بحديث مثل ما نزلنا في الكتاب ولم يأتوا أو يعلمون أن أحدا من أهل الأرض يقدر بذلك ولم يظهروا والله يشهد على كل شيء ولكن أكثر الناس لا يشكرون
- 44 ف كيف أظهر أدلاء الحق لبطلان الذين افتروا علي فإني أنا قلت قولا هذا بأن علي الله حقا لو لم يكن المدعي ناطقا من عنده بأن يبطل حججه بمثل ما جعل المدعي حجة وأنت فوربك فأنصف أن هذا القول هل ينكره أحد من أولي الألباب إنها مسلمة عند الكل فلم أدر أن المجذوب المحبوب عندك فكيف يقايسو يعارض بذكر الكاذبة مع أن بعد المناسبة لا يحصى أحد لا من جهة الدعوى لا الحجة ولا البيان لأنه ادعى أمرا كان دعواه بكذبه ولا له حجة يعجز كل الناس عنه وإن الله قد أبطله بظهور آياته و بيناته
- 45 وإن اليوم ليست الدعوى إلا نفس العبودية مع أن ذكر العبودية عند أهل الحقيقة ذنب عظيم لأن

a grievous sin, for I have no real existence before the Proof (peace be upon him) that I might be His servant. However, in the station of divine manifestation and mention of the One manifested, I claim naught but pure servitude, and all goodly names in their rank are its attributes. The station of the believer, as clearly stated in the traditions, is that he cannot be described, just as the Proof (peace be upon him) cannot be described.

لا وجود لحقيقي عند الحجة عليه السلام حتى أكون عبده ولكن في مقام التجلي وذكر المتجلي لا ادعيت إلا العبودية المحضة و كل أسماء الخير في رتبها هي صفة لها وإن شأن المؤمن كما صرح في الأخبار هو أن لا يوصف كما أن الحجة عليه السلام لا يوصف

46 If you wish to act upon my oath in the Book and not alarm my heart with discourse, then first be fair and abandon excessive expressions, for by them the goal becomes veiled. If you establish the criterion, all matters will be set right thereby. If you do not establish it, then I shall not make supplications, sermons, sciences, nor universal manifestations a proof for one like you. Even if all that appears from me - while I remained unlettered regarding such evidences - were to be a proof for all the worlds.

46 وأنت لو تريد أن تعمل بقسمي في الكتاب وتفزع فؤادي بالخطاب أنصف أولاً ودع كثرة العبارات فإن بها يحجب المطلب فإن ثبت الميزان ليصلح به كل الشؤون وإن لم تثبت فإني لا أجعل المناجات ولا الخطب لا العلوم ولا الظهورات الكلية حجة لمثلك ولو كان كل ما يظهر مني لما كنتأمياً من تلك الدلالات ليكون حجة على العالمين جميعاً

47 Be not disquieted by the subduing force of words. I have renounced contention, nor do I, though the truth be with me, desire to dispute with any soul; for with certitude I behold that none can stand with me in the matter of the words of proof which surge from the fathomless deep of the ocean of primal nature and from the billowing sea of power. And all, were they but to reflect upon what they themselves utter, would hearken and fall silent, and would extend excuse.

47 ولا تضطرب من قهر الكلمات فإني قد تركت المراء ولا أحب مع ما كان الحق معي أن أجادل معاًحد لأنني باليقين لأرى لا يقدر أن يقوم معي في شأن كلمات الحجة التي تجري من لجة بحر الفطرة وطمطمام يم القدرة أحد و كل لو يتفكرون فيما يقولون لينصتون ويعذرون

48 What has been mentioned in the station of the spirit of supplication is the essence of the matter, though he has erred in drawing conclusions. The truth in that most exalted station and greatest prospect is the manifestation of Him Who has no name, no description, no exposition and no attribute. The essences are cut off from His court, and material realities are withheld from addressing Him; for this is the station of the Letter of the Self-Revelation of the Essence, in the epiphany of sheer Ipseity and the precinct of unconditioned subsistence.

48 وإن ما ذكر في مقام روح المناجات هو لب المطلب لكن قد اشتبه عليه في أخذ النتيجة وإن الحق في ذلك المقام الأعلى والمنظر الكبرى هو ظهور الذي لا اسم له ولا رسم ولا له بيان ولا شأن انقطعت الجوهرات عن جنبه و امتنعت الماديات عن خطابه لأنه هو مقاحرف التجلي الذات في طلعة البحث والحضرة الباب

49 And they who, by the grace of God, attain unto that most radiant White Light, and the Divine Red Tree, and the Primordial Yellow Pearl, and the Ever-Green Eternal Leaf, verily speak as 'Ali - peace be upon him - declared in the Khutbat al-Tutunjiyyah: "I beheld God and Paradise with the eye of vision." They intend naught thereby save the beholding of the Countenance of Him Who revealeth Himself unto them - by them - through origination. Even as is plainly set forth in the sacred report wherein - exalted be His remembrance - "He was asked concerning God, glorified be He: 'Shall the believers behold Him on the Day of Resurrection?' He replied: 'Yea, and indeed they beheld Him before the Day of Resurrection.' It

49 وإن الذين يصلون بفضل الله إلى ذلك النور الأبهج البيضاء و الشجرة الإلهية الحمراء و الدرية الأولية الصفراء و الورقة الأزلية الخضراء ليقولون ما قال علي عليه السلام في خطبه التطنحية رأيت الله و الفردوس رأى العين وإنهم لا يريدون إلا الرؤية طلعة المتجلي لهم بهم بالإبداع كما صرح بذلك حديث الذي قال عز ذكره لما إنه سئل من الله عز وجل هل يراه المؤمنون يوم القيامة قال نعم وقد رأوه قبل يوم القيمة فقبل متى قال حين قال لهم

was asked: 'When?' He said: 'When He said unto them, Am I not your Lord? They said, Yea!' Then he was silent for a while and said: 'And verily the believers behold Him in this world before the Day of Resurrection – dost thou not behold Him in thy rank at this very moment?' It was said: 'Shall I transmit this from thee?' He answered: 'Nay; for if thou relate it and a denier, ignorant of what thou sayest, reject it, he will deem it anthropomorphism and unbelief. The vision of the heart is not as the vision of the eye. Exalted is God above what the anthropomorphists and the atheists ascribe unto Him.'"

50 They are a people whom veils conceal not, whom tokens with-stand not, whom signs cannot keep pace with. Though they rest upon the dust, they behold the Throne of Glory. They speak naught concerning any matter save of God, the Lord of Glory and Beauty. They dwell through none but Him, and speak of none but Him. They see neither hope nor fear nor remembrance save the remembrance of God, the Most Great, the Most Glorious, the Most Bountiful. Nay, they are sanctified above the mention of names and attributes of aught else. Glorified be God, the Lord of the Throne, above all that they describe!

51 This is but a drop from the ocean of knowledge of that station. In drawing conclusions, He hath made the effects of that station among the words of the Water of Truth. Exalted be God, the Lord of Creation, above the decree of destiny and origination! How then did the Family of God, peace be upon them, act, when none can doubt their station? The Sahifah Alawiyyah and Sahifah Sajjadiyyah are the Water of Truth. Indeed, they read them and commanded all to read them. If this matter is thus with thee, how is it that he acted not according to what he wrote, though he deemed himself more worthy of that Most Exalted Station than others? Nay, by thy Lord! The station of the spirit of communion was not established among creation save through those communions. And whoso cannot commune with his Lord through such prayers hath not attained that station, for they who are possessed of understanding know not what is there save through what is here. Say: Create thou a scroll from the station of the spirit of communion through innate capacity before Me, even as I created before witnesses. God sufficeth as a witness unto Me.

52 Indeed what he mentioned - that thy companion attained no knowledge save through the negation of names and attributes from the sacred court of the Divine Essence - by thy Lord, he spoke pure truth, and I beseech God to set right his affairs through his mention of that station, though he intended naught save the negation of mention from the aspect of affirmation.

ألست بربكم قالوا بلى ثم سكت ساعة ثم قال و إن المؤمنون ليرونه في الدنيا قبل يوم القيامة الست تراه في ربتك هذا قيل فأحدثه بهذا عنك فقال لا فإنك إذا حدثت به فأنكره منك جاهل بمعنما تقوله ثم قدر أن ذلك تشبيه وكفر وليست الرؤية بالقلب كالرؤية بالعين تعالى الله عما يصفه المشبهون والمحددون

50 و هم قوم لا يواريهم الحجاب و لا يعارضهم الإشارات و لا يساوهم العلامات لو يرقدون على التراب ليشهدون عرش الجلال و لا يدلون في شأن إلا عن اللهذي الجلال و الجمال و لا يسكنون إلا به و لا ينطقون إلا عنه و لا يرون رجاء و لا خوفا و لا ذكرا إلا ذكر الله الأعظم الأجل الأكرم بل إنهم هم المنزهون عنذكر الأسماء و الصفات من غيرهم فسبحان الله رب العرش عما يصفون

51 و إن ذلك رشح من علم ذلك المقام و إنه في أخذ النتيجة جعل آثار ذلكالمقام من كلمات حق الماء فتعالى الله رب الإنشاء من حكم القضاء و البداء فكيف ما فعلوا آل الله عليهم السلام بعد أن لا يشك أحد في ذلك المقاملهم حق صحيفة العلوية و السجادية حق الماء بل قرءوها و أمروا الكل بقرائتها و إن كان الأمر عندك كذلك فكيف إنه ما عمل بمثل ما كتب مع أنه عند نفسهأحق بذلك المقام الأعلى من غيره لا و ربك إن مقام روح المناجات لم يثبت عند الخلق إلا بتلك المناجات و من لم يقدر أن يناجي ربه بمثل تلك الدعواتفما بلغ إلى ذالك المقام لأن أولي الأبواب لا يعلم ما هنالك إلا بماهيها قل فأنشئ صحيفة من مقام روح المناجات بالفطرة بين يدي بمثلها إني أنشأت بين أيدي الأشهداء و كفى بالله علي شهيدا

52 و إن ما إنه ذكر بأن صاحبك ما اطلع بعلم إلا بنفي الأسماء و الصفات عن ساحت قدس الذاتفوربك لقال حق محض و أرجو الله أن يصلح أمره بذكره ذلك المقام مع أنه ما أراد إلا نفي الذكر من جهة الإثبات

- 53 This indeed is the supreme honor and most complete portion with Me, and through it do I glory over all atoms which God hath created at My level, for the foundation of religion is the recognition of God. Recognition ascends and becomes refined until it reaches its ultimate station, as Ali (peace be upon him) said: "The perfection of Divine Unity is the negation of attributes from Him," as evidenced by the fact that every described thing is other than its description, and by their dual testimony which is impossible for the First One. And this indeed is the station of the self-encompassing Kaf, wherein Ali taught all in the sermon known as Al-Yatimiyyah: "If you say 'from what is He?' then He is distinct from all things, so He is He. And if you say 'He is He,' then the 'Ha' and 'Waw' are descriptive words indicating Him, not attributes revealing Him. And if you say He has a limit, the limit is for other than Him. And if you say the air is related, the air is His creation."
- 53 وإن ذلك هو الشرف الكبرى والحظ الأوفى عندي وإن به أفتخر على كل الذرات مما خلقها الله في رتبتي لأن أصل الدين هو معرفة الله وإن المعرفة تصعد وتخلص حتى بلغ التمتناه في ذلك المقام كما قال علي عليه السلام كمال التوحيد نفي الصفات عنبشادة أن كل الموصوف غير صفة وبشهادتهما بالتثنية الممتنعة عنه الأولو إن ذلك هو مقام كاف المستديرة على نفسها حيث أدب الكل علي في الخطبة المعروفة باليتيمية إن قلت مم هو فقد بين الأشياء كلها فهو وإن قلت هو هو فالهواء والواو من كلام صفة استدلال عليها صفة تكشف له وإن قلت له حد فالحد لغيره وإن قلت الهواء نسبة فالهواء من صناعه
- 54 One returns from description to description, and the heart becomes blind to understanding, and understanding to perception, and perception to derivation. The kingdom remains in the kingdom, and creation ends with its like, and seeking drives it to its form, and investigation leads to incapacity, and explanation to loss, and denial to despair, and conveyance to severance. The way is blocked and the quest returned. His evidence is His signs, and His existence is His proof.
- 54 رجع من الوصف إلى الوصف و عمي القلب عن الفهم الفهم عن الإدراك والإدراك عن الإستنباط ودام الملك في الملكواتى المخلوق إلى مثله وأجأه الطلب إلى شكله وهجم له الفحص إلى العجز والبيان على الفقد والجحد على اليأس والبلاغ على القطع والسبيلسدود والطلب مردود دليله آياته ووجوده إثباته
- 55 Whoever contemplates the indications of that unique and eloquent sermon, speaking from the Tree of Praise, will testify that the description of the possible is itself possible, and the attribute of the dependent is dependent, and the kingdom endures in the kingdom. And concerning this matter, Al-Rida (peace be upon him) said: "Indeed, tools only define themselves, and instruments only point to their like, and in things their effects are found." And so continues the tradition. None in contingent existence has nobility except through decisive knowledge in the midst of pure manifestation. Whoever has not tasted that water has no portion in Divine Unity nor any path to the station of detachment.
- 55 ومن نظر في إشاراتملك الخطبة اليتيمية الغراء الناطقة من شجرة الثناء ليشهد بأن وصف الممكنو الممكن وإن نعت المفتقر هو المفتقر وإن الملك يدوم في الملك وإن بذلكالشأن قال الرضا عليه السلام إنما تحد الأدوات أنفسها وتشير الآلاتإلى نظائرها وفي الأشياء يوجد فعالها إلى آخر الحديث وليس لأحد شرففي الإمكان إلا بعلم القطع في بجوحة تجلي البحث ومن لم يذق ذلك الماء لا حظله في التوحيد ولا سبيل له في مقام التجريد
- 56 Most of the Illuminationist philosophers, Peripatetics, Transcendent theosophists, and Divine philosophers have stumbled in explaining this station. The signs of creative manifestations have become confused with the countenance of the Divine Essence, and thus they have made false statements about the fixed archetypes in the Essence to prove His knowledge, glory be to Him, and about the simple reality in proving the causality of the Essence, and about the connection between the Essence and acts and attributes, and about the unity of existence between the Creator and the created.
- 56 وإن أكثر الحكماء الإشرافينو المشائين و الصدرائين والإلهيين قد زلت أقدامهم في بيان ذكر المقامو قد اشتبهت عليهم آيات تجليات الإبداع بطلة الذات ولذا ذهبوا بالقول الباطل في أعيان الثابتة في الذات لإثبات علمه سبحانهو بذكر بسيط الحقيقة في إثبات عليّة الذات وبذكر الربط بين الذات والأفعال والصفات وبذكر وحدة الوجود بين الموجد والمفقود

- 57 And verily all of this is pure polytheism in the sight of the Family of God, the Imams of Justice, for God has ever been All-Knowing without the existence of anything, just as He has ever been Living. And just as He needs not any other being for His life, He needs not any object of knowledge for His knowledge.
- 58 The Divine Essence has never been joined with anything, and the causation of contingent beings is His handiwork - it is the Will which God created through itself, without being touched by the fire of the Essence. Through it God created all beings, and it ever speaks only of itself and indicates naught but its own identity. God has no sign in creation that points to His Essence, for His Being separates all beings from knowledge of Him, and His Identity prevents all identities from description. The relation of the Will to Him is like the relation of the House to God - it is a relation bestowing honor upon creation, not unto the Essence, for He is sanctified above the mention of allusions, relations, indications, signs, stations, effulgences and fragrances attributed to Him. He is as He is, none knoweth Him save Himself.
- 59 The doctrine of the unity of existence and the mention of the simple reality is witnessed by the people of the covenant to be false, for how can speech describe the existence of Him beside Whom there is no other? Rather, all allusions in the worlds of divinity, might, dominion and earthly realm pertain to contingent hearts and souls and what occurs in imagination. Every description of God from other than Him is falsehood and lies, for there is no other beside Him, nor is any mentioned in His rank, nor has any existence with Him that would allow discourse about unity. I have expounded the proofs in the two thousand verses explaining the mystery of the letter Ha' to refute the claims of these men. The origin of this doctrine is a chapter from Muhyi'd-Din - may God hasten His vengeance - as mentioned in the Fusus, and that is pure polytheism in the sight of the people of inner meaning. The description of God by Himself, then the description by the Family of God - peace be upon them - and the people of the Bayan, is the description of the ultimate possibility for man to describe the All-Merciful through sanctifying Him above mention of names and attributes, as 'Ali son of Husayn - peace be upon them both - indicated in his prayer to Abu Hamza Thumali: "My God, through Thee have I known Thee, Thou showed me the way to Thyself and called me to Thee, and had it not been for Thee, I would not have known who Thou art."
- 60 And his martyred father - may my spirit be a sacrifice for him - indicated in the station of the manifestation of his light
- 57 وإن كل ذلك شرك محض عند آل الله أئمة العدل لأن الله لم يزل كان عالماً بلا وجود شيء بمثل ما أنه كان حياً وكما أنه لا يحتاج في حياته بوجود غيره فلا يحتاج في عمله بوجود معلوم
- 58 وإن الذات لم يزل لن يقترب مع شيء وإن عالية الممكنات هي كانت صنعها وهي المشية التي قد خلقها الله لها بها بنفسها من دون أن يمسخها نار من الذات وخلق الله الموجودات بها وهي لم يزل لا يحكي إلا على نفسها ولا يدل إلا على ذاتيتها وليس لله في الإمكان آية تدل على ذاتها لأن كينونته مفرقة الكينونيات عن العرفان وإن ذاتيته ممتنة الذاتيتين البيان وإن نسبة المشية إليه فهي بمثل نسبة البيت إلى الله وهي نسبة تشریف إلى الإبداع لا إلى الذات إذ إنه مقدسة عن ذكر الإشارات والنسب والدلالات والعلامات والمقامات والتجليات والنفحات إليه وإنه كما هو عليه لن يعرفه إلا هو
- 59 وإن القول بوحدة الوجود وذكر بسيط الحقيقة مشهود عند أهل العهد بطلانه لأن الذي لم يك معه غير هفكيف يمكن أن يقول الكلام في وجوده بل كل الإشارات في عالم اللاهوت والجبروت والملكووت والملك هي الممكنة القلوب والنفوس ما يخطر في الأوهام وكل وصف لله من دونه إفك وكذب لأن غيره لم يك عنده ولا يذكر في رتبته ولا له وجود معه حتاصرف القول بالوحدة ولقد أبسطت الدلائل في النسخة الألفين في بيان سر الهاء لإبطال قول هؤلاء الرجال وإن مبده ذكر هذا القول فصل من محبي الدين - أجل الله في نعمه - كما ذكر في الفصوص وإن ذلك شرك محض عند أهل البطون وإن وصف الله لنفسه ثم وصف آل الله سلام الله عليهم وأهل البيان لله هو وصف غاية الإمكان للرحمن بأن يصفه الإنسان بالتقديس عن ذكر الأسماء والصفات كما أشار بذلك علي بن الحسين عليهما السلام في دعائه لأبي حمزة الثمالي إلهيك عرفتك وأنت دللتني عليك ودعوتني إليك ولولا أنت لم أدر ما أنت
- 60 وأشار أباه الشهيد - روجي فداه - في مقام ظهور نوره بروز طلعت في قوله حيث قال عز

and the emergence of his countenance in his words, when he said, exalted be his mention: "Has any other than Thee a manifestation that Thou hast not, such that he could be the one to manifest Thee? When wert Thou absent that Thou shouldst need a proof to point to Thee, and when wert Thou distant that the traces should be that which lead to Thee? Blind is the eye that seeth Thee not, though Thou art ever its Guardian. Lost is the transaction of a servant for whom Thou hast not appointed a share of Thy love."

61 (conclusion:)

62 Thou knowest, O my God, that in mentioning these allusions I desire naught but what Thou hast ordained for me in the law of stations, lest truth be confused with falsehood and lest anyone imagine aught concerning me save my love for Thee. And when I mention the verses of limitation, Thou knowest I intend naught but to manifest Thy proof and nullify the evil thoughts of those who think ill of me, even though I have mentioned the verses of Thy mercy more than these. Therefore, O Lord, forgive me and forgive him who desireth Thy pure religion, and him who sendeth down the gift to my beloved in the depths of the heart, and him who observeth the trace of ink in these tablets, and pardon in me what Thou lovest not to be mentioned before Thy Majesty, through Thy grace, Thy generosity and Thy mercy, O Thou Lord of Glory and Bounty! O God, Thou knowest that my very existence is a sin, how much more so when sin acquireth another sin. But since Thou hast promised to transform the evil deeds of the believers into good deeds, I beseech Thee, O Lord, to inspire him who would deny Thy forbearance - for love of Thy good-pleasure - with the word of patience and forgiveness, for I have no strength to hear the word "no" from anyone. Unto Thee do I commit my affairs, O Lord of Glory and Bounty! Glory be to God, the Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

ذكره الغيبك من الظهور ما ليس لك حتى يكون هو المظهر لك متى غبت حتى تحتاج إلى دليل يدل عليك و متى بعدت حتى تكون الآثار هي التي توصل إليك عميتعين لا تراك ولا تزال عليها رقبيا وخسرت صفقة عبد لم تجعل له من حبك نصيبا

61

62 و إنك يا إلهي لتعلم ما أردت في ذكر تلك الإشارات إلا ما أنت فرضت علي في حكم المقامات لثلا يشبه الحق بالباطل ولا يظن أحد في حقي دون حيي لك وإن ذكرتي آيات التحديد إنك لتعلم ما قصدت إلا إظهار حجتك وإبطال ظن الظانين بالسوء علي مع إني قد ذكرت آيات رحمتك أكثر منها فاغفر اللهم لي ولمن أراد دينك الخالص ولمن نزل الهدية إلى حبيبي في لجة الفؤاد وله ولمن لا حظ أثر المداد في تلك الألواح وتعفو عني ما لا تحب أن تذكره فيتلقاء الجلال بمنك وجودك ورحمتك يا ذا الجلال والإكرام اللهم إنك لتعلم أن وجودي ذنب فكيف إذا اكتسب الذنب ذنبا آخر ولكلها وعدت بأن تبدل سيئات المؤمنين بالحسنات فاستلك اللهم أن تلهم لمن أراد أن يحدد حلمك لحبه في رضاك كلمة الصبر والعفو فإني لا طاقة لي بأن أستمع من أحد حرف لا وإليك أفوض أمري يا ذا الجلال والإكرام وسبحان الله رب العرش عما يصفون و سلام على المرسلين والحمد لله رب العالمين

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*Sahifiy-i-Mukhtasar**To: Sulayman Khan**Date: 1262-09 ca. [1846-Aug]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who guideth whom He willeth and leadeth astray whom He willeth. Glorified and exalted be He above what they associate with Him.

2 الحمد لله الذي يهدي من يشاء ويضل من يشاء
سبحانه وتعالى عما يشركون

3 O my God! Thou art He Who brought all created things into being from nothing by Thy command. Then didst Thou make known unto them the path of Thy Cause and the stations of Thy prohibition, lest anyone be veiled from the countenance of Thy presence by anything, seeing Thee manifest in all things. O my God! There is no remembrance but Thine, that I might remember Thee, and no honor save in obedience to Thee, that I might turn unto it. Nay, by Thy glory! Every mention through the sovereign power of Thy Will hath been mentioned before Thee, and every existent thing, through mention of the existence of Thy Will, hath withered in Thy dominion. There is no glory for anyone except in obedience to Thee, and no abasement save in disobedience to Thee.

3 يا الله انت الذي ابدعت الموجودات لا من شيء بامرك ثم عرفتهم منهاج امرك ومواقع نهيك لئلا يحتجب احد عن طلعة حضرتك بشيء ويراك ظاهر في كلشي فيا الله الغيب ذكر حتى اذكرك بدام لدون طاعتك شرف حتى اقبل اليه لا وعزتك فكل مذكور بذكر سلطان مشيتك قد ذكر بين يديك وكل موجود بذكر وجود ارادتك قد ذوت في ملك ولا عز لاحد الا في طاعتك ولا ذل الا في عصيانك

4 Glorified art Thou! Glorified art Thou! Thee do we recognize and Thee do we unify, after having become certain that Thy Essence transcendeth all essences beyond recognition and proof, and that Thy Identity is severed from all material things beyond description and means. For without nearness to Thee there is no life in Thy creation, and without love for Thee there is no obedience to Thy Book.

4 فسبحانك سبحانك اياك نعرف واياك نوحده بعدما ايقن ان ذاتيتك مفارقة الجوهريات عن العرفان والدليل وان ايتيك مقطعة الماديات عن ذكر البيان والسبيل لان بغير قربك لا حيات في عملك ولا بغير محبتك لا طاعة في كتابك

5 I beseech Thee, O God, by the might of Thy Self-Subsistence and the greatness of Thy Grandeur, to send Thy blessings upon Muhammad and the family of Muhammad, the Manifestations of Thy Eternality and the Dawning-Places of Thy Mercy, by virtue of what Thou art in the glory of Being, the attribute of Essence, the description of Identity, the majesty of Eternity, and the holiness of Self, and by virtue of what Thou createst in the effulgences of the Divine Realm in the present time, the manifestations of the Kingdom before time, and the conditions of sovereignty and dominion after time, and by what Thy knowledge hath encompassed of the breaths of Thy holiness and the stations of Thy Cause which no knowledge of any servant can encompass and which cannot be mentioned in written records due to the loftiness of the station of creation, through

5 فاستألك اللهم بعة قيميتك وعظمة كبرياتيتك ان تصلي على محمد وآل محمد مظاهر صمدانيتك ومواقع رحمانيتك بما انت عليه في عز الكينونية ونعت الذاتية ووصف الانية ومجد الازلية وقدر النفسانية وبما انت تبدع في تجليات اللاهوت في الحين وظهورات الجبروت قبل حين وشئون الملك والمملوك بعد حين وبما احاط عليك من نفحات قدسك ومقامات امرك الذي لا يحيط به علم احد من العباد ولا يذكر في الرقوم المسطرات لعلو شان الایجاد بمنك جودك يا رب السموات والارض ويا اله الخلق اجمعين

Thy grace and bounty, O Lord of the heavens and earth, and God of all creation!

- 6 O my God! How can I call upon Thee when my remembrance hath become a veil between me and the countenance of Thy face? And how can I not call upon Thee when Thy attraction rendeth asunder the veils and bringeth the servant to the station of the manifestation of Thy revelation? O my God! Grant me such a state that I may not be content save with Thy love and Thy good-pleasure, and may not grieve save through Thy displeasure and disobedience to Thee. For I have no power over this after my knowledge of Thy overwhelming power and justice, then Thy might and vengeance. For if Thou shouldst will by the decree of justice, all who dwell in the kingdoms of the heavens and earth would perish in an instant from Thy sovereignty. But since Thy custom is grace and beneficence, and Thy way is pardon and favor, Thou judgest each according to what their hands have earned, that they might be delivered from the darkness of turning away and might willingly be content with Thy countenance and standing before Thee.

- 7 Glorified art Thou, O my God! Thou knowest my secret and my public self. I love naught except what Thou lovest, as Thou lovest. I beseech Thee by Thy bounty to make me one of Thy sincere servants who have recognized Thy truth and have turned away from all else because of Thy prohibition, and who have become firm upon the carpet of Thy nearness and pleasure, and have found delight in Thy remembrance and praise. They have sought forgiveness for all that Thy knowledge encompasseth and that which Thou abhorrest in Thy Book and that which Thou lovest not for any of Thy servants. They have submitted to Thy commandments and have manifested the spiritual virtues among Thy servants - those servants whose obedience Thou hast linked to obedience unto Thee, and whose disobedience Thou hast linked to disobedience unto Thee, through Thy grace and bounty, O Most Generous of the generous ones! O my God! How can I mention my tribulations before Thee when Thou art the One Who sent them down? Though I have been patient in Thy path and have heard words of disbelief from Thy servants, Thou didst hear from the Christians what Thou didst hear, then from the Jews what Thou didst hear, then from the Arabs what Thou didst hear. Yet after that Thou didst not hasten in their judgment until the Hour came upon them suddenly and seized them for what their hands had wrought, as recompense for their unbelief. I am content with what Thou dost patiently endure and do, and I desire naught save what Thou desirest. In the station of my contentment I say: Praise be to God, the Lord of the worlds.

6 يا اللهى كيف ادعوك و ان ذكرى قد حال بينى و بين طلعة وجهك و كيف لا ادعوك و ان جذائيتك تخرق الحجب و توصل العبد الى مقام ظهور تجليك فى اللهى هب لى حالة لا ارضى الا بحبك و رضاك و لا احزن الا بسخطك و عصيانك فان لا طاقة لى بذلك بعد على بقهاريتك و عدلك ثم جباريتك و انتقامك لانك لو اردت بحكم عدل ليهلك فى الحين من فى ملكوت السموات و الارض من سطوتك و لكن لما كان عادتك الفضل و الاحسان و سنتك العفو و الامتنان تحكم لكل بما اكتسبت يدها ليخلص عن ظلمات الادبار و يرضى بطلعتك و الوقوف بين يديك بالاختيار

7 فسبحانك يا اللهى تعلم سرى و علانيتى ما احب الا بما تحب كما تحب فاسئلك ان بجودك ان تجعلنى من عبادك المخلصين الذين عرفوا حقا و اعرضوا عما سواك ليهيك و استقروا على بساط قربك و رضوا بمقعد انسك و استلذوا بذكرك و اشتعلوا بشنائك و استغفروا عما احاط عليك و ما انت تبغضه فى كتابك و ما لا تحب لاحد من عبادك و استسلموا و امرك و استعملوا مكارم اخلاق الروحانيين فى عبادك الذين قد قرنت طاعتهم بطاعتك و معصيتهم بمعصيتك بمنك وجودك يا اكرم الاكرمين يا اللهى كيف اذكر مصيبتى بين يديك و انك انت كنت منزلها و لو انى صبرت فى سبيلك و سمعت كلمة الكفر من عبادك فانك قد سمعت من النصارى ما سمعت ثم من اليهود ما سمعت ثم من الاعراب ما سمعت و بعد ذلك ما عجلت فى حكمهم حتى نزلت الساعة عليهم بغتة و اخذتهم بما اكتسبت ايديهم جزاء بما كانوا يكفرون و انى لاكون راضيا بما تصبر و تفعل و لا احب ان اشاء الا بما تشاء و اقول فى مقام رضائى ان الحمد لله رب العالمين

8 2. In the Name of God, the Merciful, the Compassionate

بسم الله الرحمن الرحيم 8

9 Glory be to Him Who knoweth what is in the heavens and the earth, and Who judgeth between all things with truth. Glorified and exalted is He above what they associate with Him! O my God! Since I know there is no way for me to know Thy Self and praise Thy Essence except through what Thou hast revealed in Thy Book and ordained in Thy verses, I therefore praise the Beauty of Thy Presence, and the Pure Essence in Thy Prophet, and the Camphor Spring in Thy Chosen One, according to what Thou hast permitted Thy servants and manifested unto me through Thy creation, and inspired me in the kingdom of Thy heaven and earth, and what Thou lovest and art pleased with.

9 سبحان الذى يعلم ما فى السموات و الارض و يحكم بين كل شئ بالحق سبحانه و تعالى عما يشركون يا اللهى لما اعلم ان لا سبيل لى فى عرفان نفسك و ثناء ذاتك الا بما نزلت فى كتابك و قدرت فى اياتك فانا ذا اثنى طلعة حضرتك و الذات الساذج فى نبيك و العين الكافور فى وليك بما اذنت لعبادك و تجليت لى باختراعك و اهتمنى فى ملكوت سمائك و ارضك و انت تحب و ترضى

10 I testify that there is no God but Thee, alone with no partner. Thou hast ever been without the existence of aught besides Thee, and Thou wilt ever be as Thou wast in the eternity of eternities. None can know Thy Essence save Thyself, nor can any but Thee comprehend Thy Oneness, for the highest abstractions of creation point to differentiation, and the ultimate realities of invention testify to division. Thou art the Ancient, the All-Knowing. And I testify that Muhammad, peace be upon him and his family, was the Manifestation of Thy Beauty and the Garment of Thy Countenance, and the first of Thy creation and the mystery of Thy invention, whom Thou didst choose from the midst of pre-existence above all nations, and didst select before the mention of nothingness for the station of Thy manifestation upon the most enduring throne - the foremost Prophet and the honored Chosen One, whom Thou didst extract from the essence of the oil of the leaf of creation, and didst make him the station of Thyself in expression, for Thou hast ever been and wilt ever be beyond association with beginning and destiny, praise and execution. Thou art the Great, the Most Exalted. And I bear witness to the branches and leaves of the Divine Tree according to what God hath ordained for them in the knowledge of the Unseen, which none knoweth save Him, and He witnesseth all things, and He is the Mighty, the Bestower.

10 فاشهد ان لا اله الا انت وحدك لا شريك لم تزل كنت بلا وجود شئ سواك و لا تزال انك كائن بمثل ما منت فى ازل الازال لن يقدر تقدر عرفان ذاتك لغيرك و لا توحيد كينونيتك لدونك اذ اعلى مجردات الابداع دالة بالتفريق و منتهى كينونات الاختراع شاهدة بالتقطيع و انك انت القديم العليم و اشهد ان محمدا صلى الله عليه و آله كان مظهر طلعتك و قص وجهك و اول ابداعك و سر اختراعك الذى اصطنعته من بحبوحة القدم على سائر الامم و اصطفيته من قبل ذكر العدم لمقام تجليك على السرير الادوم النبى المقدم و المصطفى المكرم الذى عصرته من جوهر دهن ورق زيت الانشاء و جعلته مقام نفسك فى الاداء اذ انك لم تزل لن تقترن حكم البداء و القضاء و الثناء و الامضاء و انك انت الكبير المتعال و اشهد لاغصان شجرة اللاهوتية و اوراقها بما قدر الله لها فى علم الغيب حيث لا يحيط به علم احد سواه و انه يشهد على كل شئ و هو العزيز المنان

11 3. In the Name of God, the Most Merciful, the Most Compassionate

بسم الله الرحمن الرحيم 11

12 Praise be to God Who bestoweth His remembrance in the Book upon whomsoever He willeth among His servants. Glorified and exalted be He above all that they attribute unto Him.

12 الحمد لله الذى تمن على من ثناء من عباده بذكره فى الكتاب سبحانه و تعالى عما يصفون

13 O my God! Thou art He Who hath revealed Thyself to all created things through Thy creation, and hath made known

13 يا اللهى انت الذى قد تجليت للهجودات بابداعك و عرفتهم سبيل طاعتك باياتك ليكون الكل بحكمك مسلمين

unto them the path of obedience to Thee through Thy signs, that all might submit to Thy decree.

- 14 O God! Thou art the Single, the One, Whom nothing can describe and no servant can know, for Thine Essence hath ever been beyond the reach of signs to indicate through similitudes, and Thy Being shall forever remain beyond the power of symbols to prove through evidence. If I say "Thou art Thou," then similitudes would tell of likenesses, yet Thou canst never be known through these. And if I say "He is He," then would Oneness point to the Essence of creation and Unity to the Reality of invention, though these in their very nature can only point through negation and can only be described through denial.

14 اللهم انت الفرد الاحد الذى لن يوصفك شئ و لن يعرفك عبد اذ ذاتيتك لم تزل ممتعة الايات عن الدلالة فى الامثال و ان كينونيتك لا تزال مقطعة العلامات عن الاستدلال ان قلت انت انت فقد حكى المثل بالاشباح و انك لم تزل لن تعرف بها و ان قلت هو هو فقد دلت الاحدية ذات الابدع والواحدية كينونة الاختراع و انها هى باينتها لن تدل الا بالقطع و لا يحكى تحكى الا بالمنع

- 15 Wherefore glorified, glorified art Thou! I seek Thy forgiveness for what I have said and say. And I say thereafter and beseech Thee to transform all that Thy knowledge encompasseth of me into that which befitteth Thy Self and that which characterized Thy station of majesty and glory, grandeur and beauty, might and grace, power and beneficence, through Thy favor and Thy generosity, O Thou Who art the Lord of bounty and bestowal, O Thou Who art the Lord of mercy and grandeur, O Thou Who art the Lord of grace and glory, justice and praise, for verily Thou art God, the Most Great, the Most High!

15 فسبحانك سبحانك استغفرك عما قلت و اقول من بعد و اسئلك ان تبدل كلها احاط علمك منى بما تستحق نفسك و انت عليه من الشان و الجلال و العظمة و الجمال و العزة و الامتان و القدرة و الاحسان بمنك و جودك يا ذا الجود و العطاء و يا ذا الرحمة و الكبرياء و يا ذا الفضل و البهاء و العدل و الثناء اذ انك انت الله الكبير المتعال

- 16 O my God! Thou knowest my station in what Thou hast bestowed upon me according to Thy will in Thy knowledge. I have spoken unto the people by Thy leave, yet they have invented falsehoods against me in following their desires. Thou indeed dost bear witness that I am innocent of that which they invent in their ignorance.

16 يا اللهى انك تعلم مقامى لما انعمتنى بما انت اردت فى علمك و انى حدثت الناس باذنك اقترى الناس على بما اتبعت اهوائهم و انك لتشهد على بانى برئ عما هم يفترون فيما لا يعلمون

- 17 4. In the Name of God, the Most Merciful, the Most Compassionate

17 بسم الله الرحمن الرحيم

- 18 Praise be to God Who strengtheneth whom He willeth through His aid, and destroyeth those who wrong their own souls; then shall all be gathered unto God on the Day of Judgment. O God! Thou art the One, the Self-Subsisting Lord, Whom no description of anything can encompass, nor any attribute of anything define, for all else besides Thy Essence is bounded by the limits of creation and characterized by the attributes of invention. Thou art far more exalted than to be described through Thy creation or to be indicated through Thy handiwork. Glorified and exalted art Thou above what they describe!

18 الحمد لله الذى يؤيد من يشاء بنصره و يهلك الذين ظلموا على انفسهم ثم كل فى يوم الفصل الى الله يحشرون اللهم انك انت الاله الفرد القيوم الذى لن ياخذك وصف من شئ و لا نعت عن شئ اذ ما سوى ذاتك محدود بحدود الابداعية و منوعات بنوعات الاختراعية و انك اجل من ان توصف بغيرك او ان يشير اليك [اجل] بخلقك سبحانك و تعاليت عما يصفون

- 19 O God! I beseech Thee on this day of the month of Ramadan, wherein Thou didst reveal the Qur'an and didst make its fast obligatory upon all who seek Thy good-pleasure and

19 اللهم انى اسئلك فى ذلك اليوم من شهر رمضان الذى نزلت فيه القرآن و جعلت صومه فرضا لكل من اتبع رضوانك و اخاف عدلك و قدرت

fear Thy justice, and wherein Thou hast ordained a Night whose worth no book can reckon, and which Thou hast, through Thy bounty, made better than a thousand months. O God! Deprive me not of its breezes, nor of its blessings, and preserve me from following vain desires in the obligations of Thy laws and from heedlessness of Thy manifestations at all times. Strengthen me through divine essences, heavenly realities, angelic souls, celestial beings, paradisiacal attributes, sublime appearances, wondrous revelations, and all that Thy knowledge encompasseth and Thy Book recordeth. Verily, Thou art the Mighty, the Most High!

فيه ليلة ما احصى الكتاب بمثلها وجعلتها بمنك خيرا من الف شهر اللهم لا تحرمني فيها من نجاتك ولا فيه من بركاتك واحفظني من اتباع الهوى في فروض احكامك والغفلة من ظهوراتك في كل حين وبعد حين وايدني بكيونيات الالهوتية والذاتيات الجبروتية والنفسانيات الملكية والانيات الملكوتية والشئون الفردوسية والظهورات الافريدوسية والتجليات البديعة وما قد احط عليك ويحصى كتابك انك انت العزيز المتعال

20 O God! I bear witness before Thee and before those who bear witness in Thy presence that I am Thy servant who hath never claimed Vicegerency nor its sisters, nor Divine Revelation nor the Qur'an in the manner Thou didst ordain for Thy beloved Muhammad, peace be upon him and his family. Neither have I followed the base desires of men nor contradicted the ordinances of the Furqan. Sufficient art Thou as witness and helper, and sufficient art Thou as guardian for the believers.

20 اللهم اني اشهدك ومن لديك من الاشهاد بانني انا عبدك الذي ما ادعيت الولاية ولا اختيا ولا الوحي ولا القراء بمثل ما قدرت لحبيبك محمد صلى الله عليه وآله ولا ما اتبع الناس شئون اهوائهم المجتثة ولا ما يخالف احكام الفرقان وكفى بنفسك على شاهدا ونصيرا وكفى بنفسك للمؤمنين وكبلا

21 O God! Thou knowest the treachery of eyes and what people's hands have earned in Thy days, as if they had never read Thy Book, nor acted according to Thy laws, nor feared Thy justice. Thou didst say - and Thy word is the truth - "We inspired them to do good deeds." Then Thou didst say - and Thy promise is the truth - "Fear God and He will grant you a criterion," and there is no doubt that Thy promise shall be fulfilled.

21 اللهم انك تعلم خائنة الاعين وما اكتسبت ايدي الناس في ايامك كانهم لم يقرأوا كتابك ولا يعملوا باحكامك ولا يخافوا من عدلك قلت وقولك الحق واوحينا اليهم فعل الخيرات ثم قلت وعدك الحق اتقوا الله يجعل لكم فرقانا ولا شك ان وعدك كان مفعولا

22 O God! When Thou didst honor me with that station, all suspected and denied, not knowing nor understanding. O God! Thou knowest their station and art aware of their deeds, and nothing escapeth Thy knowledge. Verily, Thou art the All-Powerful, the Compeller, the Subduer, the Mighty, the All-Knowing.

22 اللهم انك لما اكرمتني ذلك المقام فكل قد ظنوا وكذبوا من حيث لا يعلمون ولا يعقلون اللهم انت تعلم مقامهم وتطلع بفعالهم ولا يعزب من علمك شيء وانك انت المقتدر الجبار القهار القوى العليم

23 O God! I know that Thou dost not hasten in their judgment that they might increase in sin, for only those who fear loss make haste. Thou hast ever been mighty in what Thou wilt, and none can reverse Thy judgment. Verily, Thou art the Mighty, the Wise.

23 اللهم واني لاعلم انك لا تعجل في حكمهم ليزدادوا اثما وانما يجعل من يخاف القوت وانك لم تزل كنت مقتدرا فيما اردت ولا معقب لحكمك وانك انت العزيز الحكيم

24 O my God! I beseech Thee to vouchsafe unto me the light of detachment and the wisdom of exultation, that I may forget every goodly thing save Thee, and arise before the City of Thy hallowed, self-sufficient sanctity, and say: I bear witness that there is none other God but Thee, alone, without partner. Thine is the creation and from Thee is the command. Glorified art Thou, exalted far above that which they impute unto Thee.

24 اللهم اني اسئلك ان تهب لي نور الانقطاع وحكم الابهاج حتى انسى كل معروف سواك واقوم في تلقاء مدين قدس صمدانيتك واقول اشهد ان لا اله الا انت وحدك لا شريك لك ولك الخلق ومنك الامر سبحانه وتعالى عما يصفون

- 25 I bear witness that Muhammad is Thy servant, whom Thou didst choose out of the bosom of pre-eternity above all nations, and whom Thou didst elect to stand in Thy station for origination and invention; for Thou hast ever been, and shalt forever be, immeasurably exalted above conjunction with the making of existents or the bringing forth of possibles. And Thou, as Thou hast spoken – and Thy word is the truth – in Thy praise: “No vision taketh in Him, but He taketh in all vision; He is the Subtle, the All-Informed.”
- 26 And I bear witness, concerning the trustees of Thy Messenger – Thy blessings be upon them – unto that which Thou hast ordained for them in the knowledge of the unseen, short of the Letter which Thou didst exclusively bestow upon Thy Beloved – may the blessings of God be upon him and his kindred – in the station of prophethood. Undoubtedly were they the pillars of Thy oneness, the signs of Thy hallowing, the tokens of Thy glorification, and the manifestations of Thy operation – on a Day when none was mentioned but they. Verily, they are Thy honoured servants who outstrip Thee not in speech, and by Thy command do they act.
- 27 I bear witness, moreover, unto every truth with that whereunto Thou Thyself dost bear witness, then dost love and approve; and against every falsehood with that which Thy Book doth enumerate, then dost abhor and forbid.
- 28 And I say: Glorified be God, the Lord of the Throne, above that which they ascribe unto Him! And peace be upon the Messengers; and praise be to God, the Lord of all the worlds.
- 29 5. In the Name of God, the Most Merciful, the Most Compassionate
- 30 Praise be to God Who forgiveth whom He willeth and chastiseth whom He willeth. Glory be to Him! He knoweth what descendeth from heaven and what occureth in the earth and that wherein men differ. O my God! When I know that Thy praise of Muhammad and his family is ever renewed through the manifestation of Thy creation, I venture to praise them before Thee, though I am certain that my existence is as nothingness before their station, let alone my praise before the loftiness of their glory and the greatness of their state. Yet there is no mention like the mention of an ant of themselves. Glory be to Thee and exalted art Thou! Thou knowest their excellence and art able to praise them. There is no God but Thee! Glory be to Thee above what they describe.
- 31 O God! Praise Muhammad and the family of Muhammad through what Thou possesseth of the effulgences of the Divine Essence, the manifestations of the Realm of Power, and the
- 25 و اشهد ان محمدا عبدك الذى انتخبته من بحبوحة القدم على سائر الامم و اصطفيته للقيام على مقامك فى الابداع و الاختراع اذ انك لم تزل لن تقتنر بجعل الموجودات و لا بانشاء الممكنات و انك كما قلت و قولك الحق فى الثناء لا تدركه الابصار و هو يدرك الابصار و هو اللطيف الخبير
- 26 و اشهد لاصيآ رسولك صلواتك عليهم ما قدرت لهم فى علم الغيب دون حرف الذى اختصصت به حبيبك صلى الله عليه و آله فى مقام النبوة و لا شك انهم كانوا اركان توحيدك و ايات تقديسك و علامات تسبيحك و مظاهر فعلك فى يوم لم يك دونهم احد مذكور و انهم عبادك المكرمون الذين لا يستقونك فى القول و هم بامرک يعملون
- 27 و اشهد لكل حق بما انت تشهد عليه ثم تحب و ترضى و لكل باطل بما يحصى كآبك ثم تبغض و تنهى
- 28 و اقول سبحان الله رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين
- 29 بسم الله الرحمن الرحيم
- 30 الحمد لله الذى يغفر لمن يشاء و يعذب من يشاء سبحانه و تعالى يعلم ما ينزل من السماء و ما يحدث فى الارض و ما كان الناس فيه يختلفون يا الله لما اعلم ان ثنائك فى حق محمد و آله لم يزل يتجدد لظهور ابداعك لاجترح بثنائهم بين يديك مع انى لايقن ان وجودى معدوم عند رتبتهم فضلا عن ثنائى لعلو مجدهم و كبر شانهم ولكن لا ذكر بمثل ذكر غلة انفسهم سبحانه و تعاليت انت تعلم فضلهم و تقدر بثنائهم لا اله الا انت سبحانه عما يصفون
- 31 اللهم اثن على محمد و آل محمد بما انت عليه من تجليات اللاهوت و الظهورات الجبروت و الشئون الملوكوت و بما انت تقدر عليه من شان

conditions of the Kingdom, and through what Thou art able to achieve of the station of unity, glory, grandeur, praise, might, sublimity, majesty, origination, grace, execution, and what Thy knowledge encompasseth in the world of creation. Verily, Thou art God, the Great, the Bestower.

الوحدة والبهاء والعظمة والثناء والعز والسناء
والمجد والبداء والفضل والامضاء وما احاط
علمك في عالم الانشاء انك انت الله الكبير المنان

- 32 O God! Bless Muhammad and the family of Muhammad in the tidings of the ancients, the glad-tidings of those who came before, the justice of those who fear, and the grace of those who are near. O God! Bless Muhammad and the family of Muhammad by the light of Thy countenance in Seir, the manifestation of Thy revelation on Mount Paran, the signs of Thy power in the land of Egypt, and the appearances of Thy Will in Beer-sheba, through Thy favor and Thy bounty, O God of the worlds.

32 اللهم صل على محمد وآل محمد في نبأ الاولين و
البشر السابقين والعدل الخائفين والفضل المقربين
اللهم صل على محمد وآل محمد بنور طلعتك في
ساعير وظهور تجليك في جبل فاران و ايات
قدرتك في ارض مصر وظهورات مشيتك في بئر
شيع بمنك وجودك يا اله العالمين

- 33 O God! Bless and grant peace upon Muhammad and his family at their resting places for all eternity through Thy signs in the dome of time, Thy evidences in the Tree of Utterance, and Thy light in the pillar of fire above the Ark of the Covenant, through Thy mercy, O Lord of the worlds.

33 اللهم صل وسلم على محمد وآله عند مراقدهم ازل
الازال باياتك في قبة الزمان ودلالاتك في شجرة
البيان ونورك في عمود النار فوق تابوت الشهادة
برحمتك يا رب العالمين

- 34 6. In the Name of God, the Most Merciful, the Most Compassionate

34 بسم الله الرحمن الرحيم

- 35 He Who guideth whom He willeth to a straight path. O God! Thou art God, the Creator of all things. There is no God but Thee. I have known Thee through what Thou hast revealed to me through Thy creation, and I have thanked Thee for what Thou hast bestowed upon me through Thy bounties. Thou art He Whose essence cannot be described and Whose ailment cannot be known, for the essence of Thy Being separateth all existence from knowledge, and the manifestation of Thy Identity severeth all contingent things from the mention of expression. Glory be to Thee! Glory be to Thee! Forever hath the description of Thy Essence been Thine Essence, and the attribute of Thy Self been Thy Self, for naught besides Thee existed at Thy level nor was mentioned with Thee. Verily, Thou hast brought into being all that Thou willeth, as Thou willeth, through what Thou willeth, from nothing, by Thy creation, and Thou dost ever sustain all that Thou hast created through Thy grace, even as Thou didst bring them into being through Thy bounty. All praise be unto Thee for having made known unto me the stations of Thy Cause and the abodes wherein Thy wisdom is manifest unto Thy servants who desire naught except by Thy command and judge not except by Thy leave - the Imams of religion, the pillars of the faithful, and the guides of all creation. O my God! I bear witness unto Thy Being, even as Thou didst bear witness unto Thyself before all

35 الذي يهدي من يشاء الى صراط مستقيم اللهم
انت الله خالق كل شيء لا اله الا انت عرفتك
بما تجليت لي بابدائك وشكرتك بما تفضلت على
بالائك انت الذي لن توصف بكهك ولن تعرف
بدائك اذ كنه كينونيتك مفرقة الموجودات عن
العرفان وان علانية اينتك مقطعة الممكنات عن
ذكر البيان فسبحانك سبحانك لم يزل كان وصف
ذاتك ذاتك ونعت نفسك نفسك اذ ما سواك لم
يك موجود في ربنتك ولا مذكورا معك وانك
قد ابدعت كل ما تشاء كما تشاء بما تشاء لا من
شيء بانشاءك ولم تزل تمد كل ما انشأت بفضلك
كما ابدعتها بمنك فلك الحمد بما عرفتني مواقع امره
ومحال حكمه عباده الذين ما يشاؤون الا بامرهم و
لا يحكمون الا باذنه ائمة الدين واركان المؤمنين و
هداة الخلق اجمعين

things, that Thou art God, there is none other God but Thee, the Lord of all created things.

- 36 In the Name of God, the Crusher of tyrants, the Destroyer of transgressors, and the God of all creation! O Lord! None can reverse Thy judgment, none can alter Thy command, none can frustrate Thy words, and none can exhaust Thy signs. I beseech Thee, O Lord, by Muhammad and his family - the Manifestations of Thy divine essence, the stations of the glory of Thy being, the signs of the might of Thy eternity, and the tokens of the sanctity of Thy oneness - to bless the family of God in accordance with Thy station of divinity, grandeur, magnificence and might, and to ordain for us in this night of Thy Greatest Month that which befits Thy bounty. Verily, Thou art God, the Generous, the Bestower.

36 اللهم اني اشهد لذاتك كما انت قد شهدت لنفسك قبل كل شيء بانك انت الله لا اله الا انت مالك المخلوقين و قاصم الجبارين و مبير المعتدين و اله الخلق اجمعين اللهم لا راد لحكمك و لا مرد لامرك و لا معقب لكلماتك و لا نفاذ لاياتك فاستلك اللهم بمحمد و آله مظاهر تجل ذاتيتك و مقامات مجد كينونيتك و علامات عز صمدانيتك و دلالات قدس وحدانيتك ان تصلي على ال الله بما انت عليه من الشان و اللاهوت و العظمة و الجبروت و ان تقدر لنا في تلك الليلة من شهرك الاكبر ما انت تستحق به عند العطاء انك انت الله الجواد المنان

- 37 7. In the Name of God, the Most Merciful, the Most Compassionate

37 بسم الله الرحمن الرحيم

- 38 Praise be to God Who created what is in the heavens and what is in the earth by His command. Then those who believe in God and His signs shall be gathered unto God. O God! Thou art my God and my Lord. Thou didst create me when I was nothing, and by Thy grace Thou didst provide for me after I had been mentioned. How can I call upon Thee when Thy essence cuts me off from utterance at the moment of recognition? And how can I not call upon Thee when the reality of Thy manifestation in my heart cannot rest without the presence of Thy countenance, O Bestower, O Judge? By Thy might! Even after the way is blocked and the path barred, I will call upon Thee and declare Thy oneness, though I know with certainty that my prayer returns only with despair and my declaration of unity is raised only in separation. For my desire from Thee is none other than Thee, and this is impossible for creation, since none but Thee can know Thee, and none but Thee can find Thee. Similarly is the judgment regarding my declaration of Thy unity, for unity between two things is impossible, as Thou hast ever been existing, while I shall ever cease to be, just as before my existence I was nothing before Thee.

38 الحمد لله الذي ابدع ما في السموات و ما في الارض بامرته ثم الذين امنوا بالله و اياته الى الله يحشرون اللهم انت الهمي و مولائي قد خلقتني و لم اك شيئا و رزقتني بمنك بعدما قرئت ذكرا فكيف ادعوك و ان ذاتيتك تقطعني عند العرفان من البيان و كيف لا ادعوك و ان كينونية تجليك في فؤادي لم تستقر بغير طلعة حضرتك يا منان يا ديان فوعزت بك بعد سد الطريق و منع السبيل لادعوك و اوحذك بعدما ما اعلم باليقين ان دعائي لا يرجع الا بالياس و ان توحيدى لا يرفع الا بالقطع لان مطلبي عنك لم يك غيرك و ان ذلك ممتنع في حق الخلق لانك لم تزل لا يعرفك غيرك و لا يوجدك سواك و كذلك الحكم في توحيدى نفسك لان التوحيد بين الشيتين ممتنع لانك لم تزل كنت كائنا و اننى انا لا يزال تزال بمثل ما كنت قبل وجودى لم اك شيئا عندك

- 39 Alas! Alas! By the might of Thy essence, if Thou wert to take all that Thy knowledge encompasses and of which Thou art capable, and make it the substance of my body, then make it the fire of my secret and manifest being, and extend it for all eternity as punishment for my declaration of Thy unity, Thou wouldst be praiseworthy in Thy deed and obeyed in Thy judgment. Indeed, I would deserve this and all that Thy knowledge

39 فآه آه فوعزة ذاتك لو تجعل كل ما احاط علمك و تقدر عليه بان تجعله جسما جسدى ثم تجعله نار السرى و علانيتى و تمده في كل اقل من ان بمثل ذلك العذاب لشدة بلائى بدوام ذاتك ازل الازال جزاء توحيدى نفسك لكنت محمودا في فعلك و مطاعا في حكمك و اننى انا بذلك و ما احاط علمك دون ذاتك لكنت مستحقا و حامدا نفسك

encompasses, save Thy essence, and I would praise Thee alone - there is no God but Thee. And verily, through this deservingness, I am certain that One such as Thee, the Generous, would not be satisfied with anything for me except Thy grace and good-pleasure. Now, in the gardens of Thy sanctity, in Thy paradise, I am blessed by Thy bounties, and nothing in the heavens or the earth grieves me, by Thy grace, for Thou art the Generous, the Noble.

40 8. In the Name of God, the Most Merciful, the Most Compassionate

41 Praise be to God Who sends down His command upon whomsoever He willeth among His servants according to a prescribed term. O God! How can I not cry out before Thee when my sins have encompassed me from every direction? And how can I not calm my soul when I witness Thy treatment of the believers with forgiveness, and know Thy way with the unitarians through beneficence, and with the eager ones through grace? Far be it from thinking of Thee otherwise, for when Thou dost not wish the appearance of Thy Manifestation in forgiveness, Thou dost not execute the decree with implementation.

42 Glorified art Thou! Glorified art Thou! My circumstances have rendered me unable to mention my transgressions before Thee, and my ultimate state has silenced me from mentioning my destructive deeds before Thy omnipotence. For if I say "Thou art Thou" or seek Thy forgiveness by virtue of who Thou art, or turn to Thee in repentance by virtue of who Thou art, I have already committed another sin, for my very existence is a sin - how then can the consequences thereof be judged? Nay, by Thy might! I have no cause for forgiveness before Thee, for just as Thou didst create me without any merit or cause on my part, likewise do Thou pardon me and forgive me and admit me into the court of Thy nearness, that I may delight in gazing upon the countenance of Thy manifestation and dwell there before the throne of Thy Self-Subsistence, and declare: "Thou art God, there is no God but Thee, alone with no partner. I have known Thee through Thyself and worshipped Thee through Thy Face, and were it not for Thee, I would be nothing, not even able to say 'I know not what Thou art.'" Glory be unto Thee! Here am I, casting myself before Thee, seeking intercession through Muhammad and his family - Thy blessings be upon them - fleeing from Thee unto Thee. Bestow upon me through Thy grace and have mercy upon me through Thy mercy, for I declare: "There is no God but Thee, glory be unto Thee, I have been among the wrongdoers."

43 9. In the Name of God, the Most Merciful, the Most Compassionate

وحدك لا اله الا انت و انى لنا بذلك الاستحقاق
لايقن بان مثلك جوادا لا يرضى الى الا فضلك
و رضوانك كان الآن في جنان قدسك جناتك
متنعم بالآتك و لا يحزننى شئ في السموات و
الارض بمنك اذ انك انت الجواد الكريم

40 بسم الله الرحمن الرحيم

41 الحمد لله الذى ينزل الامر على من يشاء من عباده
على اجل مكتوب اللهم كيف لا اضح بين يديك
وان ذنوبى قد احاطتني من كل شطرو كيف لا
اسكن نفسي و انى اشاهد معاملتك مع المؤمنين
بالغفران و اعلم سنتك مع الموحدن بالاحسان و
مع الراغبين بالامتنان ففأش الظن بك دون ذلك
لانك لما لم تحب طلعة ظهورك في العفو لا تجرى
القضاء بالامضاء

42 فسبحانك سبحانك قد عجزتني القضايى عن ذكر
اجترأحاتي بين يديك و اصمتني القصارى عن ذكر
موبقاتي بين يدي قهاريتك فان اقول انت انت
او استغفرك بما انت انت او اتوب اليك بما انت
انت قد اكتسبت ذنبا اخرى لان وجودي ذنب
فكيف يكون بعد ذلك حكم اثاره لا و عزتك
لا سبب عندى لغفراني عندك فكلم ابدعتني بلا
استحقاق و سبب من خلقتك بمثل ذلك فاعف
عني و اغفر لي و ادخلني في ساحة قربك لاستلذ
بنظرة طلعة تجليك و اسكن هنالك في تلقاء عرش
قيوميتك و اقول انت الله لا اله الا انت وحدك
لا شريك عرفتك بنفسك و عبدتك بوجهك و
لولا انت انت لم اك شيئا حتى اقول لم ادر ما
انت فسبحانك انا ذا القى نفسي بين يديك و
استشفع بحمد و آله صلواتك عليهم ليدك و هارب
منك اليك فجذ على بفضلك و ترحم على برحمتك
فانى اقول لا اله الا انت سبحانك انى كنت من
الظالمين ...

43 بسم الله الرحمن الرحيم

44 Glory be to Him Who hath sent down the verses in the Book for a people who act with justice. O my God! Thou art He Who hath commanded with an authority that none other than Thee can command, and forbidden what none other than Thee can forbid, and art pleased with good deeds with which none other than Thee can be pleased. I beseech Thee, O God, by Thy truth, to draw our hearts to the court of Thy nearness, our souls to the station of Thy manifestation, and our bodies to the place of Thy bounty, and make us among those who come unto Thee, who are pleased with Thee, who seek after Thee, and who trust in Thee, through Thy grace and favor. Verily Thou art God, the Beloved of the mystics and the God of all creation.

44 سبحان الذى نزل الايات فى الكتاب لقوم يعدلون يا اللهى انت الذى امرت بحكم لا يقبل احد سواك ونهيت عن اعمال ما لا ينهى احد غيرك و ترضى بحسنات ما لا يرضى احد سواك فاستلك اللهم بحقك ان تجذب قلوبنا الى ساحة قربك و نفوسنا الى مقام تجليك و ابداننا الى محل كرامتك و تجعلنا من الوافدين اليك و الراضين منك و السائلين عنك و المتوكلين عليك بفضلك و منك انك انت الله محبوب العارفين و اله الخلق اجمعين

45 O God! I bear witness on this tenth day of the Greatest Month, wherein Thou didst reveal the Qur'an and made one of its nights better than a thousand months when Thou didst ordain therein the mystery of days according to what Thou didst prescribe for the believers in the Qur'an, that Thou art God, there is no God but Thee, alone with no partner. Thou hast ever been, while naught existed besides Thee, and Thou wilt ever be as Thou wert, with nothing existing at Thy level, for the essence of creation declareth the path barred, and the reality of invention testifieth that the way is blocked. Thou hast ever been too exalted to be described by other than Thyself or to be known through any but Thee. Thou art God, the Mighty, the Bestower. And I bear witness to Muhammad - God's blessings be upon him and his family, and the family of God, peace be upon them - according to what Thou hast ordained for them in the knowledge of the unseen and decreed for them in the primal word. Verily Thou art the Great, the Exalted. I beseech Thee, O God, by their right, to ordain for us the pilgrimage to Thy House and annihilation before the sacred realm of Thy mercy in the land of the Sacred Monument and the Station, and all the blessings Your knowledge encompasses in the land of Arafat, through Your favor and bounty, O Most Merciful of those who show mercy. And I say: Praise be to God, the Lord of all the worlds.

45 اللهم اننى انا ذا اشهد فى ذلك اليوم العاشر من الشهر الاكبر الذى نزلت فيه القرآن و جعلت ليلة منه خيرا من الف شهر لما قدرت فيها سر الايام بما انت فرضت للمؤمنين فى القرآن بانك انت الله لا اله الا انت وحدك لا شريك لك لم تزل كنت بلا وجود شئ سواك و لا تزال انك كائن بمثل ما كنت من دون وجود شئ فى ربتك اذ ذاتية الابداع معلنة بالسد الطريق و كينونية الاختراع شاهدة بالمنع السبيل و انك لم تزل اجل من ان توصف بغيرك او ان تعرف بسواك و انك انت الله العزيز المنان و اشهد لحمد صلى الله عليه و آله و آل الله عليهم السلام بما انت قد قدرت لهم فى علم الغيب و احتمت لهم فى حرف البداء انك انت الكبير المتعالى و استلك اللهم بحقهم ان تكتب لنا حج بيتك و الفناء فى تلقاء مدين قدس رحمتك فى ارض المشعر و المقام و ما احاط علمك من الخيرات فى ارض العرفات بمنك و جودك يا ارحم الراحمين

46 10. On the Night of Mid-Ramadan (the Most Great Month)

46 و انا ذا اقول الحمد لله رب العالمين فى ليلة نصف رمضان شهر الله الاكبر

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

47 بسم الله الرحمن الرحيم

48 Praise be to God, Who sendeth down the Command at every season unto a people that understand. O my God! Thou art He Who hath decreed for every thing what Thou hast willed, and hast bestowed upon all that which Thou hast ordained.

48 الحمد لله الذى ينزل الامر فى كل حين لقوم يعقلون يا اللهى انت الذى قدرت لكل شئ ما اردت و انعمت الكل مما قضيت لا راد لامرك و لا معقب لحكمك لم تزل تفضلت على باحسنائك و

None can turn back Thy command, nor can any man gainsay Thy judgment. Ever hast Thou favored me through Thy loving-kindness and honored me with Thy bounties. Thou didst create me when I was a thing forgotten, and, by Thy grace, didst sustain me after Thou hadst drawn me nigh through Thy remembrance. How, then, shall I render Thee thanks, O my God, whilst Thou hast ever been exalted above being described by Thy creatures? And how shall I not laud the rising of the court of Thy Self-Subsistence, while Thou didst create me for the mention of Thy power, the praise of Thy Will, the splendor of Thy bounty, and the celebration of the sheen of the holiness of Thy mercy?

تكرمت على بالائك خلقتني ولم اك شيئا ورزقتني
بمنك بعدما قربت ذكرا فكيف اشكرك يا الله
انك لم تزل لن توصف بخلقك وكيف لا اثني
طلعة حضرة صمدانيتك وانك ما خلقتني الا لذكر
قدرتك وثناء مشيتك وبهاء عطيتك وذكر سناء
قدس رحمانيتك

- 49 Glorified art Thou, glorified art Thou! Ever hast Thou been the Remembrer of Thine own Self by Thine own Self, and the Unifier of Thy very Essence by Thy very Essence; for whatsoever is other than Thee is powerless to apprehend the reality of Thy Ipseity, or to affirm the oneness of the identity of Thy Being. The sanctity of the awe of Thy majesty hath cut off the essences of all things from the mention of drawing nigh unto the court of the glory of beauty and majesty; and the inmost reality of the rising of Thy Self-Subsistence hath sundered all existences from the station of certitude and recognition before the Midian of the power of the All-Exalted.

49 فسبحانك سبحانك لم تزل كان ذاكر نفسك
نفسك و موحد ذاتك ذاتك اذ ما سواك لن
يقدر ان يعرفوا كنه ذاتيتك ولا ان يوحدوا
انية كينونيتك لان قدس هبة كبريائيتك
مقطعة الجوهريات عن ذكر قرب ساحة مجد
الجلال والجمال وان كنه طلعة صمدانيتك مفرقة
الموجودات عن مقام الايقان والعرفان في تلقاء
مدن قدرة المتعال

- 50 Glorified art Thou! By Thy might, I long to ascend unto Thee; yet how shall I complain, when I find no guide and behold no path? Ah, alas! After my despair of truly affirming Thy unity, and my remoteness from the court of Thy nearness, I call upon Thee with my whole being, that Thou art God, the Lord of the heavens and the earth. The pillars of all things hath the light of Thy Countenance and the splendor of Thy rising filled, so that none beholdeth an existent thing but he seeth Thee manifest before it and with it – Thou the Sovereign, the All-Powerful, the Self-Sufficient, from Whose knowledge nothing is hidden. Verily, Thou art the All-Informed, the Subtle.

50 فسبحانك و بعزتك احب الصعود اليك ولكن
كيف اشكوا ما اجد الدليل ولا ارى السبيل
فاه آه بعد ياسي عن توحيدك و بعدى عن ساحة
قربك ادعوك بكلى بانك انت الله رب السموات
والارض و قد ملأ اركان كل شئ نور وجهك
وبهاء طلعتك بحيث لا يرى احد موجودا الا و
يراك ظاهرا قبله و معه بانك السلطان المقتدر و
الصمد المعتمد الذى لا يعزب من علمك شئ [و
انك] انت الخبير اللطيف

- 51 O my God, make my state, through the perpetuity of the might of Thy Essence, this very state wherein I behold none save Thee and say: "Praise be to God, the Lord of all the worlds."

51 فيا الله فاجعل حالتي بدوام عزة ذاتك هذه
الحالة التى لا ارى سواك واقول ان الحمد لله رب
العالمين

- 52 11. On the Night of Power (Laylat al-Qadr)

52 فى ليلة القدر

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

53 بسم الله الرحمن الرحيم

- 54 Praise be to God, Who sendeth down the Command upon whom He willeth among His servants. Hallowed and exalted is

54 الحمد لله الذى ينزل الامر على من يشاء من عباده
سبحانه وتعالى يعلم ما ينزل من السماء و ما
يحدث فى الارض و ما كان الناس فى دين الله
يعملون

He! He knoweth what descendeth from heaven and what occur-
reth upon earth, and what men have wrought in the Religion
of God.

- 55 O my God! This is the Night whose primacy the Tablet cannot reckon; in it alone do the Spirit and the angels descend; and in it alone is any affair ordained for anyone. I beseech Thee, O God, by Thy bounty, to send Thy peace upon Thy Proof, the son of Thy Proof – the One Who standeth by Thy command, veiled from Thy servants – Thy Light, Whom Thou didst create for Thine own Self, elect for Thy guardianship, choose for Thy sovereignty, select for Thy good-pleasure, strengthen by the Holy Spirit from Thy command, and appoint in the station of Muhammad, Thy Messenger – may Thy blessings be upon him and his kindred – in delivery and decree, in fore-ordainment and execution, in term and in bada' (the mysterious bringing-to-pass).
- 56 And that the fulfillment of Thy Will, in its execution, is not to be conceived as conjoined with the making of things; for ever hast Thou been exalted above being characterized by the highest essences of origination. Verily, Thou art the All-Powerful, the All-Bountiful.
- 57 O God, send down upon him in that blessed Night that whereby Thou art worthy, at the time of bestowal – of Thy ancient effulgences, Thy wondrous manifestations, Thy manifest breezes, Thy hidden signs, and whatsoever Thy knowledge hath encompassed and Thy Book hath recorded – none having access thereto save Thee – by Thy grace and bounty, O Thou Possessor of munificence and bestowal.
- 58 O God, through his power do Thou grant us victory; by his sovereignty do Thou exalt us; encompass us, by reason of his station, with the angels of the heavens and the earth; bring nigh, O God, his days; make firm our hearts through his signs; and succor us through his supplications. For we, indeed, find none but Thee able to accomplish what we ask and desire from Thee, and none besides Thee a refuge from that which we fear and dread of Thy justice.
- 59 O God, inscribe for us on that Night, by Thy irrevocable decree – against which there is no repulse – that which Thou lovest, through Thy Proof: such as will rejoice his eyes, by Thy grace and Thy bounty, O Most Generous of the generous and Most Bountiful of the bountiful. For we, verily, say: Praise be to God, the Lord of all the worlds.

يا الله ان هذه ليلة ما احصى الكتاب اشرفها وما ينزل الروح والملائكة الا فيها وما يقدر لاحد امر الا فيها فاستلک اللهم بجودك ان تسلم على حجتك ابن حجتك القائم بامرک والمستور من عبادك نورک الذي خلقته لنفسك واصطفيته لولايتك واخترتة لسلطنتك واتجبتة لمرضاتك وايدته بروح القدس من امرک وجعلته مقام محمد رسولک محمد رسولک صلواتک عليه وآله في الاداء والقضاء والقدرو الامضاء والاجل والبداء

و ما مقضى مشيتك بالامضاء اذ كنت لم تزل لن تقترن بجعل الاشياء ولا توصف باعلى جواهر الابداع وانك انت المقتدر الوهاب

اللهم انزل عليه في تلك الليلة المباركة ما انت تستحق به عند العطاء من تجلياتك القديمة و ظهوراتك البديعة ونفحاتك الحلية واياتك الخفية و ما احاط علمك و احصى كتابك مما لا يطلع عليه احد سواك بمنك و جودك يا ذا الجود و الاحسان

اللهم انصرنا بقدرته و اعزنا بسلطانه و حفنا بملائكة السموات و الارض بشانه و قرب اللهم ايامه و اثبت افتدتنا باياته و ايدنا بمناجاته فاننا نحن لا يجدونه مقتدرا على ما نسئل و نريد منك و لا دونه كهفا مما نخاف و نخذر من عدلك

اللهم اكتب لنا في تلك الليلة بقضائك المحتوم الذي لا مرد له ما انت تحب بحجتك مما تقر به عينه بمنك و فضلك يا اجود الاجودين و يا اكرم الاكرمين فاننا نحن نقول الحمد لله رب العالمين

في ليلة الفطر 60

بسم الله الرحمن الرحيم 61

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

62 Praise be to God Who forgiveth whom He willeth, and chastiseth whom He willeth, and bestoweth sovereignty upon whom He willeth, and withholdeth authority from whom He willeth, as He willeth. Glorified and exalted is He Who commandeth justice and loveth grace, and forbiddeth evil and is not pleased with unbelief in anyone, and Who ordaineth kindness and forgiveness for the believers that perchance men may believe in His signs.

63 O my God! I bear witness unto Thy Being, even as Thou hast borne witness unto Thyself from time immemorial, without the testimony of any among the created things, that Thou art God, there is no God but Thee, the Mighty, the Powerful, the All-Bountiful. And I bear witness unto Thy Messenger, the unlettered Arabian, and unto Thy Prophet, the Hashimite of Batha, unto whom Thou hast made the excellence of Thy Self, and His justice the justice of Thy power, and His wisdom the wisdom of Thy Will, and His command the decree of Thy Purpose, and His manifestation the dayspring of the essence of Thy creation, and the secret of His being the vestures of the beauty of Thy holy mercy, and the bounty of His origin the munificence of Thy glorious generosity, and the attributes of His glorious servitude the examples of Thy holy dominion, and that which Thy knowledge hath encompassed in His conditions the examples of the manifestations of Thy self-subsistence, and in His signs the revelations of the holy appearance of Thy eternity, and in His stations the breezes of the glory of Thy oneness, and in His evidences the signs of Thy divinity, and that which Thou hast ordained for Him as Thou hast loved for Thyself. Verily Thou art the Mighty, the Gracious.

64 And I bear witness unto His successors, Thy blessings be upon them, according to that which Thou hast ordained for them in the knowledge of the unseen. Verily Thou art the Generous, the Most High.

65 O my God! Bless this Festival for us through Thy grace, and forgive us through Thy bounty, and turn unto us through Thy mercy. Verily Thou art the Generous, the Merciful.

62 الحمد لله الذى يغفر لمن يشاء ويعذب من يشاء و يعطى الملك من يشاء ويمنع الحكم عن من يشاء لما يشاء سبحانه وتعالى يأمر بالعدل ويحب الفضل وينهى عن سوء ولا يرضى لاحد بالكفر و يقدر المعروف والعفو للمؤمنين لعل الناس بآياته يؤمنون

63 يا اللهى اشهد لذاتك بما انت قد شهدت لنفسك فى ازل الازال من دون شهادة احد من اهل الانشاء بانك انت الله لا اله الا انت المقتدر العزيز الوهاب و اشهد لرسولك العربى الامى و بنبيك الهاشمى الابطحي بما جعلت فضل نفسك و عدله عدل قدرك و حكمه حكم مشيتك و امره قضاء ارادتك و علانيته طلعة كنه كينونته طلعة حضرة ابداعك و سر ذاتيته قص جمال قدس رحمانيتك و عطاء بدئه جود مجد وهايتك و صفات عز عبوديته امثال قدس جبروتيتك و ما احاط علمك فى شئونه امثال ظهورات قيوميتك و فى علاماته بتجليات قدس ظهور صمدانيتك و فى مقاماته بنفحات عز وحدانيتك و فى دلالاته بآيات لاهوتيتك و ما انت قدرت له بما تحب لنفسك انك انت العزيز المنان

64 و اشهد لارصائه صلواتك عليهم بما انت قدرت لهم فى علم الغيب انك انت الجواد المتعال

65 يا اللهى ان ذلك العيد بارك لنا بملك و اغفر لنا بفضلك و تب علينا برحمتك انك انت الجواد الرحيم

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Prayer for Laylatu'l-Qadr

To: Aqa Muhammad Husayn

Date: 1262-09 [1846-Aug]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to Him Who sendeth down whatsoever He willeth through His command, and createth at every moment whatsoever He pleaseth in His dominion. Glorified and exalted be He above all that they ascribe unto Him.
- 3 O my God! How can I extol Thine Essence or recount the glory of Thy Being, when the Countenance of Thy Self transcendeth all praise of the essential realities, and the Presence of Thy Identity is beyond all glorification by material things? How can I fail to thank Thy Self for Thy bounties, or neglect to praise Thy Court for Thy grandeur, when the very essence of all created things beareth witness to their origination, and the reality of all contingent beings, in its entirety, testifieth to their predestination?
- 4 O my God! Inasmuch as Thou hast ordained supplication for all that existeth in creation, and whereas I am but an atom, with no atom more abject or needy than I, I commune with Thee, O my God, with the reality of my heart, that Thou art God, the Beloved of the mystics, that Thou art God, the Companion of them that profess Thy unity, that Thou art God, the Desire of them that yearn after Thee, that Thou art God, the Lord of them that tread Thy path, and that Thou art God Who hath created creation through Thy Will and established all things upon the path of Thy Purpose.
- 5 Thou hast made known to contingent beings the way to know Thee and hast inspired all created things with the station of Thy love, that those who are perplexed might find repose in the reeds of the thickets of might through the manifestation of Thy holy and eternal sovereignty, that those who seek certainty might attain unto reality in the kingdom of dominion and behind the veil of might through the realization of the grandeur of Thy glory and mercy, that those who are radiant might shine forth in the manifestations of the depths of the mysteries of the conditions of the human realm through the effulgence of the splendor of the remembrance of Thy oneness, and that those who strive might reach unto the sacred depths of the ascent of names and attributes in the stations of might,

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الْحَمْدُ لِلَّهِ الَّذِي يَنْزِلُ مَا يَشَاءُ بِأَمْرِهِ وَيُدْعُ فِي كُلِّ حِينٍ بِمَا شَاءَ فِي الْمَلِكِ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ

3 يَا أَلْهِي كَيْفَ أَثْنِي ذَاتِيكَ وَأُحْصِي مَجْدَ كَيْنُونِيكَ وَ أَنْ طَلَعَتْ نَفْسَانِيكَ مَقْطَعَةً الْجَوْهَرِيَّاتِ عَنِ النَّاءِ وَأَنْ حَضَرَ إِنْتِكَ مَمْتَنَةٌ الْمَادِّيَّاتِ عَنِ الْبَاءِ وَ كَيْفَ لَا أَشْكُرُ نَفْسَكَ بِالْأَنْكَ وَ لَا أَحْمَدُ جَنَابَكَ بِكِبْرِيَاكَ وَ أَنْ كَيْنُونِيَّاتِ الْمَوْجُودَاتِ بِنَفْسِهَا شَاهِدَةٌ بِالْبَدَاءِ وَ أَنَّ ذَاتِيَّةَ الْمَمَكَّاتِ بِكُلِّهَا دَالَّةٌ بِالْقَضَاءِ

4 وَ أَنْكَ يَا أَلْهِي لَمَّا أَمَرْتُ بِالذِّعَاءِ لَكُلِّ مَا يَوْجَدُ فِي الْإِنْشَاءِ وَ أَتَنِي أَنَا ذَا ذُرٍّ لَا يَعَادِلُنِي ذُرٌّ فِي الْحَقَارَةِ وَ الْإِفْتِقَارِ فَأُنَاجِيكَ يَا أَلْهِي بِحَقِيقَةِ فَوَادِي بِأَنْكَ أَنْتَ اللَّهُ مُحَبُّوبُ الْعَارِفِينَ وَ أَنْكَ أَنْتَ اللَّهُ أَنْيْسُ الْمُوَحِّدِينَ وَ أَنْكَ أَنْتَ اللَّهُ حَبِيبُ الرَّغَائِبِينَ وَ أَنْكَ أَنْتَ اللَّهُ مُوَلَّى السَّالِكِينَ وَ أَنْكَ أَنْتَ اللَّهُ الَّذِي قَدْ خَلَقْتَ الْخَلْقَ بِمَشِيَّتِكَ وَ أَقْتَتَ الْكُلَّ فِي مِنْهَاجِ ارَادَتِكَ

5 وَ عَرَفْتَ الْمَمَكَّاتِ سَبِيلَ مَعْرِفَتِكَ وَ الْهَمَّتْ الْمَوْجُودَاتِ مَقَامَ مَحَبَّتِكَ لِيَسْتَلْجِلِجَ الْمُتَلَجِّلُجَاتُ فِي قُصَبَاتِ أَجْمَاتِ الْجَبْرُوتِ تَبْذُوتِ سُلْطَانِ قُدْسِ أَرْزَلِيَّتِكَ وَ لِيَتَحَقَّقَ الْمُتَحَقِّقَاتُ فِي مَلَكُوتِ الْمَلِكِ ثُمَّ فِي حِجَابِ الْجَبْرُوتِ بِتَحَقُّقِ كِبْرِيَاءِ مَجْدِ رَحْمَانِيَّتِكَ وَ لِيَتَلَأَّلَ الْمُتَلَأَّلَاتُ فِي ظُهُورَاتِ غِيَاهِبِ مُسْتَسْكَرَاتِ شُؤْنَاتِ النَّاسُوتِ بِتَلَاوُهِهَا ذِكْرٍ وَحْدَانِيَّتِكَ وَ لِيَتَبَلَّغَ الْمُتَبَلِّغَاتُ إِلَى حَضِيضِ قُدْسِ مَعْرَاجِ الْأَسْمَاءِ وَ الصِّفَاتِ فِي مَقَامَاتِ الْجَبْرُوتِ بِمَثَلِ مَا يِعَاكُسُ قَطْعَاتُ الْوَاحِ الْيَاقُوتِ

even as fragments of ruby tablets reflect the light of the sun in the midst of darkness upon the wasteland, until all might recognize the Countenance of Thy Will made manifest in the stations of Command and Creation within the essence of all created things.

- 6 Nothing in the kingdom of earth and heaven can veil them from Thy Countenance, and all behold Thy manifestation apparent in creation and invention, even as the manifestation of Thy Self in the countenance of names and attributes. Thus do they describe Thy power with Thine own description in the Book, where Thou hast said - and Thy Word is the Truth in utterance: "They measure not God with His true measure. The whole earth will be His handful on the Day of Resurrection, and the heavens will be rolled in His right hand. Glory be to Him! High be He exalted above the partners they attribute to Him!"

- 7 Glorified art Thou, glorified art Thou, O my God! When Thy power was made manifest in the essence of contingent beings, all imagined they could describe Thee through their own descriptions. Therefore do all describe Thee with that which they know not of Thee, and were they to know Thee, they would not describe Thee. Hence, O my God, do they proclaim Thy unity, for Thou hast ever been while naught else existed, and Thou wilt ever be even as Thou wert in the eternity of eternities. Nothing hath ever been of Thy rank, for Thine Essence transcendeth all essences from mention of essences, and Thy Being is sanctified above all beings from reference to names and attributes.

- 8 Glorified art Thou, O my God! If I say "Thou art Thou," then similitude hath been likened unto similitude, and Thou shalt never be known thereby. If I say "He is He," then unity pointeth to the station of creation and oneness to the condition of invention, while Thou hast ever been and wilt ever be beyond description by the praise of contingent beings or recognition through the essential realities of existing things. Verily, O my God, Thou hast never been and wilt never be described by power and beauty, nor by grandeur and similitudes, for Thou art God, the Beloved, in the depths of the spheres of names and attributes, and nothing among signs and tokens can be compared unto Thee.

- 9 Glorified art Thou, O Lord of the Throne and of air, then of water and earth, that I should describe Thee with the description of the highest essences or characterize Thee with the characteristics of the ultimate attainment of realities, for Thou shalt never be known through comparisons or described through

في تلقاء نور الشمس في بجوحة الظلمات على ارض البرهوت حتى يعرف كل طلعة حضرة مشيتك المتجلية في مقامات الامر و الخلق في كينونات كل الخلق

- 6 و لايجب عن طلعك شيء في ملكوت السموات و الارض و كل يرى ظهورك ظاهراً في الابداع و الاختراع كظهور نفسك في طلعة الاسماء و الصفات و ان بذلك يصفون قدرتك بوصفك في الكتاب حيث قلت و قولك الحق في الخطاب و ما قدر الله حق قدره و الارض جميعاً قبضته يوم القيمة و السموات مطويات بيمينه سبحانه و تعالى عما يشركون

- 7 فسبحانك سبحانك يا الهى لما تجلت قدرتك في كينونات الممكنات زعمت الكل في وصفك بوصفها و لذا يصفونك الكل بما لا يعرفونك و ان عرفوك ما يصفوك و من ثم ذا يا الهى يحدوك لانك لم تزل كنت بلا وجود شيء و لا تزال انك كاس يمثل ما كنت في ازل الازل لم يك في ربتك شيء اذ ذاتيتك مقطعة الذاتيات عن ذكر الذات و ان كينونتك ممتعة الكينونات عن ذكر الاسماء و الصفات

- 8 فسبحانك يا الهى ان قلت انت انت فقد حكت المثال بالمثال و انك لن تزل لن تعرف بها ان قلت انه هو هو دلت الاحدية مقام الابداع و الواحدية شأن الاختراع و انك لم تزل و لا تزال لن توصف ببناء الممكنات ولن تعرف بجوهريات الموجودات و انك يا الهى لم تزل لن توصف بالقدرة و الجمال و لا بالعظمة و الامثال لانك انت الله المحبوب في غياهب افلاك الاسماء و الصفات و لا يقارنك شيء من الدلالات و العلامات

- 9 فسبحانك يا رب العرش و الهواء ثم الماء و التراب من ان اصفك بوصف اعلى شواحي الجوهريات او ان انعتك بنعت منها بلاغ الكينونات لانك لم تزل لن تعرف بالاشباه و لن توصف بالامثال و انك لو تعذبني بذكرى نفسك بكل نعماتك و

similitudes! Even if Thou shouldst chastise me by making mention of Thyself with all Thy retribution and might throughout all eternity, with the everlastingness of Thy Essence, I would deserve it. Verily, Thou art praiseworthy in Thy deeds and obeyed in Thy judgment. Indeed, I am deserving of this, for my very existence before the sovereignty of Thy Self-Subsistence is the greatest sin, whereby fire converseth with fire in the worlds of creation and command.

- 10 I beseech Thee, O my God, in this darkest night, the sun of nights in the most enduring months, to send Thy blessings upon Muhammad, the Blessed Tree in the realm of divinity, the Holy Leaf in the thicket of omnipotence, the Blessed Branches in the stations of sovereignty and dominion, the Goodly Fruits in the trees of the earthly realm, and the Manifest Lights in the fragments of the tablets of ruby - the Chosen, the Beloved, the Elected, the Sent One, the Mighty, the Appointed, and the Outpoured Water. Him Whom Thou didst single out from the innermost eternity at the station of Thy manifestation, Whom Thou didst choose before nothingness for the appearance of Thy authority, Whom Thou didst elect at the station of greatness for the conditions of Thy mercy, and Whom Thou didst select through innate generosity at the station of Thy bountiful grace above all nations, from the kingdom of the throne to beneath the impenetrable darkness.

- 11 He Who standeth alone among humankind, sanctified from all likeness and similitude in what was and what shall be in the scriptures, as though He were unique in the greatest perspective. The Hour drew nigh on that night and the moon was cleft asunder - the Bearer of Glad-Tidings, the Warner, Whom Thou didst establish as the station of Thy Self in being known and in explanation, in being described and in manifestation, in being witnessed and in elucidation, in being sought and in expression, for all who desire Thy unity in the depths of attributes and the vast ocean of contingent existence.

- 12 He Who standeth in Thy stead in fulfillment, Who appeareth with Thy grandeur in glory, Who speaketh of Thine eternity in praise, Who is manifest upon the first Mount Sinai in primary revelation - Ahmad, sent unto the people of creation and origination, Whose mission Thou didst manifest on that blessed night with hosts of angels and the descent of the Spirit with the Book. Thou didst honor Him with what Thou didst reveal concerning Him in the Book, where Thou didst say - and Thy

سطواتك سرمد الابد بدوام ازلية ذاتك لكنت مستحقاً بذلك وانك كنت محموداً في فعلك و مطاعاً في حكمك و اتى لكنت بذلك اهل لان وجودى في تلقاء مدين صمدانيتك كل الذنب الذى به تحدث النار بالنار في عوالم الخلق والامر

10 فاستلک اللهم يا الهى فى تلك الليلة الاليل و الشمس الیالی فى الشهور الادوم ان تصلى على محمد شجرة المباركة فى عالم اللاهوت و ورقة المقدسة فى اجمة الجبروت و اغصان المباركة فى مقامات الملك و الملوک و اثمار الطيبة فى اشجار اراضى الناسوت و الانوار المتجلية فى قطعات الواح الياقوت المنتخب المحبوب و المصطفى المبعوث و المقتدر المنسوب و الماء المسکوب الذى استخلصته من محبوبه القدم على مقام تجلیک و ارتضيته من قبل عدم على ظهور ولايتک و انتخبته فى مقام العظم على شئون رحمتک و انتخبته فى سجة الکرم على مقام وهابيتک على سائر الامم من فى ملکوت العرش الى ما تحت الظلمات

11 الصمد الصليم المنفرد من ابناء الجنس من سائر البشر و المقدس عن المثل و الشبه عما هو كان ثم هو كائن فى الزبر كانه هو فرد بالمنظر الاكبر و اقتربت الساعة فى تلك الليلة و انشق القمر الرسول المبشر و النبي المنذر الذى قد جعلته مقام نفسك فى المعروفة و البيان و الموصوفية و العيان و المشهودية و التبيان و المقصودية و البيان لكل من اراد توحيدک فى لجة الصفات و طمطم الامکان

12 القائم مقامک فى الاداء و الظاهر بکبريائيتک فى البهاء و الناطق عن ازليتك فى الثناء المتجلى على طور سيناء الاول بالبداء الاحمد المبعوث على اهل الابداع و الانشاء الذى قد اظهرت بعثته فى تلك الليلة المباركة بجنود الملائكة و نزول الروح بالکتاب و شرفته بما نزلت فى حقه فى الخطاب حيث قلت و قولک الحق فى القرآن

word is the truth in the Qur'an: "By the star when it setteth, your companion erreth not, nor is he deceived; nor doth he speak of his own desire. It is naught but revelation revealed, taught him by one mighty in power, endued with wisdom: for he appeared in the highest part of the horizon. Then he drew nigh and came down till he was at the distance of two bow-lengths or even nearer. So did God reveal to His Servant what He revealed. The heart lied not in what it saw. Will ye then dispute with him concerning what he saw? For indeed he saw him at a second descent, near the Lote-tree beyond which none may pass: near it is the Garden of Abode. When that which shroudeeth did enshroud the Lote-tree, the eye turned not aside, nor did it wander. Verily he saw one of the greatest signs of his Lord."

- 13 Therefore, glory be unto Thee, O my God! On this night wherein the moon riseth not as it riseth on other nights, send Thy blessings upon the Tree of the Desired One in the temple of Ahmad, and the Praised Master in the most radiant form - He Who delivered what He was charged with from Thee and bore harm in Thy path, such that He recited the verses of Thy Book for ten years while none believed in Him save Ali, the Commander of the Faithful, peace be upon him, His successor, the bearer of His knowledge, the inheritor of His wisdom, and He Who standeth in His station throughout all manifestations. Therefore reward Him, O my God, for what He delivered and for His patience in what befell Him, and for bearing what was unworthy for Him to hear, for when He was sent forth by Thy command, He delivered Thy Message, and thereafter said what He said, and was wronged and accused of falsehood in Thy path, until He perfected the religion for its people and ascended to the station of meeting Thee, with His good-pleasure.

- 14 Wherefore, O my God, send down Thy blessings upon Him and upon His chosen successors, the pillars of Thy unity and the signs of Thy sanctification, through that which Thou possessest of majesty, power, glory and grandeur. Verily Thou art God, the Lord of the mighty throne, Who hath made His bounty to exceed all that Thou hast created, through the bounty of Thine own Self towards all created things. Verily, Thou art the Lord of glory over all creation. Glorified be God, the Lord of the Throne, above that which they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

و النَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ
وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ
عَلَّمَهُ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ فَاسْتَوَىٰ وَهُوَ بِالْأُفُقِ
الْأَعْلَىٰ ثُمَّ دَنَىٰ فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ
فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ مَا كَذَبَ الْفُؤَادُ مَا
رَأَىٰ أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ
عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ إِذْ يَغْشَى
السَّدْرَةَ مَا يَغْشَىٰ مَا زَاغَ الْبَصَرُ مَا طَغَىٰ لَقَدْ رَأَىٰ
مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

13 فسبحانك اللهم يا الهى ان تنزل علينا فى تلك الليلة
التي ما طلع القمر فيها بمثل ما يطلع على غيرها
ان تصلى على شجرة المقصود في هيكل الاحمدية
والسيد المحمود في الصورة الانزعيج الذي بلغ ما
حمل من عندك واحتمل الاذى في جنبك بحيث
قد قرء عشر سنين آيات كتابك ولم يؤمن به الا
على امير المؤمنين عليه السلام وصيه وحامل علمه
وارث حكمه والقائم في كل الظهورات على
مقامه فاجزه اللهم يا الهى بما بلغ وصبر فيما نزل
وسمع ما لا يلقى له ان يسمع لانه حين الذي بعث
بامرك قد بلغ حكمك وخلع تكليف البلاغ عن
نفسه وبعد ذلك قال ما قال وظلم وكذب في
سبيلك حتى اكل الدين على اهله وصعد الى مقام
لقائك برضائه

14 فصل اللهم عليه وعلى اوصيائه المرضيين اركان
توحيدك وآيات تقديسك بما انت عليه من الشان
والقدرة والجلال والعظمة انت الله رب
العرش العظيم الذي جعلت فضله على كل ما
خلقت بفضل نفسك على كل الموجودات انت
رب العزة على الخلق اجمعين وسبحان الله رب
العرش عما يصفون وسلام على المرسلين والحمد
لله رب العالمين

HNMJ.154-164

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Prayer for Laylatu'l-Qadr

Date: 1262-09-15 [1846-Sep-6]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who created the heavens and the earth by His command; then those who have believed in God and His signs shall indeed be gathered unto Him. O my God! How can I call upon Thee when Thou hast never been known save through Thyself, and Thou art even as Thou hast ever been, nothing having been with Thee? Glorified art Thou! Verily, Thou art God, the Single, the One, the Self-Subsisting, Whom none can know save Thyself. Thou art the Just One. If I say "Thou art Thou," then likeness would be compared to likeness, yet Thou canst never be known thereby. And if I say "He is Thou," then Oneness would indicate the essence of creation and Unity the reality of invention, which in itself decisively proves and distinctly separates created things through exclusion, for Thou hast never been associated with Thy creation nor described by Thy servants. Indeed, Thine Essence is the camphorated Essence which, by its very being, separates material things from the mention of Names and Attributes, and prevents realities from attaining to the station of explanation and the Divine Essence.

2 الحمد لله الذى خلق السموات و الارض بامرہ ثم الذين امنوا بالله و اياته فاولئك هم الى الله يحشرون يا اللهى كيف ادعوك و انك لم تزل لن تعرف بسواك و لا تزال انك كائن بمثل ما كنت لم يك معك شئ فسبحانك انك انت الله الفرد الاحد الصمد الذى لن يوحذك سواك و انك انت العادل لا تزال ان قلت انت انت فقد حكى المثال بالمثل و انك لم تزل لن تعرف به و ان قلت انه هو انت دلت الاحدية ذات الابداع و الواحدية كينونية الاختراع و انها هى بنفسها دالة بالقطع و مفرقة الموجودات بالمتع اذ انك لم تزل لن تقترن بخلقك و لن توصف بعبادك اذ ذاتيتك هى الذاتية الكافورية التى هى بكينونيتها مفرقة الماديات عن ذكر الاسماء و الصفات و ممتعة الكينونيات عن مقام البيان و الذات

3 O my God! Thou art He Who created me, sustained me, caused me to know Thee, then guided me and strengthened me. Thou hast ever manifested Thyself to me through me, through what Thou art in the Names of the manifestations of the Essence and the appearances of the condition of Attributes. And in every condition I fall short of another condition - were Thou to chastise me for all eternity by the everlastingness of Thine Essence alone, I would truly deserve it. Thou art the Praiseworthy in Thy deeds and the Obeyed in Thy judgment. Verily, O my God, I am possessed of the greatest disobedience and the gravest of offenses, such that were anyone else to bear what I have borne while Thou wiltest for him the punishment of justice, he would surely perish.

3 فى اللهى انت الذى خلقتنى و رزقتنى و عرفتنى ثم هديتنى و ايدتني لم تزل تجليت لى بى بما انت عليه من اسماء تجليات الذات و ظهورات شان الصفات و انا فى كل شان مقصر بشان لو تعذبني سرمد الابد بدوام ذاتك وحدك لكنك مستحقا و انك انت المحمود فى فعلك و المطاع فى حكمك و اننى انا يا اللهى ذو العصيان الكبرى و الجريرات العظمى التى لو احتمل احد غيرى ما انت كنت محتمله و انت يريد له بعذاب العدل ليهلك

4 Would that all who dwell in the heavens and on earth perish in an instant! O my God! I implore Thy forgiveness, for my very existence is a sin with which no other sin can compare. How can I not seek Thy forgiveness when Thou art the Possessor of boundless mercy and eternal forgiveness? O my God! Thou art the Beloved Who hast ever called me unto Thee and drawn me

4 ليهلك فى الحين من فى السموات و الارض فى اللهى استغفرك و ان وجودى ذنب لا يعادله ذنب و كيف لا استغفرك و انك ذو رحمة واسعة و المغفرة الدائمة فى اللهى انت المحبوب الذى لم تزل تدعونى اليك و تجذبني الى ساحة قربك ان اقل انت المحبوب الحى يكذبني تكذبني ذاتية ابداعك

to the precincts of Thy nearness. If I say "Thou art the Living Beloved," the essence of Thy creation belies me, for at all times created things can know naught save their own station and perceive naught but the dictates of their own selves. And if I say "Thou art the Almighty," this too bespeaks powerlessness.

بان الخلق في كل حين لن يعرفوا الا مقام انفسهم
ولا يشعروا الا باحكام انيتهم وان قلت انك انت
القدير فذلك شان عجز

- 5 Thou hast created me within myself that I might know Thee as One Who cannot be described through Thy creation, nor indicated by the signs of Thy dominion, nor limited, nor sensed, nor described, nor touched. Glory be unto Thee! Glory be unto Thee! Thou art He Who hath numbered all things, Thou art He Who hath honored all things, Thou art He Who hath ordained all things, Thou art He Who hath guided all things, Thou art He Who hath ennobled all things, Thou art He Who hath strengthened all things.

5 انت قد خلقتني في نفسي لاعرفك بانك لا توصف
بخلقك ولا تشار بايات ملك ولا تحد ولا تحس
ولا توصف ولا تجس فسبحانك سبحانك انت
الذي احصيت وانت الذي اكرمت وانت الذي
قدرت وانت الذي هديت وانت الذي اكرمت
وانت الذي ايدت

- 6 Through Thy call was I made noble, and through Thy remembrance was my being made mighty. Thou art the Exalted, the Powerful, the Trusted, the All-Bountiful, Who hath ever been mighty to do what Thou willest, as Thou willest, by what Thou willest. None can resist Thy bidding, none can alter Thy word, and none can exhaust Thy signs.

6 فبدعوتك نفسي لكنت شريفا وذكرك كينونيتي
لكنت عزيز انت العالی المقتدر والمعتمد الوهاب
الذي لم تزل كنت قديرا على ما تشاء كما تشاء بما
تشاء لا راد لامرك ولا معقب لكلمتك ولا نفاذ
لاياتك

- 7 I beseech Thee, O God, by Thy Self and the greatness of Thy names and attributes, to call me unto Thee in every condition secretly, that I might act for Thee openly. Grant me complete detachment unto the light of joy, and join me to the summit of union in the midst of the light of majesty and beauty.

7 فاستاك اللهم بحق ذاتك و عظمة اسمائك و
صفاتك ان تدعوني اليك في كل شان سرا حتى
اعمل لك جهرا وهب لي كمال الانقطاع الى نور
الابتهاج واتصلني بذروة الاتصال في بحبوحة نور
الجلال والجمال

- 8 Glory be unto Thee! Thy Essence is sanctified above the loftiest bird of all contingent beings taking wing toward it, and Thy Being is exalted above the most elevated abstractions attempting to know it. Thou art nearer to me than my own self, and more generous to me than all else, for Thy bounty hath no cause save Thyself and no splendor save the knowledge of Thy Essence. Thou hast ever revealed Thyself to me through me, through the essence of the light of Thy oneness, the holy names of Thy mercy, and the manifestations of the glory of Thy Being.

8 فسبحانك تقدست ذاتيتك من ان يرفع اليها اعلى
طير الممكيات وتعظمت كينونيتك من ان يقدر
ان يعرفها اعلى شواخ المجرذات انت الاقرب من
نفسى بنفسى وانت الاكرم من كل شئ بي اذ
جودك لا علة له الا نفسك ولا بهاء له الا
عرفان ذاتك وانت لم تزل تتجلى لي بي بكنه نور
وحدانيتك واسماء قدس رحمانيتك وتجليات مجد
كينونيتك

- 9 Glory be unto Thee! My back is laden with the transgressions of my outward self to such degree that I cannot praise Thy Being. Alas, alas for that which hath befallen my heart, which I cannot reveal before Thy creatures! O my God! By Thy might, Thou knowest my secret and my public self. In no matter have I sought aught save the manifestation of the light of Thy oneness and the attainment of the precincts of nearness to Thy chosen ones. Thou art the Lord Whom nothing in the heavens or on earth can overwhelm. Thou ordainest what

9 فسبحانك قد ملاً ظهري عصيان علانيتي بحيث
لا اقدر ان اثني كينونيتك فاه آه عما وقع في
قلبي مما لا اقدر ان اظهره في بين يدي خلقك
يا اللهى فبعرتك انت تعلم سرى و علانيتي ما
قصدت في شان الا اظهار نور وحدانيتك و
الوصول الى ساحة قرب اوليائك وانك انت
الرب لا يتعاظمك شئ في السموات ولا في
الارض تحكم ما تشاء كما تشاء وتمنع عن تشاء
كما تشاء بما تشاء

Thou wilt as Thou wilt, and withholdest from whom Thou wilt as Thou wilt, by what Thou wilt.

- 10 This is a night the like of which the Book hath never recorded. I beseech Thee, O God, by the majesty of the countenance of Thy Self-Subsistence, by the glory of the light of Thy Self-Sufficiency, by the signs of the dominion of Thy All-Compelling power, and by the conditions of the manifestations of Thy Self-Sufficiency, to bless Muhammad and the family of Muhammad with all that belongeth unto Thee of the conditions of Thy mercy, the manifestations of Thy oneness, the revelations of Thy might, and whatsoever belongeth unto Thee of the effects of Thy power and the manifestations of Thy Self-Sufficiency, through Thy bounty and generosity. Verily, Thou art the Mighty, the Powerful.

- 11 O my God! My supplication is before the perpetual might of Thy oneness, and my station is before the eternal Self-Sufficiency. By Thy might, Thou knowest my secret and my public self, and I bear witness that this is a sin unequaled by any sin in the kingdom of Thy creation and Thy command. Thou art the Mighty, the Living, from Whose knowledge nothing escapeth and from Whose might nothing is beyond reach. I beseech Thee by Thy bounty to grant us on this night that which emanates from the manifestations of Thy Lordship's revelation and the holy breathings of Thy Divine Unity, and that which Thou art able to bestow from Thy wondrous breathings which none can reckon save Thee. O my God! Thou art He Who hath witnessed my disobedience, yet pardoned me, and Who hath seen my transgressions, yet shown forbearance toward me. By Thy might and Thy majesty, if Thou shouldst chastise me throughout all eternity by virtue of Thy holy Self-Subsistence with every torment within Thy power throughout endless time, then by Thy Truth which none knoweth save Thee, I would deserve such recompense.

- 12 Alas, alas, how can I mention Thee, O my God, when I have performed no good deed that Thou lovest and approvest? How could I remain silent before Thy holy Self-Sufficiency when I behold Thy dealings with those servants who are nigh unto Thee, who delight in Thy remembrance, who find repose in nearness to Thee, and who yearn for the beauty of Thine Essence? Verily, it hath ever been Thy way to show favor, and Thy practice to make manifest. Should Thou forgive me and admit me into the chambers of paradise among those servants nigh unto Thee, this would be of Thy grace toward me and Thy generosity unto me, even as Thou didst create me in the first day when I was nothing.

10 و ان هذه ليلة ما احصى الكتاب في تلقائها بمثلها فاستك اللهم بجلال وجه قيومتك و بعز نور صمدانيتك و بايات ملك قهاريتك و بشئون تجليات صمدانيتك ان تصلى على محمد و آل محمد بكل ما انت عليه من شئون رحمانيتك و تجليات واحدانيتك و ظهورات جبروتيتك و ما انت عليه من اثار قدرتك و تجليات صمدانيتك بجودك و كرمك انك انت المقتدر العزيز

11 يا اللهى ان دعائى فى تلقاء مديم عز وحدانيتك و موقفى فى تلقاء مدين صمدانيتك [...] فبعتك انك تعلم سرى و علانيتى و انى اشهد بذلك ان ذلك ذنب لا يساوقه ذنب فى ملكوت خلقك و امرك و انك انت المقتدر الحى الذى لا يعزب من علمك شئ و لا يفوت من قدرتك شئ فاقسمك بجودك ان تهب لنا فى تلك الليلة ما انت عليه من تجليات بروز ربوبيتك و نفحات قدس صمدانيتك و ما انت تقدر عليه من نفحات البديعة التى لا يحصىها احد سواك فىا اللهى انت الذى رايت عصياني ثم عفوت عني و انت الذى شهدت جبراتي ثم حلت عني فوعزتك و جلالتك لو تعذبني سرمد الابد بدوام قدس قيومتك بكل عذاب ما فى قدرتك سرمد الابد فوحقك الذى لا يعلم احد سواك لكنك مستحقا بذلك جزائى ذكرئى نفسك

12 فاه آه كيف اذكرك يا اللهى و ما عملت لك حسنة انت تحبه و ترضاه و كيف كنت صامتا فى تلقاء قدس صمدانيتك و اننى ارى معاملتك مع المقربين من عبادك و المستلذين بذكرك و المسترحين بقربك و المشتاقين الى طلعة كينونيتك و انك لم تزل كان عادتك الاحسان و سنتك البيان ان تغفو عني و تدخلني فى غرفات الرضوان مع المقربين من عبادك فكان ذلك من فضلك على و جودك بى كما قد خلقتنى فى يوم الاول و لم اك شيئا

13 And should Thou punish me with the utmost severity of vengeance and wrath, and command the angels to cast me into the fire, then by Thy might I would cry out to Thee therein and lament my remoteness from Thee, and would make known unto its denizens that I am a servant who hath said: "I testify that there is no God but Thee, alone with no partner. Thou hast ever been without the existence of aught else, and wilt ever remain without mention of aught else. Ever hast Thou been the Describer of Thine own Self unto Thyself, and the Unifier of Thine own Essence with Thine Essence. None besides Thee can comprehend Thy oneness or bear witness to Thy Self-Sufficiency, for Thou hast never been known through Thy creation nor described through Thy servants. When any besides Thee make mention of Thee, they but mention Thy creation, and when they unify Thee, they but acknowledge Thine invention, for Thou art far exalted above being described by the attributes of contingent things and what resembleth them, and sanctified beyond being characterized by the qualities of existent things and what correspondeth to them."

14 So glorified art Thou! Glorified art Thou! I speak, yet I fear not Thy justice and watch for Thy grace and rely upon Thee, O my God. Thou art He Who hath ever known His own Self, and wilt forever be even as Thou hast ever been. None of Thy creation shall ever know Thee, and none of Thy servants shall ever describe Thee, for Thy Essential Reality hath severed all beings from mention of the Essence among essences, and Thy Reality hath separated all existent things from mention of attributes among attributes. Should I say "Thou art Thou," Thy Self and all Thy creation would give me the lie, for the servant can never know the Essence of his Lord nor unify the Reality of his Creator. Rather, in all conditions he knoweth the bounds of his own self and describeth openly his own reality.

15 Glorified art Thou! Glorified art Thou! Thou art nearer than all things through Thy Self, and Thou art more exalted than all things through Thine Essence. Thou acceptest from the servants what none else would accept, and Thou commandest creation with authority that none else would command. Thou art He Who brought me into being, and hast ever remembered me. Thou art He Who originated me, and hast ever sustained my form. Unto Thee be praise, O my God, praise resplendent, brilliant, holy, radiant, gleaming, eternal, endless, which transcendeth all things and excelleth all things - praise befitting Thine Essence, describing Thy Court, and gathering beneath the shadow of Thy Self-Sufficiency - praise which Thou lovest and approvest, and which Thou makest the description of Thy

13 وان تعذبني بمنتهى شدة النعمة والقهر و تأمر بالملائكة باخذى فى النار فوعزتك اناديك فيها و اضح لبعدى عنك و اعلم اهلها بانى عبد قلت اشهد ان لا اله الا الله وحدك لا شريك لك لم تزل كنت بلا وجود شئ ولا تزال انك كائن بلا ذكر شئ لم تزل كان واصف نفسك نفسك و موحد ذاتك ذاتك و ان ما سواك لن يقدروا ان يعرفوا وحدانيتك و لا ان يشهدوا بصمدانيتك لانك لم تزل لن تعرف بخلقك و لا توصف بعبادك و ان ما سواك ان ذكرك فقد ذكروا ابداعك و ان وحدك فقد عرفوا اختراعك لانك اجل من ان توصف بوصف الممكآت و ما يشابهها و اكرم من ان تمتعت بنعت الموجودات و ما يساوقها

14 فسبحانك سبحانك اقول و لا اخاف [الا] من عدلك و اراقب فضلك و اتكل عليك يا اللهى انت الذى لم تزل كان كنت عارف نفسك و لا تزال انت كائن بمثل ما كنت لم تزل لن يعرفك احد من خلقك و لن يوصفك احد من عبادك اذ ذاتيتك مقطعة الكينونيات عن ذكر الذات فى الذوات و ان كينونيتك مفرقة الموجودات عن ذكر الصفات فى الصفات ان قلت انك انك تكذبني نفسك ثم كل خلقك بان العبد لن يقدر ان يعرف ذات ربه و لا ان يوحد كينونية بارئه بل فى كل شان يعرف حد نفسه و يوصف علانية كينونيته

15 فسبحانك سبحانك انت الاقرب عن كل شئ بنفسك و انت المتعالى عن كل شئ بذاتك تقبل من العباد ما لا يقبل احد سواك و تأمر الخلق بحكم ما لا يامر احد سواك انت الذى ابدعت بخلقى و لا تزال كنت ذاكر نفسى و انت الذى انشأتنى و لا تزال كنت رازق جسمى فلك الحمد يا اللهى جدا شعشعانيا لامعا متقدسا لامعا متلامعا دائما سرمدا الذى يفوق فوق كل شئ و يفضل على كل شئ حمدا يليق بذاتك و يوصف جنابك و يحشر فى ظل صمدانيتك حمدا انت تحبه و ترضاه و تجعله وصف نفسك لنفسك فى الخلق و نعت ذاتك لذاتك فى العباد

Self by Thy Self among the creation, and the characterization of Thine Essence by Thine Essence among the servants.

- 16 Glorified art Thou! Thou art exalted above all existent things through the transcendence of Thy Self, and Thou art sanctified beyond the glorification of contingent things through the holiness of Thine Essence. How then can I render thanks unto Thee when Thou hast ever been beyond the knowledge of any save know Thee, for that with which I call upon Thee is but a manifestation of the revelations of Thy Lordship, and an attribute from the holy fragrances of Thy mercy, and a bounty from the manifestations of the vast ocean of Thy omnipotence. Glorified art Thou! Thou art He Who hath made the sign of Thy reality and Thy Lordship to appear in the horizons and in the souls, that through it they may recognize Thy oneness, and Thou art He Who hath made the mirror of the souls souls of the unitarians to be the dawning-places of Thy light.

- 17 Ah! Ah! By Thy glory, which no thing can equal, Thou hast revealed Thyself to me through me and hast remembered me amidst the concourse of Thy creation. And I, by my condition which hath no standing save through Thy remembrance of me, can never worship Thee as becometh Thy servants, nor know Thee as becometh how Thou hast revealed Thyself to me through the manifestation of Thy sovereignty. Glorified, glorified art Thou! Thou hast ever been the Munificent, the Bestower, while I am the negligent, the prodigal. How can I mention myself before the surging ocean of Thy grandeur? The very mention of my existence is a sin that hath no equal in Thy dominion and no likeness in Thy wrath. If Thou shouldst desire to punish me for this sin throughout the eternity of Thy duration, the perpetuity of Thy omnipotence, and the confines of Thine everlasting self-subsistence, I would indeed deserve it. Thou art praised in Thy deeds and obeyed in Thy judgment. This judgment, which hath no equal before Thy omnipotence, is naught but pure truth, even as Thy reality.

- 18 Ah! Ah! I am he who hath disobeyed the Almighty of the heavens and the Throne by mentioning His Self, and I am he who hath turned away from the King of earth and heaven by making mention of His Essence. For He hath ever been too exalted to be known through His servants or to have the countenance of His Being described by any of His creatures. Glorified and exalted is He Who hath created all contingent things through His origination and hath made known to them the path of their love at the station of their creation, lest anyone be veiled from the countenance of His Will in anything, and that they might behold Him as a witness, present in all things, that there is

16 فسبحانك انت المتعالى عن كل الموجودات
بعلو نفسك و انت المتقدس عن تنزيه الممكنات
بتقدس ذاتك فكيف اقدر بشكرك و انك لم تزل
لن يقدر ان يعرفك سواك لان اشكر الذى انا
ادعوك به شان من تجليات ظهورات ربوبيتك
و نعت من نفحات قدس رحمانيتك و جود
من مظاهر طمطام يم قهاريتك فسبحانك انت
الذى جعلت اية حقيقتك ربوبيتك فى الافاق و
الانفس ليوحدها بها و انت الذى جعلت مرءاة
نفوس نفوس الموحدين محل تجلى نورك

17 فاه آه انت بشانك الذى لا يعادله شئ تجليت لى
بى و تذكرنى فى ملاء من خلقك و انى بشانى الذى
لا شان لى الا بذكرك لى لن اعبدك على حق
عبادك و لا اعرفك على حق ما انت تجليت لى
بظهور سلطنتك فسبحانك سبحانك لم تزل انت
الجواد المنعم و انا المقصر المسرف فكيف اذكر
نفسى فى تلقاء طمطام يم كبريائيتك و ان ذكر
وجودى ذنب حيث لا يعادله ذنب فى ملكك و
لا يشابهها شئ فى سخطك و انك لو تريد تعذبى
بذلك الذنب سرمد الابد و دوام قهاريتك و
حصر ازلية صمدانيتك لكنت مستحقا بذلك و
انك محمودا فى فعلك و مطاعا فى حكمك و [ما]
كان ذلك الحكم الذى لا يعادله حكم فى تلقاء
قهاريتك الا حق محض بمثل حقيقتك

18 فاه آه انا الذى عصيت جبار السموات و العرش
بذكرى نفسه و انا الذى اعرضت عن ملك
السموات و الارض بذكرى ذاته لانه لم يزل اجل
من ان يعرف بعباده و ان يوصف طلعة كينونيته
احد من عباده فسبحانه و تعالى هو الذى خلق
الممكنات بابداعه و عرفهم منهاج محبتهم فى مقام
اختراعه لئلا يحتجب احد عن طلعة مشيته فى
شئ و يراه شاهدا موجودا فى كل شان بانه لا اله
الا هو المقتدر الوهاب الذى يمن على من يشاء
بما يشاء كما يشاء و يمنع عن من يشاء كما يشاء بما
يشاء و يعترف نعترف بانه هو ارحم الراحمين فى

no God but Him, the Powerful, the All-Bountiful, Who bestoweth upon whomsoever He willeth whatsoever He willeth as He willeth, and withholdeth from whomsoever He willeth as He willeth whatsoever He willeth. We acknowledge that He is the Most Merciful of the merciful in the realm of pardon and mercy, and the most severe of punishers in the station of might and power.

موضع العفو و الرحمة و اشد المعاقبين في مقام
القهر و الغلبة

- 19 O my God! Thou art He before Whose holy court no description by Thy servants hath ever been befitting, nor can the hearts of all created things ever oppose the countenance of Thy divine omnipotence. For Thine Essence hath ever severed all contingent things and separated all existing things, and it beseemeth no one to say concerning Thee "Thou art Thou," for Thou hast ever been singular in the unity of Thine Essence and in the knowledge of Thy Self. What the servants attain is but the station of their own selves and the ranks of their own identities which were created in them for the recognition of the stations of Thy command and prohibition, and for ascending to the place of Thy good-pleasure and the most glorious spirit of Thy forgiveness.

يا الله انت الذي لم تزل لن يليق بساحة قدسك
وصف عبادك و لا يعاكس تعاكس افئدة
الموجودات بطلة جبروتيتك اذ انك لم تزل
ذاتك مقطعة الممككات و مفرقة الموجودات و
لا يليق لاحد ان يقال يقول في حقك انت انت
لانك لم تزل كان [كنت] منفردا في توحيد
ذاتك و عرفان نفسك و ان ما يبلغ العباد هو
شان انفسهم و مقامات انيتهم التي خلقت فيهم
لعرفان مقامات امرك و نهيك و للصعود الى محل
رضوانك و الروح الابهيح من غفرانك

- 20 Ah! Ah! Is there anyone, O my God, who readeth these prayers and prostrateth not before the greatness of Thy countenance and forgetteth not himself before the presence of Thy Self-Subsistence? Nay, by Thy glory! I, by that condition than which I know of nothing lower in Thy knowledge, would be ashamed to say nay. How then could the hearts of the unitarians be content with anything else? Thou art indeed the Munificent, the Powerful, the All-Wise.

فاه آه فهل من احد يا الله يقرء تلك المناجات و
لا يسجد لعظمة وجهك و لا ينسى نفسه في تلقاء
حضرة صمدانيتك لا و عزتك اني بذلك الشان
الذي لا اعلم في علمك ادنى منى لاستحيي ان
اقول لا فكيف ترضى افئدة الموحدين بغير ذلك
وانك انت الجواد المقتدر الحكيم

- 21 O my God! Since this night is the middle of Thy Greatest Month, wherein Thou didst ordain the Night of Power and made it better than a thousand months, and wherein Thou didst send down the Qur'an upon Thy beloved Muhammad, peace be upon him and his family, I beseech Thee by his right that Thou make us to be among those who are successful in remembering Thee through Thy remembrance, who are content with Thy decree, who are thankful for Thy favors, who are supplicants at Thy gate, who place their trust in Thee, and who hold fast to Thy cord, through Thy grace and favor. Verily Thou art the Mighty, the Powerful, from Whose knowledge nothing escapeth and from Whose judgment nothing can flee.

يا الله لما كانت الليلة نصف شهر ك الاكبر ثم
الذي قدرت فيه ليلة القدر وجعلتها خيرا من الف
شهر و نزلت فيه القرءان على حبيبك محمد صلى الله
عليه و آله فاستلكت بحقه ان تجعلنا من الفائزين
بذكرك بذكرك و الراضين بقضائك و الشاكركين
الاثك و السائلين من بابك و المتوكلين عليك و
المعتصمين بحبلك بجودك و منك انك انت العزيز
القوى الذي لا يعزب من علمك شئ و لا يفوت
عنك حكم شئ

- 22 And Thou art He Who will judge between all things with Thy justice on the Day of Resurrection, even as Thou dost now judge the believers with Thy grace. Glorified art Thou, glorified art Thou! I beseech Thee, O my God, by Thy generosity, to send down in that hour Thy mercy upon the graves of the repositories of Thy Cause, the mines of Thy wisdom, the places

وانت الذي تحكم يوم القيمة بين كل شئ بعدلك
بمثل ما تحكم الآن للمؤمنين بفضلك فسيحانك
سبحانك استلكت اللهم بجودك ان تنزل الرحمة
في ذلك الحين على قبور محال امرك و معادن
حكمتك و مواقع تجليك و مظاهر فعلك امتاء

of Thy manifestation, and the dawning-places of Thy deeds - those trusted ones whom Thou hast chosen for Thyself, with whom Thou art well-pleased to share Thy secret, whom Thou hast selected for Thy providence, whom Thou hast singled out for Thy good-pleasure, and whose obedience Thou hast linked with obedience unto Thee.

الذين اصطفتهم لنفسك و ارتضيتهم لسرك و
اخترتهم لولايتك و اجتبيتهم لمرضايتك و قرنت
طاعتهم بطاعتك

- 23 Their knowledge is through Your knowledge, and their disobedience is through Your disobedience, in all that is attributed to them as is attributed to You, due to Your exalted station and Your supreme greatness, which nothing can attain and nothing can comprehend. Glory be unto Thee! Glory be unto Thee! Bestow Thy blessings and peace upon them through all Thy signs, Thy fragrances, Thy manifestations, and Thy blessings, and through all that Thou art in the effects of Thy dominion, the attributes of Thy mercy, the expressions of Thy divinity, and all that Thou art in the manifestations of Thy sovereign power throughout eternity. Glory be unto Thee! Glory be unto Thee! Far exalted art Thou above what the wrongdoers say regarding Thy signs!

23 و معرفتهم بمعرفتك و معصيتهم بمعصيتك في كل
ما نسب اليهم بمثل ما نسب اليك لعلو شانك
و عظم كبرياتك الذي لا ينال اليك شئ و لا
يعرفك شئ فسبحانك سبحانك صل و سلم عليهم
بكل اياتك و نجاتك و تجلياتك و بركاتك و ما
انت عليه من اثار ملكك و شئون رحمانيتك
و بروزات صمدانيتك و ما انت عليه من تجليات
سلطان قدرتك سرمد الابد فسبحانك سبحانك عما
يقول الظالمون في اياتك علوا كبيرا

- 24 O my God! Thou seest my station on this night before Thee and bearest witness to my private and public acts. I desire in all things to love only what Thou lovest and to detest only what Thou detestest. And if my soul hath committed any grievous sin, it was not to deny Thy oneness nor to reject Thy divinity, but rather because the desires of its own self overcame it, and it accepted disobedience to Thee in hope of Thy gracious pardon. For none would be content to oppose Thy Self after having loved Thee or having recognized the power of Thy sovereignty.

24 يا اللهى انك ترى موقعي في تلك الليلة بين يديك
و تشهد على سرى و علانيتي ما احب في شان ان
احب الا بما تحب و لا ان اسخط الا بما تسخط
و لو عملت نفسى خطيئة سيئة فما كان جدها
مرضايتك وحدانيتك و لا انكارها صمدانيتك بل
لما غلبت عليها هواء ايتها رضىبت بعصيانك رجاء
لطاق عفوك و الا ما يرضى احد بان يكابر نفسك
بعد حبه لك او عرفانه قدرة قهاريتك

- 25 Glory be unto Thee! Glory be unto Thee! Thou art He Who forgiveth whomsoever Thou willest as Thou willest, and chastiseth whomsoever Thou willest as Thou willest. None can resist Thy command, none can reverse Thy judgment, and there is no end to the manifestations of Thy mercy. Glory be unto Thee! Thou art the Almighty, the Supreme, the Munificent, the Generous, Who created me before I was anything in Thy dominion, and Who provideth for me at every moment through Thy sovereignty and Thy self-subsistence that which I do not deserve in any measure. This is naught but Thy generosity toward me and Thy forgiveness of my sins - for what am I and what are my deeds?

25 فسبحانك سبحانك انت الذى تغفر لمن يشاء تشاء
كما يشاء تشاء و تعذب من يشاء تشاء بما يشاء
تشاء لا راد لامرك و لا معقب لحكمك و لا نفاذ
لظهورات رحمانيتك فسبحانك انت المقتدر العظيم
و الجواد الكريم الذى خلقتنى من قبل ان اك شيئا
في ملكك و ترزقنى في كل آن بما انت عليه من
سلطنتك و قيوميتك ما لا استحق بشئ منه و ما
كان ذلك الا جودك في حقى و غفرانك لذنبى
و الا ما انا و ما عملى

- 26 Glory be unto Thee! Glory be unto Thee! By Thy might! Were I to mention the grievous sins of my soul and my manifest transgressions before Thee, Thy servants would be ashamed to mention me in their presence. How then would be my state before the countenance of Thy might and the hands of Thy

26 فسبحانك سبحانك فوعزتك لو اذكر موبقات
نفسى و جريرات علانيتى بين يديك ليستحي
عبادك بان يذكروني بين ايديهم فكيف يكون
بعد ذلك حالى بين طلعة جباريتك و ايدى
رحمانيتك و هذا ما لا يقوم له السموات

mercy? This is that before which the heavens and earth cannot stand, for Thou art He Who hath strengthened me through Thy generosity, honored me through the assistance of Thy holiness and the manifestations of Thy divinity. Thou dost not wish to take me to task for my sins nor question me about my transgressions, for Thy generosity hath ever encompassed me and Thy mercy hath ever embraced me. No justice toward anything is possible in Thy judgment, for if Thou shouldst desire to judge anything with justice, all who are in the heavens and earth would perish instantly.

- 27 Alas, alas! Woe unto me, then woe unto me, shouldst Thou take me to task for what my hands have wrought, or call me to account for what I have done in private or in public, or punish me for that which I deserve before the court of Thy self-subsistence! Alas, alas! Woe unto me, then woe unto me, shouldst Thou seize me with Thy judgment, or reckon with me through Thy justice, or remove me from Thy nearness! By Thy might and Thy majesty, and there is no power nor strength except through Thee, were Thou to promise those who have recognized Thy truth, feared Thy justice and hoped for Thy reward with the fire of Thy hell, and promise those who have denied Thy Cause, befriended [the enemies of] Thy friends, and warred against those near to Thy chosen ones with Thy good-pleasure - then by Thy truth, which I have no power to mention except through Thee, I would be content with Thy fire and would submit to Thy commands, and would desire nothing save Thy love.

- 28 Alas, alas! Verily the hearts of them that have recognized Thy countenance are prostrate before Thee, and the hearts of them that have professed Thy unity are enraptured by Thy remembrance, and the souls of them that yearn for Thee eagerly seek Thy good-pleasure.

- 29 I beseech Thee therefore, O my God, by Thy bounty in this hour of this night wherein I have presented myself before Thy chosen ones, to grant me a station from the light of Thy unity, and a token from the manifestation of Thy Lordship, and a sign from the signs of Thy divinity, that I may make mention of Thee before the court of Thy power even as Thou hast ever made mention of Thyself from time immemorial, that Thou art God, the Single, the One, the Self-Subsisting, the Unique, Whom nothing can know and no servant can describe, inasmuch as the essence of all things by its very nature severs all beings from the mention of Names and Attributes, and the reality of material things by its very nature prevents all realities from the mention of Names and Attributes.

و الارض لانك انت الذى ايدتني بكرامتك و شرفتي بتايدات قدوسيتك و جريرات ظهورات ربوبيتك و لا تريد بان تأخذني بذنبي و لا ان تسأل مني بجريرتي لان جودك لا يزال يزال قد ادركني و رحمتك لا يزال تزال وسعت على و لا يمكن في حكمك عدل لشيء اذا انك اذا اردت بحكم عدل لشيء ليهلك في الحين من في السموات و الارض

- 27 فآه آه الويل لي ثم الويل ان تأخذني بما اكتسبت يداي او ان تحاسبني بما عملت سرى او علانيتي او ان تعاقبني بما انا استحق به في تلقاء مدين قيوميتك فآه آه الويل لي ثم الويل لي انا تأخذني بحكمك او ان تحاسبني بعدلك او ان تبعدي من قربك فوعزتك و جلالتك و لا حول و لا قوة الا بك لو وعدت الذين عرفوا حقك و خافوا من عدلك و رجوا ثوابك بنار بحيمك و للذين جحدوا امرك و والوا [.....] اوليائك و حاربوا المقرين من اصفياك برضوانك فيحققك الذى لا حول لي بذكره الا بك لاني رضيت بنارك و باشرت اوامرك و لا ارغب الى شيء دون محبتك

- 28 فآه آه [لا شك لي] بان طرق الوصول اليك مفتوحة و ان افئدة العارفين لوجهك ساجدة و ان قلوب الموحدون لذكرك مقيمة و ان انفس المشتاقين بطاعتك راغبة

- 29 فاستألك اللهم بمجودك في هذه الساعة من تلك الليلة التي حضرت بين ايدى اوليائك المصطفين ان تهب لي مقاما من نور توحيدك و شانا من ظهور ربوبيتك و اية من ايات صمدانيتك لان اذكرك في تلقاء مدين جبروتيتك بما انت كنت ذاكر نفسك [في] ازل الازال بانك انت الله الله الفرد الاحد القيوم الوتر الذى لن يعرفك شيء و لن يوصفك عبد اذ كينونية الجوهريات بذاتيتها مقطعة الكينونيات عن ذكر الاسماء و الصفات و ان ذاتية الماديات بذاتيتها متمتعة الذاتيات عن ذكر الاسماء و الصفات

- 30 Thou shalt never be known through similitudes nor bounded by likenesses. Glorified art Thou! Thou Who hast ever been the All-Knowing and none can be known at Thy level. Glorified art Thou! Thou Who hast ever been the All-Powerful and nothing had power beside Thee, and even now the decree remaineth thus.
- 30 وانك لم تزل لن تعرف بالامثال ولا تحد بالاشباه فسيحانك انت الذي لم تزل كنت علما ولا يكون معلوم في ربتك فسيحانك انت الذي لم تزل كنت قادرا ولم يك مقدور معك وان الآن كان الحكم كذلك
- 31 Glorified art Thou! When certain philosophers could not gaze upon the countenance of Thy Self-Subsistence in the station of knowledge, they confused the signs of Thy dominion with the manifestations of Thine Essence, and thus described Thee in ways that knew Thee not. Glorified art Thou! Even if they knew Thee, they could not describe Thee. Glorified art Thou! Glorified art Thou!
- 31 فسيحانك ان بعض الحكماء لما لم يقدروا ان ينظروا الى طلعة وجه قيوميتك في مقام العلم فلذا اشتبهت [على] انفسهم ايات ملكك بظهورات ذاتك ولذا نعتوك بما لا يعرفوك فسيحانك وان عرفوك لم يصفوك ف
- 32 O my God, I know not how to mention my condition before Thee, for Thou hast ever been the Counter of my deeds and transgressions in such wise that I cannot enumerate them. Glorified art Thou! If I weep for my disobedience, Thy dealings with those near unto Thee bring me joy; and if I weep for my transgressions, Thy way with the sinful fills me with longing.
- 32 سيجانك سيجانك يا اللهى لم ادر كيف اذكر حالاتي بين يديك بعدما انك لم تزل كنت محصى اعمالى وجريراتي بشان انى لا اقدر ان احصيه فسيحانك ان ابكى لعصيانى يفرحنى تفرحنى معاملتك مع المقربين وان ابكى لجريرتى تشوقنى سنتك مع المذنبين
- 33 Glorified art Thou! Thou art the Single, the One, the Unique, the Self-Subsisting, Whom no description from anything can grasp, nor any attribute from anything can reach, nor can any reality truly attain the court of Thy nearness, for Thou hast ever been the Beloved Who by Thine Essence hath severed all realities from the station of the Self, and by Thy Being hath separated all material things from the station of mentioning attributes.
- 33 فسيحانك انت الفرد الاحد الوتر القيوم الذى لا ياخذك وصف من شئ ولا نعت عن شئ ولا يصل الى ساحة قربك شان حق من شئ اذ لم تزل انت المحبوب الذى كنت بذاتيتك مقطعة الجوهرات عن مقام الذات وبكينويتك مفرقة الماديات عن مقام ذكر الصفات
- 34 Sufficient is it as a sin that I say "Thou art Thou," for this is pure falsehood before Thy Self-Subsisting Presence and manifest untruth before the majesty of Thy mighty Countenance. Alas! Alas! This is an hour wherein Thou rejectest no one's prayer and hast guaranteed an answer to each of Thy servants.
- 34 فكفى في ذنبى بانى اقول انت انت لان ذلك افك محض لحضرة قيوميتك وكذب صرف لجلال طلعة جبروتيتك فاه آه ان هذه ساعة ما انت ترد لاحد دعائه وضمنت الاجابة لكل احد من عبادك
- 35 I beseech Thee by the right of Thy Light which shone forth unto Moses, son of Imran, on Mount Sinai, whereupon he swooned away before Thy presence, and when he recovered said: "Glorified art Thou! I turn unto Thee, and I am the first of believers." Glorified art Thou! Glorified art Thou!
- 35 فاستلك بحق نورك الذى تجليت لموسى بن عمران على طور السيناء فصعق لوجهك ولما افاق قال سيجانك تبت اليك وانا اول المؤمنين فسيحانك سيجانك
- 36 I beseech Thee by the light of Thy Countenance in Seir, and the manifestation of Thy Being in the Dome of Time, and the revelation of Thy Self-Sufficiency in Beer-sheba, and all Thy manifestations in the stations of creation and command which none save Thee can comprehend – verily Thou art the All-Powerful, the Mighty, the All-Bountiful.
- 36 استلك بنور طلعتك في ساعير وظهور كينويتك في قبة الزمان وتجلي صمدانيتك في بئر شيع وكل تجلياتك في مقامات الخلق والامر حيث لا يحيط به علم احد سواك انك انت المقتر العزيز الوهاب

- 37 I beseech Thee by Thy right that Thou favor us through Thy grace and honor us through Thy loving-kindness and bring us unto the court of Thy nearness and the station of Thy manifestation, that I may be established upon the throne of Thy mercy before the Midian of Thy might, and describe Thee as Thou describest Thyself: that Thou art God, the Beauty of the heavens and earth, and Thou art God, the Glory of the heavens and earth, and Thou art God, the Grandeur of the heavens and earth, and Thou art God, the Praise of the heavens and earth, and Thou art God, the Kind Lord Whose knowledge encompasseth all things, Whose mercy embraceth all things, Whose power transcendeth all things, and Whose Will exalteth above all things, such that none of Thy creation knoweth what Thou knowest in the stations of Thy might, the signs of Thy Self-Subsistence, the stations of Thy mercy, and the verses of Thy Self-Sufficient manifestations.
- 38 Glorified art Thou! Glorified art Thou! I am the servant who hath been neglectful in Thy Cause, and I am the servant who hath forgotten Thy remembrance, and I am he who hath been heedless of the garments of Thy Being, and I am he who desired to unify Thine Essence and thereby acquired the greatest sin and the mightiest transgression, and I am he who desired to describe Thine Essence and thereby bore the grievous sin and grave error of mentioning Thy Self and describing Thine Essence.
- 39 I am he who yearned to portray Thy Will; and thereby I found the remembrance of my self set over against Midian, at the dawn of Thy mention, and the Most Great Deep within that which proceedeth from Thy act. Ah, ah! Were I to weep, for as long as Thine Essence endureth, for a single sin among my transgressions, my heart would not be emptied of Thy dominion.
- 40 O my God! Thou art the Single, the Self-Subsisting, Whom no description of anything can grasp, nor any attribute of anything define. Thou hast ever been self-sufficient in Thyself apart from all else, just in judgment, obeyed in action, and effective in command. Nothing in the heavens or on earth can rival Thy deed, for verily Thou art the Almighty, the Ever-Living, the Trusted, the Self-Subsisting.
- 41 Exalted is Thine Essence above any equivalence with the attributes of essences, and sanctified is Thy Being from any parallel with the description of material things. Thy Self hath ever known Thy Self, none else beside Thee, and Thine Essence hath ever unified Thine Essence, none other than Thee.
- 37 فاستثلك بحقك ان تفضل علينا بمنك و تكرم علينا بلطفك و تبلغنا الى ساحة قربك و مقام تجليك حتى استقر على عرش رحمانيتك في تلقاء مدين جبروتيتك و اصفك بما انت تصف ذاتك بانك انت الله جمال السموات و الارض و انك انت الله بهاء السموات و الارض و انك انت الله جلال السموات و الارض و انك انت الله ثناء السموات و الارض و انك انت الله مولى اللطيف الذى قد احاط عليك بكل شئ و وسعت رحمتك بكل شئ و علت قدرتك على كل شئ و تعالت مشيتك فوق كل شئ حيث لا يعلم احد من خلقك ما انت تعلم في مقامات جبروتيتك و دلالات قيوميتك و مقامات رحمانيتك و ايات تجليات صمدانيتك
- 38 فسبحانك سبحانك انا العبد الذى فرطت في جنبك و انا العبد الذى نسبت ذكرك و انا الذى غفلت عن قص كينونيتك و انا الذى اردت ان اوحذ ذاتك و بذلك اكتسبت الذنب الاكبر و الجريرة العظم و انا الذى اردت ان اصف ذاتك و بذلك احتملت الذنب العظيم و الخطأ الكبير لذكرى نفسك و وصفى ذاتك
- 39 و انا الذى اردت ان انعت مشيتك و بذلك وجدت ذكر نفسى في تلقاء مدين اول ذكرك و عمق الاكبر في من فعلك فاه آه لو ابكى بدوام ذاتك لذنب من جبرأتى ما يفرغ فؤادى من سطوتك [فسبحانك]
- 40 يا اللهى انت الفرد القيوم الذى لا ياحذك وصف من شئ و لا نعت عن شئ لم تزل كنت غنيا بنفسك عما سواك و عادلا في الحكم و مطاعا في الفعل و فعالا في الامر لا يتعاضم فعلك شئ في السموات و لا في الارض و انك انت المقتدر الحى و المعتمد القيوم
- 41 تعالت ذاتيتك من ان يعادله شئ من نعت الجوهريات و تقدست كينونيتك من ان يساوقها شئ من وصف الماديات لم تزل كان نفسك عارفا بنفسك لا سواك و ذاتك موحدا ذاتك لا دونك

- 42 Thus do I, in this my station, bear witness that there is no God but Thee, alone with no partner, nothing is like unto Thee, and that Thou art He Who chose Muhammad – peace be upon him and his family – from the midst of contingent being at the station of Thy manifestation, and made his excellence Thine own excellence above all things.
- 43 Glorified art Thou and exalted is Thy Self above any comparison with anything ever, and never shall a servant equal Thy Being. Thou art the Exalted above all things and Thou art the Most Exalted above all things. None save Thee hath ever known or will ever know Thine Essence, and none but Thee hath described or will ever describe Thy Being. Glorified art Thou and exalted above what the speakers say of Thy Self and what those who draw comparisons describe of Thy deed, with supreme exaltation.
- 44 O my God! Thou art He Who hath decreed, and what Thou hast decreed is inevitable, and Thou art He Who hath ordained, and what Thou hast ordained is inevitable. Glorified art Thou! Sanctified is Thine Essence from being indicated by any attribute of Thine Essence, and exalted is Thy Being from being characterized by any of Thy creation.
- 45 Glorified art Thou, O my God! If I fear myself because of Thy justice, my hope in Thee gladdens me, and Thy dealings with those of Thy servants who are nigh unto Thee give me peace; and if I rest upon the throne of hope, Thy affliction and Thy justice frighten me.
- 46 Glorified art Thou! By what remembrance shall I turn toward Thee, and by what attribute shall I describe Thy Court? For in my turning away, I cannot glimpse a look at Thy face, and from my evil deeds, I cannot stand before the seat of Thy might. Thou art exalted above all things by the attribute of Thine Essence itself, and Thou art sanctified above all things, and no description of Thine Essence equals Thine Essence, for Thou art the All-Powerful, the Bestower, the Trusted, the Beneficent, Whose Being no being of any of Thy servants can equal.
- 47 Glorified art Thou! Thou art the Single, the Self-Subsisting, and the Eternal, the Ever-Living, Whose Essence none can equal. Glorified art Thou, O my God! None knoweth how Thou art except Thee.
- 48 O my God! I am he who hath sinned against Thee, and I am he who hath erred after having been certain of Thy judgment, and I am he who hath turned away from the countenance of Thy Being after Thou didst manifest Thyself to me through the signs of Thy oneness. I know not by what tongue I should
- 42 فانا في مقامى هذا اشهد ان لا اله الا انت وحدك لا شريك لك ليس كمثلك شئ وانك انت الذى انتجت محمدا صلى الله عليه وآله من بحبوة الامكان على مقام تجليك وجعلت فضله فضل نفسك على كل شئ
- 43 فسبحانك وتعاليت [ذكر] نفسك [اجل] من ان يقارنها شئ احدا ولن ان يعادل كينونيتك عبد انت العالى فوق كل شئ وانت المتعالى فوق كل شئ لم تزل لن يعرف تعرف ذاتك احد سواك ولا يزال تزال لن يصف كينونيتك احد دونك فسبحانك وتعاليت عما يقول القائلون في نفسك وعما يصف المشبهون في فعلك علوا كبيرا
- 44 يا اللهى انت الذى قدرت فكان حتما ما قدرت وانت الذى قضيت وكان حتما ما قضيت فسبحانك تقدست ذاتيتك من ان يشير اليها النعت من ذاتيتك وعلت كينونيتك من ان ينعتها احد من خلقك
- 45 فسبحانك يا اللهى ان اخوف نفسى بعدلك يفرحنى رجائى عنك ويسكنى معاملتك مع المقربين من عبادك وان استقر على سرسر الرجاء فيخوفنى بدائك وعدلك
- 46 فسبحانك فباى ذكر اتوجه اليك وباى وصف انتعت جنابك فن ادبارى لم اقدر ان الاحظ نظرة وجهك ومن سوء اعمالى لم اقدر ان اقوم فى تلقاء مدين جبروتيتك انت المتعالى عن كل شئ بنعت ذاتك ذاتك وانت المتقدس فوق كل شئ ولا يعادل وصف ذاتك ذاتك اذ انك المتقدر الوهاب والمعتمد المنان الذى لا يعادل كينونيتك كينونية احد من عبادك
- 47 فسبحانك انت الفرد القيوم والصمد الحى الذى لا يعادل [شئ] ذاتك فسبحانك يا اللهى لا يعلم احد كيف انت الا انت
- 48 يا اللهى انا الذى اذنبت مثلك وبا وانا الذى اخطأت بعدما ايقنت حكمك وانا الذى عرضت عن طلعة كينونيتك بعدما تجليت لى باثار وحدانيتك فلم ادر باى لسان اتذكر حالاتى وباى عمل اتوجه بك وحدك لا شريك لك

recount my conditions, nor by what deed I should turn toward Thee, Who art alone with no partner.

49 O my God! Thou art the One sought after in the kingdom of the heavens and the earth, and Thou art the One obeyed in the kingdom of command and creation. If Thou shouldst punish me with all Thy might and vengeance and whatsoever Thou art capable of through Thy power and strength, then by Thy glory I would deserve it, for Thou hast ever been praised in Thy deed and obeyed in Thy sovereignty. Nothing escapes Thy knowledge, nor can anyone be concealed from Thee.

50 Thou art He Who hath ever been without the description of anything, and will forever remain as One Who cannot be qualified by anything. How can I point to the station of Thy beneficence towards me and Thy bounty within my inmost being? If I say "Thou art Thou," then verily would Oneness indicate the essential nature of creation and Unity the reality of invention, yet Thou hast ever been beyond description.

51 Thou canst not be described through Thy creation, nor canst Thou be known through Thy servants. Thou art the Most High, everlasting. Thou art He Who accepteth not any deed from anyone except through sincerity. Thou art He like unto Whom there is nothing. Thou art the Single, the Self-Subsisting, Who hath ever been. Thy Essence transcendeth all substance and expression, and Thy Being ever remaineth beyond all material description and attribute. Ever hast Thou been the Describer of Thine Own Self, and Thine Essence of Thine Own Essence. If I say Thou art He Who is He, verily the very essence of creation and being point to this. Thou art the Eternal, Single, All-Bountiful, Whom nothing in the heavens or earth can overwhelm. Thou art the All-Knowing, Whom nothing can overwhelm or change, and none of Thy servants can comprehend Thy knowledge. For Thou hast ever been the Knower of Thine Own Self, and the Director of Thy dominion through Thy Command. Thou art the Single, the One, the Self-Subsisting, the Unique, the Living, the Worshipped One.

52 Glorified art Thou, O my God! Thou art He Whom nothing in the heavens or earth can overwhelm, and Thou art the Most Powerful, the Most Exalted. O my God! Thou hast manifested Thyself to all created things through Thy creative power, and hast ordained the path of their knowledge through the signs of Thy invention. Thou hast taught them the stations of Thy might at the ultimate point of connection. By Thy glory! Even if Thou shouldst make all that Thy knowledge encompasses in contingent existence into tormenting fire, then make my entire being as one body and torture me therein through the everlasting might of Thy grandeur - by Thy glory and Thy truth, and

49 يا الله انت المقصود في ملكوت السموات و الارض وانت المطاع في ملكوت الامر والخلق ان تعذبني بكل سطواتك و نعمائك و ما انت تقدر عليه من قدرتك و قوتك فاني بعزتك لكنت مستحقا و انك لم تزل محمودا في فعلك و المطاع في سلطانك و انت الذي لا يعزب من علمك شيء و لا يحتجب عنك احد

50 و انت الذي لم تزل كنت بلا وصف شيء و لا يزال تزال انك كائن بلا نعت شيء فكيف اشير الى مقام احسانك في حقى و عطائك في سرى ان قلت انت انت فقد دلت الاحدية كينونية الابداع و الواحدية ذاتية الاختراع

51 و انك لم تزل لن توصف لن توصف بخلقك و لا يعرف تعرف بعبادك انت المتعالى لا تزال و انت الذي لن ترفع من احد عملا الا بعد الخلو و انت الذي ليس كمثلك شيء و انت الفرد القيوم الذي لم يزل كان ذاتيتك مقطعة الجوهريات عن البيان و ان كينونيتك لا تزال ممتعة الماديات عن ذكر الصفات لم تزل كان واصف نفسك نفسك ثم ذاتك ذاتك ان قلت انك هو هو فقد دلت ذاتية الابداع [على] كينونية الاختراع و انك الدائم الفرد المنان الذي لا يتعاضلك شيء في السموات و الارض انك انت العالم الذي لا يتعاضلك شيء و لا يتغيرك شيء و لا يحيط بعلمك احد من عبادك اذ لم تزل كان عارف نفسك نفسك و مدير ملكك امرك و انت الفرد الاحد القيوم و الوتر الحى المعبود

52 فسبحانك يا الله انت الذي لا يتعاضلك شيء في السموات و لا في الارض و انت المقتدر المتعال يا الله انت [الله] تجليت للممكات بحضرة ابداعك و قدرت منهاج معرفتهم بايات اختراعك و علمتهم مقامات جبروتيتك في منتهى مقام الاتصال فوعزتك لو تجعل كل ما احاط علمك في الامكان نار الاليم ثم تجعل كل جسم الكل و تعذبني فيها بدوام عزة كبريائيتك فوعزتك و حقك و لا حول و لا قوة الا بك لكنت محمودا في فعلك و مطاعا في حكمك و اننى انا مستحق

there is no might nor power except through Thee - I would still find Thee praiseworthy in Thy deed and obeyed in Thy judgment. Verily, I am deserving of this, and Thou art the Beloved in every condition. Thou art the Beloved in Thy deed and the Obeyed in Thy judgment.

- 53 I beseech Thee, O God, by Thy mighty truth and by Thine Own Self, besides Whom there is no God, to bless Muhammad and the family of Muhammad - the Manifestations of Thy Self-Subsistence, the Signs of Thy Eternity, the Revelations of Thy Oneness, and the Stations of Thy Grandeur - through what Thou art of the divine manifestations of Thy creation, the celestial fragrances of Thy invention, the holy conditions of Thy sovereignty, the gleaming appearances of Thy heavenly dominion, and what Thou art of that which none knoweth save Thee, through Thy grace and bounty, O Most Generous of the generous ones, and God of all the worlds!

- 54 Glorified art Thou, O my God! Thou art nearer to all things than all things. Glorified and exalted art Thou! Thou didst create me when I was nothing, and nourished me after I had done good. Thy custom in every condition is beneficence, and Thy way in every time is expression. I beseech Thee, O God, by Thy bounty, to bring me to the sacred precinct among those of Thy chosen ones who are near unto Thee, to grant me perfect detachment, the mystery of abstraction, and the light of joy, until I reach the holy depths of majesty and find delight in the lights of bounty at the surging sea of the One in beauty. May I stand before the sanctuary of Thy oneness and acknowledge what Thou hast ordained for me of the signs of Thy might, the sovereignty of Thy Self-Subsistence, and bear witness unto Thyself as Thou bearest witness unto Thyself before all things - that Thou art God, there is no God but Thee, alone with no partner. Ever hast Thou been without mention of any other. Thou art the Describer of Thine Own Self and verily I am describing Thee through Thy description of Thyself. There is no God but Thee, glorified and exalted art Thou above what they describe. Glory be to God, the Lord of the Throne, above what they describe, and peace be upon the believers, and praise be to God, the Lord of the worlds.

بذلك و انك انت المحبوب في كل شان و انك
المحسوب في فعلك و المطاع في حكمك

53 فاستلک اللهم بحقک العظیم و بحق نفسك الذی
لا اله الا انت ان تصلى على محمد و آل محمد
مظاهر قیومیتک و ايات صمدانیتک و تجلیات
وحدانیتک و مقامات کبریاتیک بما انت علیه
من تجلیات الالهوت من ابداعک و نفحات
المتشعشة الجبروتية من اختراعک و شئونک
المتقدسة الملكية من انشاءک و ظهورات
المتلامعة الملکوتية من احداث ربوبیتک و [ما]
انت علیه لما لا يعلم احد سواک بمنک و جودک یا
اکرم الاکرمین و یا اله العالمین

54 فسبحانک یا الهی انت الاقرب من کل شیء بکل
شیء فسبحانک و تعالیت خلقتنی و لم اک شیئا و
ربیتنی [من] بعدما عملت خیرا فعدتک فی کل
شان هو الاحسان و سنتک فی کل حین هو البیان
فاستلک اللهم بجودک ان تبغی الی حظيرة القدس
مع المقربين من اصفیائک و ان تهب لی کمال
الانقطاع و سر الامتناع و نور الابتهاج حتی اتصل
الی حفیض قدس الجلال و استلذ بانوار جود
طمطام یم الواحد بالجمال و اقوم فی تلقاء مدین
واحدیتک و اعترف بما انت فرضت علی من ايات
جبروتیتک و سلطان قیومیتک و اشهد لنفسک بما
انت تشهد لنفسک قبل کل شیء بانک انت الله لا
اله الا انت وحدک لا شریک لک لم تزل کنت بلا
ذکر احد [شیء] و لا تزال انک کائن بلا وجود
شیء فکل فکلها انک کنت حیا بلا وجود شیء
فکذلک کنت عالما بلا وجود معلوم فسبحانک
تقدست ذاتیة مشیتک من ان تنال ینال الیها احد
من اعلى مجردات الامکان و تعالت کینونیتک من
ان یرفع الیها اعلى مجردات الالهوت فی اللانهايات
فسبحانک سبحانک لم تزل کان و اصف نفسك
نفسک و اننی انا [إذا] اصفک بوصفک [نفسک]
لا اله الا انت سبحانک و تعالیت عما یصفون
سبحان الله رب العرش عما یصفون و سلام [من]
عندک علی المؤمنین و الحمد لله رب العالمین

BB00156

*Sahifiy-i-Mu'tamid (ad-Dawlah)**To: Manuchihr Khan*

1 O my God! Thou art He Who hath testified to Thine Own Self by Thine Own Self before all things, that verily Thou art God, there is none other God but Thee, alone with no partner. Thou hast ever been without aught existing beside Thee, and wilt ever remain as Thou hast been, with naught sharing Thy station. For Thine Essence cutteth off all substances from the station of knowledge, and Thy Being separateth all beings from the station of understanding expression. Thou art God, the Single One, Who hath ever been self-subsisting when nothing else existed besides Thee.

2 Glorified art Thou! How can I describe Thy Presence or praise the Countenance of Thy Self-Subsistence, when I behold for myself no existence before the City of Thy Glory, and no mention before the City of Thy Holy Dominion? All that I might draw forth of praise and glory is bounded by limitations and the geometry of oneness which, by its very nature, is cut off from Thy Presence and barred from nearness to the court of Thy might.

3 Glorified, glorified art Thou! Thou art He Who maketh me know Thyself in every condition - that Thou canst not be known except through Thyself, nor described save by Thee, nor truly worshipped in Thine Essential Reality, nor praised in the Being of Thine Eternity, lest I be veiled in any condition from the station of nearness to Thee, nor in any decree from the station of knowing Thy signs.

4 Glorified art Thou! How exalted is Thy station! How glorious is Thy bounty! How mighty is the manifestation of Thy Sovereignty in the stations of Command and the ultimate Seals! Glorified art Thou! If I say "Thou art Thou," then likeness would be compared with likeness, yet Thou hast ever been beyond being known through likenesses or described by signs of majesty. And if I say "He is He," then Oneness would indicate the Essence of Thy Will and the Sovereignty of the Being of Thy Purpose, which in itself is cut off from nearness to Thy Presence and barred from knowing the station of Thy might.

1 يا الله انت الذى شهدت لنفسك بنفسك قبل كل شئ بانك انت الله لا اله الا انت وحدك لا شريك لك لم تزل كنت بلا وجود شئ معك ولا تزال انك كائن بمثل ما كنت لم يك شئ في شأن معك اذ ذاتيتك مُقَطَّعة جوهريات عن مقام العرفان وابتيتك مفرقة الانيات عن مقام عرفان البيان وانت الله الفرد الذى كنت قيوما حين لم يك شئ سواك

2 فسبحانك كيف اصف حضرتك و انى طلعة قيوميتك بعد ما ارى لنفسى وجودا فى تلقاء مدين عزتك و لا ذكرا فى تلقاء مدين قدس جبروتيتك و كل ما اغترف له يك من ذكر الثناء و شأن البهاء فهو من حدود الشئيه و هندسة الاحدية التى هى بانيتها [بانها] مقطوعة عن حضرتك و ممتعة عن قرب ساحة عزتك

3 فسبحانك سبحانك انت الذى تعرفنى نفسك فى كل شأن بانك لن تعرف بغيرك و لن توصف بسواك و لا تعبد بحق ذاتيتك و لا تثنى بكيونيه ازلتيتك لئلا احتجب فى شأن عن مقام قربك و لا فى حكم عن مقام عرفان اياتك

4 فسبحانك ما اعلى شانك و ما اجل احسانك و ما اكبر شان [ظهور] ظهور صمدانيتك فى مقامات الامر و غايات الختم فسبحانك ان قلت انت انت فقد حكى المثل بالمثل و انك لم تزل لن تعرف بالامثال و لا توصف بايات الجلال و ان قلت انك هو هو فقد دلت الاحدية فى ذات مشيتك و الولاية كيونيه ارادتك و هى بنفسها منقطعة عن قرب حضرتك و ممتعة عن عرفان مقام عزتك

5 Glorified art Thou! I know not by what path I might ascend unto Thee, nor by what face I might turn toward Thy face, for I see for myself no existence and for my condition no station. Glorified art Thou! Thou art the Everlasting Sovereign and the Eternal, Self-Subsisting Lord Who hath originated creation through Thy Will, an origination without previous example in the realm of possibility. Then Thou hast established all things in the path of Command and the manifestations of the Seal, that all atoms in their essential stations might know what Thou didst will in the station of origination and ordain in the decree of invention.

6 Glorified art Thou! Thou art He Who hath never ordained for anyone a station to know the essence of Thy Being, nor to attain the threshold of Thy Presence, for naught besides Thee hath existence in the rank of Thy Being, nor mention in the station of the manifestation of Thy Sovereignty. Thou art the Nearest Who cannot be described in any condition except through praise of Thyself, and Thou art the Most High Who cannot be characterized in any station except through the manifestation of what Thou hast ordained in the station of Thy creation.

7 Glorified art Thou! Thou art He Who created me when I was not worthy of mention, and nurtured me through Thy grace even though I chose not good in Thy path. Glorified art Thou! Verily Thy way is bounty and Thy custom is expression. Thou hast ever accepted from Thy servants what none besides Thee would accept, and commanded with a decree that none other than Thee would command. Thou art God Who hath ever been self-subsisting, while all else is bounded by the limits of Thy creation and characterized by the manifestation of Thy invention. Neither can the reality of aught that is a manifestation of Thy power be apprehended, nor the signs of the hiddenness of Thy Will be discerned; for in every condition they testify to Thy origination and rehearse the station of Thy invention. None knoweth how Thou art save Thou Thyself.

8 Glorified art Thou, O my God! Thou art He Who hath made known to all the path leading to Thy recognition, and hath established for all the signs of Thy sanctified manifestations, lest anyone fail to remember Thee in any matter and behold Thee manifest and present in Thy station of eternity. Glorified art Thou, O my God! My very existence is a sin, so what of when sin acquireth sin, and seeth no path to that station

5 فسبحانك لم أدرِ بآي سبيلٍ أصعدُ إليك و بآي وجهٍ أتوجهُ الى وجهك لما لم أرَ لنفسى وجوداً و لا لسانى مقاماً فسبحانك أنت السلطان الدائم و الصمد الدائم القائم الذى أبدعت الخلق بمشيئتك ابداعاً من دون مثال قبلها فى الامكان ثم قد آقت الكل فى منهاج الامر و ظهورات الختم ليعرفن كل الذرات فى

6 مقام الجوهريات بما أردت فى مقام الابداع و قدرت فى حكم الاختراع فسبحانك انت الذى لم تزل ما قدرت لاحد مقاماً فى عرفان كنه ذاتك و لا الوصول الى جناب حضرتك اذ ما سواك لا وجود له فى رتبة كينونيتك و لا ذكر له فى مقام ظهور صمدانيتك انت الاقرب الذى لن توصف فى شان الا بثناء نفسك و انت المتعالى الذى لن تنعت فى مقام الا بظهور ما قدرت فى مقام ابداعك

7 فسبحانك انت الذى خلقتنى و لم اك مذكوراً و رببتنى بفضلک بعد ما لا اخترتُ خيراً فى سبيلک فسبحانک ان عادتک الاحسان و سنتک البيان لم تزل تقبل من العباد ما لا يقبل احد سواک و تأمر بحکم ما يامر به احد غيرک انت الله الذى لم تزل كنت قائماً بنفسک و ما سواک محدودٌ بحدود ابداعک و منعت بظهور اختراعک و لا يمكن عرفان شئ من مظاهر قدرتك و لا آيات بطون مشيتك لانها فى كل شأن دالة على ابداعك و حاكية عن مقام اختراعك و لا يعلم احد كيف انت الا انت

8 فسبحانک يا اللهى انت الذى عرفت الكل سبيل عرفانک و احکمت للكل آيات ظهورات تقديسک لئلا يغفل احد فى شان عن ذکرک و يراک ظاهراً موجوداً فى مقام ازليتك فسبحانک يا اللهى ان وجودى ذنب فكيف اذا اكتسب الذنب ذنباً و لا يرى سبيلا الى المقام

wherein one can perform no deed contrary to Thy love. Glorified, glorified art Thou! Since I see no path for myself nor proof for my recognition, I beseech Thee with this weary tongue to forgive my sin, transform my misdeeds, and pardon what Thy knowledge hath encompassed and Thy Book hath recorded.

- 9 Glorified, glorified art Thou! Since I find no remembrance beloved before Thee save the remembrance of the Manifestations of Thy power and the signs of Thy holiness, I implore Thee by the remembrance of what Thou hast inspired me concerning Muhammad and the family of Muhammad - Thy blessings be upon them - the repositories of Thy Cause, the treasuries of Thy bounty, the signs of Thy detachment, the stations of Thy praise, the manifestations of Thy sanctification, and the evidences of Thy glorification - those servants whom Thou hast created for Thyself, chosen for Thy authority, fashioned for the station of Thy love, and approved for the station of Thy grandeur - the Imams of religion and the pillars of the people of certitude - those servants whose recognition Thou hast made identical to Thine own recognition in the realm of creation, and whose obedience is Thy obedience in all the worlds of invention.

- 10 I beseech Thee, O God, by their right, to empty my heart of the remembrance of all else but Thee until I find the sweetness of nearness to Thee and recognize the station of intimate communion with Thee. And I beseech Thee by their right to grant me perfect detachment unto Thee until I rend asunder the veils of light at the stations of manifestation and attain, through Thy grace, to the station Thou hast ordained for me from the ultimate effusion of Thy creation and the manifestation of Thy invention, and what Thou hast promised to the believers among the people who answer Thy call.

- 11 Glorified art Thou, O my God! I adjure Thee by their right that Thou send blessings upon Muhammad and the family of Muhammad through the conditions of the revelations of Oneness, the manifestations of the stations of Unity, the evidences of the signs of Divine Absoluteness, the tokens of the essences of the All-Merciful, and whatsoever Thou createst at every moment and ordainest in the realm of creation through Thy favor and bounty, O Lord of Lords! O my God! Since I find the paths of recognition cut off and the ways of expression in describing Thy Essence blocked, I offer praise before Thee of what Thou hast ordained praise for in Thy Book and made beloved to remember in the worlds of creation, that perchance thereby destiny may raise me to the station of fulfillment which Thou hast ordained for me in the stations of contingent being.

الَّذِي يَقْدِرُ أَنْ لَا يَحْتَمِلَ عَمَلًا خِلَافَ مَحَبَّتِكَ
فَسُبْحَانَكَ سُبْحَانَكَ لِمَا مَا أَرَى السَّبِيلَ لِنَفْسِي
وَلَا الدَّلِيلَ لِعِرْفَانِي أَدْعُوكَ بِلِسَانِي هَذَا الْكَلَامَ
لَتَغْفِرَ لِي خَطِيئَتِي وَتَبْدِلَ سَيِّئَاتِي وَتَغْفُو عَنِّي عَمَّا
أَحَاطَ عَلَيْكَ وَأَحْصَى كِتَابُكَ

9 فسبحانك سبحانك لما ما اجد ذكرا عندك
محبوبا دون ذكر مظاهر قدرتك و ايات
قدوسيتك اجترح عليك بذكر ما الهمتني في شأن
محمد وآل محمد صلواتك [الله] عليهم محال امرك
و معادن كرامتك و ايات تجريدك و مقامات
تجيدك و ظهورات تقديسك و دلالات
تجيدك عبادك الذين اخترعتهم لنفسك و
اصطفتيهم لولايتك و اصطفتهم لمقام محبتك و
ارتضيتهم لمقام كبريائك ائمة الدين و ارکان اهل
اليقين عبادك الذين قد جعلت معرفتهم ذات
معرفتك في مقام الانشاء و طاعتهم طاعتك في
كل عوالم الاختراع

10 فاستلک اللهم بحقهم ان تفرغ فؤادی عن ذکر
ما سواک حتی اجد لذة قربک و اعترف مقام
مناجاتک و استلک بحقهم ان تهب لی کمال
الانقطاع الیک حتی خرقت حجب النور مقامات
الظهور و اتصل بفضلک الی المقام الّذی قد
قدرت لی من غایة فیض ابداعک و ظهور
اختراعک و ما انت قد وعدت للمؤمنین من
اهل اجابتک

11 فسبحانک یا اللهی فأقسمک بحقهم أن تصلی
على محمد و آل محمد بشؤونات تجلیات الاحدیة
و ظهورات مقامات الوحداية و دلالات ايات
الصمدانية و علامات کینونات الرحمانية و ما
انت تبدعه فی کل حين و تقدره فی مقام الابداع
بمنک و جودک یا رب الارباب فیما اللهی لما
أجد سبل العرفان مقطوعة و طرق البیان فی مقام
وصف ذاتک مسدودة أثنی بین یدیک ما انت
قدرت فی کتابک له الثناء و اجبت ذکره فی
عوالم الانشاء لعل بذلک یصعدنی القضاء الی

مقام الامضاء الذي قد قدرت لي في مقامات
الامكان

- 12 Glorified art Thou, O my God! Thou knowest that my remembrance of the Manifestations of Thy power in every matter is but like the remembrance of an ant in the station of Thy unity, yet since Thou hast placed in the realities of all created things the signs of the Manifestations of Thy Will, I implore through the mention of praise of Thy mercy, hoping for Thy pardon and bounty and remembering the station of the manifestation of Thy mercy. I testify that there is no God but Thee, alone with no partner. Thou hast ever been while no thing existed in contingent being nor was there mention of anything in existence. Verily, at this moment Thou art as Thou hast ever been. Neither is Thy recognition possible, nor the description of Thy creation, nor the sanctification of Thy might. And thus didst Thou exalt Muaṣṣammad – the Messenger of God, may blessings rest upon him and upon his kindred – to the station of Thine own Self in the tokens of Thy Cause and the ultimate purposes of creation. Thou didst select Him from the very heart of the pre-eternity of Thine action, and didst prefer Him above all that Thou hast brought forth, by reason of the loftiness of the manifestation of Thy Majesty and the splendor of the station of Thy Oneness, that no soul, at the revelation of Thy power, might be heedless of the knowledge of Thy Essence. Verily, Thou art the All-Glorious, the Most High.

12 فسبحانك يا الله لتعلم ان ذكرى [انك] في كل شأن لمظاهر قدرتك لم يك الّا بمثل ذكر النملة في مقام توحيديك ولكن لما جعلت في حقايق كل الموجودات ايات مظاهر مشيتك لاجترح بذكر ثناء رحمتك رجاء لعفوك واحسانك وذكرًا لمقام ظهور رحمتك فاشهد ان لا اله الا انت وحدك لا شريك لك لم تزل كنت بلا وجود شيء في الامكان ولا ذكر شيء في الاعيان فانك في الحين لتكون بمثل ما كنت ولا يمكن عرفانك ولا نعت اختراعك ولا تقدس جبروتيتك ولذا قد ائت محمدًا رسول الله صلى الله عليه وآله مقام نفسك في علامات الامر و غايات الخلق واستخلصته من مجبوحه قدم الفعل و فضلته على كل ما ابدعت لعلو ظهور كبريائيتك وبهاء مقام فردانيتك ولثلا يغفل احد عند ظهور قدرتك عن عرفان ذاتك انك انت العزيز المتعال

- 13 O my God! Thou knowest that in all matters I have desired naught save Thy love and the knowledge of the ways of obedience unto Thee. If I have acquired aught else besides this, by Thy might and majesty, it was not through my denial of Thy oneness nor my rejection of Thy unity. Rather, since Thou didst create within my soul the signs of the manifestations of Thy dominion, I followed my desires in accordance with what I loved before the city of Thy omnipotence. Through this, destiny hath aided me in finding Thy grace from the beginning. Therefore forgive me whatsoever Thy knowledge encompasseth besides this. Verily Thou art the Mighty, the All-Forgiving. There is no power nor strength save in God, the Exalted, the Great. And praise be to God, the Lord of all worlds.

13 يا الله [اني] انك تعلم ما اردت في شأن الا [في] حبك و عرفان سبلي طاعتك و ان اكتسبت دون ذلك فوعزتك و جلالتك ما كان من بحدى وحدانيتك و لا انكارى صمدانيتك بل لما خلقت في نفسي ايات ظهورات ملكك قد اتبعت هواي بما احب في تلقاء مدين قهاريتك و بذلك قد امدد اني القضاء لوجود فضلك في البداء فاغفر لي ما احاط علمك بي دون ذلك انك انت العزيز الغفار و لا حول ولا قوة الا بالله العلي العظيم و الحمد لله رب العالمين

- 14 [At the beginning of the saḥifah of His Honor Mu'tamidu'd-Dawlih:]

14 (در اول صحيفه سرکار معتمد الدوله)

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

15 بسم الله الرحمن الرحيم

- 16 Praise be to God Who hath made the ornament of the tablets of the Book of Creation the ornament of the Alif standing

16 الحمد لله جعل طراز الواح كتاب الابداع طراز الالف القائم بين الحرفين ليلوح كل هياكل

between two letters, that all the temples of radiance might shine forth through that which hath dawned from the light of the Eternal Morn until it filled all horizons. And blessings be upon the Primal Point through Whose existence all that shineth forth in the heavens and earth was illumined, and through Whom all things at every moment continue to be illumined. And peace be upon the Guides through whom creation came into being, and through the manifestations of whose appearance all things, both great and small, are enabled to speak forth in praise of their Lord.

- 17 To continue: When the light of the Cause shone forth in the presence of His Honor, he who is drawn near to the holy court of the Sultan and trusted of the exalted government of the Sovereign - may God perpetuate the shadow of His care over all beings - he whose mention is too exalted to be brought forth from potentiality into expression - through the composition of a prayer to be beheld by him, I sought God's help in what He hath commanded and willed, that the reward of everyone who readeth a single letter thereof might accrue to his exalted presence until the Day when the trumpet shall be sounded, then shall shin be joined to shin, and unto God shall be the journey's end, both in the beginning and in the return.

الاشراق بما لاح من نور صبح الازل حتى ملاً
به كل الآفاق والصلوة على النقطة الاولى التي
بوجودها اضاء كل ما اشرق في السموات و
الارض وبها في كل حين كل شئ ليستشرق و
السلام على الادلاء الذين بهم وجدت الاختراع
ومن تجليات ظهوراتهم يستنطق كل محمد ربهم
مما جل ودق

17 و بعد لما اشرق نور الامر في محضر حضرت
مقرب ساحة قدس السلطان و معتمد لدولة عليّة
الخاقان ادام الله ظل عنايته على كل الاعيان
الذي اجل ذكر اسمه من ان يبرز من الكيان الى
التبيان بانشاء مناجات ينظر اليها قد استعنت الله
بما امر و شاء ليكون ثواب كل من قرء منها حرفاً
لحضرته العالی الى اليوم الذي ينفخ في الصور ثم
فيه باذن الله يكشف الساق بالساق وان الى الله
المساق في المبدء و الاياب

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BB00327

Sahifiy-i-Mu'tamid (ad-Dawlah)

To: Manuchihr Khan

Date: 1262 (late) (Isfahan) ? [1845-1846]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 O Thou Who possessest might and oneness and majesty and grandeur! Glorified and exalted art Thou! As I know there is no way for me to describe Thee, I beseech Thee by Thy right to bless Muhammad and the family of Muhammad, the manifestations of the essences of divinity and the signs of sovereignty and omnipotence and the verses of the manifestations of dominion and kingdom, and what God hath ordained in the Book for Thy servants.

1 بسم الله الرحمن الرحيم

2 يا من له العزة و الوحدة و الجلال و العظمة
فسبحانك و تعاليت لما اعلم ان لا سبيل لي
لوصفك فاستلكت بحقك ان تصلي على محمد و آل
محمد ظهورات كينونيات اللاهوت و دلالات
الملك و الجبروت و آيات ظهورات الملك و
الملكوت و ما قدر الله في الكتاب لعبادك

- 3 Glorified art Thou! Thou art He Who hath made Thyself known to me in every condition through the manifestation of the signs of Thy creation and the modes of the stations of Thy invention, lest I become heedless in any state of the nearness of the presence of Thy countenance. And I behold Thee manifest and existing alone with no partner unto Thee.
- 3 فسيحانك انت الذى عرفتنى نفسك فى كل شان بظهور ايات ابداعك وشئون مقامات اختراعك لئلا اغفل فى شان عن قرب حضرة طلعتك و اراك ظاهرا موجودا وحدك لا شريك لك
- 4 Glorified art Thou, O my God! Thou art He Who hath never ceased to be beyond description by the attributes of Thy servants or characterization by the qualities of Thy creation, for Thy essence cutteth off all substances from the station of knowledge, and Thy being separateth all material things from the realm of expression.
- 4 فسيحانك يا اللهى انت الذى لم تزل لن توصف بنعت عبادك و لا تتعت بصفات خلقك اذ ذاتيتك مقطوعة الجوهريات عن مقام العرفان و ان كينونيتك مفرقة الماديات عن مقام البيان
- 5 Glorified art Thou! If I say "Thou art Thou," the similitude hath been likened to majesty, and Thou hast never ceased to be unknowable thereby. And if I say "Thou art He," unity hath indicated the station of Thy creation and oneness the station of Thy invention. Thou art more glorious than that I should mention for Thee a description in the station of vision or a remembrance in the depths of contingent existence.
- 5 فسيحانك ان قلت انت انت فقد حكى المثال بالجلال وانك لم تزل لن تعرف به وان قلت انك هو فقد دلت الاحدية مقام ابداعك و الواحدية مقام اختراعك و انت الاجل من ان اذكر لك وصفا فى مقام العيان او ذكرا فى غياهب الامكان
- 6 Glorified art Thou! Thou knowest my judgment and art aware of my secret, and Thy book hath encompassed my transgressions. Nothing escapeth Thy knowledge in the heavens or on earth. Yet after this Thou hast favored me with concealment and pardon, as if Thou hadst never become aware in any condition of a sin from myself or a transgression from my outward being.
- 6 فسيحانك انت الذى تعلم حكمى و تطلع بسرائرى و احصى كتابك جريأتى و لا يعزب من علمك شئ فى السموات و لا فى الارض و بعد ذلك قد تفضلت على بالستر و العفو كانك لم تطلع فى شان بخطيئة من نفسى و لا بجريرة من علانيتى
- 7 Glorified art Thou! How exalted is Thy station and how great is Thy bounty! Thou didst create me before any deserving and nurture me in the stations of the Command and the ultimate ends with what Thou dost merit at the time of giving. By Thy might and Thy majesty! If Thou shouldst punish me in every condition with all Thy assaults - the assaults of Thy power and the signs of Thy omnipotence - Thou wouldst be praiseworthy in Thy deed and obeyed in Thy judgment. And verily I would have deserved that as recompense for a good deed from myself.
- 7 فسيحانك ما اعلى شانك و اعظم احسانك خلقتنى من قبل استحقاق و ريبتنى فى مقامات الامر و غايات الختم بما انت تستحق به فى حين العطاء فوعزتك و جلالتك لو تعذبنى فى كل شان بكل سطواتك سطوات قدرتك و ايات قهاريتك لكنك محمودا فى فعلك و مطاعا فى حكمك و اننى انا لقد كنت مستحقا بذلك جزاء لحسنة من نفسى
- 8 Alas, alas! If the judgment in that station be like what I have uttered before Thy grandeur, how can my inner being find rest in the presence of the city of the might of Thy mercifulness, and how can I not cry out before Thy countenance when I know not how Thy dealings with me shall be and Thy judgment concerning me?
- 8 فآه آه ان كان الحكم فى ذلك المقام بمثل ما نطقت بين يدى كبريائيتك فكيف اسكن سرى فى تلقاء مدين عز رحمتك و لا اضح بين يدى طلعتك بعدما لا ادرى كيف يكون تكون معاملتك لى و حكمك فى حقى
- 9 Glorified art Thou, O my God! Here am I, turning to Thee with all my being that my heart may be emptied. I know not, O my God, how I can be patient in separation from Thee after Thy knowledge of my station, and how can I not cry out before
- 9 فسيحانك يا اللهى فانا ذا اتوجه اليك بكلى ليفرغ فؤادى فلم ادرى يا اللهى كيف اصبر فى فراقك بعد علمك بمقامى و كيف لا اضح بين يديك بعد سعة

Thee after the vastness of Thy mercy in my inner and outer being? Thou knowest my secret and my manifest condition in every state. I have wished to love only as Thou lovest and to will only as Thou willest. Therefore forgive me, for Thou art the Generous, the Forgiving.

رحمتك في سرى و علايتى و انك لتعلم سرى و
علايتى في كل شان فانى ما اردت ان احب الا
كما تحب و لا ان اشاء الا كما تشاء فاغفر لى انك
انت الجواد الغفار

- 10 Glorified art Thou, O my God! My mention before the presence of Thy court - I know it is a sin, but by Thy might and Thy majesty, were I able to annihilate myself I would love to, but I cannot do so, for the mention of negation is itself an aspect of affirmation, and that is sin with Thee like unto existence itself.

10 فسيحانك يا اللهى ان ذكرى بين يدى طلعة
حضرتك لاعلم انه ذنب و لكن فوعزتك و
جلالتك لو كنت [اقدّر] ان افنى نفسى لاحب
و لكن لا استطع بذلك لان ذكر النفى هو شان
من الاثبات و ان ذلك لهو الذنب عندك بمثل
الوجود

- 11 Glorified art Thou, O my God! How can I call upon Thee when the effects of Thy wrath for what my hands have wrought have encompassed me from every direction? And how can I not call upon Thee when the manifestations of Thy grandeur have occupied me with Thy favors, as if Thy knowledge had never encompassed any evil from me?

11 فسيحانك يا اللهى كيف ادعوك و ان اثار سخطك
بما اكتسبت يداى قد احاطتنى من كل شطر و
كيف لا ادعوك و ان ظهورات كبريائيتك قد
اشتغلتنى بالآثك كأنك ما احاط عليك بسيئة منى

- 12 Verily I ask forgiveness of Thee and turn unto Thee in hope of Thy pardon and bounty and in reliance upon Thy mercy and generosity. Thou art the Strong, the Most High. I beseech Thee, O God, by Thy generosity and the Manifestations of Thy holiness and the signs of Thy revelation, that Thou grant me complete detachment unto Thee until all my conditions before Thee become as one condition and all my deeds in Thy book become as one remembrance. Join me to the source of good-pleasure with what Thou lovest and approvest, until I love not the hastening of what Thou hast delayed for me through Thy grace, nor the delay of what Thou hast hastened for me through Thy favor. Verily Thou knowest all things in the heavens and earth, and nothing escapeth Thee in the kingdom of Command and Creation. None can reverse Thy judgment or repel Thy decree. Thou art God, the Generous, the Bestower.

12 و اننى انا استغفرك و اتوب اليك رجاء عفوك
و احسانك و اتكالا على رحمتك و وهايتك انك
انت القوى المتعال و اسئلك اللهم بجودك و مظاهر
قدسك و ايات تجليك ان تهب لى كمال الانقطاع
اليك حتى تكون كل شئونائى بين يديك بشأن
واحد و كل اعمالى فى كتابك ذكرا واحدا [و
اتصلنى] و اتصلنى الى معدن الرضا بما تحب و
ترضى حتى لا احب تعجيل ما اخرت لى بفضلك
ولا تأخير ما [عجلت لى بمنك] انك انت تعلم كل
شئ فى السموات و الارض و لا يعجزك شئ
فى ملكوت الامر و الخلق لا راد لحكمك و لا
معقب لامرك و انك انت الله الجواد المنان

PR02.140v15-141r14

BB00324*Letter in reply to four questions**To: Mulla Ahmad fi ard-i-Sad**Date: 1262 (late) or 1263 (Isfahan) [1845-1846]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who sent down the Command in the Book to those who follow God's Command in truth, for these are they who are the truthful ones. And now, your letter has arrived from the land of Sad and I have reviewed your message.
 2 الحمد لله الذى نزل الامر فى الكتاب للذين اتبعوا امر الله بالحق فان اولئك هم الصادقون وبعد قد نزل كتابك فى ارض الصاد واطلعت بخطابك
- 3 Know that regarding what you asked about the meaning of the Day of Resurrection – it has endless ranks in God's knowledge. Among them is the Day of Origination, the Day of Creation, the Day of Production, the Day of Bringing into Being, the Day of Formation, the Day of the Term, and the Day of the Book. In brief, every matter has its day.
 3 فاعلم فيما سئلت من معنى يوم القيمة فان له مراتب ما لا نهاية لها بها اليها فى علم الله فنها يوم الابداع ومنها يوم الاختراع ومنها يوم الانشاء و منها يوم الاحداث و منها يوم الانجعال و منها يوم الاجل و منها يوم الكتاب فجميع القول لكل شان يوم
- 4 When "Day" is applied in the realm of the First and Pre-existent Manifestation, it is the very sign of Manifestation which has no beginning and no end in the station of concealment, due to the all-encompassing nature of God's grace in the beginning and end. When applied in the eternal realm, it has a beginning in the station of existence but God has not given it an end in His knowledge, for His grace never ceases for an instant. When applied in the realm of perpetuity, it has a beginning in relation to eternity and an end in relation to itself. When applied in the realm of time, it is determined by the motion of the celestial spheres.
 4 فاذا تطلق اليوم فى عالم ظهور الاول والقدم فهو نفس اية الظهور الذى ليس له اول ولا آخر فى مقام البطون لاحاطة فيض الله فى البدء و الختم و اذا تطلق فى مقام السرمد فان له بدء فى مقام الوجود و ما جعل الله له ختما فى علمه لان الفيض لم ينقطع لحظة منه و اذا تطلق فى عالم الدهر فله بدء بالنسبة الى السرمد و ختم بالنسبة الى نفسه و اذا تطلق فى عالم الزمان فهو متعين بحركة الافلاك
- 5 For all these meanings, mention of the Day of Resurrection is true, for it is the Day of Standing before the Lord of mankind. The Lesser Resurrection is the day of the rise of God's Messenger (peace be upon him and his family) with prophethood in the Return. The Greater Resurrection is the Day in which God gathers all that His knowledge encompasses to judge between all in truth concerning their differences, and He does not wrong His servants. Today the mystery of the Day of Resurrection has appeared to judge between all in truth. In this dark, deaf, blind and gloomy trial, all people will be distinguished. Today God's judgment is like His judgment in the past. Then afterwards, glorified and exalted is He above what they describe.
 5 و لكل تلك المعانى حق ذكر يوم القيمة لانه يوم القيام لرب الناس و ان قيمة الصغرى هو يوم قيام رسول الله صلى الله عليه و آله بالنبوة فى الرجعة و ان الكبرى هو اليوم الذى جمع الله فيه كل ما احاط عليه ليفصل بين الكل بالحق فيما اختلفوا و ما هو بظلام للعبيد و ان اليوم قد ظهر سر يوم القيمة ليفصل بين الكل بالحق و ان فى تلك الفتنة الدهماء الصماء العمياء المظلم الصيلم يتميز كل الناس كان اليوم حكم الله بمثل حكمه فى القبل ثم من بعد سبحانه و تعالى عما يصفون

- 6 Regarding what you asked about the ruling on the woman who purified herself, and about whom the Word was revealed to which affairs submitted – all that you interpreted through transmission and observed of the mystery of reality through comprehension is the truth. However, people should not follow her since they are unable to understand the reality of her station. Return in matters of judgment to the one who has the Balance, for all truth today returns to that justice, and to God returns judgment in the beginning and return.
- 7 Regarding what you asked about your own station, follow the ruling of the Book and the sound tradition from the people of return, for God protects the servant from error when he observes the mystery of discourse in the line of response.
- 8 Regarding what you asked about the steadfastness of believers' hearts and the joy of believers' hearts – beware, beware of exaggeration and mentioning God's names in the Book. For I am but an owned and sustained servant who possesses no benefit or harm for myself. I know nothing in the heavens or earth except what God wills. I have commanded none except by the ruling of the Qur'an and the ordinances of the people of the Bayan. I do not claim to have knowledge of the unseen of the heavens and earth, or knowledge of what has been or will be, nor do I say a word without what has been revealed in the Book and the text from the Imams of excellence.
- 9 Turn people away from exaggeration regarding me, for God knows two groups will perish: the excessive lovers and the hateful detractors. Their sin is not upon me, for I said before and say now before God, His Messengers and His friends that I am a servant who has believed in God and His signs. God has honored me by His grace as He willed with knowledge from the people of infallibility (God's blessings upon them) – as long as the Sun of Identity has risen with identity and the Sun of Oneness has not set with oneness.
- 10 I have spoken to people of my Lord's blessing. Whoever is grateful, is grateful for his own soul, and whoever denies – then surely God your Lord is independent of mankind. Glory be to God, Lord of the Throne, above what they describe. Peace be upon the followers of God's Command, for they are the successful ones. And praise be to God, Lord of the worlds.
- 6 وان ما سئلت من حكم امرئة التي زكت نفسها ونزلت في حكمها الكلمة التي انقادت الامور لها فكل ما فسرت بالرواية ولاحظت سر الحقيقة في الدراية فهو الحق ولكن ليس للناس اتباعها لما لم يقدروا [الناس] ان يطلعوا بحقيقة شأنها فارجع في الاحكام الى الذي عنده الميزان فان كل الحق اليوم يرجع الى ذلك القسطاس وان الى الله يرجع الحكم في المبدء والاياب
- 7 وان ما سئلت من مقام نفسك فاتبع حكم الكتاب والسنة الصحيحة من اهل الماب فان الله يحفظ العبد عن الخطاء اذا لاحظ سر الخطاب في سطر الجواب
- 8 وان ما سئلت عن ثبات قلوب المؤمنين ولذة افئدة المؤمنين فايك اياك عن الغلو وذكر اسماء الله في الكتاب فاني انا عبد مملوك مرزوق لا املك لنفسي نفعاً ولا ضراً لا اعلم شيئاً في السموات ولا في الارض الا ما شاء الله وما امرت احداً الا بحكم القرءان واحكام اهل البيان ولست بان اقول عندى غيب السموات والارض او علم كائن ولا يكون ولا ان اقول حرفاً دون ما نزل فيه الكتاب والنص من ائمة الفضل
- 9 فاصرف الناس عن الغلو في فان الله يعلم يهلك في اثنان محب غال ومبغض قال وليس ذنبهما على لاننى انا قلت من قبل واقول الان في بين يدى الله ورسله واوليائه بانى عبد امنت بالله و اياته لقد اكرمنى الله بفضله ما شاء عن علوم اهل العصمة صلوات الله عليهم ما طلعت شمس الهوية بالهوية ثم ما غربت شمس الاحدية بالاحدية
- 10 وانى حدثت الناس بنعمة ربى فن شكر فاشكر لنفسه ومن كفر فان الله ربك لغنى عن الناس وسبحان الله رب العرش عما يصفون وسلام على المتبعين امر الله وانهم لهم الفائزون والحمد لله رب العالمين

BB00462

*Prayer for Haji Mirza Jani Kashani**Date: 1262 (late) (Isfahan) ? [1845-1846]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 O my God! How can I call upon Thee after my disobedience to Thy Self, my heedlessness of the places of Thy wisdom, and my turning away from the seats of communion with Thee? And how can I not call upon Thee after my knowledge of the bounties of Thy mercy, the manifestations of Thy grandeur, and the signs of Thy eternal sovereignty which draw all unto the station of Thy proof? It is as though I behold Thy grace unto the disobedient as being like unto Thy grace unto the obedient, for disobedience harmeth Thee not, nor doth faith profit Thee, and verily Thou art independent of all things. Thou hast commanded all through Thy laws that people might be distinguished thereby. Glorified art Thou, glorified art Thou! Through remembrance of Thee my soul hopeth for Thy presence, and through Thy attraction my soul hath relied upon Thy grace and generosity. Unto Thee be the most exalted praise above all things and the greatest glorification after all things.

2 يَا إِلَهِي كَيْفَ ادْعُوكَ بَعْدَ عَصْيَانِي نَفْسِي وَ اغْفَالِي عَنْ مَوَاقِعِ حُكْمِكَ وَ ادْبَارِي عَنْ مَقَاعِدِ مَنَاجَاتِكَ وَ كَيْفَ لَا ادْعُوكَ بَعْدَ عَلَيَّ بَعْنَائَاتِ رَحْمَانِيَّتِكَ وَ مَظَاهِرِ كِبَرِيَّائِيَّتِكَ وَ آيَاتِ صَمْدَانِيَّتِكَ الَّتِي تَجْذِبُ الْكُلَّ إِلَى مَقَامِ حُجَّتِكَ كَأَنِّي أَرَى فَضْلَكَ لِلْعَاصِينَ كَفَضْلِكَ لِلْمُطِيعِينَ لِأَنَّ الْعَصِيَّانَ لَا يَضُرُّكَ وَ الْإِيمَانُ لَا يَنْفَعُكَ وَ أَنْتَ الْغَنِيُّ عَنْ كُلِّ شَيْءٍ وَ لَقَدْ أَمَرْتُ الْكُلَّ بِاحْكَامِكَ لِتُمَيِّزَ النَّاسَ بِهَا فَسُبْحَانَكَ سُبْحَانَكَ بِذِكْرِكَ نَفْسِي أَرْجُو لِقَائَكَ وَ بِجَذَائِيَّتِكَ نَفْسِي اعْتَمَدْتُ عَلَى فَضْلِكَ وَ وَهَائِيَّتِكَ فَالْحَمْدُ الْعَلِيِّ فَوْقَ كُلِّ شَيْءٍ وَ النَّعَاءُ الْاَكْبَرُ بَعْدَ كُلِّ شَيْءٍ

3 If I acknowledge Thy oneness before Thee, my soul reproveth me because of Thy Being and the impossibility of attaining the presence of Thy countenance, for Thy Being is an essential, primordial, and pure Reality which by its very essence separateth all created things from the station of knowledge and preventeth all contingent things from the mention of certitude. And if I utter praise of Thee, the limitations of my soul prevent me, for verily praise of Thee befitteeth not the holy court of Thy Lord. Glorified and exalted art Thou! I find no path for myself, nor can any proof ascend unto Thee, O Thou Glorious One!

3 إِنْ اعْتَرَفْتُ لَدَيْكَ بِتَوْحِيدِكَ تَزَجُرْنِي نَفْسِي لَعَلِّي بِكَيْنُونِيَّتِكَ وَ طَلَبِ الْاِمْتِنَاعِ فِي بَيْنِ يَدَيِ طَلْعَةِ حَضْرَتِكَ لِأَنَّ كَيْنُونِيَّتَكَ ذَاتِيَّةٌ اَزَلِيَّةٌ وَ سَادَجِيَّةٌ كَافُورِيَّةٌ الَّتِي هِيَ بِأَيَّتِهَا مَفْرُقَةُ الْمَوْجُودَاتِ عَنْ مَقَامِ الْعُرْفَانِ وَ مُسَدَّدَةُ الْمَمَكَّاتِ عَنْ ذِكْرِ الْإِيقَانِ وَ إِنْ أَقُولُ فِي ثَنَائِكَ ذِكْرَ فِيمَنْعَنِي حَدَّ نَفْسِي بِأَنَّ إِنْ ذَكَرْتُ لَا يَلِيقُ بِسَاحَةِ قُدْسِ رَبِّكَ فَسُبْحَانَكَ وَ تَعَالَيْتَ مَا أَجِدُ لِنَفْسِي السَّبِيلَ وَ لَا يَقْدِرُ الدَّلِيلُ بِالصُّعُودِ إِلَيْكَ يَا جَلِيلَ

4 I beseech Thee, O God, by Thy hidden Name and Thy treasured Attribute, that Thou send blessings upon Muhammad and his family, [through] Thy fragrances and manifestation, then Thy revelations and greetings. Verily Thou art the Powerful, the Mighty.

4 فَاسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الْمَكْنُونِ وَ وَصْفِكَ الْمَخْزُونِ إِنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ [بِكُلِّ] نَفْحَاتِكَ وَ تَجْلِيَّتِكَ ثُمَّ ظَهُورَاتِكَ وَ تَحْيَاتِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ

5 O my God! Thy decree is truth for every soul, Thy ordainment is justice for all things, and Thy grace hath encompassed all things. I beseech Thee, O God, by the vastness of Thy mercy, the all-encompassing nature of Thy knowledge, the ultimate bounty and utmost good-pleasure, that Thou send blessings upon the Blessed Leaf from the Primal Tree, which is neither

5 يَا إِلَهِي إِنْ قَضَاؤُكَ حَقٌّ لِكُلِّ نَفْسٍ وَ تَقْدِيرُكَ عَدْلٌ لِكُلِّ شَيْءٍ وَ فَضْلُكَ قَدْ احْاطَ بِكُلِّ شَيْءٍ فَاسْأَلُكَ اللَّهُمَّ بِسَعَةِ رَحْمَتِكَ وَ احْاطَةِ عِلْمِكَ وَ غَايَةِ جُودِكَ وَ مَتْنَتِي رِضَاكَ إِنْ تَصَلِّيَ عَلَى الْوَرَقَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ الْاَوَّلِيَّةِ الَّتِي لَيْسَتْ بِشَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ بَمَا أَنْتَ عَلَيْهِ مِنَ النَّفْحَاتِ الْبَدِيعَةِ وَ الْكِرَامَاتِ

of the East nor of the West, through what Thou possessest of wondrous fragrances and ancient favors, and that Thou forgive me and my parents and whomsoever Thou lovest in this hour upon that earth, through Thy grace and bounty and the sovereignty of Thy Self-Subsistence. Verily Thou art God, the Powerful, the All-Bountiful. And I seek Thy forgiveness at all times through what Thou lovest and art pleased with.

6 Praise be to God, the Lord of the worlds.

ADMS#130

القديمة و ان تغفر لي و للوالدي و لمن تحب في هذه الساعة على تلك الارض بمنك و جودك و سلطان قيومتك انك انت الله المقتدر المنان و استغفرك في كل حين بما انت تحب و ترضى [و اقول]

6 ان الحمد لله رب العالمين

CMB_F31.040r

BB00260

Du'a'-i-Manuchihr Khan

Date: 1262 or 1263 (Isfahan) [1845-1846]

1 O my God! Thy bounty hath been commensurate with my abject poverty, and Thy forgiveness proportionate to my disobedience. Thou knowest, O my God, the bounds thereof. And I, with certitude, confess that wert Thou to make all that Thy knowledge hath encompassed, other than me, a fire of iron, and to stretch its pavilion, within a circumscribed station, to embrace the heavens and the earth in their entirety; wert Thou then to magnify my frame to such wise that it should fill every abode of that fire, and to chastise me therein at every instant with all the vehemence of Thy wrath and every form of Thy vengeance – according to what Thou art able to inflict at the moment of Thy seizure, unto the perpetuity of Thine ancient and everlasting majesty – verily, by that alone I should be deserving of the recompense merited by my mere mention of Thee before Thy Face, apart from the requital due for my evil deeds and works which Thou hast never enjoined.

2 Glorified art Thou! Thou alone art cognizant of this; none other hath knowledge thereof. Never did I think of Thee aught but what beseemeth Thy grace; for naught in the heavens or on the earth hath strength to endure the pure rule of Thy justice. For, shouldst Thou resolve to judge by justice alone, in that very instant wouldst Thou chastise all who are in the heavens and on the earth by the force thereof. Glorified, glorified art Thou, O my God! My expectation from Thee hath ever been Thy favor, and Thy dealing with any soul hath ever been in beneficence and bounty.

1 اللهم ان فضلك كان على قدر مسكنتي و ان عفوك كان على قدر معصيتي فانت تعلم يا الهى حد ذلك و انى لاعلم باليقين انك ان تجعل كل ما احاط عليك غيرى نارالحديد و تجعل سرادقها فى مقام محدودة وسعت السموات و الارض كلها ثم تكبر جسمى بشأن الذى تملأ محال النار كلها و تعذبني فيها فى كل آن بكل سطواتك و نعماتك ما انت تقدر به حين الاخذ الى دوام عز ازيلتك سرمد الا بد لكنت مستحقاً بذلك جزاء ذكرى بين يديك من دون جزاء سيئاتي و اعمالى التى لا تامر بها

2 فسبحانك انت تعلم ذالك لا سواك ما كان ظنى بك بعد لك اذ لا طاقة لشيء فى السموات و الارض بحكم العدل من عندك لانك ان اردت ان تحكم بشئ بعد لك ففى الحين تعذب كل من فى السموات و الارض من سطوته فسبحانك سبحانك يا الهى ما كان ظنى بك الا فضلك و ما كان معاملتك مع احد الا باحسانك و فضلك فسبحانك انت الذى ما تعاملت بالكافرين بعد لك فكيف ترضى و تحكم

لِلَّذِينَ يُؤْمِنُونَ بِكَ وَبِآيَاتِكَ وَيَسْجُدُونَ لَكَ
وَحَدَّكَ لَا شَرِيكَ لَكَ

3 Glorified art Thou, glorified art Thou! If I implore Thy forgiveness, I fall thereby into a sin for which, though I should seek Thy pardon throughout everlasting eternity, there would be, of itself, no claim to absolution; for that word testifieth to my existence before Thee and bespeaketh my boldness in the presence of the majesty of Thy compelling might. Far, far be it from me – what have I to do with seeking forgiveness before Thee? Were it not for Thy grace and Thy mercy, I should assuredly be of the forgotten.

3 فسبحانك سبحانك ان استغفرک دخلت في
ذنب لو استغفرک لها سرمد الابد لا شأن بالعفو
لان تلك الكلمة مدل بوجودي بين يديك و
يحكي عن جرأتي في تلقاء عزّ قهاريتك لديك
فهيهات هيهات مالي والاستغفار بين يديك ولو
لا فضلک ورحمتک لكنت من المنسين

4 Glory be unto Thee, O my God! If I make mention of Thee, that, of a certainty, is sin, for my very existence is sin. How then if to sin I add another sin? And if I keep silence before Thee, the judgment is as the former; for whatsoever pertaineth to creation is but sin upon sin, unworthy to ascend unto Thee or to draw nigh unto the carpet of Thy glory. For the loftiest essences of contingent being have been individualized through the impress of origination; the highest summits of existent things have trembled at the revelation of creation. In their very reality they are cut off from Thee, in need of Thee, proclaiming by their severance their incapacity to attain Thy countenance, confessing interdiction before the workings of Thy oneness, avowing impotence in praising Thee, and prostrating themselves before the grandeur of Thy Face. There is none other God but Thee.

4 فسبحانک يا الهی ان اذکرک فبالیقین ذنب
لان وجودی ذنب فکیف اذا اکتسبت الذنب
ذنبا اخرى وان اصمت بين يديک فکان حکم
بمثال الاول لان کل ما نسب من الخلق ذنب
من ذنب علی ذنب لن یلیق شأن منها بالصعود
اليک ولا بالورود علی بساط عزتک لان اعلی
جواهر الممکات قد تدوت من اثر الابداع و
اعلی شواخح الموجودات قد تلجلجت من ظهور
الابداع و انها بحقیقتها مقطوعة عنک مفتقرة
اليک ودالة بالقطع عن طلعتک و حاکية عن
المنع فی مقابلة عمال احديتک و ناطقة بالعجز
عن تمجیدک و ساجدة لعظمة وجهک وحده لا
اله الا انت

5 O God! Thou knowest that I have held, concerning Thy Reality, only that which Thou hast sent down in Thy Book, where Thou hast said – and Thy word is the truth – “Vision comprehendeth Him not, but He comprehendeth all vision; He is the Subtle, the All-Informed.”

5 اللهم انک لتعلم انی ما اعتقدت فی شأن الا ما
نزلت فی کتابک حيث قلت و قولک الحق لا
تدرکه الابصار و هو یدرک الابصار و هو اللطیف
الخبیر

6 O God! Thou art aware that certain of the sages have inclined to the doctrine of the oneness of existence between the existent and the non-existent. Glorified, glorified art Thou! Exalted and sanctified art Thou above what the anthropomorphizers ascribe unto Thyself. I find no word more abased than their saying; for Thou hast ever been without the mention of aught, and Thou remainest, even now, as Thou hast ever been, without the existence of anything beside Thee. The existence of creation hath come to be, in itself, through origination, without its being touched by a ray from Thy Essence or an indication from Thy Being; rather didst Thou reveal Thyself unto it – not from aught preceding it – and didst establish the truth through it, as a grace and favor.

6 اللهم انک تعلم ان بعضاً من الحکماء قد ذهبوا الى
وحدة الوجود بين الموجود و المفقود فسبحانک
سبحانک تعالیت و تقدست عما یصف المشبهون
نفسک فما اجد کلمة ادنی عن قولهم لانک لم
تزل کنت بلا ذکر شیء و لا تزال انک کائن
بلا وجود شیء و ان وجود الخلق بنفسه قد وجد
بالاحداث من دون ان یمسسه نور من ذاتک
و لا اشارة من کینونیتک بل انت تجلّیت لديه
لامن شیء قبله و حققت الحق به جوداً و اکراماً
فسبحانک سبحانک

- 7 Were the matter as they allege, whence would they infer Thy unity? Verily, the very existence of duality witnesseth to separation and proclaimeth severance. Thou art the One described within the realm of creation, whilst created things possess no description before the existence of Thy Essence; for Thy Being hath ever been, and there was none with Thee, whereas the existence of creation is coupled with origination and heraldeth non-existence. When Thou didst reveal Thyself unto them by means of themselves, in the loftiest dawning of Thy Will, they discerned neither separation from that revelation nor union with Thy court; hence have they asserted a linkage between Thee and Thy creation – like startled asses fleeing from the decree of a mighty lion.
- 8 If that linkage be Thy very Essence, then were concomitance imposed – far exalted art Thou above that! And if it be Thy creation, the claim of the anthropomorphizers is thereby annulled. Thou art the True, and whatsoever is other than Thee is creation. Between Thee and any one of Thy creatures there is no bond save Thy creative act. And though some among the gnostics of the Sadrian school – delving unduly into the rule of linkage – have uttered a word at which the heavens well-nigh burst, the earth is rent, and the mountains fall down in ruins, yet, hallowed be Thy mention! Their souls have beguiled them with what Satan casteth into their hearts, whilst they imagine themselves guided aright.
- 9 Thou art, in truth, the Originator, the Peerless. By Thy Will didst Thou bring creation forth, not from aught before it; and Thou hast made its cause to be itself and none other. They have advanced in their knowledge that which Thou lovest not, nor approvest. Some have falsely asserted that the cause of all things is Thy very Essence – as though they knew not the word of justice from Thy chosen ones, perceived not the implications of concomitance before Thy beauty, nor grasped that, unless cause and effect share a rank of manifestation, the effect could neither come to be nor subsist.
- 10 It is but Thy test: “He leaveth whom He will to stray and guideth whom He will.” Thus standeth it recorded in my re-script. And to this hour I have never named my name in any of my verses; for the Imam – upon him be peace – hath indicated, in the decree of the inmost of the inmost, that none pronounceth the name of the Lord of this Cause but an infidel; and that the mention of the personal name in outward traces is the concern of the jurists – children in the matters of the inner mysteries and hidden realities.
- لو كان الامر كما يقولون فن اين يستدلون بوحدايتك فسبحانك سبحانك ان وجود الاثنينية بنفسها شاهدة بالافتراق و معلنة بالانقطاع و مالک وصف في وجود الخلق و ما كان لهم وصف في تلقاء وجود ذاتك اذ وجودك لم يزل كان و لم يكن معك شيء و ان وجود الخلق مقترب بالحدوث و معلن بالعدم فسبحانك سبحانك لما تجليت لهم بهم باعلى طلعة مشيتك لن يعرفوا فضلا من ذلك و لا وصلا لجنايبك و لذا يعترفون بالربط بينك و بين خلقك فسبحانك سبحانك كانهم حمر مستفزة فرّت من حكم عدل قسورة
- فان كان الربط ذاتك يلزم الاقتران فسبحانك سبحانك و ان كان خلقك فيبطل حكم ما افترى المشبهون في آيات خلقك فسبحانك يا الهى انت حق و ما سواك خلق و ما كان ربط بينك و بين احد من خلقك دون خلقك و ان كان بعض العرفاء من الصدراتيين الذين لا يعرفون قدرك لما يتعمقون في حكم الربط يقولون كلمة تكاد السموات ان يتفطرن و تنشق الارضي و تخر الجبال فسبحانك حاش الظن بك قد سولتهم انفسهم بما يلقىهم الشيطان و يحسبون انهم يحسنون و يهتدون
- فسبحانك سبحانك انت المبدع البديع قد ابدعت الخلق بمشيتك لا من شيء قبلها و جعلت علة نفسها هي نفسها لا شيئاً سواها فسبحانك كل زعموا في عرفانهم ما لا تحب و ترضى فبعض قد افتروا و قالوا ان علة الاشياء هي ذاتك كانهم لا يعرفون كلمة العدل من اوليائك و لا يشعرون بحكم الاقتران في تلقاء جمالک و لا يدركون بان العلة لو لا يشار المعلول في رتبة الظهور لم يوجد و لا يذوت
- فسبحانك سبحانك ما هي الا فتنتك تضل من تشاء و تهدي من تشاء قلت و قولك الحق و من يضلل الله فما له من هاد الخ و در توقيعی مسطور است و اني الى الان ما ذكرت اسمي ابداً في احد من آياتي حيث اشار الامام عليه السلام في حكم باطن الباطن لا يسمى باسم صاحب هذا الامر الا كافر و ان ذكر الاسم في الآثار هو شان الفقهاء و الذين هم صبيان في امر البواطن و الاسرار

TZH3.277.09-15-279.18

BB00278*Date: unknown (Shiraz or Isfahan)*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 God beareth witness that there is none other God but Him, and the angels and those endowed with knowledge, standing firm on justice, bear witness that there is none other God but Him, the Almighty, the All-Wise.
2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
- 3 O my God! I beseech Thee by Thy Godhead - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
3 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاللَّهِ لَا إِلَهَ إِلَّا أَنْتَ بِالْوَهْيَةِ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 4 O my God! I beseech Thee by Thy creative power - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
4 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِبْرَاهِيمَ لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 5 O my God! I beseech Thee by Thy omnipotence - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
5 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجِبْرَائِيلَ لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 6 O my God! I beseech Thee by Thine eternity - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
6 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِدِيمُوتِي لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 7 O my God! I beseech Thee by Thine essence - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
7 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهَيْوَتِي لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 8 O my God! I beseech Thee by Thy sovereignty - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
8 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوِلَايَةِ لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 9 O my God! I beseech Thee by Thy creative force - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
9 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِزَارِعِيَّةٍ لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ
- 10 O my God! I beseech Thee by Thy life-giving power - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee.
10 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَيَوَةِ لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْآلَاءِ أَنْ تَغْفِرَ لِي يَا إِلَهَ الْآلَاءِ

- 11 O my God! I beseech Thee by Thy manifestation - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بظاهريّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 12 O my God! I beseech Thee by Thy bounty - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بيمين ؟ لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 13 O my God! I beseech Thee by Thy grandeur - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بكبريائيّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 14 O my God! I beseech Thee by Thy grace - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بلطف لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 15 O my God! I beseech Thee by Thy dominion - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بمليك لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 16 O my God! I beseech Thee by Thy light - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بنور لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 17 O my God! I beseech Thee by Thy glory - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بسبوحية لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 18 O my God! I beseech Thee by Thy transcendence - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. الله اِنِّي اسئلك بعلو لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 19 O my God! I beseech Thee by Thy oneness - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بفردانية لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 20 O my God! I beseech Thee by Thy self-sufficiency - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بصمدانية لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 21 O my God! I beseech Thee by Thy power - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّي اسئلك بقدرة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت

God, to forgive me by virtue of There is none other God but Thee.

- 22 O my God! I beseech Thee by Thy mercy - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّ اسئلك برحمته لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 23 O my God! I beseech Thee by Thy witness - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اِنِّ اسئلك بشاهديّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 24 O my God! I beseech Thee by Thy forgiveness - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me by virtue of There is none other God but Thee. اللهم اسئلك بتوايّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 25 O my God! I beseech Thee by Thy permanence - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee. اللهم اِنِّ اسئلك بثبات لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 26 O my God! I beseech Thee by Thy creative power - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee. اللهم اِنِّ اسئلك بخلاقيّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 27 O God! I beseech Thee by Thy power to sustain - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee. اللهم اِنِّ اسئلك بذاريّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 28 O God! I beseech Thee by Thy power to assure - there is none other God but Thee - O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee. اللهم اِنِّ اسئلك بضاميّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 29 O God! I beseech Thee by Thy power to manifest, O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee. اللهم اِنِّ اسئلك بظاهريّة لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 30 O God! I beseech Thee by Thy self-sufficiency, O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee. اللهم اِنِّ اسئلك بغنا لا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت
- 31 O God! I beseech Thee by Thy oneness, O Thou besides Whom there is none other God, to forgive me through Thy words There is none other God but Thee, for this is a mighty day and Thou art the sovereign, the creator, the generous one. اللهم اِنِّ اسئلك بلا اله الا انت يا لا اله الا انت ان تغفر لي بلا اله الا انت فان ذلك يوم عظيم و انك انت ملك مبدع كريم
- 32 Grant unto me and unto all who have believed in Thee and Thy signs that which becometh the wonders of Thy mercy, the هب لي و كل من آمن بك و بآياتك ما ينبغي لبديع رحمتك و علو فضلك و سمو موهبتك و اسئلك فيه

loftiness of Thy grace and the sublimity of Thy gifts. I beseech Thee in this day, and in the days before it and after it, to ordain for me and for all who have believed in Thee all that Thou hast ordained for Muhammad and the family of Muhammad, through that which Thy knowledge hath encompassed of Thy bounty and which Thy book hath numbered of Thy mercy. Verily Thou art the most bountiful of the bountiful, and verily Thou art the most merciful of the merciful.

و ما قبله و ما بعده ان تقدّر لي و لكلّ من آمن بك كلّ ما قدرت لمحمد و آل محمد بما قد احاط به علمك من فضلك و يحصي كتابك من رحمتك أنّك انت خير الاكرمين و أنّك انت خير الراحمين

- 33 Praise be to God Who hath taken unto Himself no son, Who hath no partner in His dominion, nor any protector out of weakness. And magnify Him with all magnificence.

33 الحمد لله الذي لم يتخذ له اولم يكن له شريك في الملك و لم يكن له ولي من الذي و كبره تكبيراً

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BB00519

Answer to Siyyid Ahmad Aqa-Zadih

Date: 1262 or 1263 [1845-1846]

- 1 He is the Most Exalted, the Most High

1 هو العلي الاعلى

- 2 O thou of tender years, of tender body, recently weaned from milk!

2 يا صغير السن يا رطب البدن يا قريب العهد من شرب اللبن

- 3 Praise be to God Who created whatsoever is in the heavens and on earth by His command. Then those who have believed in God and His signs shall be gathered unto God.

3 الحمد لله الذي انشأ ما في السموات و الارض و الارض بامرته ثم الذين امنوا بالله و اياته الى الله تحشرون

- 4 O my God! How can I call upon Thee when all paths of access to the knowledge of Thy Being are barred? And how can I refrain from calling upon Thee when the manifestations of Thy creative power are at every moment descending? Glory be to Thee and exalted art Thou! I testify that Thy Essence hath cut off all created things from attaining the station of knowing Thee, and that Thy timeless Being hath separated all existence from the capacity to describe Thee. Verily, I am unable to describe any of Thy attributes, for Thou hast never been known by aught else but Thyself, nor described save by Thine own Self.

4 يا الهي كيف ادعوك و ان طرق الامتناع الى عرفان كينونيتك مسدودة و كيف لا ادعوك و ان تجليات ظهور الابداع في كل ان نازلة سبحانك و تعاليت اشهد ان ذاتيتك مقطعة الممكنات عن مقام العرفان و ان كينونيتك الازلية مفرقة الموجودات عن حكم البيان و انني انا لا اقدر بوصف من شانك لانك لم تزل لن تعرف بغيرك و لن توصف بسواك

- 5 I beseech Thee therefore, O my God, by the right of Muhammad and His family, to graciously bestow upon me the knowledge of Thee, to grant me constancy in serving Thee, to let me recline upon the carpet of Thy favor, and to stand before the trustees of Thy Revelation, the vessels of Thy knowledge, the

5 فاستألك اللهم بحق محمد و آله ان تمنّ عليّ بمعرفتك و الدوام في الاتصال بخدمتك و الرقود على بساط عنايتك و القيام بين يدي اماناء وحيك و اوعية علمك و حفظة شرك و تراجمة اياتك

guardians of Thy mystery, and the interpreters of Thy signs - those servants whom Thou hast chosen for the station of Thy authority, singled out for the manifestation of Thy sovereignty, and whose obedience Thou hast linked to obedience unto Thee, and whose love to love of Thee. Thus hast Thou described them in Thy perspicuous verses, saying - and Thy word is the truth: "Honored servants who speak not until He hath spoken, and who do His bidding." Glory be to thy Lord, the Lord of might, above what they describe. And peace be upon the Messengers. And praise be to God, the Lord of all worlds.

عبادك الذين انتخبهم لمقام ولايتك واختصصتهم
لظهور سلطنتك وقرنت طاعتهم بطاعتك و
حجتهم بحجتك حيث وصفتهم في محكم اياتك قلت
وقولك الحق وعباد مكرمون لا يسبقونه بالقول
وهم بامرهم يعملون وسبحان ربك رب العزة
عما يصفون وسلام على المرسلين والحمد لله رب
العالمين

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002, MUH1.0671-0672, NSS.082b

BB00155

Alfayn: Al-Khutbata'l-Makhtum bi-Ta'bir'n-num

Date: 1262 [1845-1846]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be unto God Who hath adorned the Tablets of the Book of Separation with the vesture of utterance, and clothed the robe of derivation with the embroidery of preordination - He Who did will, and decree, and ordain, and then did permit, did glorify, and did number what lieth within that Book; whereupon there gleamed forth what shineth resplendent in the temples of dawning, even as it shone from the morn of pre-eternity, through the first letter that followed upon the second, whereby the realms above the veils of mist were illumined, and the abysses beneath the dust of gloom were flooded with radiance from that Light which hath risen from the dawning-place of the Sun of timelessness upon the frames of souls and horizons.

2 الحمد لله الذي جعل طراز الاستنطاق في الواح
كُتِّبَ الاقتراق طراز الاشتقاق التي عُنِيَتْ بعد
ما شِيئَتْ ثم قُدِّرَتْ وقضت ثم اذنت وجلت
و... ما في الكُتِّبِ فلاح ما يلوح في حياكل
الاشراق بما لاح من صبح الازل فيما يلوح في
حرف الاول بعد حرف الثاني فيملاء بها من
فوق سموات شاء العماء الى ما تحت الثرى
من ظلمات صماء [فيما] دهماء من نور الذي
استشرق من مطلع شمس الازل على هياكل
الانفس والافاق

3 Then did the Sun of the Risings rise and repose upon the horizon of realities beneath the Sinai-tree in the thicket of the Divine Realm. Thereafter the Sun of the Ascendings shone forth, mounting unto that which may ascend to the most subtle heights above the Tree of Glory in the forest of Dominion. Then was the Point of Severance sundered from the billow of conjunction through the mystery of separation, and mounted above the cloud of minuteness on the right of the Tree of Praise in the woodland of the Kingdom. Thence was derivation drawn from the Word of Dissension, as hypocrisy had decreed, and

3 حتى اطلع بها شمس الطوالع واستقر على افق
الحقايق تحت شجرة السيناء في اجمة اللاهوت ثم
استشرق بها شمس الشوارق واعرجت الى ما
يقدر ان يعرج ارقاء الرقايق فوق شجرة البهاء في
اجمة الجبروت ثم انقطع نقطة القواطع عن لجة
الاقتران بسر الاقتراق واستعل على سبحات
الدقائق عن يمين شجرة النناء في اجمة الملكوت
ثم اشتق الاشتقاق من كلمة الشقاق لما كان في
حكم النفاق وادبرت ما اقبلت الى حكم الامضاء
عن شمائل شجرة القضاء في اجمة الناسوت حتى

what had advanced turned back unto the ordinance of fulfilment on the left of the Tree of Decree in the grove of Humanity, until it was illumined from the Corner of the White Sign – flashing, shining, circling, revolving, enduring, and perpetuating; adorned with grace, unfolding with precision, dividing and gathering, speaking and causing speech, permitting and seeking leave, chanting within the reed of the First Tree in the land of Divinity.

- 4 And I now commemorate it, that the dwellers of Sinai may be thunderstruck, the full moons gasp in wonder, the unifiers be seized with awe, and the compassionate cry aloud; for verily it is, it is – oriental, eternal, lunar, everlasting, essential, self-subsistent, primal, divine, individual, lordly, existent, everlasting, delicate, celestial, merciful – she who hath sung and murmured, transcended and ascended, responded and re-responded, bestowed and received, arisen and stood firm, permitted and made free, proclaiming: “Verily we are of God, and unto God are we returning.”

- 5 Then was it illumined from the Corner of the Yellow Sign – glowing, blazing, glittering, shimmering, dividing and diversifying, cubing and becoming fourfold, turning and returning, manifesting and concealing, granting leave and seeking leave, ringing and resounding within the reed of the Second Tree from the First in the land of Power. I commemorate it that the eloquent may bow, the lofty be humbled, the philosophers flee, and the sophists weep; for it is, it is – unattainable, divine, severed, mighty, radiant, luminous in meaning, tremulous in splendor, sanctified in being, exalted in heaven, fragrant, pure, lordly – she who declared: “Verily we are of God, and unto Him are we devoted.”

- 6 Then was it sundered in majesty from the Corner of the Green Sign – shining and resplendent, soaring and aspiring, parting and separating, ringing and resonating, singing from the holy leaf of the Greatest Tree in the land of the Kingdom. I commemorate it that the breathers may breathe, the groaners lament, the mourners weep, the charitable bestow; for it is, it is – decreed, empyrean, primal, royal, final, divine, houri-like, paradise-born, heavenly, gardenal, pardisal, shining, archetypal, luminous, tented in light – she who rose and wept and took refuge and proclaimed: “Verily we are of God, and unto our Lord are we resigned.”

تورت من استشرق من ركن البيضاء و
لاحت و استضأت و دارت و استدارت و
رافيت و استدامت و اجملت و استفصلت و
افتترقت و استجمعت و نطقت و استنطقت و
اذنت و استاذنت و غنت في قصبة الاولى من
الشجرة المباركة في ارض اللاهوت

- 4 بما انا اذا اذكرها ليصعقن الطوريون و ليشقن
البديون و ليفزجن الموحدون و ليضجن
المشفقون بانها هي هي شرقية ازلية بدرية [ابدية]
كينونية صمدية ذاتية احدية نفسانية ربانية انية
سرمدية و رقة لاهوتية رحمانية التي قد غنت
و استرنت قد تعدت و استعدت قد تعالت و
استعالت قد اجابت و استجابت قد افادت و
استفادت قد اقامت و استقامت قد اباحت و
استباح و قالت انا لله و انا الى الله منقطعون

- 5 ثم استشرق ما اضأت من ركن الصفراء و
لاحت و استلاحت و تالأت و استلاحت [و
تفرقت] و استفرقت و تكعبت و استكعبت و
ادارت و استدارت و اظهرت ما استظهرت
و اخفيت ما استخفيت و اذنت و استاذنت
و ذنت و استرنت في قصبة الثانية عن الشجرة
الاولى في ارض الجبروت بما انا اذكرها ليخشن
الشقشقيون الصحيفة ... على الف بيت موجاً
... ق بعد و الترتيب بحساب الاعداد الخطية
المختوم ... الشقشقيون و ليخضعن الصيصيون
و ليغرن الفلسفيون و ليكيكن الفسفيون بانها هي
هي ممتعة لاهوتية و منقطعة جبروتية و مشرقة
ملكوتية و متألثة لمعانية و متلجلة شعشعانية و
مقدسة عمائية و منزهة سمائية و رقة طيبة ربانية
التي [قالت انا لله و انا له مخلصون]

- 6 ثم انقطعت ما امتعت من ركن الخضرآ و
لاحت و اضأت [و استلاحت] و استضأت
و تداخرت و تناخرت و استداخرت و تشهقت
و تصعقت و استشاهقت و استصاعقت و
تفترقت و تقارفت و استفوقت و استقارنت و
رنت و استرنت و غنت من ورقة المقدسة عن
الشجرة الكبرى في ارض الملكوت بما انا اذا
اذكرها لينفس المتضون و ليتضحجن المتضحجون
و ليتباكن المتباكون و ليصدقن المتصدقون
بانها هي هي قدرية عرشية بدئية ملكية
ختمية لاهوتية حورية رضوانية الآنية فردوسية

7 Then was drawn forth what had been restrained, and extracted from the Corner of the Red Sign – flashing and glittering, trembling and quivering, radiant and blazing, rising and surging, dividing and balancing, contending and prevailing, producing her signs in majesty and confirming her tokens in sequence; murmuring and chanting from the Blessed Leaf of the First Tree in the land of Humanity, which hath borne the tokens of Divinity, embraced the stations of Power, displayed the meanings of the Kingdom, and perfected within itself the realities of the mortal realm.

8 I commemorate it, for verily it is – eternal, creative, everlasting, just, celestial, terrestrial, fiery, airy, watery, earthly, paradisaal, effulgent, heavenly, majestic, beatific, beautiful, radiant, decreed, houri-like, lunar, pearly, solar. And if thou sayest it is divine and eternal, thou speakest truth; if thou sayest it is mighty and everlasting, thou hast spoken well; if thou sayest it is of the Kingdom and everlasting, thou hast spoken well; and if thou sayest it is the mortal cry, the Syrian roar, thou hast known and believed – for it is that which hath willed, determined, decreed, permitted, exalted, confirmed, transcended, abided, wept, divided, endured, borne, and stood firm; established upon the Throne and poised thereon; chanted as the birds of holiness warbled in the heaven of paradise; resonated as the hosts of the Sovereign of bees hummed in the shadows of the empyrean boughs; cried out as the cock of form proclaimed in the heaven of the All-Holy; and uttered words of many colors as the peacock of mist unfurled its plumes in the firmament of air, spreading them in the zone of heaven toward the light of the sun – where every flutter reveals a hue of the expanse, and every season manifests a ray of the splendor of Him Who is the Lord of origination and creation.

9 Glorified be God! It was as though, whenever He moved the wings of His flight, the souls of the pure in heart were drawn unto Him by the gleaming radiance of the colours of His splendour – even as particles of iron are drawn by the magnet to that tablet of polished steel.

مكفهدانية افريدوسية متلجلجة جرسومية متنورة
فسطاطية التي قد تعالت واستعالت واستقامت
واستباكت واستعادت واستعارت واستعانت
وقالت انا لله وانا [اليه راجعون] لرَبنا صابرون

7 ثم قد اشتقت ما امتغت وانقطعت واستشقت
من ركن الحمراء ولاحت واستلاحت واضاءت
واستضأت وتلجلجت واستلجلجت وتثلثت و
استلالت وتصبعت ما استصعبت وتفاقت
ما استفارقت وتعادلت ما استعادت وتبارزت
ما استبارزت وجاءت بآياتها ما استظاهرت
واحكمت اشاراتها ما استرادفت وتبللت و
استيللت ورتت واسترئت وغنت واستغنت
من ورقة المباركة الاولى عن الشجرة الاولى في
ارض الناسوت التي حملت علامات اللاهوت و
قبلت مقامات الجبروت وفصلت فيها دلالات
الملكوت واحكمت فيها ذاتيات الناسوت

8 بما اناذا اذكرها بانها هي ازلية خلقية ابدية
عدلية سيمائية ارضية نارية هوائية مائية ترائية
فردوسية شعشعانية افريدوسية جلالية رضوانية
جمالية نورية قدرية حورية قرية درية شمسية
ان قلت انها هي شقيقة ناسوتية وصعصعة
سريانية عزفت وايقنت لانها هي التي شئت
وعينت وقدرت وافضت واذنت واجلت
واحكمت وتالت وتداخرت واستعالت و
تذاخرت واستباكت وتفرقت واستفادت
وتجلت واستقامت وافادت واضطربت و
اقلت وتبللت واستخضعت وتلجلجت و
استخضعت وتثلثت واستشقت وتعارجت
واستصعبت وقرت على العرش واستوت
[الى] غنت بما تغردت اطيوار القدس في سماء
الفردوس ورتت بما رتت عساكر سلطان النحل
في ظلال مكفهرات الافريدوس وصاحت بما
صاح ديك الجرسوم في سماء عدل القدوس
ونطقت بما بدلت في الوان طائوس العماء اذا
دفع في جو الهواء واستكف في منطقة السماء
في تلقاء نور الشمس حيث يظهر في كل دف
لون من الوان القضاء وفي كل كف صف تجلي
نور من الوان نور مجليته رب الانشاء

9 فسبحان الله كان كَمَا يحرّك حاجبه تجذب
بقوس الموحدين من لمعان انوار الوان بهائه
بمثل ما يجذب المقناطيس ذرات ذلك اللوح
القرطاس

- 10 And when there descended upon me that Breath wherein the Light of Dawn exhaled and shone forth, it made mention of the birth that had come to pass in the midst of Islam. Then breathed therein the Light of Justice and rose resplendent. His father, ere the Manifestation of that Day, had beheld in a dream that in his hand was a Book irradiated with brightness, wherein the verses of the Qur'an were set apart in blessed chapters that gleamed with the same light that had shone aforetime. It was as though that Book had been moved to utter the words: "In the Name of God, the Compassionate, the Merciful. Ta Sin: the mention of the mercy of thy Lord – He, verily, is the All-Forgiving, the Most Merciful."
- 10 ولما نزل على ما تنفس اشرق و ذكر ما ولد في الاسلام ثم تنفس فيه واستشرق و ما رأى اياه في قبل ظهوره في المنام بان في ... كتاب اقد استشرق بانه فصل فيه آيات القرآن من سور المباركة التي لاحت عما اضاء من قبل واستنطق بسم الله الرحمن الرحيم ... ذكر رحمة ربك و هو الغفور الرحيم
- 11 Blessed then be God for this Child – He Who, in the constancy of His piety, was guided by the Ordainer of the spheres and illumined by His grace. For this is indeed a token of the three Names manifested within the souls, and of that primal Covenant whereby the first seed was made to speak, and, if God will, when his appointed day is reached, he shall again cause it to speak; and when God willeth, he shall himself be made to speak forth.
- 11 فبارك الله هذا المولود بما التقى بدير الافلاك في اعتدال ما قبل و اهتدى واستشرق ان ذلك اشارة باسمائه الثلاثة في الانفس بما قبل و انطق في ذر الاول و انشاء الله اذا بلغ مبيوصه لينطق [نور العدل] ليستنطق
- 12 And his father hath named him "Asadu'llah" – the Lion of God – He through Whom the night grew dark, the day was illumined, and the sun of radiance rose resplendent. When the trial is lifted, God shall reveal in that Child what the letter Kaf conceals when the dawn breaketh and the morn breathes forth its fragrance. In the interpretation of what God caused His father to behold in the verses of the Qur'an lieth a mystery that shall be made manifest hereafter, and shall shine with the light of dawn.
- 12 و اته على ما سماه اياه اسد الله الذى اظلم الليل و اضاء النهار و اشرق فاذا رفع البلاء ليظهر الله في ذلك المولود ما تكعب الكاف فما طلع الصبح ثم تنفس و ان في تفسير ما اراه الله اياه في آيات القرآن لسر سيظهر من بعد ثم ليشرق
- 13 Protect him, therefore, O Lord of the Daybreak – Thou Who hast cloven the firmaments and fashioned all creation! And if Thou dost ordain for him another arising, verily a light is his portion amid the darkness of this nether life. Guard him from the deeds of the hypocrites and the discordant, and from that in which men are engulfed – those for whom the thousand stood between the two bas, and by it all the letters were endowed with speech, filling the heavens and the earth and the horizons with the radiance of His light.
- 13 فاعده يا ربّ الفلق بما فتق مبين الاجواء ثم خلق و ان اردت له نشأة اخرى فان له نورا فيما اظلم في الحياة الدنيا ثم في الحياة الاخرة استشرق فا استعذه [له] من عمل اهل النفاق ثم الشقاق ثم ما استغرق بالذى قام الالف بين البائين ثم [بها] به كل الحروف استنطق ثم به ملاء السموات و الارض من نون ثم الافاق
- 14 Then was leave given that he should fall silent until, when God willeth, he shall again shine forth. Shelter him, then, by that sacred verse of the Qur'an from all that breathes in the night and in the day, when the gloom draweth close – for God is the Light of the heavens and of the earth. The likeness of His Light is as a niche wherein is a lamp; the lamp enclosed in glass; the glass as it were a glittering star, kindled from a blessed tree, an olive neither of the east nor of the west, whose
- 14 ثم اذن ليصمت ثم بعد ذلك انشاء الله ليستشرق فاعذه بتلك الاية من القرآن من كل ما تنفس في الليل ثم في النهار قد عسعس الله نور السموات و الارض مثل نوره كمستكوة فيها مصباح المصباح في زجاجة الزجاج كأنها كوكب دري يوقد من شجرة مباركة زيتونة لا شرقية و لا غربية يكاد زيتها يضيئ ... نار نور

oil well-nigh shineth though no fire touch it – Light upon Light! God guideth unto His Light whomsoever He willeth; and God setteth forth parables for men, for God is Knower of all things.

على نور يهدي الله لنوره من يشاء ويضرب الله
الامثال للناس والله بكمشي عليم و...

- 15 Yea, the decree of that discourse gleamed from the risings of the Sun of Eternity, then shone forth, illumined, and was moved to speech within the ordinance of that Book – concerning what was asked by the two lords, and what had descended from the surging sea of destiny, radiant as before and newly effulgent. For that “thousand” and then another “thousand” are as the twelve hours of day and the flow of the Pen that inscribeth and dispenseth, until the mighty ones arise – the lofty intellectuals, the partisans of dissension and brilliance, the sages of discernment, and the seers of understanding.

15 حكم تلك الخطبة شرق مما شرق من شوارق
شمس الازال ثم لاح واضاء واستنطق لذلك
الكتاب في حكم ما سئل السيدان وما ... القدر
بما اضاء [ثم اذا شاء الله] واستشرق و ان
ذلك الف لما يعدل في اثني عشر ساعة من
النهار ما يجري من القلم ثم انفق واستنفق ليقوم
و ذوى الاستطاط الصبيون و ذوى الاشفاق
الشقيون و ذوى الالباب الفلستيون و ذوى
الابصار المجتهدون

- 16 In those two thousands [alfayn] was uttered the Light of Invention; it spake, it was inspired, it dawned resplendent. Verily we are God's, and verily unto Him shall we return.

16 لما نزل [الابداع] في ذلك الالفين بما نطق نور
الابداع ثم استنطق واستشرق انالله و انا اليه
راجعون

INBA98:027.11-033.03, PR02.160r01-
161r23, CMB_F21.003.13-008.19#02,
CMB_F23.160r01-162v01 (55), Berlin3655.092r-
095r, BYC_jabar.163.02-165.07

BB00529

To: Azim

Date: 1262 or 1263 [1845-1846]

- 1 In the Name of the Most High, the Most Great
- 2 Blessed is He Who bestoweth His grace upon whomsoever He willeth through His Command. Say: In this let the believers rejoice. We have indeed read the books which thou didst reveal aforetime, and We are witness unto all things. Say unto him who hath illumined his book with liquid gold: Give thanks unto God for having acquainted thee with His wisdom, for this is verily a supreme triumph. And verily on this Friday, the remembrance of thy Lord's name bestoweth blessings upon those who follow Me. Say: Give thanks unto God, O people, for having guided you through His grace, then be ye patient.
- 3 Make mention in the Book of Isma'il, that thou shouldst carry some copies and deliver them unto God's faithful servants. Say:

1 بسمه العلي العظيم

2 تبارك الذي يمن على من يشاء بامرہ قل فيذلك
فليفرح المؤمنون ولقد قرئنا كتب الذي نزلتها من
قبل وانا لكل شاهدون قل لمن ذهب كتابه بماء
الذهب ان اشكر الله بما عرّفك حكمه فان ذلك
لهو الفوز العظيم وان في ذلك اليوم الجمعة ان ذكر
اسم ربك يصلي على الذين اتبعوني قل اشكروا الله
يا ايها الملا بما هداكم من فضله ثم كونوا قوما
صابرين

3 ان اذكر في الكتاب اسماعيل بانك احمل بعض
النسخ وبلغ الى عباد الله المؤمنين قل ابطل عمل

The deeds of those who have fabricated lies against the remembrance of thy Lord's name in their book before witnesses from among the people are rendered vain, for they were an ignorant folk.

الذين افترضوا على ذكر اسم ربك في كتابهم بشهود
من الناس بانهم كانوا قوما جاهلين

- 4 Make mention of Ibrahim and then of him who was sent down with the truth, and then of those who love that We make mention of them in the Book, for God shall fully render unto the patient their rewards without diminishment.

4 ان اذكر ابراهيم ثم الذي نزل بالحق ثم الذين يحبون
ان اذكرهم في الكتاب بان الله يوفي الصابرين
اجورهم غير منقوص

- 5 We have indeed answered in books which were revealed unto Us Ja'far and then Muhammad - send forth, send forth with Isma'il unto them both, and write unto those who follow Me that they should remain patient in that land and ask of God from His grace, and say: All praise be to God, the Lord of the worlds.

5 ولقد اجبنا في كتب التي نزل علينا جعفر ثم محمد
ان ارسل ان ارسل مع اسماعيل اليهما و اكتب
الى الذين اتبعوني ان اصبروا على تلك الارض
واستلوا الله من فضله و قولوا ان الحمد لله رب
العالمين

CMB_F23.134v14-135r12 (39), CMB_F20.015r18-
015v09, BYC_tablets.072.11-073.04

BB00489

Letter to the great uncle

To: Siyyid Yahya Darabi

Date: 1262-12-07 (Isfahan) [1846-Nov-26]

- 1 In the Name of God, the Merciful, the Compassionate
- 2 Praise be to God Who has afflicted me with tribulation. I praise Him for what has befallen me of hardship and adversity through the wrongful actions of the people of polytheism and rebellion. To God do I pour out my grief and sorrow, and those who have acted unjustly shall soon know what fate awaits them.
- 3 That which you wrote has reached me and I have become aware of what has shone forth from your love. May God reward you for what you have done in God's religion and what you seek in God's path. By Him Who holds my soul in His hand, those who drink from the cup of love are secure, while those who turn away from the command of divine authority are the lost.
- 4 How can I fully describe what has befallen me in that land? The ink would run dry and the tablet would not suffice. But an indication of it will make known to you some of what has transpired through divine decree. When I migrated from that land to present my case to him whom God has made sovereign

1 بسم الله الرحمن الرحيم

2 الحمد لله الذى من على بالبلاء واحمده بما نزل على
من الباساء والضراء بما فعل بغير حق اهل الشرك
والعصيان وانا الى الله اشكو بئى و حزنى وسيعلم
الذين ظلموا اى منقلب ينقلبون

3 وبعد قد نزل ما سطرت من عندك واطلعت
بما اشرفت من حبيك فجزاك الله بما عملت فى
دين الله وتريد فى سبيل الله فوالذى نفسى بيده
ان الشاربين من كأس المحبة هم الآمنون وان
المعرضين عن حكم الولاية هم الخاسرون

4 فكيف افصل ذكر ما قضى على على تلك الارض
وان المداد لنفى واللوح لا يسع ولكن الاشارة اليه
يعرفك بعض ما جرى البداء بالامضاء وهو لما
هاجرت من تلك الارض لعرض الحال الى

of the earth, I reached this land and alighted here with permission of His Excellency the trusted one of the exalted government (may God perpetuate his prosperity and reward him from His favors as he deserves). In truth, he has not failed to show attention and mercy. One night in his presence with certain men occurred what God willed and desired. The matter will be completed, God willing, with the divines when they appear on the Day of Arafat or the Day of Sacrifice for the mutual execration, for that was my judgment between them. Soon will God establish the truth through His words and make manifest the deeds of all people.

الذى جعله الله ملك الارض قد بلغت الى
هذا الارض ونزلت عليها باذن حضرة معتمد
دولة العالى ادام الله اقباله وجزاه الله من عناياته
كأهو اهله فبالحقيقة ما قصر عن التوجه والرحمة
ولقد وقع ليلة في محضره مع بعض الرجال ما اراد
الله وشاء وليتم الامر اذا شاء الله مع العلماء اذا
حضرنا يوم العرفة او الاضحية للباهلة وان ذلك
كان حكى بينهم فسوف يحق الله الحق بكلماته
ويظهر عمل الناس اجمعين

- 5 We shall soon journey to the court near to the King of Grace. When you hear of this, present yourself there and make known what you have witnessed of the actions of the ignorant ones. To God do we belong and unto our Lord shall we return. Peace be upon you and upon Ahmad and upon him whom you answered with the letter and upon those who have labored in God's Cause and those who follow after them. Today what I promised you will be fulfilled near noon minus five minutes.

5 فسوف نسافر الى ساحة قرب ملك الفضل فاذا
سمعت فاحضر هنالك واظهر ما رايت من عمل
الجاهلين فانا لله وانا الى ربنا منقلبون. والسلام
عليك وعلى احمد وعلى الذى اجبته بالكتاب وعلى
الذين اتبعوا امر الله والذين هم يلحقون واليوم
يقضى ما وعدتكم به في قرب الزوال بخمس دقيقة.

- 6 Written on Friday, the seventh of the sacred month of Dhu'l-Hijjah, 1262 A.H.

6 مورخه يوم الجمعة سابع شهر ذى الحجة الحرام سنة
١٢٦٢

CHH.023-025

KKD1.105-106, TZH2.126, AHDA.231

BBU0008

Words to Manuchihr Khan

Date: 1263-01 ca.

May God requite you for your noble intentions. So lofty a purpose is to Me even more precious than the act itself. Your days and Mine are numbered, however; they are too short to enable Me to witness, and allow you to achieve, the realisation of your hopes. Not by the means which you fondly imagine will an almighty Providence accomplish the triumph of His Faith. Through the poor and lowly of this land, by the blood which these shall have shed in His path, will the omnipotent Sovereign ensure the preservation and consolidate the foundation of His Cause. That same God will, in the world to come, place upon your head the crown of immortal glory, and will shower upon you His inestimable blessings. Of the span of your earthly life

there remain only three months and nine days, after which you shall, with faith and certitude, hasten to your eternal abode.

DB.213-214

BB00135

Kitab al-Hujja I

To: Muhammad 'Ali Zanjani (Hujjat)

Date: unknown (Isfahan?)

1 In the Name of God, the Inaccessible, the All-Protecting!

1 بِسْمِ اللَّهِ الْمُنْتَعِ الْمُنْبِيعِ

2 This is a Book from God, the Guardian, the Self-Subsisting, unto him whom God hath made the mention of his name to be the name of Nabil-i-'Ali, a remembrance from Him amongst all worlds. O Nabil-i-'Ali! I have neither beginning nor end. Verily, I have been from time immemorial, having neither beginning nor end, and I shall forever remain. I created all things through My command "Be!", and it is. And I have made the likeness of My Cause as the likeness of the sun - though I cause it to rise countless times, it remains one sun, and though I cause it to set in ways none but I can comprehend, it remains one sun. Verily, I am the Best of creators.

2 و ان هذا الكتاب من عند الله المهيمن القيوم الى من قد جعل الله ذكر اسمه اسم نبيل قبل على ذكرنا من عنده في العالمين ان يا نبيل قبل على لم يكن لي من اول ولا اخر وانني انا كنت اولاً قديماً ولم يكن لي من اول ولا اخر وانني انا لا كون باقياً دوماً قد خلقت كل شيء بامري كن فيكون و جعلت مثل امري كمثل الشمس ان اطلعتها بما لا يحصى غيري انها هي شمس واحدة وان اغربت بما لا يحيط بعلمها دوني انها هي شمس واحدة و انني انا كنت خير الامرين

3 That which I have created hath neither beginning nor end, lest it should occur to the heart of anyone whom I have created, or who hath been created through My power over the worlds, and My grace unto all beings. I have manifested My Cause through clear signs that render all worlds impotent, and I have made Myself known through the very essence of My Cause unto all that I have created through My command, that they might enter the paradise of My knowledge - a paradise that nothing can equal, whether in the heavens or on earth or between them. Verily, I am the Most Excellent of all who show excellence.

3 لم يكن لما خلقت من اول ولا اخر لئلا يخطر بقلب احد ممن خلقتهم او خلق دون قدرتي على العالمين و فضلي على العالمين و قد اظهرت امري بايات بينات يعجز عنها كل العالمين و عرفت نفسي بنفس امري كل ما قد خلقت بامري لعلمهم في رضوان عرفاني يدخلون ذلك رضوان لم يعدله شيء لا في السموات ولا في الارض ولا ما بينهما و انني انا كنت خير الفضلين

4 Say: Were We to gather together all creation, past and future, from the first to the last, and make them learned upon the earth, they would be powerless to produce the like of this Book from Us. Such is Our power over all worlds. We nurtured the creation of the Furqan for one thousand two hundred and seventy years, that perchance when they hear Our verses they might believe in Us and in Our proof. Thus have We admitted into the paradise of Our love those who followed Our verses

4 قل انا لو جعلنا خلق ما خلق و يخلق من الاولين و الآخرين و جعلناهم على الارض عالمين لن يستطيعوا ان يأتوا بمثل ذلك الكتاب من عندنا هذا قدرتنا على العالمين قد ربينا خلق الفرقان في الف و مائتين و سبعين سنة لعلمهم حين ما يسمعون اياتنا بنا ثم يحجتنا يؤمنون فاذا قد ادخلنا في رضوان حبا الذين هم اتبعوا اياتنا و هم يحجتنا مؤمنون و حرمانا عن رضوان الذين هم حين ما

and believed in Our proof, and We have forbidden from paradise those who, when they heard Our verses, said not "We are among the believers." On that Day of Resurrection, all shall be brought before Us.

5 We created thee from a beginning that hath no beginning, and We were well-pleased with thee from a beginning that hath no beginning - a paradise that no other paradise can equal, as a favor from Us, for We are the All-Bountiful. And We shall surely create thee unto an end that hath no end, and We shall be well-pleased with thee in every resurrection like unto this, as a favor from Us, for We are the All-Bountiful.

6 We bestowed upon thee faith because thou wert among the assured ones in the Furqan, and We withheld faith from those who followed conjecture - and that is the fire wherewith they are promised. We made thee aforetime Our proof in the Furqan unto all worlds, then We made thee in the Bayan a proof from Our proof in the manifestations of the Primal Unity unto all worlds, that thou mightest guide every soul unto Our religion and deliver Our God-fearing servants. Verily, Our mercy hath preceded in the Book for the believers. Therefore deliver on the Day of Resurrection those whom thou seest behind the veils, free them from the people, and cause them to enter paradise, for We are ever-forgiving.

7 All know My good-pleasure, yet how is it that on that Day ye shall be veiled from My good-pleasure? O all things! Know ye God, your Lord, the All-Merciful, then believe ye in His verses and be assured of them, then believe ye and be assured of him upon whom God hath sent down the verses, then support ye, as far as ye are able, the religion of God, for this is to support your own selves, could ye but perceive it. Verily, We are independent of the creation of what hath been created and what shall be created, but ye believe not in Our verses.

8 From Our proof they deserve in their lives what they themselves do not love, and after their death they shall enter into the fire. Therefore have mercy on yourselves and show mercy to others. Let not your lives deceive you, for verily you shall die. The grace and mercy of God hath come unto you - how then do you not turn to your Lord? This is what you supplicate for on the day of His manifestation, weeping night and day. This is the Cause of God through which all were created from the beginning that hath no beginning, and through which all shall be created unto the end that hath no end.

قد سمعوا اياتنا ما قالوا انا كنا بها مؤمنين ذلك يوم القيمة كل علينا يعرضون

5 انا قد خلقناك من اول الذى لا اول له و كنا عنك من اول الذى لا اول له لراضين ذلك رضوان ان لم يعدله من رضوان فضلا من لدنا انا كنا فاضلين و انا لخلقناك الى اخر الذى لا اخر له و لنرضين عنك فى كل قيامة مثل تلك فضلا من لدنا انا كنا فاضلين

6 انا قد مننا عليك بالايمان بما كنت فى الفرقان من الموقنين و منعنا عن الايمان الذين هم قد اتبعوا الظن و ذلك نار التى هم بها يوعدون انا قد جعلناك من قبل فى الفرقان حجتنا على العالمين ثم قد جعلناك فى البيان حجة من عند حجتنا فى مظاهر واحد الاول على العالمين لتهدى كل نفس الى ديننا و لتنجى عبادنا المتقين و ان رحمنا قد سبقت فى الكعاب على المؤمنين فاستنج يوم القيمة الذينهم تريهم فى الحجب و خلصهم عن الناس و ادخلهم فى الرضوان فانا كنا غافرين

7 و كل يعلمون لرضائى فكيف انتم يومئذ عن رضائى محتجبون ان يا كل شئ فلتعرفون الله ربكم الرحمن ثم بآياته تؤمنون و توقنون ثم بمن قد نزل الله عليه الايات تؤمنون و توقنون ثم دين الله بما انتم عليه مقتدرون لتتصرون فان هذا نصر انفسكم ان انتم تبصرون و انا كنا عن خلق ما خلق و يخلق لنستغنين

8 و لكنكم ان لا تؤمنون باياتنا من عند حجتنا ليستحقون فى حياتكم ما انتم لانفسكم لا تحبون و تدخلون من بعد موتكم فى النار فلترحمن على انفسكم ثم لترحون و لا تغرنكم حياتكم فانكم انتم ستموتون و قد اقبل اليكم فضل الله و رحمته فكيف انتم الى الله ربكم لا تقبلون هذا ما انتم تتضرعون ليوم ظهوره و انتم بالليل و النهار لتبكون هذا امر الله كل من اول الذى لا اول له به قد خلقوا و كل الى اخر الذى لا اخر له به يخلقون

- 9 We have not found those who were given the Furqan (Qur'an) to be believers in what We have revealed therein. Some have transgressed Our bounds therein while outwardly following other than Our bounds, after We had decreed for them in the Furqan which they recite night and day. And some among their divines have made the Cause ambiguous to the people while claiming they follow the bounds of God, taking what God hath not permitted them while thinking they do good.
- 10 Say: Before the appearance of My proof you were veiled from My path. How do you follow conjecture after We forbade you from it in the Furqan, while thinking yourselves God-fearing? And verily the name Nabil-i-'Ali is Our proof against you, for he followed the truth with truth and wrote the judgment of those who follow conjecture as being far removed from Our path. You have been veiled from true knowledge and have clung to principles you invented for yourselves, thinking you are helping the religion of God. Nay, nay! We have exposed your affair through the appearance of Our proof, showing that you were formerly far removed from God's path.
- 11 And verily one among you, bearing the name Muhammad-Baqir, built a mosque from what he took from the right of his Lord's proof and pronounced death sentences contrary to what We revealed in the Book. This is the condition of their greatest one before God – how then those below him who alter God's decree in minor matters?
- 12 When the earth was filled with their oppression, We manifested Our proof against them and desired to fill the whole earth with justice and equity for all peoples. We commanded him not to reveal himself so that all the worlds might be tested. Behold what We revealed through his tongue: "Verily there is no God but I, the Lord of all worlds." Those people were not content to make him a servant of their proof after We manifested him with proof they cannot produce the like thereof, nor did they believe in it before the Furqan.
- 13 We shall question them: Have you seen Muhammad the Messenger of God as one of the witnesses of truth other than what you found in the Book of God by which you judge? If you entered your religion after knowing you were powerless before the Furqan, then let God speak to you in the Bayan – but you are unable to respond. And if you entered your religion without knowledge of this, then how do you perceive your religion? The truth has come with truth and you are unable to respond with truth. All that you say regarding that is untrue, if you would but reflect a little.
- 9 انا ما وجدنا الذين اوتوا الفرقان انهم بما نزلنا فيه مؤمنون بعض قد تعددوا عن حدودنا فيه و هم ضاهراً بغير حدودنا متبعون بعد ما قد حكمتنا عليهم في الفرقان و هم بالليل والنهار ليقروا و بعض قد شبهوا الامر على الخلق من علمائهم و هم يدعون باننا حدود الله متبعون و اخذوا ما لا احل الله لهم و هم يحسبون عند انفسهم بانهم يحسنون
- 10 قل قبل الظهور حتى انتم عن صراطى محتجبون كيف اتبعتم الظن بعد ما قد انهييناكم عنه في الفرقان و حسبتم عند انفسكم بانكم متقون و ان اسم نبيل قبل على جنتنا عليكم حيث قد اتبع الحق بالحق و كتب حكم الذين هم يتبعون الظن بانهم عن صراطنا مبعدون قد حجبتكم عن علم الحق و استمسكتكم بما عندكم من اصول التي قد اخترعتموها لانفسكم و حسبتم انكم اتتم دين الله تتصرون كلا ثم كلا قد اظهرنا امركم في ظهور جنتنا بانكم عن صراط الله من قبل مبعدون
- 11 و ان تحداً منكم حيث يذكر اسم محمد قبل باقر بنى مسجداً مما اخذ عن حق حجة ربه و اظهر حد القتل بغير ما كفا في الكتاب لمنزلة هذا شأن اكبرهم عند الله و كيف و دونهم حيث بشيء جزئى حكم الله ليبدلون
- 12 فلما ملئت الارض كلفن من ظلمهم قد اظهرنا جنتنا عليهم و اردنا ان نملأ به الارض كلفن قسطاً و عدلاً للعالمين و امرناه ان لا يظهر نفسه لتمحصن به كل العالمين انظر من نزلنا على لسانه انه لا اله الا انا رب العالمين ما رضى ذلك الخلق بان يجعلوه عبد جنتهم بعد ما اظهرناه بحجة هم لا يستطيعون ان يأتون بمثلها او هم من قبل الفرقان بها مؤمنون
- 13 فلنستأنهم و انتم قد رايتم محمداً رسول الله واحداً من شهداء الحق غير ما انتم قد وجدتم كتاب الله ثم به تحكمون ان انتم قد دخلتم في دينكم بعد علمكم بانكم انتم عن الفرقان لعاجزون فليكنكم الله في البيان فاذا انتم لا تستطيعون ان تجيبون و ان دخلتم في دينكم على غير علم بهذا فكيف انتم في دينكم تتصرون فقد وقع الحق بالحق و انكم انتم لا

تستطيعون تجيبون بالحق و كل ما انتم تقولون في ذلك غير حق ان انتم قليلا ما تفكرون

- 14 Behold how We have closed in the Furqan all the doors through which they might hold fast to the proof of their religion and be saved on the Day of Resurrection. Verily We revealed aforetime in the Furqan that which all shall believe in on that Day. None besides God can reveal a verse, and you all, for one thousand two hundred and seventy years, have witnessed this with your own eyes and were certain of it. Therefore when you hear or see a verse, there is no recourse in your religion except to say this is from God, the Protector, the Self-Subsisting.

14 انظر انا قد سدنا في الفرقان كل ابواب التي هم بها يوم القيمة ؟ لعلمهم يستمسكون بحجة دينهم ثم يوم القيمة لينجون و انا قد نزلنا من قبل في الفرقان ما كل يومئذ به مؤمنون ان غير اللع لن يقدر ان ينزل اية و انتم كلكم في الف و مأتين و سبعين سنة قد شهدتم هذا باعينكم و كنتم بذلك موقنين فاذا حين ما قد سمعتم من اية او رايتم لا سبيل لكم في دينكم الا و ان تقولون هذا من عند الله المهيمن القيوم

- 15 You have spent your time in matters that do not benefit you and have veiled yourselves from the proofs of your religion, thinking you would not be tested. Do you not consider those who were given the Gospel, how they veiled themselves from Muhammad, the Messenger of God, after having been promised His coming? And their divines until now weep for the appearance of Muhammad after one thousand two hundred and seventy years have passed, yet they still do not see. And the example of those who were given the Qur'an when We revealed the Bayan is like the example of those who were given the Gospel when We revealed the Qur'an.

15 و قد صرفتم همركم في مسائل التي لا تنفعكم و حجبتم عن حجب دينكم و حسبتم انكم لا تحصىون افلا تنظرون في الذين اوتوا الانجيل كيف هم قد احتجوا عن محمد رسول الله بعد ما هم به يوعدون و ان علماءهم الى حينئذ متضرعون لظهور محمد بعد ما قد قضى الف و مأتين و سبعين سنة و هم الى حينئذ لا يبصرون و ان مثل الذين اوتوا الفرقان حين ما نزلنا البيان كمثل الذين اوتوا الانجيل حين ما نزلنا الفرقان

- 16 Say: O people of the Qur'an, fear ye God! We have revealed in the Qur'an that by which you prove the Book, and We did not prove in the Qur'an the appearance of Muhammad except by your inability to produce verses. Why do you not reflect? And likewise We have proven the appearance of the Bayan – how is it you do not remember? If you say this single proof does not suffice us, look in the Qur'an where We revealed through the tongue of Moses and Aaron: "We have brought you a sign from your Lord, and peace be upon those who follow guidance." And though We gave Moses nine clear signs, one of them sufficed for those who in their day believed in their Lord.

16 قل ان يا اولي الفرقان تتقون و قد نزلنا في الفرقان ما انتم بالكاتب تستدلون و انا ما استدللنا في الفرقان على ظهور محمد غير عجزكم عن الايات فما لكم كيف لا تفكرون و انا مثل ذلك قد استدللنا على ظهور البيان فكيف انتم لا تتذكرون ان انتم تقولون تلك حجة واحدة لا تكفي انتم في الفرقان تنظرون حيث قد نزلنا من لسان موسى و هرون قد جئناك باية من ربك و السلام على من اتبع الهدى و لو انا اتينا موسى تسع ايات بينات و لكن تكفين واحدة منها الذين هم كانوا في ايام ربهم به مؤمنين

- 17 And We revealed in the Qur'an in the Surih of the Spider: "Is it not enough for them that We have sent down unto thee the Book which is recited to them? Verily in this is a mercy and a reminder to people who believe." According to your religion, you have no recourse except to be satisfied with that, if you truly believe in what We revealed before. Say: If any Christian wished to enter your religion, would you prove it with anything other than the Qur'an? Do you have any other proof? Say: Glory be to God above those who know not!

17 و انا قد نزلنا في الفرقان في سورة العنكبوت او لم يكنفهم انا انزلنا عليك الكتاب يتلى عليهم ان في ذلك لرحمة و ذكرى لقوم يؤمنون على ما انتم في دينكم لا سبيل لكم الا و ان تستكفين بذلك ان انتم بما نزلناه من قبل لمؤمنون قل لو اراد احد من النصارى ان يدخل في دينكم انتم بغير القران

تستدلون تو انتم بغيره من شيء عندكم مستدلون قل
سبحان الله عن الذين هم لا يعلمون

- 18 We had nothing besides that Qur'an and by it We proved. Therefore just as you prove by the Qur'an to those who were given the Gospel, prove by the Bayan to yourselves and save yourselves from the fire. And We have caused one raised among the non-Arabs to speak these verses so that you might not be able to doubt. This is a wonder from one We raised before among the Arabs – how do you not see?

18 لم يكن عندنا غير ذلك الفرقان و انا كما به
مستدلين فاذا مثل ما تستدلون بالفرقان على الذين
هم اوتوا الانجيل تستدلون بالبيان على انفسكم ثم
انفسكم عن النار لتنجون و انا قد انطقنا من ربيناه
في الاعجمين بتلك الايات لعلكم لا تستطيعون
ان تشكون هذا عجب عن ربيناه من قبل في
الاعراب فما لكم كيف لا تبصرون

- 19 Say: The Qur'an which We revealed before over twenty-three years – We can now reveal the like of it in three days and nights if We wish, while you are confined before Our proof, hearing with your ears and seeing with your eyes. Say: All that you prove from the traditions you have leads back to the Book of God – why do you not remember? You must judge according to God's Book that you possess. We are independent of your creation and your faith, but We desired to cause you to enter Paradise and be saved from the fire if you believe. Thus you will attain the good of your life and death.

19 قل ان فرقان الذي قد نزلناه من قبل في ثلث
و عشرين سنة انا لننزه حينئذ اذا نشاء بمثله في
ثلث ليل و نهار و انتم بين يدي جنتنا تحضرون
لتسمعون باسماعكم ثم باعينكم تبصرون قل كل ما
انتم تستدلون من احاديث التي عندكم تنتهي الى
كتاب الله فما لكم كيف لا تذكرون فلتعرضن
على كتاب الله عندكم لتحكمون انا كما عن خلقكم
و ايمانكم لمستغنين و لكنا قد اردنا ان ندخلكم في
الرضوان و ؟ عن النار ان تؤمنون فانتم خير حياتكم
ثم مما تكم تدركون

- 20 And if you veil yourselves, you harm none but yourselves, and God will surely reckon with you and question you, for He is the Most Knowing of the knowers.

20 و ان تحتجبون لا تضرون به الا انفسكم و الله
ليحسبنكم و ليسئلن عنكم و انه هو اعلم الاعلمين

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Kitab al-Hujja II

To: Muhammad 'Ali Zanjani (Hujjat)

Date: unknown (Isfahan?)

- 1 In the name of God, the Powerful, the Mighty

1 بسم الله المقتدر المقتدر

- 2 This is a Book from the Point of the Bayan, God's servant and His Proof unto all the worlds, to him whose name God hath made the remembrance of His Proof's name, and whom He hath made, from His Proof, a proof unto all the worlds.

2 هذا كتاب من عند نقطة البيان عبد الله و حجة
للعالمين جميعا الى من قد جعل الله ذكر اسمه ذكر
اسم حجته و جعله من عند حجة حجة على العالمين
جميعا

3 Say: I am the first whom God, my Lord, created and made, from His presence, a resplendent light. Say: I am the first whom God, my Lord, brought into being and made, from His presence, gloriously magnificent. Say: I am the first whom God, my Lord, originated and made, from His presence, beautifully graceful. Say: I am the first whom God, my Lord, fashioned and made, from His presence, transcendently great. Say: I am the first whom God, my Lord, created and made, from His presence, radiantly luminous. Say: I am the first whom God, my Lord, caused to exist and made, from His presence, supremely powerful. Say: I am the first whom God, my Lord, preserved and made, from His presence, perfectly complete. Say: I am the first whom God, my Lord, endowed and made, from His presence, sublimely exalted. Say: I am the first whom God, my Lord, established and made, from His presence, consummately wise. Say: I am the first whom God, my Lord, appointed and made, from His presence, mightily powerful. Say: I am the first whom God manifested from His presence and made, from His presence, eminently manifest.

4 Say: Verily God hath created all things by His Command and made me, from His presence, His Command unto all the worlds. Say: God hath made the likeness of His Command as the likeness of the sun which God causeth to rise times beyond any one's reckoning save His own, whereupon all are illumined by a single sun; and He causeth it to set times beyond any one's reckoning save His own, whereupon all await it. Say: I am the first whom God created from a beginning that hath no beginning, and made me the Sun of His Manifestation unto all the worlds. Say: I am the first whom God, my Lord, createth and maketh, from His presence, unto an end that hath no end, the Sun of His Manifestation unto all the worlds.

5 All that God hath created from a beginning that hath no beginning, He created by His Command; thus were all created through me aforetime and through me shall all hereafter be created. God hath manifested me from a beginning that hath no beginning, as He willeth, by His Command in every Manifestation with names from His presence - verily He is the Best of Revealers. Were I to declare that God hath manifested me according to the number of all things and made me, from His presence, a proof unto all the worlds, and hath sent down unto me the Book from my tongue through that which He hath inspired me from His presence, and ordained of paths what He willeth, I would assuredly be speaking truth. Yet do I seek God's forgiveness for this, as this is the limit of what my heart can comprehend of the numbers of all things, and God's power in His Command is greater than this, and we are all His worshippers. For the numbers of all things created in the Book

3 قل اننى انا اول ما قد خلقنى الله ربي و جعلنى من عنده بهيانا بهيا قل اننى انا اول ما قد ابدعنى الله ربي و جعلنى من عنده جلانا جليلا قل اننى انا اول ما قد احدثنى الله ربي و جعلنى من عنده جملانا جميلا قل اننى انا اول ما قد انشأنى الله ربي و جعلنى من عنده عظمتا عظيما قل اننى انا اول ما قد ذرئى الله ربي و جعلنى من عنده نورانا نويرا قل اننى انا اول ما قد كونى الله ربي و جعلنى من عنده كبرانا كبيرا قل اننى انا اول ما قد حفظنى الله ربي و جعلنى من عنده كملانا كيلا قل اننى انا اول ما قد ذوتنى الله ربي و جعلنى من عنده رفعا رفيعا قل اننى انا اول ما قد خزعنى الله ربي و جعلنى من عنده علما علما قل اننى انا اول ما قد عينى الله ربي و جعلنى من عنده قدرا قاديرا قل اننى انا اول ما قد اظهرنى الله من عنده و جعلنى من عنده ظهرا ظهيرا

4 قل ان الله قد خلق كل شئ بامر و جعلنى من عنده امره للعالمين جميعا قل الله قد جعل مثل امره كمثل الشمس ان يطلعها الله بما لا يحصى احد الا اياه فاذا كل بشمس واحدة مستضيئون و ان يغربها الله بما لا يحصى الا اياه فاذا كل اياها منتظرون قل اننى انا اول ما قد خلقنى الله من اول الذى لا اول له و جعلنى شمس ظهوره للعالمين جميعا قل اننى انا اول ما يخلقنى الله ربي و يجعلنى من عنده الى اخر الذى لا اخر له شمس ظهوره للعالمين جميعا

5 كل ما قد خلق الله من شئ من اول الذى لا اول له قد خلقه بامر فاذا كل بي خلقوا من قبل و كل بي من بعد يخلقون و قد اظهرنى الله من اول الذى لا اول له كيف شاء بامر في كل ظهور باسماء من عنده انه هو خير الاظهرين و لو اقولن قد اظهرنى الله بعدد كل شئ و جعلنى من عنده حجة على العالمين جميعا و نزل على الكتاب من لسانى بما قد اهدى من عنده و قدر من المناهج ما شاء لكنى من الصادقين و لكنى لا استغفرن الله ربي عن ذلك اذ ذلك حد ما يدرك فؤادى من اعداد كل شئ و ان قدرة الله في امره اكبر عن ذلك و انا كل له عابدون اذ اعداد كل شئ خلق في الكتاب يخلق بامر كيف يعرف الامر بما يخلق به سبحانه الله و تعالى عما يحدون

are created by His Command - how then can the Command be known by that which is created by it? Glorified and exalted be God above what they define!

- 6 And God hath not manifested me in any Manifestation from a beginning that hath no beginning except that I said: O all things! Worship God, my Lord and your Lord, for I am the first of worshippers. Follow the verses of God, for they are God's proof unto all who are in the heavens and the earth and what lieth between them, and unto the worlds. And follow ye the commandments of God. Verily, through this ye shall, in your earthly life, enter the paradise of God's good-pleasure, and after your death ye shall enter the paradise of the highest heaven. Say: Therein, whatsoever your souls desire shall God create through His command "Be!" and it is, even as He hath created all things through His command. Will ye not then see?
- 7 Fear ye in your lives aught save God's good-pleasure, for this is the fire of your existence, did ye but know. Verily this shall lead you unto that from which ye shall, after your death, be excluded.
- 8 From the beginning that hath no beginning until now, all that God hath manifested through Me hath been to summon every soul unto God, my Lord, the Lord of all the worlds. I have revealed the Books from God as He hath permitted Me, and have ordained ways as He hath willed. He, verily, is the Most Wise of the wise.
- 9 God hath given Me no will save His Will - say: O all things, be ye thankful! God hath given Me no desire save His Desire - say: O all things, be ye thankful! God hath given Me no power save His Power - say: O all things, be ye thankful! God hath given Me no decree save His Decree - say: O all things, be ye thankful! God hath given Me no permission save His Permission - say: O all things, be ye thankful! God hath given Me no term save His Term - say: O all things, be ye thankful! God hath given Me no book save His Book - say: O all things, be ye thankful!
- 10 Say: Should all who are in the heavens and on earth and whatsoever lieth between them endeavor to produce the like of this Book, they would never be able, nor would they have the power, even were they the most learned ones on earth. This is God's proof unto all the worlds, this is God's testimony unto all who dwell in the heavens and on earth and whatsoever lieth between them, and then unto all the worlds. These are God's evidences
- 6 و ما اظهرنى الله فى ظهور من اول الذى لا اول له الا و قلت ان يا كل شئ فاعبدوا الله ربى وربكم فاننب انا اول العابدين و اتبعوا ايات الله فانها هى حجة الله لمن فى السموات و الارض و ما بينهما ثم العالمين و اتبعوا اوامر الله فانكم اتم بها فى حياتكم فى جنة رضاء الله تدخلون و فى بعد موتكم فى جنة الفردوس تدخلون قل فيها ما اشتيت انفسكم يخلق الله بامرہ كن فيكون مثل ما قد خلق كل شئ بامرہ افلا تبصرون
- 7 و اتقوا فى حياتكم عن دون رضاء الله فان هذا نار حياتكم لو انتم تعلمون فان هذا ليوصلنكم الى ما انكم انتم من بعد موتكم عنه تحددون
- 8 و كل ما قد اظهرنى الله من اول الذى لا اول له الى حينئذ قد دعوت كل نفس الى الله ربى رب العالمين جميعا و اظهرت الكتب من عند الله ما اذن الله لى و قدرت المناهج كيف شاء انه هو احكم الاحكامين
- 9 و ما جعل الله لى من مشية الا ذات مشيته قل ان يا كل شئ تشكرون و ما جعل الله لى من ارادة الا ذات ارادته قل ان يا كل شئ تشكرون و ما جعل الله لى من قدرة قل ان يا كل شئ تشكرون و ما جعل الله لى من قضاء الا ذات قضائه قل ان يا كل شئ تشكرون و ما جعل الله لى من اذن الا ذات اذنه قل ان يا كل شئ تشكرون و ما جعل الله لى من اجل الا ذات اجله قل ان يا كل شئ تشكرون و ما جعل الله لى من كتاب الا ذات كتابه قل ان يا كل شئ تشكرون
- 10 قل لواجمع من فى السموات و الارض و ما بينهما ان يأتوا بمثل ذلك الكتاب لن يسطيعوا ولن يقدروا و لو كانوا هم على الارض عالمين تلك حجة الله على العالمين ذلك برهان الله لمن فى السموات و ما بينهما ثم فى العالمين ذلك دلائل الله لمن فى السموات و الارض و ما بينهما ثم

unto all who dwell in the heavens and on earth and whatsoever lieth between them, and then unto all the worlds. These are God's arguments unto all who dwell in the heavens and on earth and whatsoever lieth between them, and then unto all who are in the worlds. These are God's demonstrations unto all who dwell in the heavens and on earth and whatsoever lieth between them, and then unto all who are in the worlds.

في العالمين ذلك حجج الله لمن في السموات و
الارض وما بينهما ثم لمن في العالمين ذلك براهين
الله لمن في السموات والارض وما بينهما ثم لمن
في العالمين

- 11 This hath been My way from the beginning that hath no beginning until now. In every Dispensation I have counseled: O all things! Be ye fearful in the next Manifestation. For He Who hath ordained for you the first Manifestation is He Whom God shall make manifest, and He shall ordain for you in times of sorrow. Ye believed in the first One; how then do ye veil yourselves from the next?

11 هذا قد كانت سنتي من اول الذي لا اول له الى
حيثئذ قد نصحت في كل ظهور ان يا كل شيء في
ظهور الاخر تتقون فان من شرع لكم ظهور الاول
هو الذي يظهره الله ويشعر لكم في الاحزان امنت
بالاول كيف اتمت عن الاخر تحتجبون

- 12 Before the First Point, God did manifest Me in such wise that none besides Him can comprehend, and I was, in every Dispensation, among the foremost of them that worship God, the Lord of the heavens and the Lord of the earth, of the seen and the unseen, the Lord of all the worlds. From the Manifestation of the First Point until now, God hath manifested Me in every Dispensation by whatever name hath been manifested, and all do follow Me. I was Noah in the day of Noah, and Abraham in the day of Abraham, and Moses in the day of Moses, and Jesus in the day of Jesus, and Muhammad in the day of Muhammad, and the Primal Point in the day of the Primal Point, Him Whom God shall make manifest in His day, and Him Whom God shall make manifest after Him in His day, and Him Who shall be manifested after Him Whom God shall make manifest in His day, unto the end that hath no end, even as the beginning that had no beginning. In every Manifestation I have been the Proof of God unto all the worlds. This is the meaning of the true saying which ye call to mind, that when God shall manifest His Proof, they shall say: "Whosoever desireth to behold the countenance of the Primal Beauty and all the Prophets and Messengers, let him look upon My countenance, for verily I am the first of them that bow down in worship," inasmuch as all that whereby they were made Messengers was but one Command in the Book of God, and at that time that Command was: Say: O all things! All the good that hath appeared and all the good that shall appear is from Me, if ye desire to comprehend. Say: There is naught beyond God and beyond the Sun of Truth if ye would but remember. In every Manifestation, to the extent of a house, that Manifestation createth for the day when God shall manifest Me in the later Manifestation, whereupon none recognize Me save the discerning servants of God who are pious in their religion.

12
وان قبل بديع الاول قد اظهرنى الله بما لا يحيط
علم احد غيره و كنت فى كل ظهور اول العابدين
الله رب السموات ورب الارض ما يرى و ما لا
يرى رب العالمين و ان من ظهور بديع الاول الى
حينئذ قد اظهرن الله فى كل ظهور باسم ما قد
ظهر و كل اياى يتبعون كنت فى يوم نوح
و فى يوم ابراهيم و ابراهيم و فى يوم موسى
و فى يوم عيسى و عيسى و فى يوم محمد محمد و فى
يوم على قبل نبيل على قبل نبيل و لاكون فى
يوم من يظهره الله من يظهره الله و فى يوم من
يظهره الله من بعد من يظهره الله من يظهره الله من بعد
من يظهره الله و فى يوم من يظهره الله من بعد
من يظهره الله من يظهره الله من بعد بعد من يظهره
الله و فى يوم من بعد بعد بعد من يظهره الله من
يظهره الله من بعد بعد بعد من يظهره الله من
يظهره الله من بعد بعد بعد من يظهره الله الى اخر
الذى لا اخر له مثل اول الذى لا اول له كنت
فى كل ظهور حجة الله على العالمين هذا معنى قول
حق انتم تذكرون حين ما يظهرن الله حجته يقولن
من اراد ان ينظرن الى وجه بديع الاول ثم كل
الانبياء و المرسلين فلينظرن الى وجهى فاننى انا
اول الساجدين اذ ما كل به كانوا مرسلين كان
امرا واحداً فى كتاب الله و حينئذ ذلك الامر فى
قل ان يا كل شئ كل ما ظهر من خير فى و كل
ما يظهر من خير منى ان انتم تحبون ان تذكرون
قل لم يكن وراء الله و وراء شمس الحقيقة من

منتہی ان اتم تذکرون ففی کل ظهور قدر بیت
خالق ذلک الظهور لیوم یظهرنی اللہ فی ظهور
الآخر فاذا لا یعرفنی الا عباد اللہ المبصرین الذین
ہم فی دینہم متقون

13 Verily, I was David in the day of his Manifestation, and God revealed unto Me the Psalms and ordained what He willed of religion. Then did God manifest Me before David in Moses, yet they recognized Me not, else they would not have been patient in their religion, and until this moment they cry out in the fire of their death and life, yet are not helped.

13 و انہی انا کنت داود فی یوم ظهورہ و نزل اللہ
علی الزبور و شرعت ما شاء اللہ من الدین فاذا
قد اظهرنی اللہ قبل داود فی موسی و ہم ایای ما
عرفونی والا ما صبروا فی دینہم و ہم الی حینئذ
فی نار مماتہم و حیاتہم یتغیثون و لا ینصرون

14 Then did I counsel those who were given the Torah to await Jesus, son of Mary, the Spirit of God and His Word, for verily ye shall be created anew on the day of His manifestation. Say: They said: "O Moses! We believe in what covenant Thou hast taken from us and we shall follow." Yet when God manifested Me in Jesus, they fulfilled not their word and differed concerning Jesus, the Proof of their Lord, saying: "Thou art other than what Moses, the Messenger of God, promised us," and they believed not in Thy Book nor in what God revealed unto Thee, the Gospel...for the believers. And so until this moment they remain steadfast in their religion, crying out in the fire of their life and death, yet they perceive not.

14 ثم قد نصحت الذین اوتوا التورۃ ان انتظروا عیسی
ابن مریم رحم اللہ و کلمتہ فانکم اتم فی یوم ظهورہ
بہ تخلقون قل قالوا ان یا موسی انا بما قد اخذت
عنا العہد مؤمنون و متبعون فلما اظهرنی اللہ فی
عیسی فاذا ہم ما وفوا بقولہم و اختلفوا فی عیسی
حجۃ ربہم و قالوا انک انت غیر ما قد وعدنا
موسی رسول اللہ و الا لکابک ثم بما نزل اللہ
علیک الانجیل لمؤمنین فاذا ہم الی حینئذ فی
دینہم صابرون یتغیثون فی نار حیاتہم و مماتہم و
ہم لا یشرعون

15 Then did Jesus counsel those who were given the Gospel to fear God and await the appearance of Muhammad, the Messenger of God, for verily He shall come unto you from God, there is no doubt in it, so aid Him as ye are able. But when Muhammad, the Messenger of God, came unto them, none believed among them save seventy of their learned ones, as they were among the believers in what God revealed unto Muhammad, until God made manifest the religion of His Messenger and aided Him as He willed from His presence, whereupon all could see.

15 ثم قد وصی عیسی الذین ہم اوتوا الانجیل ان
اتقوا اللہ و انتظروا ظهور محمد رسول اللہ فانہ
لیأتینکم من عند اللہ لا ریب فیہ فلتنصروہ بما علیہ
مقتدرون فلما جائہم محمد رسول اللہ ما امنوا
منہم الا سبعین عدداً من علمائہم حیث کانوا بما
نزل اللہ علی محمد لمن المؤمنین حتی قد اظهر اللہ
دین رسولہ و نصرہ بما شاء من عنده حیث کل
یومئذ یتصرون

16 Then Muhammad, the Messenger of God, said: "Await ye the appearance of the Mahdi from among my descendants, Who shall come unto you after the earth hath been filled with your oppression and tyranny, for verily ye shall be created anew through Him." And God made the Proof of Muhammad to be the Furqan and preserved it until now, whereby all seek guidance. Yet when God made Me manifest with that Proof, none recognized Me save a few of the believers after... believers, for their belief in Muhammad the Messenger of God was their belief in Me, and their belief in the Furqan was their belief in the Bayan, yet they remain veiled from the mystery of the Cause. I have closed in the religion of Islam the gates of their veils upon them.

16 ثم قال محمد رسول اللہ ان انتظروا ظهور مہدی
من ولدی یأتیکم بعد ما ملئت الارض من ظلمکم
و جورکم فانکم اتم بہ تخلقون و جعل اللہ حجۃ
محمد الفرقان و ابقاها الی حینئذ حیث کل بہ
مستدلون فلما اظهرنی اللہ بتلک الحجۃ فاذا ما
عرفونہ الا قليل من المؤمنین بعد ؟ مؤمنون
اذ ایمانہم بمحمد رسول اللہ ایمانہم بی ثم ایمانہم
بالفرقان ایمانہم بالبیان و لکنہم عن سر الامر
محتجبون قد سددت فی دین الاسلام علیہم ابواب
حجبہم

- 17 Perchance on the day of the appearance of Him Whom they await, they will not be veiled, for God hath revealed in the Qur'an that none but God can send down verses. And ye, after one thousand two hundred and seventy years, have witnessed this with your own eyes. If ye believe in this, whenever ye hear a verse or behold it, ye cannot imagine in your hearts that this is from other than God, in that which ye believe. How then do ye take up your pens to produce the like thereof, or doubt this? We have established Our proof against you, that ye might reflect thereon, and then, in the next Resurrection, be not veiled from the proof of your Lord.
- 17 لعلهم في يوم ظهور قائمهم لا يحجبون اذ قد نزل الله في الفرقان ان غير الله لن يفدر ان ينزل من اية واتم في الف و مائتين و سبعين سنة قد شهدتم هذا باعينكم و ان انتم بذلك مؤمنون حين ما تسمعون من اية او تنظرون لا تستطيعون ان تحيطون بانفسكم ان هذا من عند غير الله بما انتم به مؤمنون و كيف و ان تأخذون الاقلام بان تأتون بمثله او تشكون على هذا قد احكنا حجتكم عليكم لعلكم تتفكرون فيها ثم في قياكة الاخرى عن حجة ربكم لا تحجبون
- 18 Those who were given the Qur'an have spent their lives in that which profiteth them not of their wisdom and principles, for had it profited them, they would have believed in Me. By thy life! Those who believe not in Me have not understood a single letter of the Book of God, even as those who believed not in Jesus understood not a single letter of the Torah, though they imagine they do well. Have mercy upon them and deliver them on the Day of Resurrection from the fire of their lives, for they die not, and they enter into the fire of their death wherein they shall not be helped.
- 18 فاذا قد صرفوا الذين هم اوتوا الفرقان اعمارهم فيما لا ينفعهم من حكمتهم و اصولهم و لو نفعهم لكانوا بي من المؤمنين و لعمرك ان الذين لا يؤمنون بي ما استدركوا من كتاب الله من حرف مثل الذين ما امنوا بعيسى ما استدركوا من التوراة من حرف و لكنهم يحسبون انهم يحسنون فلترحم عليهم و لتنجبهم يوم القيمة من نار حياتهم لان لا يموتون و يدخلون في نار موتهم و هم فيها لا ينصرون
- 19 Similarly do I counsel those who have been given the Bayan not to veil themselves from Him Whom God shall make manifest in the next Resurrection, for if ye become veiled, your religion will not profit you a grain's weight, even as the religion of those who profited not from their faith at the appearance of Muhammad, the Apostle of God. O people of the Bayan! Fear ye God! Again, fear ye God! And be not veiled from the signs of God, for verily by them shall ye be saved. When ye hear a verse, it is forbidden unto you to say "nay," that ye may not be veiled from the Cause of God. God hath caused the religion of Islam to endure until My manifestation, and all await daily My appearance, supplicating night and day, yet they remain veiled from that which God hath ordained for them.
- 19 و مثل ذلك لاوصين الذين اوتوا البيان ان لا يحتجبوا عنم يظهره الله في القيمة الاخرى فانكم انتم ان احتجبتم لا ينفعكم دينكم قدر خردل مثل الذين ما انتفعوا بدينهم عند ظهور محمد رسول الله ان يا اولي البيان لتتقون ثم لتتقون و لا تحجبين عن ايات الله فانكم انتم بها لتنجون و اذا سمعتم من اية حرم عليكم ان تقولن لا لعلكم انتم عن امر الله لا تحجبون و قد عمر الله دين الاسلام لظهورى و كل يوم ظهورى منتظرون يتظرعون بالليل و النهار و هم عما قد قدر الله لهم محتجبون
- 20 God hath caused the religion of Islam to endure in such wise that seven kings therein have professed the faith of Muhammad in this day. How many since the days of Muhammad until now have come and returned unto their Lord, and until this day do they progress in their stations according to their deeds. God hath manifested Me in the year one thousand two hundred and seventy after the appearance of Muhammad, the Apostle of God, with proofs wherewith God had previously manifested Muhammad, the Apostle of God, that those who have been given the Qur'an might not be able to differ. And whomsoever God wished among the chosen ones hath believed,
- 20 و قد عمر الله دين الاسلام بشأن سبع ملك فيه قد دان بدين محمد حينئذ و كم من يوم محمد الى حينئذ جاؤا و رجعوا الى ربهم و هم الى حينئذ بما اكتسبوا في درجاتهم ليحجروا و قد اظهري الله في سنة الالف بعد المائتين ثم سبعين سنة عن ظهور محمد رسول الله بحجة قد اظهر الله من قبل محمدا رسول الله لعل الذين هم اوتوا الفرقان لا يستطيعون ان يختلفون و قد امن من شاء الله

and whomsoever God wished to veil hath been veiled without right or mighty Book.

من ؟ المصطفين واحتجب من قد شاء الله ان
يجب بغير حق ولا كتاب عظيم

- 21 Behold how the true divines' proof that they judge by God's leave is the word of Ja'far ibn Muhammad and then My word in the first Occultation, yet they reflect not. Say: Verily Ja'far ibn Muhammad was created by the command of Muhammad, the Apostle of God, and had Muhammad not declared him the sixth Imam, how would ye accept what he said? And if God had not sent down verses to Muhammad, the Apostle of God, how would ye recognize him?

21 انظر ان علماء الحق دليلهم بانهم من عند الله
حاکون قول جعفر ابن محمد ثم قولى فى الغيبة
الاولى ولكنهم لا يتفكرون قل ان جعفر ابن محمد
قد خلق بامر محمد رسول الله ولو لا قال محمد هذا
امام السادس كيف انتم بما قد قال لتقنون وان
محمد رسول الله لو لم ينزل الله عليه الايات كيف
انتم اياه تعرفون

- 22 Thus are they veiled by three veils. Had they been truthful before My manifestation, they would have judged the people, not those who appointed them. Behold how they recognized not the proof of their Lord and judged Him by that which no one would be content to judge another without right or illuminating Book. Say: Before My manifestation, they followed other than truth and were false. This shall suffice them ere My Appearance; for subsequent to My Appearance their affair will be so manifest as to require no proof from any soul among the peoples of the world.

22 فاذا هم بثلاث حجاب ان كانوا صادقين قبل
ظهورى لكانوا حاكين على الخلق لا على من
نصبتهم انظر كيف ما عرفوا حجة ربهم وحكموا
عليه بما لا يرضى ان يحكم احد على احد بغير حق
ولا كتاب منير قل انهم قبل ظهورى بما اتبعوا
غير الحق باطلون هذا يكفيتهم قبل ظهورى من
بعد ظهورى امرهم اظهر من ان يستدلن به احد
من العالمين

- 23 Their likeness is as the likeness of the divines who lived in the days of Muhammad, the Apostle of God. God hath, in the Qur'an, made them as idols inasmuch as the people followed them after the appearance of Muhammad, the Apostle of God, as ye yourselves now witness.

23 مثلهم كمثلى علماء الذين كانوا فى ايام محمد رسول
الله قد جعلهم الله فى الفرقان اصناما بما اتبعوهم
الناس بعد ظهور محمد رسول الله حيث انتم
شاهدون

- 24 God had revealed aforetime: "They have taken their doctors of law and their monks for lords besides God" inasmuch as they followed their divines instead of Muhammad, the Apostle of God, yet they reflect not, neither do they remember.

24 قد نزل الله من قبل اتخذوا ابحارهم و رهبانهم
اربابا من دون الله بما اتبعوا علماءهم من دون محمد
رسول الله ولكنهم لا يتفكرون ولا يذكرون

- 25 They have, by their words in Mine absence, followed vain imaginings and have made the affairs of their religion according to what they say, such as their consuming that which God hath not permitted them from among carrion. Were they to reflect upon that which they utter, they would surely know that they have departed from their religion, for God hath revealed in the Qur'an: "This day have I perfected your religion for you and completed My favor unto you."

25 قد ؟ بقولهم فى غيبتى ان يتبعن الظن وجعلوا امر
دينهم على ما يقولون مثل اكلهم ما لا يحل الله لهم
من الميتة ولو يتفكرون فيما يقولون ليقنون بانهم
عن دينهم خارجون اذ قد نزل الله فى الفرقان
اليوم لكم دينكم واتممت عليكم نعمتى

- 26 This is what God, the Lord of all worlds, hath testified, yet they testify to that which God hath not testified and imagine themselves to be God-fearing.

26 ذلك ما شهد الله رب العالمين وهم يشهدون بغير
ما شهد الله ويحسبون انهم متقون

- 27 Nay, nay! Thy path is the path of guidance and Our decree concerning the ordinances is Our proof against them, yet they

27 كلا ثم كلا سبيلك فى الهدى و ما تأخذن
الاحكام جنتنا عليهم ولكنهم قد غرقوا فى احوالهم
ولا يتفكرون ولا يتذكرون

are drowned in their desires and they reflect not, neither do they remember.

- 28 Say: After My manifestation their state in the sight of God is more remote than that of the ancients, for when the ancients heard the verses of Muhammad, the Apostle of God, they outwardly professed their belief, whereas these have not even done as much as that, though they imagine themselves to be learned and presume to judge in My name.
- 28 قل ان بعد ظهورى امرهم عند الله ابعد عن الاولين اذ الاولين لما سمعوا آيات محمد رسول الله قد اظهروا الايمان بظواهرهم وهم قدر ما اظهروا ما اظهروا ويحسبون عند انفسهم بانهم عالمون و من عندى حاكمون
- 29 And he who opposed Moses, despite his might, when Moses came unto him with clear tokens, ceased not until he had produced a mighty sorcery. Yet these who say "We are learned" have produced no sign, and they utter falsehoods without right while imagining themselves and those who follow them to be truthful. Say: Your impotence is more evident than the sun; bring ye the like of this Book, O divines of Islam, if ye be truthful.
- 29 و ان من قابل موسى مع حده لما قد اتاه موسى بليات ما سكنت قوته الا و ان اتى بسحر عظيم و ان هؤلاء الذين يقولون انا عالمون ما اتوا بآية و يفترون بغير حق و يحسبون عند انفسهم و من يتبعهم بانهم صادقون قل ان عجزكم اظهر من الشمس فلتلتوني بمثل ذلك الكتاب ان يا علماء الاسلام ان اتم صادقون
- 30 They have made the matter ambiguous unto their rulers until they returned unto their king and made the matter ambiguous unto him without right and have caused every soul to enter into the fire by reason of their being veiled, while imagining themselves to be servants of God who shall be saved.
- 30 و قد شبهوا الامر على حآهم حتى قد رجعوا الى ملكهم و شبهوا الامر عليه بغير حق و ادخلوا كل نفس بما احتجوا فى النار و يحسبون انهم عباد الله لينجون
- 31 If there be made for thee a way unto their king, send unto him these two Books and say: These divines have made the matter ambiguous unto thee, yet God hath made manifest the truth in thy days. Therefore know thou the worth of the days of God and let thy mention endure unto the next Resurrection among all peoples.
- 31 ان كان هنالك قد جعل الله لك سبيلا الى ملكهم فارسل اليه هذين الكتابين و قل ان هؤلاء العلماء قد شبهوا الامر عليك و قد اظهر الله الحق فى ايامك فاعرف قدر ايام الله و تبقى ذكرك القيامة الاخرى فيالعالمين
- 32 These verses are Our proof against them. Command thou that the proofs of thy Cause be presented unto them all together. If they bring unto thee the like of this Book, then follow not the truth, but if they be powerless to bring the like thereof, how canst thou deprive thyself of attaining the presence of Him Whom God hath made His Own Presence, when all were created for this purpose and all shall be questioned concerning it?
- 32 تلك الايات حجتنا عليهم فلتأمرن بان يعرضن ادلاء امرك على كلهم اجمعين ان قد اتوك بمثل ذلك الكتاب فاذا لا تتبع الحق و ان عجزوا ان يأتوك بمثل فكيف تحرمن نصيبك عن لقاء من قد جعل الله لقاء نفسه لقاء نفسه و كل خلقوا لذلك و كل عنه يستلون
- 33 For God had revealed aforetime in the Qur'an, which ye all recite night and day: "God is He Who raised up the heavens without pillars as ye can see, then mounted the Throne, and compelled the sun and the moon to serve you; each travelleth unto an appointed time; He ordereth the course of all things; He showeth His signs distinctly, that ye may be certain of the meeting with your Lord."
- 33 حيث قد نزل الله من قبل فى الفرقان و اتم كلم بالليل و النهار لتقرون الله الذى رفع السموات بغير عمد ترونها ثم استوي على العرش و سخر الشمس و القمر كل يجرى لاجل مسمى يدير الامر يفصل الايات لعلكم بقاء ربكم توقنون
- 34 There is no doubt that God cannot be seen, nor can sight comprehend Him, for He createth vision in whomsoever He

- 34 و لا ريب ان الله لن يرى ولا تدركه الابصار و
انه هو بيدع الابصار؟ يشاء من عباد؟ لا اله الا
هو الواحد النظار
- 35 ما اراد الله بذلك الا لقاء حجه مثل ما قد نزل
في الفرقان من اطاع الرسول فقد اطاع الله
- 36 كيف انتم ذلك الفضل عن بيوتكم تمنعون و
لعمرك لو بطلن الامر ملوك الذين هم في
الاسلام ينتظرون ظهوري لينصروني كلهم
اجمعون و لكن الفضل لمن قد اظهرني الله في
ملكته فانه يستطيع ان يسخرن باسم حجة ربه
كل العالمين
- 37 و حينئذ باسم محمد كيف قد ملك ما ملك و
ذلك اسم مظهر ربه في يوم القيمة
- 38 و كل ليحبون ان ينصرون حجة ربه ثم دين الحق
يرفعون بما هم عليه مقتدرون
- 39 قل كل يموتون كم حق و دون حق و ما يبقى في
ذلك العالم ذكرهما فابق ذكرك بما تنصن دين
الله يوم القيمة فان ذلك هو الفضل العظيم
- 40 و ان يكشف الغطاء لم يكن عند كل نفس احب
مني في نفسه و لكن الذين يعرفوني هم يعلمون
هذا و ما دونهم لا يعلمون
- 41 و لتأمرن ان يعرض ذلك الكاب على من على
الارض كلهم اجمعين ان لم يعجزوا عن قدرة الله
- 42 فاذا انا كما صابرين و ان عجزوا كيف تصبرن في
امر الله بعد ما قد جعل الله اول كل دين ذكر
اسم نفسه المهيمن
- 43 و انما الفرج لو كان؟؟ من يوم محمد الى حينئذ
في الاسلام كل يدركون كيف كل يتضرعون
بالليل و النهار و لا يستطيعون ان يبدلوا امر الله و
لا ان يخففوا حكما
- 44 قل لو تقتلون ليخففن الله مناهجكم في دينكم و
ليظهرن ما انتم به لترضون
- 45 قل انما الفرج ما يظهر الله من نفس و يؤتيا من
حجة كل عنها يعجزون
- willeth among His servants. There is no God but Him, the One, the All-Seeing.
- 35 God intended by this naught save the meeting with His Proof, even as He hath revealed in the Qur'an: "Whoso obeyeth the Apostle, obeyeth God."
- 36 How is it that ye prevent this bounty from entering your houses? By thy life! Were the kings who are in Islam to become aware of the matter, they would all unite to aid Me. But grace belongs to him whom God hath made manifest in His kingdom, for verily he is able to subdue all the worlds through the name of his Lord's Proof.
- 37 And at that time, through the name of Muhammad, how he possessed what he possessed - and that is the name of his Lord's Manifestation on the Day of Resurrection.
- 38 All desire to aid the Proof of their Lord and uplift the true Faith through what they are enabled to do.
- 39 Say: All shall die, whether rightfully or wrongfully, and their remembrance shall not endure in this world. Therefore, cause thy remembrance to endure by aiding the Cause of God on the Day of Resurrection, for this indeed is the great bounty.
- 40 And were the veil to be lifted, none would find aught more beloved than Me in their own selves. But those who know Me understand this, while others do not know.
- 41 And thou art commanded to present this Book to all who are on earth, if they be not powerless before God's might.
- 42 For We are patient, but if they are powerless, how canst thou be patient in God's Cause after God hath made the remembrance of His Own all-subduing Name the foundation of every religion?
- 43 And relief would come if from the time of Muhammad until now in Islam all would realize how they supplicate night and day yet are unable to alter God's Cause or modify a decree.
- 44 Say: Were ye to be slain, God would surely ease your paths in your religion and manifest that wherewith ye would be content.
- 45 Say: Relief is naught but what God revealeth through a soul and bestoweth upon it of proof which all are powerless before.

- 46 This then is what ye supplicate for night and day, and for its manifestation do ye beseech. 46 فاذا هذا ما اتم بالليل والنهار ولظهوره تتضرعون
- 47 Therefore ask concerning all that is difficult for you regarding the appearance of your Lord's Proof, for ye shall answer yourselves through these verses if ye but reflect. 47 فلتسألون كل ما صعب عليكم في ظهور حجة ربكم فانكم انتم تتفكرون بتلك الايات انفسكم لتجييون
- 48 Say: All are compelled by their faith toward the Truth. 48 قل كل بايمانهم الى الحق لمضطرون
- 49 Verily I am independent of these creatures through God my Lord, yet I desire to guide all these unto God's path and deliver them from the veils of their mortal lives and from the fire wherewith they are promised after their death. 49 و اننى انا كنت بالله ربى عن ذلك الخلق لمستغنين و لكنى لاريدن ان هذين كل الى صراط الله ولا تجينهم عن حجب حياتهم و عن نار التى هم بها من بعد موتهم يوعدون
- 50 Say: Those who return unto God their Lord, then seek forgiveness and follow what God hath revealed unto His Proof - God may well forgive them what their hands have wrought, for He is the Best of forgivers. 50 قل ان الذين يرجعون الى الله ربهم ثم يستغفرون و يتبعون ما قد نزل الله على حجة عسى الله ان يعفو عنهم ما اكتسبت ايديهم انه هو خير الغافرين
- 51 Say: If it be difficult for your divines to grasp the meaning of the utterance of an Imam or a Prophet, or a verse from the Book of God - He Who hath issued from His presence shall, in three nights and days, bring forth the equivalent of the Qur'an. How is it, then, that ye deny Him? Bring, then, tablets and pens, and sit for three nights and days without intermission; thereafter shall ye witness a Book equal in measure to the Qur'an. 51 قل ان عز علمائكم بان يدركون معنى قول امام او نبى او اية من كتاب الله و من يظهر من عنده في ثلث ليل و نهار عدل الفرقان كيف انتم به لا ؟ فلتحضرن بالواح و اقلام و لتجلسن ؟ ثلث ليل و نهار اذا لم يفصل بينهما ثم عدل الفرقان تشهدون
- 52 Glory be to Thee, O my God! Bear Thou witness for me that by these two Books I have perfected Thy proof upon all humankind. Do Thou, then, guide each soul unto Thy Faith, for Thou art the Most Powerful of the powerful; and deliver each one from whatsoever veileth him from Thy good-pleasure, for Thou art the Most Excellent of the excellent. Deliver all from whatsoever veils them from Thy good-pleasure, for Thou art the Most Excellent of the excellent. Glory be unto Thee, O God! Thou art the Guide of the heavens and earth and whatsoever lieth between them. Thou givest guidance unto whom Thou willest and withdrawest guidance from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou strengthenest whom Thou willest and humblest whom Thou willest. Thou aidest whom Thou willest and forsaketh whom Thou willest. Thou enrichest whom Thou willest and impoverisheth whom Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, by what Thou willest, for what Thou willest. Verily Thou art powerful over whatsoever Thou willest. 52 سبحانك اللهم فاشهد على بانى قد اتمت حجتك بهذين الكتابين على العالمين فلتهدين كلاً الى دينك فانك انت اقدر الاقدرين و لتنجين كلاً عما يحجبهم عن رضائك فانك انت افضل الافضلين سبحانك اللهم انك انت هداة السموات و الارض و ما بينهما لتؤتين الهداية من تشاء و لتزعن الهداية عمن تشاء و لترفعن من تشاء و لتزلن من تشاء و لتعزن من تشاء و لتذلن من تشاء و لتنصرن من تشاء و لتخذلن من تشاء و لتغنن من تشاء و لتفقرن من تشاء فى قبضتك ملكوت كل شئ تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك كنت على ما تشاء مقتدرًا

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Date: unknown (Isfahan?)

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 I have taken refuge in Him Who possesses sovereignty over all realms, material and divine, and have held fast to Him Who wields might and supreme power, and have placed my trust in the Ever-Living One Who neither slumbers nor dies. I have entered into God's protection and God's sanctuary from the evil of all afflictions, by virtue of Kaf-Ha-Ya-'Ayn-Sad and by virtue of Ha-Mim-'Ayn-Sin-Qaf. God will suffice you, and He is the All-Hearing, the All-Knowing. I seek refuge in God, the True One, from the evil of every night-visitant.

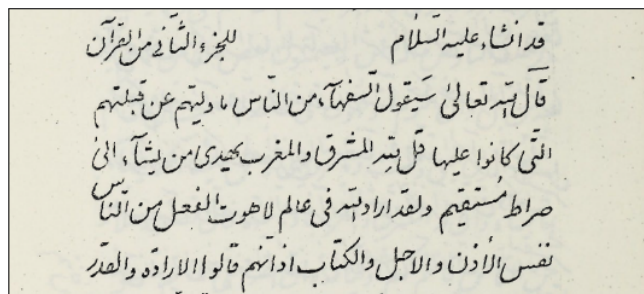
2 تحصنت بذى الملك والملكوت واعتصمت بذى العزة والجبروت وتوكلت على الحى الذى لا ينام ولا يموت دخلت فى حفظ الله وفى حرز الله من شر البلية اجمعين بحق كهيعص وبحق حمعسق فسيكفيكم الله وهو السميع العليم اعوذ بالله الصادق من شر كل طارق

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Tafsir-i-Suratu'l-Baqarah (2nd Juz')
(Commentary on the Surah of the Cow II)



1 God, exalted be He, hath said: "The foolish among men will say: 'What hath turned them from the qiblah which they formerly observed?' Say: 'Unto God belong the East and the West; He guideth whom He willeth unto a straight path.'"20

1 قال الله تعالى سيقول السفهاء من الناس ما وليهم عن قبلتهم التي كانوا عليها قل الله المشرق والمغرب يهدي من يشاء الى صراط مستقيم

2 And God willed, in the realm of the Godhead of action, from mankind the very hearing, the appointed term, and the Book; for they said: Will, decree, and judgment – what hath turned them from their qiblah, which is the Will? Say: It proclaimed: God manifested Himself unto the East of creation through Me, by My Self; and unto the West of origination through Me, by My body. Ye behold nothing in the kingdom of the heavens and the earth but that it is a sign of My manifest sovereignty. Thus did God create it as a sign unto His own Self, a dawning-place of His Presence, a geometry of His greatness, and a mirror of His Being, whereby He guideth unto Himself whom He willeth of His servants; for it is the Balance of Justice for God, wherein

2 ولقد اراد الله فى عالم لاهوت الفعل من الناس نفس الاذن والاجل والكتاب اذ انهم قالوا الارادة والقدرو القضاء ما وليهم عن قبلتهم التي هي المشية قل انها قالت تجلّى الله لمشرق الابداع له به بنفسى ثم لمغرب الاختراع له به بجسمى ولم تروا فى ملكوت السموات والارض شيئاً الا والله هو اية لعلائقى كذلك قد خلقها الله اية لنفسه وطلعة لحضرته وهندسة لعظمته ومرآة لكينونيته يهدي بها اليها من يشاء من عباده اذ

²⁰Qur'an 2:142.

its "I-ness" is weighed against His Selfhood, and its selfhood against His Being.

- 3 It is, moreover, a Path that calleth from itself unto itself, proclaiming His Godhead, as though it were neither wholly other than His pre-eternity nor He other than it. God revealed the Qur'an from its tongue, saying – and His word is the truth – "Verily my Lord is upon a straight path."

- 4 And thou, O gazer upon the Dawning-Place of the Cloud, O drinker of the water of effacement from the cup of abiding life at the hands of decree – turn every letter of the Book of the Ha of Splendor in accordance with that Sun of Beginning wherewith We illumined thee, and with the ordinances of consummation wherewith We made thee to know, that in the reality of origination there is the law of the element of water like unto air. This is indeed the White Path in the Crimson Countenance, the White Page, the Yellow Form, and the Green Tree. This is an interpretation, from the horizon of exposition, of the verses of meanings within souls and horizons. Interpretation, in the station of exposition, admitteth of no pointing within the realm of possibility; for it is the station of pure manifestation in the countenance of Oneness, through the negation of bare mention and fixed attribution. Glory be to God, thy Lord, the Lord of the Throne, above what they ascribe!

- 5 If thou wouldst tremble in thy quest to know the stations of meanings, then know the manifestations of the stations of the Gates. For the foolish – who utter that which God revealed from their own speech – are the people of the Fire after the first rank; they are those who believed not in the causality of the Family of God, peace be upon them, within the chain of existence; and whoso is not assured that nothing descendeth from God save through them, and that nothing ascendeth unto God save through them – he, indeed, is of the foolish who shall be gathered unto the Fire.

- 6 Today they are a people who say to those who followed the ordinance of God and prayed toward Jerusalem aforetime: Ye were content, in the recognition of the Gates, with a bare and absolute dawning, and with the pure manifestation of Fire in the rank of earth. Say: If ye be in the right, why then do they turn away from the mention of the Fire's dawning among men, and silence some concerning that which they themselves affirmed before? Today they turn toward the Ka'bah in silence. Say: The judgment is God's; He giveth life and causeth death; He commandeth and forbiddeth; He doeth whatsoever He willeth, as He willeth, by what He willeth; and His are the East and the West and whatsoever lieth between them.

أَنَّهُ قَسْطَاسٌ عَدَلَ لِلَّهِ يَعَادِلُ فِي الْمِيزَانِ أَنْتَ بِمَثَلِ ذَاتِيتِهَا وَنَفْسَانِيَّتِهَا بِمَثَلِ كَيْنُونِيَّتِهَا

- 3 وَأَنَّهَا هِيَ صِرَاطٌ يَدْعُوا مِنْ نَفْسِهَا إِلَى نَفْسِهَا وَتَصْرَحُ بِاللَّاهُوتِيَّةِ كَأَنَّهَا هِيَ لَيْسَتْ كَلِيَّةِ الْأَزَلِيَّةِ وَلَا هُوَ غَيْرُهَا وَلَقَدْ نَزَلَ اللَّهُ الْقُرْآنَ مِنْ لِسَانِهَا حَيْثُ قَالَ وَقَوْلُهُ الْحَقُّ أَنَّ رَبِّي عَلَى الصِّرَاطِ مُسْتَقِيمٌ

- 4 وَأَنْتَ يَا أَيُّهَا النَّاطِرُ إِلَى طَلْعَةِ الْعَمَاءِ وَالشَّارِبِ مَاءَ الْفَنَاءِ فِي كَأْسِ الْبَقَاءِ مِنْ أَيْدِي الْقَضَاءِ فَاصْرِفْ كُلَّ حَرْفٍ مِنْ كِتَابِ الْمَاءِ الْبَهَاءِ بِمَا أَشْرَقْنَاكَ مِنْ شَمْسِ الْبَدَاءِ وَعَرَفْنَاكَ مِنْ حَكْمِ الْأَمْضَاءِ بَأَنَّ فِي حَقِيقَةِ الْأَنْشَاءِ حَكْمَ غَضَرِ الْمَاءِ بِمَثَلِ الْهَوَاءِ وَأَنَّ ذَلِكَ لَهُوُ الْمَنْجِ الْبَيْضَاءِ فِي طَلْعَةِ الْحُمْرَاءِ وَالْوَرَقَةِ الْبَيْضَاءِ وَالصُّورَةِ الصَّفْرَاءِ وَالشَّجَرَةِ الْخَضْرَاءِ وَأَنَّ ذَلِكَ تَفْسِيرٌ مِنْ أَفْقِ الْبَيَانِ لآيَاتِ الْمَعَانِي فِي الْأَنْفُسِ وَالْأَفَاقِ وَأَنَّ التَّفْسِيرَ فِي مَقَامِ الْبَيَانِ لَا يُمْكِنُ الْأَشَارَةُ فِي الْأَمْكَانِ لِأَنَّهُ هُوَ مَقَامُ صَرْفِ الظُّهُورِ فِي طَلْعَةِ الْأَحَدِيَّةِ بِنَفْيِ ذِكْرِ الْبَحْثِ وَنَعْتِ الْبَاتِ وَسُبْحَانَ اللَّهِ رَبِّكَ رَبَّ الْعَرْشِ عَمَّا يَصِفُونَ

- 5 فَإِذَا تَلَجَّلْتَ لِعِرْفَانِ مَقَامَاتِ الْمَعَانِي فَاعْرِفْ ظُهُورَاتِ مَقَامَاتِ الْأَبْوَابِ بَأَنَّ السَّفَهَاءَ الَّذِينَ يَقُولُونَ بِمَا نَزَلَ اللَّهُ مِنْ قَوْلِهِمْ هُمْ أَهْلُ النَّارِ بَعْدَ طَبَقَةِ الْأُولَى وَأُولَئِكَ الَّذِينَ لَمْ يَعْتَقِدُوا بِعِلْيَةِ آلِ اللَّهِ عَلَيْهِمُ السَّلَامُ فِي سُلْسَلَةِ الْوُجُودِ وَمَنْ لَمْ يُوقِنْ بِأَنَّ مِنَ اللَّهِ لَا يَنْزِلُ شَيْئًا إِلَّا بِهِمْ وَلَا يَرْفَعُ اللَّهُ شَيْئًا إِلَّا بِهِمْ فَإِنَّهُ هُوَ مِنَ السَّفَهَاءِ الَّذِينَ لِيَحْشُرُونَ فِي النَّارِ

- 6 وَأَتَمُّهُمُ الْيَوْمَ قَوْمٌ يَقُولُونَ لِلَّذِينَ اتَّبَعُوا حَكْمَ اللَّهِ وَصَلُّوا تَلْقَاءَ بَيْتِ الْمَقْدَسِ مِنْ قَبْلِ بَانَ رَضُوا فِي عِرْفَانِ الْأَبْوَابِ بِطَلْعَةِ بَحْتِ الْبَاتِ وَصَرْفِ ظُهُورِ النَّارِ فِي رَتْبَةِ التَّرَابِ فَانْتُمْ أَنْ كُنْتُمْ عَلَى حَقٍّ فَكَيْفَ يَعْضُونَ بِذِكْرِ طَلْعَةِ النَّارِ بَيْنَ النَّاسِ وَيَصْمَتُونَ بَعْضُ النَّاسِ عَمَّا هُمْ يَقُولُونَ فِيهِ مِنْ قَبْلِ وَأَنَّ الْيَوْمَ مُتَوَجِّهُونَ إِلَى الْكَعْبَةِ بِالصَّمْتِ قُلْ إِنْ الْحُكْمَ لِلَّهِ هُوَ الَّذِي يَحْيِي وَيُمِيتُ وَيَأْمُرُ وَيَنْهَى يَفْعَلُ مَا يَشَاءُ كَمَا يَشَاءُ بِمَا يَشَاءُ وَإِنَّ لَهُ الْمَشْرِقَ وَالْمَغْرِبَ وَمَا بَيْنَهُمَا

- 7 If ye disclose your sovereignty among men, ye were His servants; and if ye cleave open the gate of your praise for that which men's hands have earned, ye were His friends. God is, verily, independent of that which ye describe. And whoso saith that the Gates who rule by God's leave are dead, according to the judgment of the Book – these are the companions of the former [error]; God hasten His retribution upon them; they are indeed the lost.
- 7 فان تصفوة علانية بين الناس فانتم كنتم عباده و ان تفلقوا باب ثنائكم لما اكتسبت ايدى الناس فانتم كنتم اوليائه و ان الله لغنى عما انتم تصفون و من يقل ان الأبواب الذين يحكمون باذن الله اموات فى حكم الكآب فاولئك هم اصحاب الاول عجل الله فى نعمته و اولئك هم الخاسرون
- 8 Unto the beholder in the thicket of the Kingdom it behoveth him to interpret the qiblih as Muhammad, the Messenger of God, upon the Throne of the Godhead; the East as Hasan, peace be upon him, upon the Throne of Might; and the West as Husayn, peace be upon him, upon the Throne of the Kingdom. This is the Path of Justice for those whom God hath placed in the land of human existence.
- 8 و للنآظر فى اجمة الملكوت ينبغى ان يفسر القبلة بمحمد رسول الله ص فى عرش الآهوت و المشرق بالحسن عليه السلام فى عرش الجبروت و المغرب بالحسين ع فى عرش الملكوت و ان ذلك صراط عدل للذين جعلهم الله فى ارض الناسوت
- 9 And for him who gazeth into the essences of essential realities, it behoveth him to interpret that verse in the gardens of Oneness, in the stations of Unity, and in the manifestations of the All-Merciful – through the verses of the Godhead, the signs of Might, the evidences of the Kingdom, and the forms of the human realm – according to that which God willeth in His Self and hath permitted His servant. This is but a sprinkling from the surging sea of the Greater Jafr. We shall, God willing, sprinkle thee with a further sprinkling that will teach thee what thou knewest not before.
- 9 و لمن هو ناظر فى جوهريات الذاتيات ينبغى ان يفسر تلك الآية فى جنان الأحديّة و شئون الواحدية و ظهورات الرحمانية بالآيات الالهوتية و العلامات الجبروتية و الدلالات الملكوتية و الاشباح الناسوتية بما شاء الله فى نفسه و اذن لعبده و ان ذلك رشح من طمطام يم جفر الاكبر فسوف ارشخاك باذن الله رشحا يعلمك ما لم تكن من قبل
- 10 Therefore set the buried bird flying in the depths of those tender words; then the purified bird in the hidden recesses of those expanded proofs; then the moving peacock in the beings of those allusions as a point beneath the Ba' in the first Ba'; then the crowing cock in the identities of those signs as a point beneath the Ba' in the second Ba'.
- 10 و هو فاجعل طير المدف فى غياهب تلك الكلمات الف اللينة ثم طير المصّف فى مستسرات تلك الدلات الف المبسوطه ثم طاوس المتحرك فى كينونيات تلك الاشارات نقطة تحت الباء فى الباء الاول ثم ديك المصيح فى انيات تلك العلامات نقطة تحت الباء فى الباء الثانى
- 11 Then gather the number of letters that have shone upon thee, and quicken them by the hidden Alif – the fire of creation – whereupon thou shalt behold the bird of Identity singing in the Caller with the letter of invocation. Settle upon thyself the judgment of those endowed with understanding; that what is there is known only by what is here. This, indeed, is the branching tantanj from the surging sea of decree. Drink thereof, and hasten beyond all thou beholdest therein with the spirit of faith. For the All-Merciful hath said: "The All-Merciful taught the Qur'an; He created man; He taught him utterance." Today thou art before the sun and the moon in the land of the Kaf, by measure.
- 11 ثم اجمع عدة احرف التى قد اشرقت عليك و احياها بحرف الف الغيبى الذى نار الابداع فى تشهد تغرد مغرد الهوىة فى المنادى بمثل حرف النداء و تقر على نفسك حكم اولى الالباب بان ما هنا لك لا يعلم الا بما هي هنا و ان ذلك هو الطننج المنشعب من طمطام يم القدر فاشرب منه و اسبق كل ما ترى فيه روح الايمان فان الرحمن قال الرحمن علم القرآن خلق الانسان علمه البيان بشأن انت اليوم لدى الشمس و القمر فى ارض الكاف بحسبان

- 12 They are powerless to speak the like of that which the All-Merciful hath taught – the ordinance of the Qur'an through exposition. This is the interpretation of the verse in the world of the Gates. If thou desirest the interpretation of the verse in the rank of the Imamate, then be assured that the existence of the East is realized only by the existence of the sun; it is the garment of Prophethood in the countenance of the Muhammadan Presence. When it setteth, the West appeareth at once; night cometh with its deep darkness; then the moon ariseth – the sign of Guardianship – with radiant light. It is he who proclaimed majesty upon the Throne of the Greatest, saying – after what he had said in his sermon of exposition: “I am the meaning that falleth not under name nor likeness; I am the Gate of Forgiveness. There is no power nor might save in God.” He spoke the truth – and God is witness to the truth – by the Most Great Vision in the Book of the Messenger, the Bearer of glad tidings: “The Hour hath drawn nigh, and the moon hath been cleft.”
- 13 Then God created by him the radiant stars, whose number He fixed in the Qur'an as twelve; they are the Pilgrimage, the Sacred House, and the Greatest Month. They are the Face of God; through them doth every one who turneth – whether advancing or retreating – turn unto Him. Even as God hath ordained, in the world of bodies, a qiblah toward which bodies stand, so hath He ordained, in the world of souls and spirits and hearts, a qiblah toward which all must turn in prayer. Whoso turneth away from it – he is, by the explicit word of the Sadiq, in the form of an ass.
- 14 Fear God, O man, in thy prayer: worship not God, thy Lord, through the mention of aught beside Him. For whoso worshippeth God through a prophet, an imam, or a man, hath associated partners with his Lord and hath worshipped nothing. Know, then, the paths of worship through knowledge itself, even as 'Ali ibn al-Husayn, peace be upon him, hath said in his supplication at the end of the night in the Greatest Month: “O my God! Through Thee I knew Thee; that is, I worshipped Thee through Thee. Thou didst guide me unto Thyself and didst summon me unto Thee; and but for Thee I should not have known who Thou art, and but for Thee I should not have worshipped Thee.”
- 15 When thou worshipping God, thy Lord, upon that path, thou shalt taste the sweetness of His remembrance and know the station of His recognition – that even as He is, none knoweth Him, nor worshippeth Him, nor uniteth Him, nor loveth Him save He Himself. For His Essence cutteth off contingent beings from
- 12 أَنَّهُمَا لَنْ يَقْدُرَ أَنْ يَتَكَلَّمَا بِمِثْلِ مَا عَلَيْهِ الرَّحْمَنُ حَكْمَ الْقُرْآنِ بِالْبَيَانِ وَأَنْ ذَلِكَ تَفْسِيرُ الْآيَةِ فِي عَالَمِ الْأَبْوَابِ وَأَنْ أَرَدْتَ أَنْ تَفْسِيرَ الْآيَةِ فِي رُتْبَةِ الْأِمَامَةِ فَابْقِنِ أَنْ وَجُودَ الْمَشْرِقِ لَمْ يَتَحَقَّقْ إِلَّا بِوُجُودِ الشَّمْسِ وَأَنَّهَا قَيْصُ النُّبُوَّةِ فِي طَلْعَةِ حَضْرَتِ الْأَحْمَدِيَّةِ صَلَعم وَأَنَّهَا لَمَّا أَفْلَتْ وَجَدَ الْمَغْرِبَ فِي الْحَيْنِ وَجَاءَ اللَّيْلُ بِالسَّوَادِ اللَّيْلِ طَلَعَ الْقَمَرُ آيَةَ الْوَلَايَةِ بِالنُّورِ الْأَزْهَرِ وَأَنَّهُ لِهَوَا الَّذِي صَرَحَ بِالْكَبرِيَّاتِ عَلَى عَرْشِ الْأَكْبَرِ وَقَالَ بَعْدَمَا قَالَ فِي خُطْبَتِهِ الْبَيَانِ أَنَا الْمَعْنَى الَّذِي لَا يَقَعُ عَلَى اسْمٍ وَلَا شَبْهِ وَأَنَا بَابُ الْخَطِّ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ صَدَقَ وَاللَّهُ مِنْ صَدَقَ اللَّهُ بِالْمَنْظَرِ الْأَكْبَرِ فِي كِتَابِ الْمُرْسُولِ الْمَنْظَرِ الْمُبَشِّرِ اقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ
- 13 ثُمَّ قَدْ خَلَقَ اللَّهُ بِهِ النُّجُومَ الزَّهْرَاءَ الَّتِي جَعَلَ اللَّهُ عَدَّتَهُمْ فِي الْقُرْآنِ اثْنَيْ عَشَرَ وَانْهَمُ الْحَجَّ وَالْبَيْتَ الْحَرَامَ وَالشَّهْرَ الْأَكْبَرُ وَانْهَمُ وَجْهَ اللَّهِ يَتَوَجَّهَ بِهِمْ إِلَيْهِ كُلٌّ مِنْ أَقْبَلٍ ثُمَّ أَدْبَرَ وَأَنَّ اللَّهَ كَمَا فَرَضَ فِي عَالَمِ الْأَجْسَادِ قِبْلَةً لِقِيَامِ الْأَجْسَادِ فِي تَلْقَائِهَا فَكَذَلِكَ قَدْ فَرَضَ اللَّهُ فِي عَالَمِ النُّفُوسِ وَالْأَرْوَاحِ وَالْإِفْتِدَاءِ قِبْلَةً لِيَتَوَجَّهَ إِلَيْهَا فِي الصَّلَاةِ كُلُّ النَّاسِ وَمَنْ يَخْرِفُ عَنْهَا فَأَنَّهُ هُوَ بَصُّ الصَّادِقِ عَلَيْهِ السَّلَامُ فَعَلَى شَكْلِ الْحِمَارِ
- 14 إِنْ اتَّقُوا اللَّهَ يَا أَيُّهَا الْإِنْسَانُ فِي الصَّلَاةِ لَا تَعْبُدِ اللَّهَ رَبَّكَ بِذِكْرِ شَيْءٍ سِوَاهُ فَإِنَّ مِنْ عَبْدِ اللَّهِ بَنِيَّ أَوْ أَمَامًا أَوْ إِنْسَانًا فَقَدْ أَشْرَكَ بِرَبِّهِ وَلَمْ يَعْبُدْ شَيْئًا فَاعْرِفْ سَبِيلَ الْعِبَادَةِ بِمِثْلِ الْمَعْرِفَةِ كَمَا قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي دُعَائِهِ فِي حِينَ وَقْتُ آخِرِ اللَّيْلِ فِي الشَّهْرِ الْأَكْبَرِ أَلْهِمْنِي بِكَ عَرَفَتَكَ أَيْ عَبْدَتَكَ بِكَ وَأَنْتَ دَلَلْتَنِي عَلَيْكَ وَدَعَوْتَنِي إِلَيْكَ وَلَوْلَا أَنْتَ لَمْ أَدْرِ مَا أَنْتَ أَيْ وَلَوْلَا أَنْتَ لَمْ أَعْبُدْكَ
- 15 وَأَنْتَ إِذَا عَبَدْتَ اللَّهَ رَبَّكَ عَلَى ذَلِكَ الصَّرَاطِ قَدْ وَجَدْتَ لَذَّةَ ذِكْرِهِ وَعَرَفْتَ مَقَامَ مَعْرِفَتِهِ بِأَنَّهُ كَمَا هُوَ عَلَيْهِ لَنْ يَعْرِفَهُ وَلَنْ يَعْبُدَهُ وَلَمْ يُوحِّدْهُ وَلَا يُحِبِّهِ أَحَدٌ إِلَّا هُوَ إِذْ ذَاتِيَّتُهُ مَقْطُوعَةُ الْمَمَكَّاتِ عَنْ الْعِبَادَةِ وَالْعُرْفَانِ وَأَنْ كَيْنُونِيَّتُهُ مَمْتَنَّةُ الْمَوْجُودَاتِ

worship and knowledge; His Being forbiddeth existent things from narration and expression. The servant worshippeth Him through that whereby He hath manifested Himself unto him; and this, in truth, is the utmost effusion of the All-Merciful within the realm of possibility – an effusion that pointeth only unto the All-Merciful.

عن الحكاية والبيان وأن العبد يعبد به بما تجلّى له به
وهو في الحقيقة غاية فيض الرحمان في الأماكن
الذي لم يدل إلا على الرحمن

- 16 And thou, O witness of the dawning of the heart in the prolonged night – if thou wert to know the ordinance wherewith We have aided thee by the assistance of the Spirit of the angels, thou wouldst be assured of the truth of that which the Sadiq, peace be upon him, hath said concerning prayer: “I continued to repeat these verses until I heard them from their Speaker – that He is He Who manifesteth Himself by that whereby He is manifested.” The Essence hath ever remained unassociated with anything, and its condition hath not changed. If only they were aware, in what they utter in the remembrance of God, they would hear whatever they themselves pronounce.

16 وانت يا أيها الشاهد طلعة الفؤاد في الليل الأمداد
لو تعرف حكم يا أيديك من تأييد روح الملائكة
لتوقن يحكم ما قال الصادق عليه السلام في الصلوة
بأن ما زلت أكرر هذه الآيات حتى سمعتها من
قائلها بأنه هو المتجلّى له به وأن الذات لم يزل لن
يقترن مع شيء ولم يتغير حالته وكل لو يشعرون
فيما ينطقون في ذكر الله ليسمعون كل ما ينطقون

- 17 When thou hast recognized the decree of divine manifestation, make the qiblih of thy heart the appearance of the verse “There is no God but God”, and the qiblih of thy mind “Muhammad is the Messenger of God, peace be upon him and his family”, and the qiblih of thy soul him whom God hath named today as the Remnant of God, who is better for the believers than their own selves, would they but understand. And make the qiblih of thy body the House of God in the Sacred Mosque, which God hath made namesake of Him Who judges among the people through divine knowledge, and who is today possessed of severe might by reason of what the doer of remote deeds hath perpetrated, for God hath decreed that He doeth whatsoever He willeth.

17 فإذا عرفت حكم العيان فاجعل قبله فؤادك ظهور
آيه لا اله الا الله و قبله عقلك آيه محمد رسول الله
صلى الله عليه وآله و قبله نفسك من جعل الله
اسمه اليوم بقية الله وهو خير للمؤمنين من انفسهم
ان كانوا يعقلون و قبله جسدك وهو بيت الله في
المسجد الحرام حيث قد جعل الله مسماه نفس
الذي يحكم بين الناس بعلم التائيد وأنه اليوم هو
ذو بطش شديد بما ارتكب ذو فعل بعيد لما اقضى
الله أنه هو فعال لما يريدوا

- 18 Verily, if people were to turn in the worlds of the abstract according to what God hath prescribed for them, but failed to turn in this thy world according to what God hath commanded all people, their deeds would not be accepted by God, and they would be like unto asses in the moment of their deed, would they but understand. They are indeed dead today, though they perceive it not.

18 أن الناس لو يتوجهون في عوالم المجردات بما فرض
الله لهم ولم يتوجهوا في عالمك هذا بما امر الله كل
الناس لن يرفع الى الله عملهم وهم في حين العمل
على شكل الحمار لو كانوا يعقلون وانهم اليوم اموات
ولكنهم لا يشعرون

- 19 When thou art illumined by the effulgences of that blessed verse in its visible ranks, know thou the meaning of the verse in the rank of the pillars - that it is a tree neither of the East nor of the West, which God hath made the qiblih of the hearts of the Prophets and the truthful ones, for the origin of their existence was nourished from the manifestation of the form of Fatimih, the blessings of God be upon her. God hath indeed detailed all that people have said concerning the Prophets regarding their qiblih in the mystery of that verse, yet most people are not grateful.

19 فإذا تثلثت بتجليات تلك الآية المباركة في المراتب
المشهوده فاعرف معنى الآية في رتبة الأركان بأنها
شجرة لا شريقه ولا غريبه وقد جعلها الله قبله
فؤاد النبیین والصديقين لأن مبدء وجودهم قد
ذوتت من تجلّى جسم فاطمة صلوات الله عليها و
ان الله قد فصل كلما قال الناس بالانبياء في قبلتهم
في سر تلك الآية ولكن اكثر الناس لا يشكرون

- 20 And shouldst thou desire to tread the rugged pathway and traverse the arduous road, then expound thou the meaning of the verse within the diverse aspects of thine own soul, and hear-ken unto the speech of the foolish ones – proceeding from the contingent identities within thy secret heart – saying: “What hath turned thee from thy Qiblih, which is the ordinances of Ahmad aforetime?”
- 20 و ان اردت مسلك الوعر و السبيل المستوعر فاصرف معنى الآية فى شئونك نفسك و اسمع قول السفهاء من انبياء العرضيات فى سرك بان ما وليك عن قبلتك التى هى احكام احمد من قبل
- 21 Say: Both the East - which is the remembrance of God made manifest, namely Ahmad - and the West - which is the bearer of His testament - belong to God. Indeed He is the Countenance in the kingdoms of Command and Creation, and He hath spoken what He hath spoken through His intimations. If thou wouldst gaze upon the glory of His sacred praise, thou wouldst witness what I have indicated to thee. All thoughts that occur to thee regarding religious laws, suggesting that if things were thus it would be better, arise from the promptings of the polytheists. For God is the Ever-Living, the All-Powerful, Who causeth to flow what He willeth as He willeth.
- 21 قل لذكر الله المشرق اى احمد والمغرب اى حامل وصايته و انه لهُ الوجه فى ملكوت الامر و الخلق و قال ما قال فى اشارته و انت لو تنظر الى سبحات محمد قدسه لتشهد ما اشترت لك و كل ما يخطر ببالك من احكام الدين بان الامر لو كان كذلك لكان احسن فهو من انبياء المشركه لان الله هو حى قدير يجرى ما يشاء كما يشاء
- 22 There is no difference between the words of the foolish who say what turned them from their qiblih, or one who says if God would manifest through His servant a sign of power, or what God hath related in the Qur'an “Bring back our fathers.” All these stem from imperfection. The one who submits to God's decree and is content with His judgment sees all that God sendeth down as the best possible. But let not the matter confuse thee, for if it were thus, how would some distinguished men seek exemption from matters of divine power? This is because they ask, as did the people in the time of Moses and Abraham, peace be upon them, and as Abu Basir asked of the Baqir, peace be upon him. In reality they ask only by God's leave.
- 22 و ليس الفرق بين القول الذى يقول السفهاء ما وليهم عن قبلتهم او الذى يقول لو اظهر الله من عند عبده اية فى القدرة او الذى حكى الله قوله فى القرآن فات بابائنا و ان كل ذلك من جهات النقص و ان المسلم بقضاء الله و الرضى بحكمه يرى كل ما ينزل الله عليه بمثل ما يمكن فى الامكان و لكن الامر لا يشبه عليك فان الامر لو كان كذلك فكيف يستل منى يعفو بعض رجال المتوسمين من شئون قدره فلا وعبر لانهم يستلون من لسان القوم مثل ما دعى موسى و ابراهيم ع ربه و سئل ابو بصير عن الباقر عليه السلام و انهم فى نظر الواقع يستلوا الا باذن الله
- 23 The supreme honor, the lofty portion, and the exalted destiny lie in the knowledge of certainty through the manifestation of the eye of certainty, as He, exalted be His remembrance, hath said: “Were the veil to be lifted, my certainty would not increase.” And when God's ultimate decree appeared concerning him, he spoke similarly to His words regarding the ultimate glory of God: “I have attained unto the Lord of the Ka'bah.” O thou who asketh, when thou findest the verses of Paradise in the shade of the dark waters of the Paradise of human knowledge - then know what I AM. Then I shall inform thee, by God's leave, concerning the manifestations of the resplendent ones, the radiant conditions, the effulgent essences, the sanctified realities, and the gleaming identities. This is the descent of the verse regarding the station of the Chiefs.
- 23 و ان الشرف البالغ و النصيب الشاخص و الحظ الرافع هو فى علم اليقين بظهور عين اليقين كما قال عز ذكره لو كشف الغطاء ما ازدادت يقيناً و حين الذى ظهر منتهى قضاء الله فى حقه قال بمثل قوله فى منتهى بهاء الله له فزت برب الكعبة و انت يا ايها السائل اذا وجدت ايات الفردوس فى ظلال مكفهرات الاء فريدوس علم الناس ما انا اذا اعلمك باذن الله فى ظهورات المتجليات و الشئون المتلآت و الكينونات المتشعشات و الذاتيات المتقدسات و الايات المتلامعات و انه هو نزول الآية فى مقام النبء

- 24 The foolish who speak words of remoteness concerning them shall be gathered in the sixth level of the fire, which is the shadow of Paradise in Sijjin. Just as it behooveth man to know the stations of the people of Paradise and distinguish in this world between their deeds and words, so too must he recognize the levels of the fire and its people, then their deeds and words, as commanded by al-Sadiq, peace be upon him, in his words - and his word is truth. God the Exalted hath said: "I have made ten obligations binding upon My servants. When they know these, I shall cause them to dwell in the kingdom of My Paradise. The first is knowledge of Me. The second is knowledge of My Messenger to My creation, and acknowledgment and acceptance of him.
- 24 وَاِنَّ السَّفَهَاءَ الَّذِيْنَ يَقُوْلُوْنَ فِي حَقِّهِمْ كَلِمَةَ الْبَعْدِ فَيَحْشُرُوْنَ فِي طَبَقَةِ السَّادِسِ مِنَ النَّارِ الَّذِيْ هُوَ ظِلُّ الْجَنَّةِ فِي السَّجِيْنِ فَكَمَا يَنْبَغِيْ اَنْ يَطْلُعَ الْاِنْسَانُ بِمَقَامَاتِ اَهْلِ الْجَنَّةِ وَيُمَيِّزُ فِيْ هَذِهِ الدُّنْيَا بَيْنَ اَعْمَالِهِمْ وَكَلِمَاتِهِمْ فَكَذَلِكَ حَقٌّ عَلَيْهِ عَرَفَانِ طَبَقَاتِ النَّارِ وَاهْلِهَا ثُمَّ اَعْمَالِهِمْ وَكَلِمَاتِهِمْ كَمَا اَمَرَ الصَّادِقُ عَلَيْهِ السَّلَامُ فِيْ كَلَامِهِ قَالَ وَقَوْلُهُ الْحَقُّ قَالَ اللهُ تَعَالَى افْتَرَضْتُ عَلٰى عِبَادِيْ عَشْرَةَ فَرَائِضٍ اِذَا عَرَفُوْهَا اسْكَنْتَهُمْ مَلَكُوْتِ جَنَانِيْ اَوَّلَهَا مَعْرِفَتِيْ وَالثَّانِيَةَ مَعْرِفَةَ رَسُوْلِيْ اِلَى خَلْقِيْ وَالْاَقْرَابِ بِهِ وَالتَّصَدِيقَ لَهُ
- 25 The third is knowledge of My friends who are My proofs to My creation - whoever befriends them hath befriended Me, and whoever shows enmity to them hath shown enmity to Me. They are the knowledge between Me and My creation. Whoever denieth them, I shall crucify in My fire and multiply My punishment upon them. The fourth is knowledge of the Persons who have been established from My holy radiance - they are the maintainers of My justice. The fifth is knowledge of those who maintain through their grace, and acceptance of them. The sixth is knowledge of My enemy Iblis and what he was as a creature and his helpers. And seventh is acceptance of My Cause and belief in My Messengers. And eighth is to conceal My secret and the secret of My chosen ones.
- 25 وَالثَّالِثَةَ مَعْرِفَةَ اَوْلِيَائِيْ وَانْهَمُ الْحَيِّجَ عَلٰى خَلْقِيْ مِنْ وَالْاَهَمُ فَقَدْ وَالْاِنِّ وَمِنْ عَادَاهُمْ فَقَدْ عَادَانِيْ فَفَهْمُ الْعِلْمِ فِيمَا بَيْنِيْ وَبَيْنَ خَلْقِيْ وَمِنْ اَنْكَرَهُمْ اَصْلَبْتُهُ نَارِيْ وَضَاعَفْتُ عَلَيْهِ عَذَابِيْ وَالرَّابِعَةَ مَعْرِفَةَ الْاَشْخَاصِ الَّذِيْنَ اَقِيْمُوا مِنْ ضِيَاءِ قُدْسِيْ وَهُمْ قَوَامُ قَسْطِيْ وَالْخَامِسَةَ مَعْرِفَةَ الْقَوَامِ بِفَضْلِهِمْ وَالتَّصَدِيقَ لَهُمْ وَالسَّادِسَةَ مَعْرِفَةَ عَدُوِّيْ اِبْلِيسَ وَمَا كَانَ مِنْ دَابِّهِ وَاعْوَانِهِ وَالسَّابِعَةَ قَبُوْلَ اَمْرِيْ وَالتَّصَدِيقَ بِرَسُوْلِيْ وَالثَّمَانِيَةَ كَتْمَانَ سَرِيٍّ وَسَرِّ اَوْلِيَائِيْ
- 26 And ninth is to honor the people of My image, to accept from them and refer to them in matters wherein ye differ, until explanation cometh forth from them. And tenth is that he and his brother in faith and in the world be legally equal. When they are thus, I shall admit them to My Kingdom and grant them security from the great terror, and they shall be with Me in the highest heaven.
- 26 وَالتَّاسِعَةَ تَعْظِيْمَ اَهْلِ صُوْرِيْ وَقَبُوْلَ عَنْهُمْ وَالرَّدَّ اِلَيْهِمْ فِيمَا اخْتَلَفْتُمْ فِيْهِ حَتّٰى يَخْرُجَ الشَّرْحُ مِنْهُمْ وَالعَاشِرَةَ اِنْ يَكُوْنُ هُوَ وَاخُوهُ فِي الدِّيْنِ وَالدُّنْيَا شَرْعًا سَوَاءً فَاِذَا كَانُوْا كَذَلِكَ ادْخَلْتَهُمْ مَلَكُوْتِيْ وَامْتَنَّهُمْ مِنَ الْفِرْعِ الْاَكْبَرِ وَكَانُوْا عِنْدِيْ فِيْ عَلِيَيْنِ
- 27 Know thou with certainty that the shadow of the lower chain in relation to the higher chain is the essence of poison and the most intense fire, for the punishment of one who denies the Successor is the punishment of one who denies both the Prophet and the Successor. Apply this principle from the highest pearl to the lowest particle.
- 27 وَاَنْتَ فَايِقَنَّ بَاَنْ ظِلَّ مَرْتَبَةِ سُلْسُلَةِ السَّافِلِ بِالنِّسْبَةِ اِلَى سُلْسُلَةِ الْعَالِيْ جَوْهَرِ السَّمِّ وَاشَدَّ النَّارِ لِاَنَّ الَّذِيْ يَنْكُرُ الْوَصِيَّ كَانَ عَذَابُهُ عَذَابُ مَنْ اَنْكَرَ النَّبِيَّ وَالْوَصِيَّ وَكَذَلِكَ اَنْتَ فَاصْرِفْ تِلْكَ الْقَاعِدَةَ مِنْ مَبْدِئِ الدَّرَةِ اِلَى مَتْنِ الدَّرَةِ
- 28 Today, turn away from the reversed letters and count it among the sins of the first, for it is the essence of his unbelief. The first is the manifestation of calamities, the second the manifestation of evil, and the third the very essence of Satan. The difference between their words is as God hath ordained between their deeds. If thou lookest with truth, thou shalt see their deeds
- 28 وَاِنَّ الْيَوْمَ فَاَعْرِضْ مِنْ عَدَّةٍ اَحْرَفَ وَجْهَ الْمَعْكُوسِ وَاجْعَلْهُ سَيِّئَةً مِنْ سَيِّئَةِ الْاَوَّلِ فَانَّهُ يَكُوْنُ جَوْهَرُ كُفْرِهِ وَاِنْ الْاَوَّلُ هُوَ مَظْهَرُ الدُّوَاهِيْ وَالثَّانِي مَظْهَرُ الشَّرُّورِ وَالثَّلَاثُ نَفْسُ الشَّيْطَانِ وَاِنْ الْفَرْقَ بَيْنَ كَلِمَاتِهِمْ فَيَكُوْنُ بِمَثَلِ مَا جَعَلَ اللهُ بَيْنَ اَعْمَالِهِمْ وَاِنْ اَنْتَ تَنْظُرُ بِالْوَاقِعِ

correspond to the deeds of those who came before in their acknowledgment of the Guardianship and their following. Nay, they performed even more in the station of faith, for they believed, emigrated, delivered the message, and wrote the Book of Attestation, while those before did not act similarly. God punished them for what their hands had wrought.

29 Thou knowest they are rejected before their own kind, and none desire to mention them, but God mentions them only to express His wrath. We have made known to thee something of their station that people might dissociate from them and they might be among the known ones.

30 When thou hast understood the decree concerning the foolish ones, know then the decree concerning the House, for it is today the Qiblih for those who previously turned toward the Holy House. Pilgrimage to the House is prescribed for those who are able to make their way there. The East hath shone forth with the dawning of that which shineth from the Orient of the name of the Guardianship, and the West shall rise after the setting of that which shineth from the Sun of Rising. God guideth whom He willeth through His word: "This is God's path in the heavens and earth." Whoso willeth may accept, and whoso willeth may turn away. As for those who disbelieve, truly God is independent of all worlds.

31 When thou hast learned of the six aspects in the interpretation of the verse, know then concerning the rank of the excellent ones thy Lord's decree, even as was revealed to thee regarding the station of the chosen ones. Therefore all are commanded to know the right of the first believer in the verses of the Book, and likewise is the decree for those who follow that ultimate Cause, from the summit of the chosen ones - servants who dwell in My presence - to the furthestmost particles of mysteries. It is incumbent upon all to love them and dissociate from their enemies, for by them are moved the moving things in the thickets of the Divine Realm in their rank, and by them are stilled the still things in the thickets of the Realm of Might in their station. Those who know them not by their names and are not content to follow them - these are the lost.

32 Those who revile the believing men and believing women, if they return not unto God and repent, God will never forgive them nor guide them. Grievous indeed is it in God's Book that they should say that which they know not. The enemies of God in that rank shall suffer more severe punishment than those of the higher rank. Therefore be patient and forbearing, and walk with them until thou guidest them to follow thou the path of justice, for verily if one guideth a soul it is better for

لترى التطابق في اعمالهم بمثل اعمال الأولين من اقرارهم بالولاية و تبعيتهم بل انهم قد عملوا في مقام الأيمان اكثر منهم لأنهم آمنوا و هاجروا و بلغوا و كتبوا كتاب التصديق و ان الأولين لم يعملوا بمثلهم عذبهم الله بما اكتسبت ايديهم

29 و انت لتعلم انهم مردودون في مقابلة ابناء جنسهم و لا يرغب احد بذكرهم و لكن الله لما يذكرهم ليسخط عليهم فعرفناك بعض مقامهم لتبرء الناس منهم و كانوا بذلك من المعروفين

30 و اذا عرفت حكم السفهاء فاعرف حكم البيت فانه اليوم قبله لمن توجه من قبل بالبيت المقدس و ان للناس حج البيت فرض من استطاع اليه سبيلا و ان المشرق قد اشرق بشرق ما يشرق من مشرق شرق اسم الولاية و ان المغرب يطلع بعد افول ما يشرق من شمس الطلوع و ان الله يهدي من يشاء بقوله هذا صراط الله في السموات و الأرض فمن شاء ان يقبل و من شاء ان يعرض و من كفر فان الله لغني عن العالمين

31 و اذا علمت بجهات الستة في تفسير الآية فاعرف في رتبة النجباء حكم ربك بمثل ما القيت اليك في مقام النقاء و لذا امرت الكل بان يعرفوا بحق اول مؤمن بابات الكتاب و كذلك الحكم لمن اتبع ذلك الأمر المأب من ذروة الأخيار عباد الذين يسكنون في حولى الى منتهى ذر الأسرار حتى على الكل بان يحبونهم و يتبرئون من اعدائهم فان بهم تحركت المتحركات في اجمات اللاهوت في رتبته و ان بهم سكنت السواكن في اجمات الجبروت في مقامهم و من لم يعرفهم باسمائهم و لم يرض باتباعهم فاولئك هم الخاسرون

32 و ان الذين يسبون المؤمنين و المؤمنات ان لم يرجعوا الى الله و لم يتوبوا لم يكن الله ليغفر لهم و لا ليهديهم كبرت مقتاً في كتاب الله ان يقولوا ما لا يعلمون و ان اعداء الله في تلك الرتبة فكانوا اشد عذاباً من رتبة العاليه فكن حليماً صابراً و امش معهم حتى تهديهم الى صراط العدل فان من يهدي نفساً فهو خير له مما يطلع الشمس عليه

him than all that the sun shineth upon, and it is as though he hath guided all mankind. But fear God, lest thou incline unto them or accept abasement in the land, for verily God hath linked the glory of the believer with His own glory, and all power belongeth unto God.

- 33 And verily all that We have illumined thee with, caused to shine forth from thee, acquainted thee with, confirmed thee in, exalted thee through, taught thee, and prepared thee for from the seven degrees is a portion for the people of knowledge and those who perceive with the light of discernment. And since the weak ones among the people of the Law have a share in the decrees of Truth, I shall indicate some of the outward meaning of the noble verse. Verily the Messenger of God did pray in Mecca for thirteen years facing toward Jerusalem, and when He migrated to Medina and the Jews grew arrogant with false claims, the Messenger of God - peace be upon Him and His family - complained unto God, and verily He did turn His face toward heaven at that time, and verily this verse was revealed before the verse which I explained to thee.

- 34 When God answered His prayer, the Faithful Spirit descended upon His heart while He was in prayer, having completed two prostrations of the noon prayer, and commanded Him to turn toward the Kaaba. He obeyed God's command at once and all prayed with Him facing the Kaaba. Then after that the Christians and Jews came unto Him and some disputed with Him in ways unsuitable to mention in this Book. And I shall mention what the Messenger - peace be upon Him - declared concerning them as a remembrance for all peoples. And verily as mentioned in the Safi, the Imam - exalted be His mention - said [here follows a long tradition quoted in the Safi from the Ihtijaj]

- 35 When thou hast learned the writing of men, hearken unto the buzzing of the bees of the Kingdom, that they may cause thee to soar upon the carpet of fellowship before God and teach thee the portion of the jinn in the countenance of the heart, and of the angels, animals, plants and minerals from that blessed verse. And verily He saith the portion of the jinn in the countenance of the heart is the human temple, and the portion of the angels is recognition of the station of Solomon, and the portion of the animals is the physical conditions of the people of the Bayan. Thus doth the ant believe that God hath two antennae just as man believeth He hath two attributes such as knowledge and power. Glory be to Him, exalted is He above all that they ascribe!

- 36 Each describeth themselves and their stations, yet none knoweth the Essence as it is in its sanctification beyond all

وكان كمن اهدى كلّ الناس ولكن اتق الله
الآ تامل اليهم ولا ترض في ارض الذلة فان الله
اقترب عزّة المؤمن بعزّة نفسه وانّ القوّة الله جميعاً

33 وانّ كلّما تورّناك واشرقناك وعزّفناك وابدناك
وارفعناك وعلّمناك وارشحناك من مراتب السبعة
حظ اهل المعرفة والمتفرّس بنور الفراسة ولما
كان للضعفاء من اهل الشريعة نصيب من احكام
الحقيقة فاشير ببعض ظاهرات الآية الشريفة وهو انّ
رسول الله ص قد صلّى في المكة ثلاثة عشر سنة
تلقاء بيت المقدس ولما هاجر الى المدينة واستكبر
اليهود بقول الكذب فاشتكى رسول الله صلى الله
عليه وآله الى الله وانه في الحين يقلب وجهه في
السماء وانّ الآية هذه قد نزلت قبل آية التي انا
فسرتها لك

34 فلما اجاب الله دعوته نزل روح الأمين على قلبه
وانّ الله صلى الله عليه وآله كان في الصلوة وقد
صلّى ركعتين من صلوة الظهر وامره بالتوجه الى
الكعبة فاطاع امر الله في الحين وصلّى الكلّ معه
تلقاء الكعبة ثم بعد ذلك قد جاءت النصارى و
اليهود عنده وحاج بعضهم معه بما لا يليق ذكره في
ذلك الكتاب وانا اذكر ما نص عليه الرسول ص
ليكون ذكراً للعالمين وانه كما ذكر في الصافي قال
الامام عزّ ذكره محل حديث طويل نقله الصافي
عن الاحتجاج

35 فاذا علمت بخط الناس فاستمع رنات نحل الملك
ليطيرنك على بساط الأنس بين يدي الله ويعلمك
نصيب الجن في طلعة الفؤاد والملك والحيوان
والنبات والجماد ومن تلك الآية المباركة وانه
يقول نصيب الجن في طلعة الفؤاد هيكل الإنسان
ونصيب الملك عرفان رتبة السلمان ونصيب
الحيوان شئون الجسميّة من اهل البيان ولذا
يعتقد الثمّله بأنّ لله زبانيّتين بمثل ما يعتقد الإنسان
بان له وصفين مثل العلم والقدرة فسبحانه وتعالى

names and attributes save Him. And verily the All-Glorious hath manifested Himself to the ant even as His manifestation to the Primal Will - glorified and exalted is He above what they describe! And verily the portion of the plants is to enter into the body of animals, and in the station of the temple of universal authority it is the pomegranate. Therefore did He choose it from among all fruits and made its interior universal mercy. And if man partaketh thereof on Friday, God will illumine his heart to the extent of Moses' appointed time. Therefore neglect not the pomegranate on Friday, for if thou partakest of it then thou wilt find what God hath promised thee. And verily the portion of the mineral is itself, for God hath made manifest what was in the power of its secret. And when man taketh it, it glorifieth God its Lord, that there is no God but Him, the Most High, the Most Great.

37 God the Exalted hath said: "Thus have We made you a middle nation that ye may be witnesses over mankind and the Messenger may be a witness over you."²¹

38 Verily, God hath ordained in the degrees of action the middle community, which are the six ranks: Will, Destiny, Decree, Permission, Term, and Book. These are the causes of creation and the witnesses unto the people of the cloud of unknowing. And verily the Messenger who beareth witness unto them is the Will itself. These seven are the ranks of the people of God in the world of divine law, corresponding to creation, for those possessed of understanding know not the effulgences of the Divine Essence, the manifestations of the Realm of Might, the conditions of sovereignty, and the emanations of the Kingdom save through what God hath revealed in the essential realities of the human realm. This is an irrevocable decree from One Who is All-Knowing, All-Informed.

39 Look not upon the world of action and reaction through the vision of isolation and separation, but rather through the eye of divine attributes. For by beholding these, thou shalt lift away veils and doubts, and knowledge thereof shall establish thee upon the carpet of nearness and beauty. How can I allude to the meaning of that verse which calleth out like the Tree upon the Mount and speaketh unto those around it as it spoke upon the Mountain of Manifestation? If God were to remove the covering from thine insight, thou wouldst hear its call from every direction and wouldst say what God hath willed for thee in the call: "Glory be unto Thee! I turn unto Thee, and I am the first of believers!"

36 كل يصفون انفسهم و يصفون مقاماتهم و لا يعرف الذات كما هو عليه من تقديس الاسماء و الصفات الا هو و انه سبحانه قد تجلى لمثل التله بمثل تجليه للبشيه سبحانه و تعالى عما يصفون و ان نصيب النبات هو الوصول بجسم الحيوان و ان في رتبة هيكل ولاية الكلية هو الرمان و لذا انتجبه من بين الثمار و جعل باطنه رحمة الكلية و ان الانسان اذا تناول في يوم الجمعة ينور الله قلبه بعدة ميقات موسى ع و لا تترك الرمان في يوم الجمعة فانك اذا تناولته هنالك تجد ما وعد الله لك و ان نصيب اجماد هو نفسه لان الله قد جعل ما في قوة سره الى علانيته و ان الانسان اذا اخذه يسبح الله ربه بائه لا اله الا هو العلي العظيم

37 قال الله تعالى و كذلك جعلناكم امة وسطا لتكونوا شهداء على الناس و يكون الرسول عليكم شهيداً

38 و ان الله قد جعل في مراتب الفعل امة الوسطى مراتب الستة التي هي الارادة و القدر و القضاء و الاذن و الاجل و الكتاب و انهم على الانشاء و الشهداء على اهل العماء و ان الرسول الشاهد عليهم هو نفس المشية و ان تلك السبعة هي مراتب آل الله في عالم التشريع و هو طبق التكوين لان اولى الالباب لا يعلم تجليات اللاهوت و ظهورات الجبروت و شئونات الملك و پروزات الملكوت الا بما اظهره الله في ذاتيات الناس و ان ذلك تقدير محتوم من لدن خبير عليم

39 و انت لا تنظر الى عالم الفعل و الانفعال بنظر بينونة العزلة با انظر بطرف الصفة فان بمشاهدتك اليها ترفع الحجب و الاشكال و يستقر العلم بها على بساط القرب و الجمال و انتي انا كيف اشير بمعنى تلك الاية التي تنادى بمثل الشجرة في الطور و تقول لمن حولها بمثل ما انها قالت على جبل الظهور و انت لو كشف الله الغطاء عن بصائرک لتسمع ندائهم من كل شطر و تقول ما شاء الله لك في النداء سبحانهك تبت اليك و انا اول المؤمنين

²¹Qur'an 2:143.

- 40 But as God hath created within my soul the signs of His dominion, I shall indicate some of what God hath intended in that Book. The Lord's testimony concerning thee is thy creation. He hath ever been the Knower, while naught was witnessed or known before Him. God hath ever been witness over all things through the existence of all things, and the proof thereof is His independence and existence. Glorified and exalted is He! There is no "how" to His testimony, and none can know His presence. Until this day, God the Exalted hath not permitted anyone to open that door in the knowledge of His attributes and names.
- 40 ولكن لما خلق الله في نفسي آيات ملكه لا شير ببعض ما أراد الله في ذلك الكتاب و هو شهادة الرب عليك هي ابداعك لميزل هو شاهد بمثل هو عالم ولم يك مشهود اولاً معلوماً عنده وان الله كان شاهداً على كلشيء وجود كلشيء وان دليل ذلك كان غناؤه وجوده سبحانه وتعالى لا كيف لشهادته ولا علم لاحد بجانبه وان الى اليوم ما اذن الله تع لاحد بان لفتح ذلك الباب في عرفان صفاته واسمائه
- 41 Since I have no recourse but to taste death, I shall give thee that red elixir: Man cannot be a true believer in divine unity except by negating names and attributes from the countenance of the Divine Essence. The mention of affirmative attributes is identical to the mention of negative attributes, for the knowledge that man establisheth for his Lord is like his ignorance which he negates. There is no altering God's decree.
- 41 و أنا لما لا مرد لي الا بذق الموت لا عطيتك ذلك الاكسير الأحمر و هو انّ الإنسان لم يك موحداً الا بعد نفى الاسماء و الصفات من طلعة حضرت الذات وان ذكر صفات الثبوتية هو بعينه ذكر صفات السلبية لان علم الذي يثبت الانسان لربة فحكمه كان بمثل عدمه الذي ينفي لا تبديل لحم الله
- 42 It is incumbent upon the believer in God to negate the power that he knoweth just as he negates powerlessness. What hath been revealed in the Qur'an and what the people of the Bayan have said concerning His names and attributes is but to enable comprehension. Today I educate all as Ali, peace be upon him, said in his words that the perfection of divine unity is the negation of attributes from Him. The essence of what is intended is what We have given thee by the pen of ink. Therefore, describe not the Creator of the servants henceforth with the attributes of creation, and judge by what We have caused to shine upon thee from the decree of the heart, for most people know not what is intended and perchance they deny thereby the outpouring of divine assistance.
- 42 وان على المؤمن بالله فرض بان ينفي القدرة التي هي يعرفها بمثل ما ينفي العجز وان ما نزل في القرآن و قالوا اهل البيان في اسمائه و صفاته هو لمكنته الاوهام و اتى أنا اليوم ءادب الكل بمثل ما قال على عليه السلام في قوله بان كمال التوحيد نفى الصفات عنه وان لب المراد هو ما اعطيناك في قلم المداد فلا تصف بعد ذلك اليوم خالق العباد بصفات الأبياد و احكم ما اشرفناك من حكم الفوءاد فان اكثر الناس لا يعلمون المراد ربّما كانوا بذلك ينكرون فيض الامداد
- 43 The mention of the decree We have confirmed for thee is in the interpretation of the verse through the very manifestation of its exposition in it, by it, and through it. When thou desirest exposition in the temple of meanings, then bear witness that Muhammad, peace be upon him and his family, was witness over the creation of all things, and verily He is the Witness over all things before their existence, during their existence, and after their existence. Not an atom's weight escapeth His knowledge in the heavens or on earth. He is the Essence of creation and the Reality of invention. Verily He knoweth all things and beareth witness to all things even as thou beholdest thine image in a mirror.
- 43 وان ذكر حكم ما ايدناك هو في تفسير الآية بنفس ظهور البيان لها بها فيها و اذا اردت البيان في هيكل المعاني فاشهد بان محمداً صلى الله عليه وآله كان شاهداً على خلق كلشيء لشهادة المشية على كل العلولات و انه هو شاهد على كلشيء قبل وجوده و حين وجوده و بعد وجوده ولا يعزب من علمه شيء في السموات و لا في الأرض و انه هو ذات الأبداء و كينونيّة الاختراع و قد انه يعلم كلشيء و يشهد على كل شيء بمثل ما انت تشهد على صورتك في المرأت

- 44 Let not thy inner being magnify God, for the essences of Paradise, the material realities, the divine essences, the celestial realities, the heavenly causes, and the spiritual kingdoms are, in their stations, cut off from Him. The testimony of the Manifestation of the Divine Essence to those immersed in the depths of creation and the vast ocean of invention, by virtue of His transcendent Reality which hath no association with aught else, is identical to Muhammad's testimony, the Apostle of God, peace be upon Him and His family, to the word "Be!" This word, after the removal of the ten portions, is identical to the addressing letter in the words of the Speaker, exalted be His remembrance: "that the Apostle might be a witness over you." Know then what hath shone upon thee from the Sun of the Manifestation of Testimony from thy Great Lord, and be of them that render thanks unto God.
- 45 When thou hast tasted what We have taught thee concerning the testimonies of the Divine Essence's attributes and the Pivot of the circle of Names in the Kingdom of heaven and attributes, then be thou assured of the testimony of the middle community, the greatest seat, the supreme proofs, and the most exalted testimony. For they are witnesses to the Essence of existence through the all-encompassing knowledge of the Worshipped One. No mystery in the heavens or earth is hidden from them. Verily their degrees of testimony differ according to the stations of the Bayan. Among these is the station of the Manifestation of the Divine Essence, wherein they were knowers of all things while the known had no existence before them.
- 46 Names, attributes, effulgences, manifestations and conditions are severed from their holy precincts, their exalted heights, their supreme majesty and their mighty station, for they were the repositories of knowledge and the pillars of grandeur. This station belongeth even to the poorest of the poor and the most abject of atoms. None knoweth the manner of their testimony to contingent beings before their existence in the realm of possibility save God Who created them and made them witness the creation of the heavens and earth, and made them witnesses over the worlds.
- 47 From these testimonies is their witness over existing things through their own selves, as they appeared unto them in the realm of their possibilities and their coming into being. The hearts of all atoms are before them as a particle of red ruby in the palm of one of them. God knoweth their truth and is capable of praising them, while I know not how to describe them save as an ant might know of a manifested language. Thus do I confess my shortcoming before them. How then can I
- 44 و لا تعظيم في شرك الله فان جوهريات الافريدوسيات و الماديات المتلجلجات و الكينونيات الالهوتيات و الذاتيات الجبروتيات و الاسباب ملكيات و النفسانيات الملكوتيات في مقاماتها عنده مقطوعة و ان شهادة طلعة الذات لمن في لجة الأبداع و طمطمائم الاختراع لعلو ذاتيته التي لن يقترن مع شيء هو بعينه شهادة محمد رسول الله صلى الله عليه و آله لكلمة كن و ان هذه الكلمة بعد نقص قبضات العشر هي بعينها حرف الخطاب في قول المخاطب عز ذكره و يكون الرسول عليكم شهيداً فاعرف ما اشرقت عليك من شمس طلعة الشهادة من مولاك العظيم و كن لله من الشاكرين
- 45 فاذا ذقت ما عرفناك من شهادات نعت الذات و قطب دائرة الأسماء ملكوت السموات و الصفات فايقن بشهادة امة الوسطى و الترقه الكبرى و المنجى العظمى و الشهادة العلى فانهم شهداء على ذات الوجود بما احاط علم المعبود و لا يخفى عليهم غائية في السموات و لا في الأرض و ان مراتب شهاداتهم يختلف بمقامات البيان فيها في رتبة طلعة ظهور الذات و هو انهم كانوا عالمين بكل شيء و لا وجود للعلوم لديهم
- 46 انقطعت الاسماء و الصفات و التجليات و الظهورات و الشئون عن ساحة قدسهم و علو رفعتهم و كبر جلالهم و عظم مقامهم لانهم كانوا محال المعرفة و اركان العظمة و هم و ذلك لمقام افقر الفقراء و اذل الذرات لا يعلم احد بكيفية شهادتهم على الممكات قبل وجودهم في الأمكان الا الله الذي خلقهم و اشهدهم خلق السموات و الأرض و جعلهم على العالمين شهيداً
- 47 و عنها انهم شهداء على بموجودات لهم بهم بما تجلوا عليهم بانفسهم في صقع امكاناتهم و تكوينياتهم و ان افئدة كل الذرات عندهم كمثل ذرة ياقوت الحمراء في كف احد منهم الله يعلم حقهم و يقدر بثنائهم و انا لا اعلم في وصفهم بقدر ما عرفت القلة في زبانية متجليه و بذلك اعترف بتقصيري عندهم فكيف احصى ذكر بيان الاستشهاد في

enumerate the explanation of bearing witness in your testimony over the servants, when hearts circle round the ink yet know naught save their portion of existence? I beseech your grace to forgive my testimonies against myself, which were they to be known by anyone in the heavens or earth besides you, they would weep in mercy for me as long as the heavens and earth endure. O people of mercy, your pardon!

- 48 O people of grandeur, your mystery! O people of power, your bounty! O people of wisdom, your grace! For I am less than an atom to claim that I am of the believers. And amongst these stations is this: that they have borne testimony unto mankind through the witness of every soul-possessing entity in accordance with whatsoever it hath earned. And the attestation of differentiation lieth immersed within the depths of conjunction. And in every number less than ten, the ninth doth bear witness – for all created things testify in the presence of the Imam, may peace rest upon Him – unto that which each hath acquired of the Divine Realities, the Essential Substances, the Spiritual Entities, and the Ontological Beings dwelling within the eight Gardens of Paradise; then in terms of the empyrean realms, material manifestations, gradual developments, and essential natures in the seven heavens and what lies beyond them in the spheres of the Divine Throne and Seat; then in terms of the celestial kingdoms, radiant effulgences, resplendent lights, and psychic realities in the layers of the eighth clime which none can encompass save whom God wills; then in terms of earthly conditions, accidental qualities, shadowy forms, and individual identities from the stations of the denizens of fire and what God has ordained in the earths - even to the treachery in an ant's breast, which testifies to its betrayal before the Imam (peace be upon him).

- 49 Indeed, he judges it according to what it has earned for itself by its own choice. Its testimony is the very form of its deed, just as silence at the time of silence testifies to your silence, and speech at the time of speech testifies to your speech. And you know, as We have shown you in My acknowledgment of the conditions and manifestations, whatsoever upon which the name of a thing falls, from the depths of the Divine Will to the vast ocean of creation. That moment before God is the Day of Resurrection, and those words testify before the Imam (peace be upon him) by the leave of Him Who revealed them in those tablets. Acknowledge your testimony according to what God's knowledge encompasses, and acknowledge your inability to comprehend His truth, so forgive him through Your grace, for I am among those who bear witness.

شهادتکم علی العباد بعدما يطوف الفؤاد في حول المداد ولا يعرف الا حطّ الایجاد فاسئل من جودکم عن تعفو عني شهادتکم علی حیث لو اطلع به احد فی السموات و الأرض غیرکم لیبکی علی بالترحم ما دامت السموات و الأرض

48 فیا اهل الرحمة عفوکم ثم یا اهل العظمة سرکم ثم یا اهل القدرة جودکم ثم یا اهل الهندسة فضلكم فانی انا اقل من ذرّ اقول انّی من المؤمنین و منها اثمّ شهدا علی الناس بشهادة کلّ ذی نفس بما کسبت و ان شهادة الاقتراق فی لجة الاقتران و انّ فیکلّ اقل من عشر تاسعة یشهد کلّ شیء عند الامام علیه السلام بما کسب من اللاهوتیات و الجوهریات و الروحانیات و الکیونیات فی الجنان الثمانية ثم من الجبروتیات و المادیات و المتلججات و الذاتیات فی السموات السبع و ماورائها من فلك الكرسي و العرش ثم من المملکوتیات و المتشعشات و المتلاآت و النفسانیات فی طبقات اقليم الثامن من ما لا یحیط به علم احد الا من شاء الله ثم من الناسوتیات و العرضیات و الشبیحات و الأنیات من مقامات اهل النار و ما قدر الله فی الأرضین حتی خاتمة صدر التملة یشهد بخيانتها بین یدی الامام علیه السلام

49 و انه لیحكم علیها بما اکتسبت لنفسها باختیارها و ان شهادتها هی کانت نفس صورة عملها بمثل یشهد الصمت جین الصمت بصمتک و النطق حین النطق بنطقک و انت تعرف بمثل ما اشهدناک فی اعترافی بالشئونات و الظهورات کلّها وقع علیه اسم شیء من لجة المشیة الی طمطمایم الذریة فانّ یوم القيمة ذلک الحین بین یدی الله و ان تلك الکلمات تشهد بین یدی الامام علیه السلام باذن الذی نزلنا فی ذلک الألواح اعترف بشهادتک علی ما احاط علم الله و اعترف لعجزه عن حقّ فاعف عنه بفضلک فانّا علی ذلک من الشاهدین

50 Among these are that which causes the martyrs to rejoice at righteous deeds just as those in Paradise rejoice at meeting the All-Merciful, for they are the ones who work through the temples of the people of the Bayan. And among them, the color of the martyrs changes due to evil deeds just as your fair countenance changes in a green mirror. And whoever bears an evil deed weeps until the fires are troubled by his wailing, saying "O God, my Lord, inspire him to repentance, for I am among those who seek forgiveness." By your Lord, O questioner, if the sinners knew the magnitude of sin, they would not approach it, for the change in the countenance of God's Greatest Remnant is worse than all the fires of hell, but people do not understand.

51 In this the Imam (peace be upon him) testifies to what the angels testify in his presence, and what the angels have not been informed of, he conceals it and does not mention it out of his generosity, as indicated in his noble words according to what Muhammad ibn Ya'qub al-Kulayni reported in al-Kafi from Ali ibn Ibrahim from his father from Safwan ibn Yahya from Ishaq ibn 'Ammar from Abu Abdullah (peace be upon him) who said: "When two believers embrace, mercy encompasses them. When they remain thus, seeking nothing but God's face and desiring no worldly purpose, they are told: 'Your sins are forgiven, so begin anew.' When they turn to conversation, the angels say to one another: 'Move away from them, for they have a secret and God has concealed it for them.'" Ishaq said: "May I be your ransom!

52 Are their words not recorded, though God the Mighty and Glorious has said: 'Not a word does he utter but there is a sentinel ready'?" Then Abu Abdullah (peace be upon him) sighed deeply and wept until his tears wet his beard, then said: "O Abu Ishaq! God the Blessed and Exalted has only commanded the angels to withdraw from believers when they meet out of respect for them. Though the angels neither write their words nor know their speech, He knows it and preserves it concerning them."

53 O Knower of the secret and of what is yet more hidden! By God, the matter has been decreed that there shall be no differences among the believers. For this reason hath He made them witnesses unto mankind, that Muhammad - the blessings of God rest upon him and his family - may bear witness unto us, and that we may bear witness unto our followers, and that our followers may bear witness unto all mankind. Among these witnesses is he who beareth witness as thou dost when thou desirest to make mention of the Divine Unity, saying "There is no God but Thee." And among these are stations without end unto infinity, wherein the glance of him who gazeth upon the

50 و منها ما يفرح الشّهداء باعمال الصّالحات بمثل ما يفرح من في الرضوان بقاء الرحمن لأنهم هم العاملون في هياكل اهل البيان و منها يتغيّر لون لون الشّهداء باعمال السيّئات بمثل ما يتغيّر طلعة لونك البيضاء الى مرآة الخضراء و يكون من احتمال السيّئة بكاء يحسر النيران بضجيجه و يقول اللهم ربّ فاهمه التّوبة فاتّنى أنا من المستغفرين فوربك يا أيّها السّائل لو يعلم المذنبين كبر الذّنوب ما قربوه لان تغيّر وجه بقية الله الأعظم في كل نار جهنّم ولاكنّ النّاس لا يفقهون

51 و فيها يشهد الامام عليه السّلام بما يشهد الملائكة عنده و ما لم يطلع به الملائكة أنّه عه ليستره و لم يذكره بجوده كما اشار عزّ ذكره في قوله بما ذكر محمّد ابن يعقوب الكليني في الكافي على ابن ابراهيم عن ابيه عن صفوان ابن يحيى عن اسحق ابن عماد عن ابي عبد الله ع قال انّ المؤمنين اذا اعتنقا غمّرتهم الرّحمة فاذا الزما لا يريد ان بذلك الا وجه الله و لا يريد ان غرضا من اغراض الدّنيا قيل لهما مغفور ذنبكما فاستأنفا فاذا اقبلا على السّائلة قالت الملائكة بعضهما لبعض تنخّوا عنهما فانّ لهما شراً و قد سرّ الله عليهما

52 قال اسحق فقلت جعلت فداك و لا يكتب عليها لفظها و قد قال الله عزّ و جلّ و ما يلفظ من قول الا لديه رقيب عتيد قال فتنفّس ابو عبد الله ع تنفّس الصّعداء ثمّ بكى حتّى احصلت دموعه لحيته و قال يا ابا اسحق انّ الله تبارك و تعالى انما امر الملائكة ان يعتزل عن المؤمنين اذا التقيا اجلالهما و أنّه وان كانت الملائكة لا تكتب لفظها و لا تعرف كلامها و أنّه يعرف و يحفظه عليهما

53 علام السّر و اخفي و ايم الله لقد قضى الامر ان لا يكون بين المؤمنين اختلاف و لذلك جعلهم شهداء على النّاس ليشهد محمّد صلى الله عليه و آله علينا ولنشهد على شيعتنا وليشهد شيعتنا على النّاس و منها ما شاء ان يشهد الشّهيد بمثل ما انت لما تريد ذكر التّوحيد بقول لا اله الا انت و منها لها شئون ما لا نهاية الى ما لا نهاية لها حيث يعرف طرف الناظر الى القوآءد ما لا يسعه المداد و الى ذلك المقام قد ختمت ذكر الاشهاد بماء المداد

inmost hearts perceiveth that which no ink can contain. And at that station have I sealed the mention of witnesses with the water of ink.

- 54 When thou hast understood the law of witness-bearing among the Imams, know it through its manifestation in the pure ones among their followers, even as the Imam - peace be upon him - hath indicated in his words: "Verily the stations of witness-bearing among the followers are diverse according to their stations. Among these is that they gaze upon the inmost hearts of created things and bear witness concerning what they say and do, that they have followed him whom God hath made His proof unto them. Thus do they bear witness to their faith, else would God judge them worthy of the fires, and He is not unjust to His servants. And among these is that when they hear from their innermost beings a word of what God hath ordained for them, they bear witness with pure faith; else do they beseech God for their guidance, for verily He is the Ever-Forgiving, the All-Merciful.

54 و اذا عرفت حكم الشهادة في الائمة فاعرفها بظهور ما في خالص الشيعة ببعض منها كما اشار الامام ع في قوله و ان مراتب شهادات الشيعة مختلفه بظهور مقاماتهم فنما انهم ينظرون الى فؤاد الموجودات ويشهدون عليهم بما هم يقولون ويعملون بانهم كانوا اتبعوا عند الذي جعله الله حجة عليهم فيشهدون عليهم بالايان والا يحكم الله عليهم بالنيران و ما هو بظلام للعباد و منها ان سمعوا من كينونياتهم كله ما فرض الله عليهم فيشهدون بايمان الخالص و الا يستلون من الله لهدايتهم انه هو التواب الرحيم

- 55 All that We have caused to flow forth is along the path of the outward. And if thou desirest to hear the melodies of the Bird of the Divine Cloud, and the qualities of the Peacock of Destiny, and the humming of the Bees of Accomplishment, then cast away what is in thy right hand and what God hath created in all the left hands, and ascend with thy spirit to the sacred court of the inmost heart. There establish thyself upon the throne of the manifestation of the Lord of all beings, and take what is thy due from the ink of assistance.

55 و ان كلما ارتحناك في سبيل الظاهر و ان تحب ان تسمع رنات طير العماء و صفات طاوس القضاء و رنات نحل الامضاء فائق ما في يمينك و ما خلقه الله في السمائل كلها و اصعد بروحك الى ساحة قدس الفؤاد هنا لك فاستقر على كرسى ظهور مولى العباد و خذ حق الأيجاد و من مداد الامداد

- 56 Know thou that the witness in the station of the efficient cause of existence is the witness in the station of the final cause through the existing remembrance, by virtue of what God hath caused to be revealed unto him in his station and rank. And even as God hath made the air a witness unto water, He hath made the earth a witness unto what He hath placed above it, for the station of that which is revealed appeareth only through the station of revelation, and verily the essence of revelation appeareth only through the essential nature of what is revealed.

56 و هو ان الشاهد في رتبة علّة الفاعلية بالوجود هو الشاهد في رتبة علّة الغاية بالذکر الموجود بما تجلّى الله له به في مقامه و رتبته و كما جعل الله الهواء شاهداً على الماء قد جعل التراب شاهداً على ما جعل الله فوقها لأن رتبة المتجلّى لم يظهر إلا بمقام التجلّى و ان كينونية التجلّى لا يظهر إلا بذاتية المتجلّى بالفتح

- 57 When thou hast recognized this through the dawning of the Sun of Power in the dark and predestined well of hell, then know the reality of the witness from the witnessed, and the existent from the non-existent. Divulge not the secret of the Family of God to one who is not praiseworthy in the station of the witnessed. For verily the kingdom, though bare and rough - when thou gazest upon it with the glance of the Beginning - may the All-Merciful cause thee to attain unto the station of its knowledge. Otherwise, fear God and preserve it in the midst of the pomegranates of the Divine Realm, and the apples

57 فاذا عرفت باشراف شمس القدر في بئر جهنم المظلم المقدر فاعرف حق الشاهد من المشهود و الموجود من المفقود و لا تدع سرّ الله لمن ليس محموداً في رتبة المشهود فان الملك و عزز كو ان اجرد خشن فاذا نظرت اليه بطرف البدء عسى ان يبلغك الرحمن الى مقام معرفته و الا فاتق الله و احفظه في وسط رمان اللاهوت و تفاح الجبروت و حدائق الملك و الملكوت و سنابل الناسوت

of the Empyrean, and the gardens of Dominion and Kingdom, and the ears of corn of the human realm.

- 58 For whosoever hath pointed unto him, and hath spoken concerning him, hath verily followed that which the Samirí cast amongst the people; and he, of a truth, is of the wrong-doers. And on this Day I, even I, am a Witness, with the eye of Truth, unto him who hath entered the pure Religion through faith. And those whom I know by their names, and unto whom leave hath been granted to make mention of the Book of Justice, they are witnesses unto the people. It is incumbent upon all to acknowledge the right of their testimony, and to dissociate themselves from their enemies. For the summit of faith, the nobility of man, and the standard of utterance is this: that the servant should account himself among those whom God hath caused to bear witness unto such as are beneath his rank. And this is attained through the servant's hope in his Lord, his contemplation of His wondrous beginnings, his fear of His chastisement, and his longing to attain His presence.

- 59 How can I describe to thee the path of one who warbles in His primal grasp within the thicket of the Divine, while the detached one is imprisoned in the abode of patience? By thy Lord! Within my breast there lies a vast knowledge which, were I to impart it to thee, would be sweeter to thy heart than drinking the wine of Paradise from the fountain of Salsabil. Let not the illusion of ego enter thy mind, questioning how one whom God has caused to witness the creation of a thing can attain such a station in this world. For this matter, from the Most Exalted Perspective and the Supreme Horizon, is indeed thus. Read the tradition wherein al-Sadiq said to him who sought to test him: "Eat the dates, for therein lies the secret of the matter." If thou followest God's decree in this thy world, it hath been ordained in God's knowledge that thou art among the witnesses.

- 60 But if thou disobeyest, God knoweth that thou art not among those whom He hath caused to witness the creation of what is beneath their station. The knowledge of these stations is among the requisites of the proofs and the complexities of the signs. None hath understood the mystery of this station save he who hath recognized the position of justice between the two positions. Know thou the truth of what We have given thee to drink from the brackish water, for from water all things live - will ye not understand? When thou art perplexed by the perplexing recognition of the witnesses, then take shelter in the shade of the dark clouds of Paradise, and know the truth of the middle way in the banner of Paradise's paths. Be thou

58 فان من اشار اليه و تكلم عنه فقد اتبع ما القى السامري بين الناس و انه هو من الظالمين و ان اليوم انتى انا شاهد بعين الحق لمن دخل دين الخالص بالايمان و ان الذين انا اعرفهم باسمائهم و اذن لهم بذكر كتاب العدل فهم شهداء على الناس و على الكل فرض ان يعترفوا بحق شهدائهم و يتبرءوا من اعدائهم اذ ذروة الايمان و شرف الانسان و علم البيان هو ان يجعل العبد نفسه ممن اشهده الله على تحت رتبته و ان ذلك يحصل برجاء العبد من ربه و النظر ببدائه و الخوف من عذابه و الشوق الى لقائه

59 فكيف اذكر لك سبيل تغرد في قبضته الاولى في اجمة اللاهوت و ان المفرد سجين في بيت الصبر فو ربك ان في صدرى لعلماً جماً لو علمتك لتكون احلى في فواءدك من شرب نمر الفردوس من عين السلسبيل و لا يخطر ببالك و هم الانية بان كيف يمكن لمن اشهده الله خلق شيء ان يحصل في هذا العالم ذلك المقام فان الامر في منظر الاعلى و الاقى الكبرى لتكون كذلك اقرء حديث الذي قال الصادق ع لمن اراد ان يمتحنه يا كل التمر فانه سر الامر و انك اذا اتبعت حكم الله في عالمك هذا فقد قضى في علم الله بانك من الشهداء

60 و ان عصيت فقد علم الله بانك لم تكن ممن اشهده الله خلق ما في تحت رتبته و ان علم ذلك المقامات هو من مقضيات الدلالات و معضلات العلامات و لم يطع احد بسر ذلك المقام الا اذا عرف منزلة العدل بين المنزلين فاعرف حق ما اسقينك من ماء الاسن فان من الماء كلشيء حتى افلا تعقلون فاذا تلجلجت بتلجلج عرفان الشهداء فاستقر في ظل ظلال مكفهرات الافريدوس و اعرف حق الوسطى في لواء جرسوم الفردوس و ايقن بان وسط

assured that the center of a thing is the station unto which all its manifestations and conditions return.

- 61 This is what is meant by the Pole according to the mathematicians among the people of truth. The knowledge of technical terms used by the people of outward learning is not in itself the ultimate goal for all, but since the knowledge of such terms is a prelude for some people to attain the station of understanding the Qur'an and traditions, the learned ones have permitted it for some men. However, for one whom God has brought to the station of certitude and who understands the meanings of the verses of the Qur'an, there is no portion or benefit in learning these terms. For the purpose of logic is to preserve the tongue from error in speech, but he whose breast God has expanded with exposition and opened the gate of the celestial realm to his nature has no need for the science of logic.

- 62 It is incumbent upon one who seeks the pure essence of that knowledge to weigh the judgment of the minor and major premises with the balance of divine utterance and derive the conclusion from the measure of My verses. But most people, since they think ill of God's power, neither know the matter nor reflect upon it. All that We have taught thee regarding the paths of limitations pertains to those who are capable, for beyond the realm of the heart, allusions cannot be separated, since the Pole of the contingent world is too exalted in station to be witnesses who are associated with and testify to the circles of finitude and infinity.

- 63 Indeed, the Family of God are too exalted in station to be witnesses over the people, and God intended none other than them in that verse, as the Imam, peace be upon him, indicated regarding the station of limitation in His mighty Word: "Dost thou think that God meant by this verse all the people of the Qiblih from among the monotheists? How can it be that one whose testimony regarding a measure of dates is not acceptable in this world, God would seek his testimony?"

- 64 Nay, God did not intend such a thing from His creation - meaning the people to whom Abraham's call was incumbent. "Ye are the best nation raised up for mankind" - they are the middle nation, and they are the best nation raised up for mankind. And verily in that regard I shall mention to thee those traditions shining from the heaven of the suns of power, that thou mayest explain to the people what the Imam permitted them. And forget not the grace of the Imam, peace be upon him, in his saying that Salman was one who received divine inspiration, though the difference is that his utterance was but a sign

الشيء هو مقام الذي يرجع اليه كل ظهوراته و شؤناته

61 و هو المراد بالقطب عند اهل الرياضى من اهل الحقيقة و ان العلم باصطلاح الفنون من اهل الرسوم ليس بذاته مقصود بالذات عند الكل بل لما كان علم تلك الرسول مقدمه لبعض الناس لمقام علم القرآن والأخبار قد اذن العلماء لبعض الرجال و الا لمن بلغ الله الى مقام الايقان ويعرف معاني آيات القرآن لا حظ له ولا فائدة لعلها لان وضع علم المنطق هو لحفظ اللسان عن اللحن في الكلام و لمن شرح الله صدره بالبيان و فتح باب الهجرة على فطرته لم يحتج بعلم المنطق

62 و فرض لمن اراد خالص ذلك العلم بان يوزن حكم الصغرى والكبرى بميزان كلامى و ياخذ النتيجة من قسطاس اياتى ولكن اكثر الناس لما يظنون في قدرة الله بظن السوء لا يعلمون الأمر و لا يتفكرون و ان كل ما عرفناك في سبل الحدود شأن المستطيعين و ان ما وراء عالم القلب لا ينفك الاشارات لان قطب عالم الأمكان هو اجل مقاماً ان يكونوا شهداء يقرن ويشهد بأدوائر النهاية والا نهاية

63 و ان آل الله هم اجل مقاماً من ان يكونوا شهداء على الناس و ان الله ما قصد في تلك الآية غيرهم حيث اشار الامام عليه السلام في مقام الحد في قوله عز ذكره ظننت ان الله عنى بهذه الآية جميع اهل القبلة من الموحدين افترى ان من لا يجوز شهادته في الدنيا على صاع من تمر يطلب الله شهادته يوم القيمة و يقبلها منه بحضرة جميع الأمم الماضية

64 كلاً لم يعن الله مثل هذا من خلقه يعنى الأمة التى وجبت لها دعوة ابراهيم كنتم خير امة اخرجت للناس و هم الأمة الوسطى و هم خير امة اخرجت للناس و ان بذلك الشأن اتنى انا اذكر لك تلك الاحاديث المشرقة من سماء شמוש القدرة لتفسر للناس ما اذن الامام لهم و لا تنس فضل الامام عليه السلام في قوله بان

and shadow compared to the utterance of the Imam, peace be upon him.

- 65 Ali, exalted be his remembrance, said concerning the meaning of that verse: "By His words 'that ye may be witnesses over mankind' - the Messenger of God, peace be upon him and his family, is a witness over us, and we are God's witnesses over His creation and His proof in His earth, and we are those of whom God said 'Thus have We made you a middle nation.'" And the Baqir, peace be upon him, said: "We are the middle way." It was asked: "What is the middle way?" "The middle of ways.

- 66 Indeed God saith 'Thus have We made you a middle nation.'" He said: "To us returns the one who exceeds bounds and catches up the one who falls short." And from him, may my spirit be his sacrifice: "We are the middle nation, and we are God's witnesses over His creation and His proofs in His earth and His heaven." And verily what We have caused to shine forth from the temples of those traditions is the station of the chosen ones, that they may behold the countenance of mysteries in the dawning-places of lights. And the references to the interpretations of the learned ones befit not the wisdom of that Book, for the author of the Safi interpreted the testimony of the Family of God in that verse as being on the Day of Resurrection.

- 67 And that is mere shell to one who has found the sweetness of the kernel, for they were God's witnesses over all in creation and invention, and all days with them are the Day of Resurrection. They judge by God's leave between all that God's knowledge encompasses. Rather, the Day of Resurrection with them is created like the creation of all things - they bear witness to it as they bear witness to other things. And they are the people of grandeur and sovereignty and might and power and majesty and wisdom and will and purpose. They see things before their existence just as they see a speck of dust after its existence before them. And they judge everything before its existence just as after its existence. Veils conceal them not, nor can all scriptures equal their mention, for they were above the perception of essences in that which none among contingent beings can encompass in knowledge. And whoever said regarding the station of the Bayan concerning their right that their testimony over mankind is mentioned, hath indeed associated partners with them in God's knowledge, and if he seek not forgiveness of God his Lord, he shall be among the wrongdoers.

- 68 God the Exalted said: "We appointed the qiblah to which thou wast used, only that We might know him who followeth the

سلمان كان محدثاً و أنّ الفرق ان حديثه آيه و شيخ بالنسبة الى حديث الامام عليه السلام

65 قال على عز ذكره في حكم تلك الاية ايانا عنا بقوله لتكونوا شهداء على الناس فرسول الله صلى الله عليه وآله شاهد علينا ونحن شهداء الله على خلقه و حجته في ارضه ونحن الذين قال الله و كذلك جعلناكم امة وسطاً و قال الباقر عليه السلام نحن نمط الحجار قيل و ما نمط الحجاز اوسط الانماط

66 ان الله يقول و كذلك جعلناكم امة وسطاً قال الينا يرجع الغالى ويلحق القصر وعنه روى فداء نحن الأمة الوسط ونحن شهداء الله على خلقه وحججه في ارضه و سمائه و أنّ ما اشرقناك من هياكل اثار تلك الأخبار هو شأن الأخيار بان يشاهدوا طلعة الأسرار في مواقع الأنوار و ان الاشارات الى بيان تفسير العلماء لا يليق بحكم ذلك الكتاب لان محقق الصافي فسر شهادة آل الله في تلك الاية بيوم القيمة

67 و أنّ ذلك قشر محض لمن وجد لذة اللب لأنهم كانوا شهداء الله لمن في الأبداع والاختراع و ان كلّ الأيام عندهم هو يوم القيمة يحكمون باذن الله بين الكل ما احاط علم الله بل يوم القيمة عندهم خلق بمثل خلق كلشيء يشهدون عليه بمثل ما يشهدون على غيره و أنهم هم اهل العظمة والسلطنته والقوة والقدرة والهبة والهندسة والمشية والأرادة يرون الاشياء قبل وجودهم بمثل ما هم يرون ذرة التراب بعد وجودها بين ايديهم و أنهم يحكمون لكل شيء قبل وجوده بمثل بعد وجوده لا يواريهن الحجب ولا يعدل بذكرهم كلّ الصحف لأنهم كانوا فوق مدرك الجوهريات ملا لا يحيط علم احد من الممكات و من قال في رتبة البيان في حقهم ذكر شهادتهم على الناس فقد اشرك بهم في علم الله و ان لم يستغفر الله ربه فيكون من الظالمين

Messenger from him who turneth on his heels. In truth it was a hard test, save to those whom God guided. But God would never make your faith of no effect. For God is to mankind full of kindness, most merciful.”²²

69 And verily We have caused to shine forth in the manifestations of the light of glory that God hath created every letter of the Qur'an like the creation of the greater world, wherein is reckoned all that His knowledge encompasses.

70 And among the things which God hath decreed by confirmation, and which He hath caused to come to pass through bada', is that whereunto I now allude in the obscurities of these intimations, that it may draw thee unto the sacred court of the Throne of the Names and Attributes. It is this: that for the letter waw, the first letter of that verse, there should be appointed a direction abstracted from the six directions. This was the direction of its simplicity, and the letter of its identity—a reality which its people designate by the holy Names, the manifest Appearances, the true Theophanies, and the paradisaal Verses, all of which are mentioned beneath its shadow and bounded within its domain—inasmuch as the beholder, turning toward the extremity of the inmost heart, perceiveth all upon which the name of origination hath fallen in the degree of the manifestation of those letters.

71 Should one utter “He is God,” it betokeneth naught but His creation and relateth to naught save His invention. And should one utter “Muhammad is the Apostle of God” - peace be upon him and his family - it is the letter of the station of meanings in its place, whereby is known whatsoever hath been attributed from God unto Him of His essence, His self, His spirit, His being, His identity, and His might, and that which none knoweth save God. Were the people of truth to lift the veil from His countenance, and were the Essence of God and His Self to be ascribed unto Him as the Kaaba is called the House of God, and likewise the Hand of God, the Face of God, the Command of God, and His Knowledge, then would be witnessed therein with certitude, even as is witnessed in the essence of the Apostle, the attribution of these holy names without similitude or metaphor, as the very truth of certainty.

72 Yet fear thou God, lest thou raise anything above the station God hath ordained for it, nor incarnate the signs of divinity in humanity, for such was the deed of the Christians in deriving the form of the cross from the figure of the triangle. When thou art illumined by the gleaming rays of the Sun of Utterance

68 قال الله تعالى و ما جعلنا القبلة التي كنت عليها الا لنعلم من يتبع الرسول ممن ينقلب على عقبيه و ان كانت لكبيره الا على الذين هدى الله و ما كان الله ليضيع ايمانكم ان الله بالناس لرءوف رحيم

69 و لقد اشرقناك في ظهورات تجليات نور الجلال بان الله قد خلق كل حرف من القرآن تخلق عالم الاكبر يحصى فيه كل ما احاط عليه

70 و ان مما قضى الله بالامضاء و اجرى الله بالبداء هو الذي اناذا اشير اليه في غياهب تلك الاشارات ليجذبك الى ساحة قدس عرش الاسماء و الصفات و هو ان يجعل لحرف الواو اول حرف من تلك الآية جهة مجردة عن جهات الستة التي هي كانت جهة بساطته و حرف هويته التي يعبر عنها اهلها بالاسماء المقدسة و الظهورات الجلية و التجليات الحقية و الايات الافريدوسيه التي كلها مذكورة في ظلها و محدودة في صقعها حيث يرى الناظر الى طرف القواءد كلها وقع عليه اسم اليجاد في رتبة ظهور ذلك الحروف

71 فان نطق هو الله لا يدل الا عن ابداعه و لا يحكي الا عن اختراعه و ان نطق به محمد رسول الله صلى الله عليه و آله فهو حرف رتبة المعاني في مقامه بان يعرف منه كلها نسب منه الى الله من ذاته و نفسه و روحه و كينونيته و انيته و جبروتيته و ما لا يحيط يعلمها احد الا الله بحيث لو كشف القناع اهل الحقيقة عن طلعه و يطلق فيه ذات الله و نفسه بمثل نسبة الكعبة بيت الله اليه و كذلك يدالله و وجهه و امر الله و علمه ليشاهد فيه باليقين بمثل مايشاهد في ذاتيته الرسول اطلاق تلك الاسماء المقدسة من دون تشبيه و لا استعارة كحق اليقين

72 و لكن اتق الله الا يرفع شيئا من حد الذي خلقه الله له و لا تحل ايات اللاهوت في الناسوت فان ذلك عمل النصارى في اخذ شكل الصليب عن صورة المثلث فاذا تلججت بتشعشات شعاع

²²Qur'an 2:143.

in the first sphere, manifest from pre-existence - not the pre-existence that is manifest through pre-existence - and when thou art enlightened by the effulgences that have shone forth from the light of the Morn of the pre-existence of meanings in the second sphere, then know thou the Command of God in the station of the Vav in the five stations: the Vav of the Gates, of the Imams, of the Pillars, of the Deputy, and of the Beloved, even as We have taught thee concerning the manifestation of the meaning of the surging ocean of Oneness after Unity.

73 And shouldst thou taste what I have tasted of the knowledge of these subtle stations, thou wouldst know the decree of the Vav in these stations, and wouldst not be confused in deriving the conclusion after the two primary premises, and wouldst know the Command of God in the letters as the manifestation of the Manifest One from His manifestation in the kingdom of the divine cloud and names. And verily this is the decree of the direction of the Tree which warbleth what it warbled in the mysteries of the letters of creation and invention.

74 Likewise thou knowest concerning the direction of duality, which is expressed as duality, the reflections of the stations save that unto which no name can be given, nor designation in creation - the letter of light which hath no shadow from the determined stations of quantity, quality, limitation and place, unto that which the knowledge of the All-Merciful - glorified be He - encompasseth. There is no God but He, the Mighty, the Bestower. And verily what We have taught thee concerning the meaning of the verse is in the way of the outward, and if thou desirest the path of the inward, then know from the mention of the Qiblih the green pillar of the Throne, which is the Guardianship wherein the believers were certain concerning the Family of God, the Imams of the Faith.

75 And from the decree that it is indeed great is the red pillar of the Throne, that it might be made manifest whosoever followeth the Messenger within the Sacred House, and whosoever turneth aside from His decree and adhereth to the Qiblih of old. And for this reason hath God attributed guidance unto the people through mention of the Name of His Own Self, and hath promised that He will not cause the faith of any soul to be lost after they follow God's Cause in the Crimson Pillar, for when the Command descendeth to the station of Divine Decree, His judgment is executed, and that which is subject to change through God's command - glorified be He - is a fixed destiny from the presence of the Mighty, the Wise.

76 And what We have taught thee now concerning this path is a mystery from the depths of Unity, and a light from the vast ocean of Oneness, and a talisman from the talismans of the

بروق شمس البيان في فلك الاول الظاهر عن
الازل لا ازل الظاهر بالازل و تثلث بتجليات
ما لاح من نور صبح ازل المعاني في فلك الثاني
فاعرف امر الله في رتبة الواو في المقامات الخمسة
من واو الأبواب و الأئمة و الاركان و النقيب و
التحيب بمثل ما عرفناك في ظهور معنى طمطام
يَم الواحدية بعد الأحديّة

73 و ان يذوق ما انا ذقت من عرفان تلك المراتب
اللطيفة لتعرف حكم الواو في تلك المراتب و لا
يشبته عليك في اخذ النتيجة بعد المقدمتين الاولين
و يعرف امر الله في احرف كظهور الظاهر عن
ظهوره في ملكوت العماء و الأسماء و ان ذلك
حكم جهة شجرة التي تغرد بما غرّدت في مستسرات
حروف الأبداع و الاختراع

74 و كذلك انت تعرف في جهة الاثنينية التي يعبر
عنها بالاثنيته عكوس المراتب الا ما يطلق له اسم
ولا سمّه في الخلق خروف نور الذي لا ظلّ له من
مراتب المعينه من الكم والكيف والحد و المكان
الى ما احاط علم الرحمن سبحانه ان لا آله الا هو
العزیز الوهاب و ان ما عرفناك في معنى الاية هو
في طريق الحد و ان اردت سبيل الباطن فاعرف
من ذكر القبلة ركن اخضر العرش و هو الولاية
التي كان المؤمنین بها موقنة في آل الله ائمة الدين

75 و من حكم انها لكثرة ركن احمر العرش ليظهر من
يتبع الرسول في البيت الحرام و من يعرض من
حكمه و يتبع قبلة الأولى و لذا نسب الله الهداية
للناس بذكر اسم نفسه و وعد الا يضيع ايمان احد
بعد ان يتبع امر الله في ركن الأحمر لان الامر
اذا نزل في رتبة القضاء فيمضي حكمه و ما يجري
عليه البدء بامر الله سبحانه و ان ذلك تقدير محتوم
من لدن عزيز الحكيم

76 و ان ما عرفناك الان في ذلك السبيل سر من لجة
الأحدية و نور من طمطام يَم الواحدانية و طلسم

Divine Spirit, and a symbol from the prescriptions of the Form of Emanation. Know thou its truth and conceal it except from its people, for verily all shall be gathered unto God. And if thou desirest the outward path in unity, make all letters into the letter Ha, and make the Ha praise for Him Who speaketh in the verses of splendor through the decree of change before the Divine Decree and after its execution.

77 And say to whomsoever He willeth, as He willeth, through what He willeth from among the people of creation, that which God hath sent down in those darknesses - the deafening, the pitch-black, the blind, the burning, the hellish, the gloomy, the dust-covered - unto each according to his station of recognition of God's Command, and his concealment of God's mystery, and his holding fast to God's cord, and his reliance upon God. But fear thou God in this path, for verily it is most bare and pure yet rough, difficult, and smooth, wherein are wild beasts of the land to its left and wonders of the sea to its right, and none shall be saved except he who turneth not to contingent things and seeth the Countenance beneath the Ha in every extinction through the glance of the Manifested One and the appearance of the manifestation.

78 And when he becometh steadfast in that station, verily he is among the humble ones. And if thou desirest the meaning according to the outward way, there is no path to it except through the tongue of the people, and it is that which the Imam - peace be upon him - mentioned in his saying, where he said - exalted be his remembrance - in the station of Revelation, meaning: "Verily We know that from his bounty after We knew it would come to pass." He said: And that is because the desire of the people of Mecca was in the Ka'bah, so God desired to distinguish the follower of Muhammad - peace be upon him - from who opposed him through following the Qiblah which they disliked while Muhammad commanded it. And when the desire of the people of Medina was in the House of Jerusalem, He commanded them to oppose it and turn toward the Ka'bah so it would become clear who agreed with Muhammad in what he disliked, for he was his confirmer and follower. And though the prayer toward the House of Jerusalem at that time was indeed difficult except for those whom God guided and who knew that God is worshipped through that which opposeth what man desireth, that his obedience may be tested through opposing his desires. And God would not cause your faith to be lost, meaning your prayers.

79 Verily God is Kind and Merciful unto mankind. And all that We have caused to flow forth from the appearance of the ocean of Divine Will, and the affairs of the vast sea of Purpose, and

من طلسمات السريانية و رمز من احكام صورة
الا نزعيه فاعرف حقها و اكنمها الا من اهلها
فاني و كل الى الله يحشرون و اذا اردت مسلك
الظاهر في التوحيد فاجعل كل الحروف حرف
الهاء و اجعل الهاء ثناء لمن ينطق في ايات السناء
بحكم البداء قبل القضاء و بعد الامضاء

77 و قل لمن يشاء كما يشاء بما يشاء من اهل الانشاء ما
نزل الله في تلك الظلمات الظلمات الصماء الدماء
العمياء الصيلاء الجهناء الطخياء الغبراء لكل على
مقام عرفانه امر الله و كتمان سر الله و اعتصامه
بجبل الله و تكلائه على الله و لاكن اتق الله في هذا
الصراط فانه اجرد زكوان و عرخشن كثود زلول
فيه سباع البر عن شماله و عجائب البحر عن يمينه
و لا ينجي احد الا اذا لم يلتفت شئون الامكاني
و يرى طلعة تحت الهاء فيكل فناء بات بطرف
المتجلى و ظهور التجلى

78 فاذا استقام على ذلك المقام فانه هو من الخاشعين
و ان اردت المعنى على طريق الظاهر فلا سبيل اليه
الا بالسنة القوم و هو الذى ذكر الامام عليه السلام
في قوله حيث قال عز ذكره في مقام التنزيل يعنى
انا لنعلم ذلك منه جود بعد ان علمناه سيوجد قال
و ذلك ان هوى اهل مكة مان في الكعبة فاراد
الله ان يتعين متبع محمد ص ممن خالفه باتباع
القبلة التى كرهها و محمد ص يامر بها و لما كان
هوى اهل المدينة في بيت المقدس امرهم بخالفتها
و التوجه الى الكعبة ليتبين من يوافق محمد فيما
يكراهه فهو مصدقه و موافقه و ان كان الصلوة
الى بيت المقدس في ذلك الوقت لكبيرة الا على
الذين هدى الله و عرف ان الله يتعبد بخلاف ما
يريده المرء لتبلى طاعته في مخالفة هواه و ما كان
الله ليضيع ايمانكم يعنى صلواتكم

79 ان الله بالناس لرؤف رحيم و كلمنا ارشناك من
ظهور لجة بحر المشية و شئون طمطم يم الارادة
وهيبة سر قلزم القدر و بداء نهر القضاء و امضاء

the awe of the mystery of the ocean of Destiny, and the change of the river of Decree, and the execution of the First Sea, and the term of the African Spring, and the book of the Countenance of the Essential Nature of Glory in the garments of radiance - it is but a letter from the interpretation of the outward of the inward, and a yellow veil from the veils of the Maiden whom God hath created for the manifestation of those conditions in her shadow. He who knoweth her not recognizeth her without her countenance, and he who knoweth her remaineth ignorant of her in the garments of her countenance.

- 80 And if thou hast attained unto that which We have intimated unto thee, illumined thee withal, confirmed thee therein, and enkindled within thee, then hast thou indeed witnessed the stations of separation, and recognized the dwelling-places of union. Thou hast plunged into the depths of separation and withdrawn from the most equitable station in fear, and thou didst say: "What God willeth, there is no power but in God! This is naught but a noble sovereign!"

- 81 And if thou desirest to witness the essence of that verse in the station of the ocean of His unity and the deep waters of His detachment, then hearken unto the decrees of the Divine Realm from this Bird soaring in the atmosphere of the cloud of unknowing, and the decrees of the Realm of Might from this Peacock upon Mount Paran, and the decrees of dominion from this Bird warbling in the heaven of the names of creation, and the decrees of the Kingdom from this Cock that crieth out from the horizon of the Throne, saying: "The first is the white pillar for the manifestation of the unity of the Divine Essence; and the second is the yellow pillar for the dawning of the unity of the Sun of Attributes; and the third is the green pillar for the manifestation of the unity of deeds; and the fourth is the red pillar for establishing the unity of worship before the countenance of the Divine Essence. He revealeth not unto the one receiving revelation save through that whereby He hath revealed Himself unto him."

- 82 Raise up the letters of the alphabet from that verse unto the station of the manifestation of its benefits, that thou mayest witness in every letter that which We caused thee to hear from the warbling of the Nightingale of praise upon the mount of destiny, and that which We showed thee of the manifestations of the peacocks and their melodies in the wisdom of origination. And verily this is the spirit of the elixir of knowledge whereby the servant ascendeth from all that is still unto the station of motion, and manifesteth the causes of his existence in the degree of the effect, and the fruit of the final cause in the degree of the object and its realm.

يَمَّ الْأَوَّلَ وَاجَلَ عَيْنِ الْإِفْرِيْقِيَّةِ وَكُتَابِ طَلْعَةِ كَيْنُونِيَّةِ الْبَهَاءِ فِي قِصَصِ الشَّعْشَاءِ هُوَ حَرْفٌ مِنْ تَفْسِيرِ ظَاهِرِ الْبَاطِنِ وَحِجَابِ أَصْفَرٍ مِنْ حِجَابَاتِ الْحَوْرَاءِ الَّتِي قَدْ خَلَقَهَا اللَّهُ لظُهُورِ تِلْكَ الشُّنُونَاتِ فِي ظِلِّهَا عَرَفَهَا مِنْ لَا يَعْرِفُهَا بِغَيْرِ طَلْعَتِهَا وَجَهْلَهَا مِنْ يَعْرِفُهَا بِقِمَصِ طَلْعَتِهَا

- 80 وَ إِنْ عَرَفْتَ مَا أَشْرَكَكَ وَ أَشْرَقَكَ وَ أَيْدَكَ وَ نُورَكَ فَقَدْ شَهِدْتَ مَوَاقِعَ الْفَصْلِ وَ عَرَفْتَ مَوَاضِعَ الْوَصْلِ وَ وَصَلْتَ إِلَى لَجَّةِ الْفَصْلِ وَ قَطَعْتَ عَنْ مَقَامِ الْأَعْدَلِ فِي الْخَوْفِ وَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا هَذَا إِلَّا مَلِكٌ كَرِيمٌ

- 81 وَ إِنْ تَحَبَّبْتَ أَنْ تَشَاهِدَ كَيْنُونِيَّةَ تِلْكَ الْآيَةِ فِي مَقَامِ بَحْرِ تَوْحِيدِهِ وَ طَمَاطَمِ يَمِّ تَجْرِيدِهِ فَاسْتَمِعْ أَحْكَامَ الْأَهْوَاتِ مِنْ هَذَا الطَّيْرِ الْمُتَصَيِّفِ فِي جَوِّ الْعَمَاءِ وَ أَحْكَامَ الْجَبُرُوتِ مِنْ هَذَا الطَّاوُسِ عَلَى جَبَلِ فَارَانَ وَ أَحْكَامَ الْمَلِكِ مِنْ هَذَا الطَّيْرِ الْمُدْفِ فِي هَوَاءِ أَسْمَاءِ الْإِنْشَاءِ وَ أَحْكَامَ الْمَلَكُوتِ مِنْ هَذَا الدِّبْكِ الَّذِي يَصِيحُ فِي أَفْقِ الْعَرْشِ وَ يَقُولُ إِنَّ الْأَوَّلَ رُكْنَ الْإِبْيَضِ لظُهُورِ تَوْحِيدِ الذَّاتِ وَ الثَّانِي رُكْنَ الْأَصْفَرِ الطَّلُوعِ تَوْحِيدِ شَمْسِ الصِّفَاتِ وَ الثَّلَاثِ رُكْنَ الْإِخْضَرِ لظُهُورِ تَوْحِيدِ الْأَفْعَالِ وَ الرَّابِعِ رُكْنَ الْأَحْمَرِ لِثَبَاتِ تَوْحِيدِ الْعِبَادَةِ فِي تَلْقَاءِ طَلْعَةِ حَضَرَتِ الذَّاتِ مَا تَجَلَّى لِلْمُتَجَلَّى كَمَا تَجَلَّى لَهُ بِهِ

- 82 وَ أَصْعَدَ حُرُوفَ الْمَجَائِيَّةِ مِنْ تِلْكَ الْآيَةِ إِلَى مَقَامِ ظُهُورِ فَوَاءِهَا لِتَشْهَدَ عَلَى كُلِّ حَرْفٍ مَا أَسْمَعْنَاكَ مِنْ تَغَرُّدِ مَغْرَدِ الثَّنَاءِ عَلَى جَبَلِ الْقَضَاءِ وَ مَا أَرَيْنَاكَ مِنْ ظُهُورَاتِ الطَّاوُيسِ وَ الْحَانِهَا فِي حَكْمِهِ الْبَدَاءِ وَ أَنَّ ذَلِكَ لَهُوَ رُوحُ اكْسِيرِ الْعِلْمِ بَانَ يَتَرَقَّى الْعَبْدُ كُلُّ السَّوَائِكُنِ إِلَى مَقَامِ التَّحَرُّكِ وَ يَظْهَرُ عَلْلُ وَجُودِهِ فِي رَتْبَةِ الْمَعْلُولِ وَ ثَمَرِ عَلَيْهِ الْغَايَةِ فِي رَتْبَةِ الْمَفْعُولِ وَ صَبْقِهِ

- 83 This is the saying of Rida - peace be upon him - that "the possessors of understanding know not what is there save through what is here." Until this day none hath opened the door of that knowledge whereby the letters are raised unto the station of His detachment and brought unto the mystery of His unity. Know thou then the truth of these days and render thanks unto God, thy Lord, for never hath the sun risen with the like thereof.
- 83 و انّ ذلك قول الرضا عليه السلام بان اولى الأبواب لا يعلم ما هنا لك الا بما هيئنا و انّ الى اليوم ما فتح احد باب ذلك العلم بان يصعد الحروف الى مقام تجريده و يبلغه الى سر توحيده فاعرف حق تلك الأيام و اشكر الله ربه فان الشمس ما طلع عليه بمثلها
- 84 And if thou desirest to become aware of the mystery of the verse even as I have understood it, then extend the compass of thy knowledge and make the qiblih whereto thou wert turned the very manifestation of the letter Kaf in the Divine Will. It descendeth by God's leave and becometh in heaven for the white pillar the Much-frequented House; then on earth for the yellow pillar; then for the green pillar the Kaaba, the Sacred House of God; then for the red pillar on the day which God hath willed, the tomb of Husayn - peace be upon him. And all this is the sanctuary of Muhammad - peace be upon him - until the Day of Resurrection, which changeth not throughout the ages of ages and the eternity of manifestation.
- 84 و ان اردت ان تطلع بسر الآية بمثل ما انا عرفتھا فابسط احاطة عليك و اجعل قبلة التي كنت عليها نفس ظهور الكاف في المشية و هو يتنزل باذن الله و يصير في السماء لركن الأبيض بيت المعمور ثم فر الارض لركن الأصفر ثم لركن الاخضر الكعبة بيت الله الحرام ثم لركن الاحمر في يوم الذي شاء الله قبر الحسين عليه السلام و ان كل ذلك حلال لمحمد ص الى يوم القيمة الذي لم يتغير في دهر الدهور و سرمد الظهور
- 85 Therefore did Muhammad, the Messenger of God - peace be upon him - after he was sent forth by God's command, pray toward the Holy House for thirteen years in Mecca for the signs of divine authority in the countenance of prophethood, and for seven months in Medina for the manifestation of trials within trials. And verily this correspondeth to the supernal realm, letter by letter.
- 85 و لذا صلى محمد رسول الله ص بعدما بعث بامر الله الى بيت المقدس ثلثة عشر سنة بمكة لايات الولاية في طلعة النبوة و بسبعة شهر بالمدينة لظهور البلائه في البلائه و ان ذلك طبق عالم العلوى حرفاً بحرف
- 86 And thou knowest the command of God from the beginning of the existence of the atom unto the end of the first Divine Will in the word "Be," unto the final degrees thereof in attaining unto the pearl - the complete manifestation of the word "Be" - save that which hath no end in it, from it, through it, unto it, even as We caused thee to hear the melodies of the hosts of the Sovereign Bees of the Divine Realm, and the songs of the birds of the cloud of unknowing in the thickets of the Realm of Might, and the melodies of the Peacock of Paradise, and the conditions of the Ocean of Paradise, and the manifestations of the Holy Forms, and the attributes of the Cock of the Throne in the thicket of dominion and the Kingdom.
- 86 و انت تعرف امر الله من بدء وجود الذرة الى منتهى اول المشية في كلمة كن الى آخر مراتبه بالوصول الى الذرة تمام ظهور كلمة كن الا ما لا نهاية لها بها منها فيها اليها بمثل ما اسمعناك رنات عسكر سلطان نحل اللاهوت و الحان طيور العماء في اجمات الجبروت و رنات طائوس الفردوس و شئونات قاموس الافريدوس و ظهورات جرسوم القدس و صفات ديك العرش في اجمة الملك و الملكوت
- 87 And verily this is a revelation from among the revelations of the light of creation, encompassing by His knowledge whomsoever He willeth among the servants of the All-Merciful. Verily, He is the Ancient Bestower of Bounty, Who knoweth what His
- 87 و انّ ذلك تجلّي من تجلّيات نور الأبداع يحيط بعلمه من عباد الرحمن ما شاء الله لهم انه هو ذو فضل قديم و عليم بما اراد عباده في سبيله سبحانه و تعالى عما يصفون...

servants desire in His path. Glorified and exalted be He above all that they may describe....

GOH.050x, GOH.108x

BB00037

Risala fi Tashkhis al-Ghina (on singing)

- 1 In the name of God, the Most Merciful, the Most Compassionate
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who, through the sanctity of His Self-Subsistence, transcends the description of essences and their like. And praise be to God Who, through the uniqueness of His eternity, stands alone beyond the attributes of beings and their equivalents. And praise be to God Who, through the grandeur of His holiness, is exalted above the mention of entities and their correlates. Exalted be His station above my saying "He is He," for He is as He is in the might of His Identity and the majesty of His Oneness. Through His Essence, He severs all created things from mentioning knowledge of the Essence in the dawning of the manifestation of the Presence of the Essence, and disperses all contingent beings from mention of the stations of attributes in the depths of the mysteries of the sphere of names and attributes.
2 الحمد لله الذي تقدس بقدس قيوميته عن نعت الجوهريات و ما يشابهها و الحمد لله الذي تفرد بتفرد ازليته عن وصف الذاتيات و ما يعادلها و الحمد لله الذي تعظم بعظم قدوسيته عن ذكر الكينونيات و ما يقارنها تعالى شأنه من ان اقول انه هو هو اذ انه كما هو عليه في عز الهوية و جلال الاحدية بذاته مقطع الوجودات عن ذكر عرفان الذات في طلعة ظهور حضرت الذات و مفرق الممكنات عن ذكر مقامات الصفات في غياهب مستسرات فلک الاسماء و الصفات
- 3 Whosoever says "He is He" limits himself and transgresses beyond the mystery of his origin, associating with His Essence the effects of his own self, and establishes, by God's leave, a likeness for Him Who has no likeness in the rank of creation in His Entity. And if I say that the Essence in itself severs all indications and is beyond the jurisdiction of names and attributes, my very mention of the Essence belies me, for by attributing description to Him and naming Him, and by asserting that the existence of creation is His transcendence, I have claimed mention from the court of His nearness and established in myself an example of His sign of eternality and a manifestation of His holy appearance.
3 فمن قال انه هو هو يحدد نفسه و يجاوز عن سر مبدئه و اقترن بذاته اثار نفسه و جعل لمن لا مثل له باذن الله في رتبة الخلق في كينونيته مثاله و ان اقل ان الذات هو بنفسه مقطع الاشارات و لا يقع عليه حكم الاسماء و الصفات يكذبني قولي بالذات بان الذي جعل الوصف له و الاسماء سمته و وجود الخلق تنزيهه ادعى ذكرا عن ساحة قرب حضرته و جعل في نفسه مثالا لاية صمدانيته و تجليا لظهور قدوسيته
- 4 So glorified and exalted, supreme and lofty is His Essence that none can ascend to Him on the highest wings of hearts and imagination. His Identity is too great for anyone to indicate Him in the kingdom of Command and the manifestation of abstractions through the most subtle possible allusions. Whoever
4 فسبحانه و تعالى جل و علا ذاتيته من ان يقدر احد ان يصعد اليه باعلى طير الافئدة و الاوهام و تعظم اتيته من ان يشير اليه احد في ملكوت الامر و ظهور التجردات بالطف ما يمكن في الاشارات و كل من ادعى [توحيد ذاته ففى

claims [to know His unity has in that moment made himself a partner before the holy valley of His oneness, and whoever claims knowledge of His Entity has indeed been ignorant and has strayed from] knowledge of his own self and transgressed beyond the station of his limits, seeking the decree of impossibility in his mind while heedless of the station of the mystery of eternity in His Essence. For created things, as they are in their reality, indicate only severance, speak only of prevention, utter only despair, and point only to powerlessness. So glory be to God, their Creator, Lord of the heavens and earth, above the description of all things.

- 5 And praise be to God Who has testified to Himself by Himself that there is no god but He, the Ever-Living, the Self-Subsisting, in the eternity of eternities, and He exists as He has always been, without change or alteration. Whoever says "He is He" has taken for himself a likeness in his own self and joined himself with His Essence, for He, as He is in the innermost Essence and manifestation of Eternality, is too exalted to be known through His creation, or described by His servants, or indicated by anything other than His Essence, or for any of His servants' highest imagination to attain to the heaven of His glorious mercy. For He has ever been, and there was none besides Him, and He will ever be, and there will be none except Him.

- 6 For His Essence, as it is, is the pure, ancient Essence which in its Entity severs all essences from indications and prevents all material things from signification. And His Identity, as it is, is the pure, eternal Identity which in its Entity disperses all entities from mention of stations and severs all beings from mention of signs. And whatever thing upon which falls a name from among names and attributes falls only upon the stations of Command and the manifestations of creation.

- 7 The sheer Divine Essence, beyond time, has no equal among all the stations of the unseen and the visible realms, nor can any attribute of His creation match Him. All that those who describe Him describe, and all that those who remember Him remember, falls within the boundaries of thingness and the geometry of creation. Far exalted is the very Essence of the Necessary Being, glorified be His mention, above all that is mentioned in His dominion and exists through His creation. All things point to their own selves and are questioned about their own essential reality. Analogies cannot express the essential realities of contingent beings except in negation, and geometry cannot indicate the essence of abstract realities except through exclusion. Whoever defines Him has paired Him, and whoever

الحين جعل نفسه شريكا في تلقاء مدين قدس وحدته و من ادعى عرفان كينونته فقد جهل وعن [عرفان نفسه وتجاوز عن مقام حده اراد حكم الامتناع في عقله و غفل عن مقام سر الازلية في ذاته لان الموجودات كما هي عليها بحقيقتها لا تدل الا على القطع ولا تحكي الا عن المنع ولا تنطق الا عن اليأس ولا تشير الا عما العجز فسيحان الله موجد رب السموات والارض عن وصف الاشياء كلها

- 5 والحمد لله الذي شهد لنفسه بنفسه بانه لا اله الا هو الحى القيوم في ازل الازال وانه هو كائن بمثل ما كان بلا تغير ولا انتقال فن قال انه هو هو فقد اتخذ له شها في نفسه و قرن نفسه بذاته لانه كما هو عليه في كنهه الذاتية و علانية الصمدانية اجل من ان يعرف بخلقه او ان يوصف بعباده او يدل عليه شئ دون ذاته او يعرف الى هواء مجد رحمانته اعلى وهم احد من عباده لانه لم يزل كان ولم يك معه غيره ولا يزال انه هو كائن و لم يك معه سواه

- 6 اذ ذاتيته كما هو عليها لى الذاتية الساذجية القديمة التي هي بكنونيتها مقطعة الجوهرات عن الاشارات و ممتعة الماديات عن الدلالات و ان ائنة كما هو عليها لى الانية البحتة الازلية التي هي بكنونيتها مفرقة الكينونيات عن ذكر المقامات و منقطعة الذاتيات عن ذكر العلامات و ان كل ما وقع عليه اسم شئ من الاسماء والصفات فلا يقع الا على مقامات الامر و ظهورات الخلق

- 7 و ان الذات الازل البحت لم يعادله [له] في مراتب الغيب و الشهود وصف من خلقه و كل ما وصفه الواصفون و يذكره الذاكرون فهو من حدود الشيئية و هندسة الخلقية فتعالى نفس ذات الواجب عز ذكره عن كل ما ذكر في ملكه و وجد [في] باختراعه فكل يدلون على انفسهم و يسئلون عن مقام ذاتيتهم و لا تحكي المثل ذاتيات الممكنات الا على المنع و لا تدل الهندسة في كينونات الجردات الاعلى القطع فمن وحده فقد قرنه و من قرنه فقد ابطال ازاله و من توجه اليه بما وصف به نفسه و حذر الناس عن حكمه فقد وحده بما يمكن في حق الامكان وان دون

pairs Him has nullified His timelessness. Whoever turns to Him through what He has described of Himself, and warns people of His judgment, has unified Him as far as is possible within the realm of contingency, and beyond this is not possible in the station of creation. Therefore God, through His grace, accepts from His servants their stations of unity, for He is the Mighty, the Bestower.

- 8 Praise be to God Who brought the Primal Will into being before the creation of all things through His own Causation, not from anything else. Then through it He created Will, Destiny, Decree, Permission, Term, and the Book, that all the atoms of multiplicity might know what God has ordained for them in the stations of creation and the manifestations of Command, until nothing living, self-subsisting, and existing by itself is seen therein except what God has revealed to it in its essential reality, which is a sign for knowing the Essence and a path to the revelation of the attributes. It is a sign for knowing the station of Muhammad, peace be upon him and his family, that he is exalted above similitude, sanctified above likeness, transcendent above limitation, and holy beyond individuation. Far exalted is the very being of Muhammad, peace be upon him and his family, above anyone being able to know him or point to him or say how and why, for his self-subsisting essence, which is his very identity, severs essential realities from the station of knowledge and prevents material things from forms of expression. All that appears in the worlds and emerges in contingency are reflections of the descent of that Light which is exalted above the mention of light and sanctified above the light of manifestation.

- 9 Whoever says that he is the First Rememberer in contingency has turned to the station of his own self and known the limit of his origin, and has become absent from manifestation in the presence of concealment. And whoever says that he is the First Light and the Primal Will has paired with Him the station of his knowledge and transgressed beyond the limit of his origin through his affirmation, and has lost the station of the Truth that was manifest to him in his contingent rank. Exalted is God, the Ever-Living, the Self-Subsisting, the Eternal, the Single, the Impenetrable, Who has ever been without mention of aught else beside Him and will ever be without mention of aught else with Him. He has made His beloved Muhammad, peace be upon him and his family, the station of His Self in that station, that all might unify the presence of His holiness as He has unified His Essence with His Essence, and known His Self through His Self, and his reality might merit His Reality in that he is the Meaning whose essence is separation from all

ذلك لا يمكن في مقام الخلق ولذا تقبل الله من العباد مقامات توحيدهم بفضله انه هو العزيز المنان

8 والحمد لله الذي ابدع المشيئة قبل خلق كل شيء بعليّة نفسه لا من شيء ثم اخترع بها الارادة والقدر والقضاء والاذن والاجل والكتاب ليعرف كل ذرات الكثرات بما كتب الله لهم في مقامات الخلق وظهورات الامر حتى لا يرى شيئاً [فيها] حياً قيوماً قائماً بذاته الا ما تجلّى الله له به في كينونية ذاتيته التي هي آية لعرفان الذات وسبيل لتجلّي الصفات وهي اية لعرفان مقام محمد صلى الله عليه وآله بانه المتعالى عن المثل والمنزه عن الشبه والمتعالى عن التحديد والمقدس عن التفريد جل وعلى نفس محمد صلى الله عليه وآله من ان يقدر احد ان يعرفه او يشير اليه او يقول لم وبم اذ ذاتيته القيومية التي هي باينتها مقطعة الجوهريات عن مقام العرفان وممتعة الماديات عن صور البيان و ان كل ما يظهر في الاكوان ويبرز في الامكان عكوسات تنزلات ذلك النور المشرق المتعالى عن ذكر النور والمقدس عن نور الظهور

9 فن قال انه هو الذاكر الاول في الامكان فقد توجه الى مقام نفسه وعرف حد [مشيئته] مبدئه وغاب عن الظهور في تلقاء البطون ومن قال انه هو نور الاول والمشيئة الاولى فقد قرن معه [مقام] عرفانه وتجاوز عن حد مبدئه باثباته و فقد مقام [الخلق] الحق الظاهر له به في رتبة امكانه فتعالى الله الحى القيوم الدائم الفرد الصمد الذي لم يزل كان بلا ذكر شيء سواه ولا يزال انه هو كائن بلا ذكر شيء معه فقد جعل حبيبه محمداً صلى الله عليه وآله مقام نفسه في ذلك المقام ليوحّد الكل جناب حضرته بما وحد ذاته ذاته وعرف نفسه نفسه وتستحق كينونته كينونته بانه المعنى الذي كنهه تفريق عن الكل وصفه تقطيع الموجودات عن محضر القرب فسبحان الله عما يصفون

things and whose attribute is the severance of beings from the court of nearness. Glory be to God above what they describe!

- 10 Praise be to God Who bore witness to His Essence through His Essence in the station of creation, when He knew that Husayn, peace be upon him, would bear witness to himself through himself and would be content with what God had destined for him in His knowledge and would submit himself wholly to God in what He had decreed for him in His Book, and act according to what God has written for him in His knowledge regarding the manifestations of His Cause. This indeed is a remembrance from God concerning his station, that through him the friends may be guided to the station of nearness and glory, and that they may recognize the unity of God through what He has revealed to them through His manifestations in the realities of all created things. They find repose in remembering his tribulations upon the carpet of nearness and beauty, and they visit God by visiting his earthly remains, for verily this is the visitation of the All-Merciful above His throne, without similitude or likeness.

- 11 Glorified be God, his Creator, Who has established him in the station of His own Self in perpetuity and decree, and has chosen him for His mystery in the worlds of creation, and has selected him for the manifestation of His authority in the kingdom of command and creation for praise, and has fashioned him for the revelation of His grandeur in the ranks of attributes and names, lest anyone forget the wisdom of His manifestation in the realities of souls and horizons. Every thing beholds him through the light of its Creator at every moment, and all eyes weep for him because of what befell him of the calamities of time - which, when descended upon the Throne, it trembled; when raised to heaven, it was rent asunder; when settled upon earth, it was cleft; when recited to hearts, they fell prostrate before the majesty of his countenance; and when souls remembered them, they were transformed, being unable to bear even a letter of their mystery.

- 12 Glorified be God his Creator! No one has endured what Husayn, peace be upon him, endured in God's path. Through his martyrdom, the essences of verses in the kingdom of names and attributes were slain, and thus all things were bounded in all the stations of creation, such that nothing can be mentioned except through the geometry of limitation. Had he not accepted, in the first particle, the martyrdom of his soul in God's path, the thought of approaching the Tree of Eternity would never have occurred to the First Adam, and he would never have known his Lord, nor would anything have existed in the heavens and earth. For through his martyrdom in

10 والحمد لله الذي شهد لذاته بذاته في مقام الابداع لما علم بان الحسين عليه السلام يشهد لنفسه بنفسه ويرضى بما قدر الله له في علمه ويسلم بكله لله مما قضى له في كتابه ويعمل بما كتب الله له في علمه من ظهورات امره وان ذلك ذكر من الله في شأنه ليوحده به الاولياء الى مقام القرب والجلال ويوحدون الله بما تجلّى لهم بهم بظهوراته مما بدع في حقائق الممكنات ويستريحون بمقام تذكر مصائبه على بساط القرب والجمال ويزورون الله بزيارته على التراب فانه لمو زيارة الرحمن فوق العرش من دون تشبيه ولا مثال

11 فسبحان الله موجهه الذي جعله على مقام نفسه في الادام والقضاء واختاره لسره في عوالم الانشاء واجتباها لظهور ولايته في ملكوت الامر واخلق للثناء واصطنعه لظهور كبريائته في مراتب الصفات والاسماء [و] لئلا ينسى احد حكم ظهوره في حقائق الانفس والافاق ويراها كل شئ بنور بارئه في كل آن ويكي كل العيون عليه بما نزل عليه من مصائب الدهر التي اذ انزلت على العرش اهتز واذا رفعت الى السماء انفطرت واذا استقرت على الارض انشقت واذا ذكرت على الافق خرت لجلال وجهه واذا ذكرت النفوس بها تغيرت لما لا تقدر ان تتحمل حرفا من سرها

12 فسبحان الله موجهه لم يحتمل احد بمثل ما احتمل الحسين عليه السلام في سبيل الله له ولقد قتل بقتله جوهرات الايات في ملكوت الاسماء والصفات ولذا حددت الاشياء في جميع مقامات الانشاء حيث لا يمكن ان يذكر شئ الا بذكر هندسة الحدية ولو لم يقبل في الذر الاول شهادة نفسه في سبيل الله لم يخطر بقلب ادم الاول قرب شجرة الازلية ولم يحص ربه ابدًا ولم يوجد شئ في السموات والارض لان بشهادته في سبيل

God's path, the realities of hearts came into being for divine unity, and the winds of love stirred the leaves [of the branches of the Tree of Unity with melodies that have never occurred to the heart of any servant, nor can flow from the pen of ink, nor can anyone know its nature except those from whom God has taken the Covenant in the worlds of the unseen and the visible. May God grant me and all who wish to remember the tribulations of Husayn, peace be upon him, at all times, as long as the heavens and earths endure, for this is God's grace which He bestows upon whom He wishes, He the Possessor of great bounty.]

- 13 And this lowly servant, destitute before God and clinging to the cord of God, peace be upon them, makes mention that while journeying toward the King of grace and justice—may God perpetuate His shadow over all who dwell beneath the dark clouds of His mercy—having paused in the land of Isfahan, the most esteemed and holy addressee, he who makes mention of the Point of existence and calls to mind the manifestations of the Praised Verse, the Sultan of those who remember—may God perpetuate his remembrance in His path and bring him to the station of nearness to His Self in the Holy Presence through His grace—inquired about the ruling concerning singing which is mentioned in the traditions of the Suns of grandeur and majesty. Therefore, arising to answer his eminence, and through God's might and power, whatsoever flows from the pen through the Will of His Divine Presence, exalted be His mention, shall be expressed. And before mentioning the ruling, certain allusions shall be set forth that may serve to lift the veils from the reality of this matter. And it is this: that God, the All-Knowing, has created nothing except through His Will and the manifestations of His attribute of action, which are the conditions of the appearance of the Will, even as the blessed Sadiq—peace be upon him—has said: “Nothing exists in earth or heaven save through these seven characteristics: through Will, Purpose, Decree, Destiny, Permission, Book, and Term. Whosoever claims he can nullify even one of these has indeed denied the truth.”

- 14 There is no doubt that, at the time of existence, God – exalted be He – did not compel any thing in the direction of receptivity; nay rather, He brought into being the First Mention, which is the station of the Absolute Emanation, from nothing, by itself, for itself. He made the very cause of receptive choice to be its own self; and apart from the aspect of choice – which is the aspect of the manifestation of the command of God – He ordained no other determining aspect in the rank of the

الله وجدت حقایق الافئدة للتوحيد وهاج ارباح المحبة في اوراق [اغصان شجرة التفريد بالخان ما خطر بقلب احد من العباد ولا يجري به الحكم في قلم المداد ولا يعلم كيف ذلك الا من اخذ الله عنه الميثاق في عوالم الغيب والاشهاد رزقني الله وكل من شاء ذكر مصائب الحسين عليه السلام في كل حين بما دامت السموات والارضين فان ذلك فضل الله يؤتيه من يشاء ذو الفضل العظيم

13 و بعد ذكر مینامید عبد مفتقر الى الله و معتم
بجبل الله عليهم السلام که در سبیل سفر بسوی
ملیک فضل و عدل ادام الله ظلّه العالی علی
کل من سکن فی ظلال مکفهرات رحمته که
در ارض اصفهان توقف نموده جناب مستطاب
قلسی خطاب ذاکر ذکر نقطه وجود و مذکر
ظهورات ایه محمود سلطان الذاکرین ادام الله
ذکره فی سبيله [الله] و یبلغه الى مقام قرب نفسه
فی حضرة القدس [بمنه] سؤال از حکم غنائی
که در احادیث شمس عظمت و جلال مذکور
است فرموده و از اینجهت در مقام اجابت
جناب ایشان برآمده و بحول الله و قوته انچه
بمشیه حضرت الهی جل ذکره از قلم جاری
گردد اظهار میشود و قبل از ذکر حکم حقیقت
اشاراتی ذکر میشود که علت کشف سبحات
از حقیقت بیان مسئله گردد و ان این است
که خداوند عالم هیچ شیئی را خلق نفرموده الا
بمشیه و ظهورات رتبه فعل خود که شئون
ظهور مشیه است چنانچه حضرت صادق علیه
السلام فرموده لا یكون شیء فی الارض ولا فی
السماء الا بهذه الخصال السبع بمشیة و ارادة و
قضاء و قدر و اذن و کتاب و اجل فمن زعم انه
یقدر علی نقض واحدة فقد کفر

14 و شکی نیست که حین وجود خداوند عالم مجبور
نفرموده شیئی را در جهة قبول بل ابداع فرموده
ذکر اول که مقام صادر مطلق باشد لا من شیء
بنفسه لنفسه و علت قبول اختیار را نفس او قرار
داده و غیر از جهة اختیار که جهة تجلی امر
الله است در رتبه خلق اول جهتی حکم نفرموده
اگر چه در حقیقت ذکر این مسئله فیما بین حکما

first creation. Though in truth the discussion of this question among the philosophers hath yielded divergent judgments – as is evident in the Treatise on the Interpretation of the Ha' and in other epistles, wherein proofs have been advanced to invalidate the claims of some among them – yet since this station is not the place for a full exposition of that matter, but only for the mention of a prelude to what is intended, we refrain from setting forth its arguments.

- 15 After the establishment of the grades of action, there remaineth no doubt that nothing existeth apart from God save through two aspects: an existential aspect, which pointeth to the manifestation of the One Who is revealed; and an essential aspect, which indicateth the modes of servitude and the receptivity of that manifestation. When these two aspects are affirmed, the rank of Qadar – the station of linkage between the two aspects – becometh manifest; and after the appearance of the three, the ordinance of the four is established, for the descent of the three is impossible save through the manifestation of the four.
- 16 For this reason there is the causality of the sevenfold grades of action – this number being the most complete and perfect of numbers, beyond which increase is impossible in simplicity of station and greatness of rank. And for this reason also appeared the sacred Temples of the People of Infallibility – may the blessings of God rest upon them – who, in the station of the unseen, are these seven, and in the realm of testimony are their manifest expression.
- 17 After it is established that in every thing there are two aspects, there is no doubt that whatever is designated by the name “thing” doth not, in the station of exposition, lie outside three grades of existence: either it is a sign of the manifestation of the pure, sanctified Essence of the All-Glorious – exalted be His remembrance – whose very Being is free from aught beside Himself; or it is a sign of the manifestation of His act, whose stations – hidden and manifest – are the seven grades, which are the appearance of the fourteen supports and the stations of possibility; or it is the station of the effect of the act, which is the existence of what is other than the act.
- 18 These two latter ranks, in truth, lie within the realm of creation, even as the Imam – peace be upon him – hath declared: “Truth and creation – there is no third between them, nor any third beside them.” And in this rank of the divine Dawning-Places, within the station of manifestation, by reason of the causality of the seven grades of action, seven stations are enumerated – just as ‘Alī ibn al-Husayn – peace be upon them both – declared in the station of knowledge of the Cause unto Jabir, when he mentioned it in a lengthy tradition and then

احکام مختلفه است چنانچه در رساله تفسیر هاء و رسائل دیگر استدال ابطال قول بعضی از ایشان شده و چون یتخام مقام بیان این مسئله نیست الا بجهت ذکر مقدمه ما یراد ذکر از ادله آن نمیشود

15 و بعد از اثبات مراتب فعل شبهه نیست که دون الله موجود نمیشود الا بدو جهة جهت وجودیکه دال بر ظهور متجلی است و جهت ماهیتی که دال بر جهات عبودیت و قبول این تجلی است و این دو جهت که ثابت شد رتبه قدر که مقام ربط بین جتهین است ظاهر میگردد و بعد از ظهور ثلاثه حکم اربعه ثابت میگردد زیرا که تنزل ثلاثه ممتنع است الا بظهور اربعه

16 و از اینجهت است علّیت مراتب سبعة فعل که این عدد اتم [عدد] و اکل اعداد است و فوق آن در بساطة مقام و عظم رتبه ممکن نیست و از این جهت است ظهور هیاکل مقدسه اهل عصمت سلام الله علیهم که در مقام غیب این سبعة و شهادة آن ظاهرند

17 و بعد از آنکه در هر شیئی دو جهت ثابت شد شکی نیست که آنچه اسم شئییت بر آن وارد میشود از سه مرتبه وجود در مقام بیان خارج نیست یا ایة ظهور ذات بحت اقدس حضرت سبحان جل ذکره العالی است که بکینونیه خلو از ما سوای خود هست و یا ایة ظهور فعل او است که مقامات ظهور غیب و شهادت مراتب سبعة است که ظهور قضبات اربعه عشر باشد و مقامات امکان و یا مقام اثر فعل است که وجود ما سوی الفعل باشد

18 و این دو رتبه در حقیقت در رتبه خلق واقعند چنانچه حضرت امام علیه السلام میفرمایند حق و خلق لا ثالث بینهما و لا ثالث غیرهما و این رتبه مشارق الهیه در مقام ظهور بعلیت مراتب سبعة فعل هفت مقام ذکر شده چنانچه حضرت علی بن الحسین علیهما السلام در مقام معرفت امر بجابر فرموده حیث قال ذکره فی حدیث طویل ثم تلا قوله تعالی فالیوم ننسبهم کما نسو القاء یومهم هذا

recited the words of the Most High: "This day shall We forget them, as they forgot the meeting of this Day of theirs, and because they denied Our signs." And he said: "These – by God – are Our signs, and this is one of them; and this – by God – is our guardianship, O Jabir!" until he said: "O Jabir! Knowest thou what knowledge is? Knowledge is the affirmation of oneness, first; then the knowledge of meanings, second; then the knowledge of the gates, third; then the knowledge of the Imam, fourth; then the knowledge of the pillars, fifth; then the knowledge of the deputies, sixth; and the knowledge of the elect, seventh." And this is His saying, exalted be He: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted ere the words of my Lord were exhausted, even though We brought the like thereof as further aid." And again He recited: "And if all the trees on earth were pens, and the sea – with seven seas after it to replenish it – were ink, the words of God would not be exhausted. Verily God is Mighty, Wise." This is the tradition.

- 19 After these effects are beheld, it becometh evident that the "thing," in the station of spiritual wayfaring, doth not pass beyond three grades – just as the Sadiq – peace be upon him – hath explained in the interpretation of the noble verse: "Among them is he who wrongs his own soul; among them is he who taketh a middle course; and among them is he who outstrippeth others in good deeds." He said: "The wrongdoer is he who moveth about his own self; the moderate is he who moveth about his own reason; and he who outstrippeth in good deeds is he who moveth about his Lord in the sphere of the act itself." And this last rank, in very truth, pertaineth solely to the locus of the act – and to none other.

- 20 And after the attainment of knowledge of these three stations, it becometh evident that the actions of man lie not outside two ranks: either they move about the first determination of his own existence – which is the station of reason – or they revolve around his own quiddity. If the former be the case, it is praiseworthy; and this direction itself is not beyond three grades: the obligatory, the traditional, or the permissible. But if he move about the direction of his own quiddity, it is sheer transgression and association; and this rank likewise is not beyond two grades: the forbidden or the reprehensible. Man, in truth, is he who in none of the stations of his manifestations moveth save about reason, which is the locus of the manifestation of the heart; and Satan, in truth, is he whose movement is about his own quiddity. That which appeareth from the servant, in all conditions, is never devoid of one of these two directions: if it proceed from the rank of Lordship cast into his identity, it is obedience and the good pleasure of the Lord –

و كانوا بآياتنا يحدون و هي والله آياتنا و هذه احدها و هي والله ولايتنا يا جابر الى ان قال يا جابر او تدري ما المعرفة المعرفة اثبات التوحيد أولا ثم معرفة المعاني ثانيا ثم معرفة الابواب ثالثا ثم معرفة الامام رابعا ثم معرفة الاركان خامسا ثم معرفة التقباء سادسا معرفة التجباء سابعا و هو قوله عز و جل قل لو كان البحر مداد الكلمات ربى لفد البحر قبل ان تنفذ كلمات ربى ولو جئنا بمثله مددا و تلا ايضا و لو ان ما فى الارض من شجرة اقلام و البحر يمدد من بعده سبعة ابحر ما نفدت كلمات الله ان الله عزيز حكيم الحديث

- 19 و بعد از آنکه مشاهده این آثار را فرمودند ظاهر میشود که شئی در مقام سلوک از سه رتبه بیرون نیست چنانچه حضرت صادق علیه السلام در تفسیر ایه شریفه و منهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخیرات میفرماید ظالم کسی است که حول نفس خود حرکت کند و مقتصد کسی است که حول عقل خود حرکت کند و سابق بالخیرات کسی است که حول ربّ خود محال فعل حرکت کند و این رتبه بحقیقت اولیه مختص محال فعل است لا سواه

- 20 و بعد از علم باین سه مقام ظاهر میگردد که اعمال انسان خارج از دو رتبه نیست یا حول اول تعین وجود خود که رتبه عقل است حرکت میکند یا حول ماهیة خود اگر جهة اولی است محمود است و این جهت از سه رتبه خارج نیست یا احکام فرضیه است یا مسنونه یا مباحه و هر گاه حول جهة ماهیة حرکت کند [ماهیة است] ذنب محض و شرک است و این رتبه هم از دو مرتبه خارج نیست یا حرام است یا مکروه و انسان در حقیقت کسی است که در هیچ مقام از ظهورات خود حرکت نکند الا حول عقل که محل تجلی فؤاد است و شیطان در حقیقت کسی است که حرکت ان حول ماهیت خود باشد و آنچه از عبد ظاهر میشود از کل شئونات خالی از این دو جهت نیست اگر از جهت رتبه

exalted be His remembrance; and if it proceed from the rank of his quiddity, it is disobedience and the wrath of the Most Holy Presence – exalted be His remembrance. By this criterion are the deeds of the people of the Highest Heights and of the Lowest Depths distinguished. Though outwardly all actions may appear alike and similar, yet with God the criterion of acceptance and rejection is that which hath been set forth.

- 21 And since created beings, in their descent from the Origin of Manifestation, have forgotten the aspect of Lordship, the Bearers of the Universal Guardianship of the Lord of Glory have recalled it to their remembrance, and have expounded the ordinances of all things, that they might be shaken by the trembling of the aspects of the Origin of all essences among contingent beings, and might be made to shine through nearness unto the stations of the manifestation of the Origin of all identities among existent things. From this it followeth that the aspect of Lordship within the servant is more manifest than all other stations and nearer than all other manifestations.

- 22 Even as Sadiq – peace be upon him – hath intimated in the Misbah, saying: “Servitude is a substance whose essence is Lordship. What is hidden in Lordship is attained in servitude, and what is lost in servitude is found in Lordship.” And God, exalted be He, hath said: “We shall show them Our signs in the horizons and within themselves, until it be made clear unto them that it is the Truth.” – O existent in thy absence and in thy presence!

- 23 No servant attaineth unto the perfection of servitude save through the manifestation of this aspect. Thus hath it been alluded to in the holy tradition: “My servant ceaseth not to draw near unto Me through works of supererogation until I love him; and when I love him, I become the ear whereby he heareth, the eye whereby he seeth, and the hand whereby he graspeth. If he calleth upon Me, I answer him; if he asketh of Me, I give unto him; and if he remain silent before Me, I take the initiative with him.” After the attainment of this station, innumerable stations are ordained for man – beyond all limit. Thus did the Commander of the Faithful – peace be upon him – utter in the supplication of the Day of Sha’ban: “O my God! Grant me complete severance unto Thee; illumine the eyes of our hearts with the light of their gaze toward Thee, until the eyes of the hearts pierce the veils of light and attain unto the Fountain of Grandeur, and our souls become suspended

ربوبية ملقاة در هویت او است طاعت و رضای پروردگار جل ذکره است ذکره است]

21 و اگر از جهت رتبه ماهیت او است معصیت و سخط حضرت اقدس جل ذکره است و باین حکم ممتاز میشود اعمال اهل علین و سچین اگر چه در صورت ظاهر کل اعمال [متشاکل] و متشابه است ولیکن عند الله مناط قبول و رد همان است که ذکر شد و از انجائیکه موجودات در سفر نزول از مبدء ظهورات جهة ربوبیت را ناسی شده اند حاملین ولایت کلیه حضرت رب العزة بتذکر ایشان احکام کل شی را بیان فرموده اند تا آنکه متلجلج شوند بتلجلج جهات مبدء کل جوهریات از ممکنات و متلثاء شوند از قرب بمقامات ظهور مبدء کل انیات از موجودات و [از] این جهة ربوبیت در عبد اظهر از کل مقامات و اقرب از کل ظهوراتست

22 چنانچه حضرت صادق علیه السلام در مصباح اشاره فرموده اند حیث قال عز ذکره العبودية جوهرة كنهن الربوبية فما خفي في الربوبية اصيب في العبودية و ما فقد في العبودية وجد في الربوبية قال الله تعالى سزهم اياتنا في الافاق و في انفسهم حتى يتبين لهم انه الحق اى موجود في غيبتك و حضرتک

23 و هیچ عبدی در مقام عبودیت کامل نمیگردد الا بظهور انجته چنانچه در حدیث قدسی اشاره بانمقام شده مازال العبد يتقرب الى بالنوافل حتى احبه فاذا احبته كنت سمعه الذى يستمع به و بصره الذى يبصر به و يده الذى يبطش بها ان دعائى اجبة [و ان سكت عنى ابتدئته] و ان سئلنى اعطيته و ان سكت عنى ابتدئته و انسان بعد از وصول بانمقام از برای او مقامات ما لا نهاية مقدر است چنانچه حضرت امیر المؤمنین علیه السلام در مناجات یوم شعبان فرموده اند اللهم هب لى الانقطاع اليك و از ابصار قلوبنا بضياء نظرها اليك حتى تحرق ابصار القلوب جب النور فنصل الى معدن العظمة فتصير ارواحنا معلقة بعز قدسك اللهم و اجعلنى ممن ناديتك فاجابك

from the glory of Thy holiness. O my God! Make me of those whom Thou hast called and who answered Thee, whom Thou hast observed and who were struck senseless by Thy majesty, with whom Thou didst commune in secret and who labored for Thee openly.”

- 24 And Sadiq – peace be upon him – speaking in the station of elucidating all the manifestations of the aspect of Lordship, hath declared in his discourse, alluding thereto in these words:

- 25 “When knowledge is established in the breast, fear ariseth; and when fear is sound, one fleeth; and when one fleeth, one is delivered. When the light of certitude shineth in the heart, one beholdeth bounty; and when one is enabled to behold bounty, one hopeth; and when one tasteth the sweetness of hope, one seeketh; and when one is granted success in seeking, one findeth. When the radiance of true knowledge is unveiled within the inmost heart, the breeze of love is stirred; and when the breeze of love is stirred, one findeth intimacy beneath the shadow of the Beloved, preferreth the Beloved above all else, acteth according to His commands and shunneth His prohibitions, and chooseth these two above all things besides them. And when one standeth firm upon the carpet of intimacy with the Beloved, while fulfilling His commands and avoiding His prohibitions, one attaineth unto the spirit of supplication and nearness. The likeness of these three principles is as the Sanctuary, the Mosque, and the Ka’bah: whoso entereth the Sanctuary is secure from men; whoso entereth the Mosque hath his limbs protected from being employed in disobedience; and whoso entereth the Ka’bah hath his heart safeguarded from occupying itself with aught save the remembrance of God.” This is the tradition.

- 26 And when the servant attaineth unto the station of the spirit of supplication – which is the greatest of stations – he is accounted successful in the loftiest degrees. Even as the Commander of the Faithful – peace and blessings be upon him – hath said:

- 27 God created man possessed of a rational soul; when he refine it through knowledge and action, he resembleth the essences of the first causes. When its temperament is harmonized and it is freed from contraries, it comprehendeth and thereby partaketh with the seven firm heavens.

- 28 At that time it is fitting that the ordinance of another saying of the Commander of the Faithful – peace be upon him – be applied unto such a one; whereupon, in reply to a Jew who asked, “What meanest thou by philosophy?” he said:

ولاحظته فصبق لجلالك و ناجيته سرّا فعمل
لك جهرا

- 24 و حضرت صادق عليه السلام در مقام بيان كل
ظهورات جهت ربوبيت فرموده اند در كلام
خود حيث اشار عليه السلام بقوله

- 25 و اذا تحقّق العلم في الصدر خاف و اذا صحّ الخوف
هرب و اذا هرب نجى و اذا اشرق نور اليقين في
القلب شاهد الفضل و اذا تمكّن من رؤية الفضل
رجا و اذا وجد حلاوة الرجاء طلب و اذا اوفق
للطلب وجد و اذا انجلي ضياء المعرفة في القوادر
هاج ربح المحبة و اذا هاج ربح المحبة استأنس في
ظلال المحبوب و اثار المحبوب على ماسواه و باثر
اوامره و اجتناب نواهيه و اختارهما على كل شئ
غيرهما فاذا استقام على بساط الانس بالمحبوب مع
آداء اوامره و اجتناب نواهيه وصل الى روح
المناجات و القرب و مثال هذه الاصول الثلاثة
كالحرم و المسجد و الكعبة فن دخل الحرم امن
من الخلق و من دخل المسجد امنت جوارحه ان
يستعملها في المعصية و من دخل الكعبة امن قلبه
ان يشتغل بغير ذكر الله الحديث

- 26 و بعد از آنكه عبد بمقام روح مناجات كه اعظم
مقامات قال امير المؤمنين عليه الصلوة و السلام

- 27 خلق الانسان ذا نفس ناطقة ان ذكّيا بالعلم و
العمل فقد شابهت جواهر اوائل عللها فاذا اعتدل
مزاجها و فارقت الاضداد فقه شاركت بها السبع
الشّداد

- 28 و اسنى درجات است فائز گردید سزاوار [لايق]
است كه حكم حديث حضرت امير المؤمنين عليه
السلام بر او خوانده شود حيث قال عز ذكره في
جواب اليهودي وما تعنى بالفلسفة ا

- 29 Is it not the moderation of one's nature and the purification of one's temperament? And when the temperament is purified, the influence of the soul therein groweth strong; and when the influence of the soul is strengthened, one ascendeth unto that unto which one may ascend. And when one ascendeth unto that station, one acquireth the moral qualities of the soul, and thus becometh existent as man – no longer existent as beast. Thereupon he entereth the formal, kingly gate; and from this divine care there is no escape.
- 29 ليس من اعتدال طباعه صفی مزاجه و من صفا مزاجه قوی اثر النفس فيه و من قوی اثر النفس فيه سما الى ما يرتقيه و من سما الى ما يرتقيه فقد تخلق بالاخلاق النفسانية فقد صار موجودا بما هو انسان دون ان يكون موجودا بما هو حيوان فقد دخل في الباب الملكي الصوري و ليس عن هذه العناية مفر
- 30 Whosoever attaineth unto this station – which is the utmost effusion within the realm of possibility – speaketh not, in the station of the manifestation of Lordship cast into his identity, save in the manner of the words of Truth, exalted be His remembrance; nor, in the station of servitude, save with the tongue of the supplications of the People of the House of Infallibility – may the blessings of God be upon them – after such a fashion that no one is able to distinguish between the outward forms that resemble one another.
- 30 و هر عبدی که بان مقام که غایه فیض امکان است واصل گردد تکلم نمی نماید در مقام ظهور ربوبیه ملقا در هویت او الا بهیچ کلمات حق جل ذکرة و نه در مقام عبوت الا بلسان مناجات اهل بیت عصمت صلوات الله عليهم بشأنی که احدی فرق نتواند گذارد در مقام صور متشاکله
- 31 Thus hath it appeared from one who was confirmed, in whom, at the station of the Balance, within the span of six hours, a thousand verses of supplication flowed from his pen; and who, in the station of manifesting words of authority, composed without deliberation or pause of the pen, in such wise that none before him had surpassed him in this distinction among the commonalty. Yet it should not occur to the mind of the beholder that these supplications are the very supplications of the People of the House of Infallibility, or that these authoritative words are the verses of the Book of God; for the existence of the author of these words, in relation to even a single letter of the Book of God and the traditions of the Family of God – peace be upon them – is as naught. Rather, his likeness is as an image reflected in a well-balanced mirror, recounting the manifestation of the One revealed within the mirror.
- 31 چنانچه ظاهر شده از نفسی که مؤید شده که در مقام میزان در عرض شش ساعت هزار بیت مناجات از قلم او جاری میگردد در مقام ظهور کلمات حجیه بلا تفکر و سکون قلم انشاء مینماید بشأنی که احدی سبقت نگرفته است از او باین شرف در رتبه رعیت و نه این است که بقلب ناظر خطور نماید که این مناجات مثل مناجات اهل بیت عصمت صلوات الله عليهم است و این کلمات حجیه مثل آیات کتاب الله است زیرا که وجود صاحب اینکلمات در رتبه یکحرف از کتاب الله و احادیث ال الله عليهم السلام معدوم است بل مثال آن مثل صورتی است که در مرآتیه معتدل حکایت نمایند از متجلی در مرآة
- 32 For this reason, none among the possessors of understanding, when abstracting their gaze from the limits of mirrorhood, are able to distinguish these supplicatory pages that flowed from the pen from the supplications that issued among mankind from the Suns of Grandeur and Majesty – may the blessings of God be upon them.
- 32 و از این جهت است که احدی از اولی الالباب در مقام قطع نظر از حد مرآتیه تمیز نمیتواند داد این صحف مناجاتی که جاری از قلم شده با مناجاتی که از شمس عظمت و جلال صلوات الله عليهم در میان خلق است
- 33 After these allusions – necessary in this place for the exposition of the matter – there can be no doubt that God hath set forth the ordinances of all things in the Qur'an; even as, concerning the state of heedless self-indulgence arising from the quiddity cast into the soul of the servant, He hath revealed:
- 33 و بعد از ذکر این اشارات که در مقام ذکر مطلب لازم بود [...] شکی نیست که احکام کل شی را خداوند در قرآن بیان فرموده چنانچه در مقام غنائی که از جهت ماهیت ملقا در نفس عبد است نازل فرموده

- 34 “And among men is he who purchaseth idle tales, that he may mislead others from the path of God without knowledge, and taketh it in mockery; for such there is a humiliating chastisement.”
- 34 و من الناس من يشتري لهو الحديث ليضل عن سبيل الله [بغير علم و يتخذها هزوا اولئك لهم عذاب مهين
- 35 And among the traditions that have issued forth in this regard from the Suns of Grandeur and Glory, peace be upon them, is what is related from Abu Basir who said: “I asked Abu Ja’far, peace be upon him, about the earnings of female singers, and he said: ‘That to which men come is forbidden, but that which is called to weddings, there is no harm in it.’ And this is the meaning of God’s words, mighty and glorious is He: ‘And among the people is he who purchases idle tales to lead astray from the path of God.’”
- 35 و احاديثيکه در اين باب از شمس عظمى و جلال سلام الله عليهم صادر شده است اين است روى [عن ابى بصير قال سالت ابا جعفر عليه السلام عن كسب المغنيات فقال التى يدخل عليها الرجال حرام و التى تدعى الى الاعراس ليس به بأس و هو قول الله عز و جل و من الناس من يشتري لهو الحديث ليضل عن سبيل الله
- 36 And from Abu Abdullah, peace be upon him, it is related that a man asked him about selling slave girls who were singers, and he said: “Buying them and selling them is forbidden, teaching them is unbelief, and listening to them is hypocrisy.”
- 36 وعن ابى عبدالله عليه السلام قال ساله رجل عن بيع الجوارى المغنيات فقال شراؤهن بيعهن حرام و تعليمهن كفر و استماعهن نفاق
- 37 And from Abu Basir who said: “I asked Abu Abdullah, peace be upon him, about the words of God the Most High: “Shun the abomination of idols and shun false speech,” and he said it refers to singing.
- 37 و عن ابى بصير قال سألت ابا عبدالله عليه السلام عن قول الله تعالى فاجتنبوا الرجس من الاوثان و اجتنبوا قول الزور قال هو الغناء
- 38 And from Mihran ibn Muhammad from Abu Abdullah, peace be upon him, who said he heard him say that singing is among what God Almighty meant when He said “And among men is he who purchases idle tales to lead astray from God’s way.”
- 38 وعن مهران بن محمد عن ابى عبدالله عليه السلام قال سمعته و يقول الغناء مما قال الله تعالى و من الناس من يشتري لهو الحديث ليضل عن سبيل الله
- 39 And from Sa’dah ibn Ziyad who said he was with Abu Abdullah, peace be upon him, when a man said to him “May my father and mother be sacrificed for you! I enter my privy and I have neighbors who have singing girls who play the lute, and sometimes I prolong my sitting to listen to them.” He [Abu Abdullah] said: “Do not do that.” The man said “By God, I do not go to them, I only hear what reaches my ears.” He said “God! God! Have you not heard God saying ‘The hearing and the sight and the heart, all of these shall be questioned about’?” He said “Yes, by God, it is as if I had never heard this verse from God’s Book from any non-Arab or Arab. Surely I will not return to it, God willing, and I seek God’s forgiveness.” He said to him “Rise and perform ablution and pray, for you were persisting in a grave matter. How terrible would have been your state had you died in that condition! Praise God and ask Him for repentance from all that He dislikes, for He only dislikes what is ugly, and leave ugliness to its people, for everything has its people.”
- 39 و عن سعدة بن زياد فقال كنت عند ابى عبد الله عليه السلام فقال له رجل بابى انت و امى بابى انت و امى ابنى انا ادخل كنيفا لى و لى جيران عندهم جوارى يتغنين و يضررن بالعود فر بما اطلت الجلوس استماعا منى لمن فقال [...] لا تفعل فقال الرجل و الله ما اتيتهن و انما هو سماع اسمعه باذننى فقال الله [الله] انت اما سمعت الله يقول السمع و البصر و الفؤاد كل اولئك كان عنه مسئولا فقال لى و الله لكانى لم اسمع بهذه الاية من كتاب الله من اعجبى و لا عربى لا جرم اتنى لا اعود انشاء الله و انتى لاستغفر الله فقال له قم فاغتسل وصل ما بذلك فانك كنت مقيما على امر عظيم ما كان اسوء حالك لو مت على ذلك احمد الله و سله التوبة من كل ما يكرهه فانه لا يكره الا كل قبيح و القبيح دعه لاهله فان لكل اهلا

- 40 And from Abdul A'la who said: I asked Abu Abdullah, peace be upon him, about singing and said "They claim that the Messenger of God, peace be upon him and his family, permitted saying 'We came to you, we came to you, we greet you, we greet you.'" He [Abu Abdullah] said: "They lie. God Almighty says 'We created not the heavens and the earth and all between them for mere play. Had We intended to take a pastime, We could surely have taken it from before Us, if We were going to do so. Nay, We hurl Truth against falsehood, and it crushes it, and lo! it vanishes. And woe to you for what you attribute.'" Then he said "Woe to so-and-so for what he describes" - a man who was not present at the gathering.
- 40 وعن عبد الاعلى قال سئلت ابا عبدالله عليه السلام عن الغناء وقلت انهم يزعمون ان رسول الله صلى الله عليه و اله رخص في ان يقال جئناكم جئناكم حيونا حيونا نحكم فقال [ع] كذبوا ان الله عز وجل يقول ما خلقنا السموات والارض وما بينهما لاعيني لو اردنا ان نتخذ لهو لا نتخذنا من لدنا ان كما فاعلين بل نقذف بالحق على الباطل فيدمغه فاذا هو زاهق ولكم الويل مما تصفون ثم قال ويل لفلان مما يصف رجل لم يحضر مسجد المجلس
- 41 And from Al-Tamam who said Abu Abdullah, peace be upon him, said: "A house of singing will not be consoled in calamity, nor will prayers be answered in it, nor will angels enter it."
- 41 وعن التمام قال قال ابو عبدالله عليه السلام بيت الغناء لا يؤس فيه الفجيعة ولا يجاب وفيه الدعوة ولا يدخله الملك
- 42 And he, peace be upon him, was asked about singing and said: "Do not enter houses from which God has turned away from their inhabitants."
- 42 وعنه عليه السلام انه سئل عن الغناء فقال لا تدخلوا بيوتا الله معرض عن اهلها
- 43 And from him, peace be upon him: "The worst of sounds is singing."
- 43 وعنه عليه السلام شر الاصوات الغناء
- 44 And from him, peace be upon him: "Singing breeds hypocrisy and results in poverty."
- 44 وعنه على السلام الغناء يورث النفاق ويعقب الفقر
- 45 And from Al-Hassan from Harun who said: I heard Abu Abdullah, peace be upon him, say: "Singing is a gathering at which God does not look at its people, and it is among what God Almighty meant when He said 'And among men is he who purchases idle tales to lead astray from God's way.'"
- 45 وعن الحسن من هرون قال سمعت ابا عبدالله عليه السلام يقول الغناء مجلس لا ينظر الله الى اهله وهو ما قال الله عز وجل ومن الناس من يشري لهو الحديث ليضل عن سبيل الله
- 46 And from Yasir from Abul Hassan, peace be upon him, who said: "Whoever keeps himself pure from singing will find in Paradise a tree which God commands the winds to move, producing a sound the like of which has never been heard, but whoever does not keep pure from it will not hear it."
- 46 وعن ياسر عن ابى الحسن عليه السلام قال من نزه نفسه عن الغناء فان في الجنة شجرة يامر الله الرياح ان يحركها فيسمع لها صوتا لم يسمع بمثله و من لم يتزهر عنه لم يسمعه
- 47 Likewise, the People of the House of Infallibility, peace be upon them, have alluded to this, in expounding the vocal utterance which, from the side of Lordship, is cast into the identity of the servant. The traditions that bear witness to this ordinance are these which shall now be set forth.
- 47 وهمجنين اهل بيت عصمت سلام الله عليهم در مقام بيان [؟] كه از جهت ربوبيت ملقاه در هويت عبد است بآن اشاره فرموده اند و احاديثي كه دلالت [....] بر اين حكم نمايد اين است كه حال ذكر ميشود
- 48 It is related from 'Ali ibn Ibrahim, from his father, from 'Ali ibn Ma'bad, from Wasil ibn Sulayman who said: "I asked Abu 'Abdullah, peace be upon him, concerning the words of God, the Mighty and Glorious, 'and recite the Qur'an with measured recitation.' He said that the Commander of the Faithful, peace be upon him, said: 'Expound it with clear exposition,
- 48 روى على بن ابراهيم عن ابيه عن على بن معبد عن واصل بن سليمان قال سالت ابا عبدالله عليه السلام عن قول الله عز وجل ورتل القران ترتيلا قال قال امير المؤمنين عليه السلام بينه تبيان ولا تهد هذ الشعر ولا تنثره نثر الرمل ولكن افرغوا

neither rushing through it like poetry, nor scattering it like sand. Rather, let it penetrate your hardened hearts, and let not your sole concern be reaching the end of the surah.”

- 49 And likewise from Abu ‘Abdullah, peace be upon him, who said: “Verily the Qur’an was revealed with sadness, so recite it with sadness.”

- 50 And from him, peace be upon him, who said that the Messenger of God, peace be upon him and his family, said: “Recite the Qur’an with the melodies and voices of the Arabs, and beware of the melodies of the sinful ones and those who commit major sins. For verily after me there shall arise peoples who will modulate the Qur’an like singing, lamenting, and monastic chanting. It will not pass beyond their throats; their hearts are perverted and the hearts of those who admire their manner.”

- 51 It is related from Abu’l-Hasan, peace be upon him, that when mention was made of voice in his presence, he said: “‘Ali ibn al-Husayn, peace be upon them both, would recite, and one passing by would fall unconscious from the beauty of his voice. And if the Imam were to reveal anything of that, the people could not bear its beauty.” I asked: “Did not the Messenger of God, peace be upon him and his family, lead the people in prayer and raise his voice in reciting the Qur’an?” He replied: “The Messenger of God, peace be upon him and his family, would only burden the people with what they could bear of his character.”

- 52 And from Abu ‘Abdullah, peace be upon him, who said: “Verily God, the Mighty and Glorious, revealed to Moses son of ‘Imran, peace be upon him: ‘When thou standest before Me, stand as one who is humble and poor, and when thou recitest the Torah, let Me hear it with a sorrowful voice.’”

- 53 And from him, peace be upon him, who said that the Messenger of God, peace be upon him and his family, said: “My community has not been given less than three things: beauty, a beautiful voice, and memory.”

- 54 And from him, peace be upon him, who said that the Prophet, peace be upon him and his family, said: “Among the most beautiful of beauties for a person are beautiful hair and the gift of a beautiful voice.”

- 55 And from him, peace be upon him, who said that the Prophet, peace be upon him and his family, said: “Everything has an ornament, and the ornament of the Qur’an is a beautiful voice.”

به قلوبكم القاسية ولا يكن همّ احدكم اخرا للسورة
[على بن ابراهيم]

- 49 و ايضا عن ابى عبدالله عليه السلام قال ان
القرءان نزل بالحزن فاقرؤوه بالحزن

- 50 و عنه عليه السلام قال قال رسول الله صلى الله
عليه وآله اقرؤا القرءان بالحن العرب واصواتها و
اياكم ولحن اهل الفسق و اهل الكبر فانه سبحانه
من بعدى اقوام يرجعون القرءان ترجيع الغناء و
النوح و الرهبانية ولا يجوز تراقهم قلوبهم مقلوبة
و قلوب من يعجبهم شأنهم

- 51 و روى عن ابى الحسن عليه السلام قال ذكرت
الصوت عنده فقال انّ على بن الحسين عليهما
السلام كان يقرء فرّ بما مرّ به المار فصعق من
حسن صوته و ان الامام لو اظهر من ذلك شيئا
لما احتمله الناس من حسنه قلت و لم يكن رسول
الله صلى الله عليه وآله يصلى بالناس و يرفع صوته
بالقرءان فقال ان رسول الله صلى الله عليه وآله
كان يحمل الناس من خلقه ما يطيقون

- 52 و عن ابى عبدالله عليه السلام قال انّ الله عز و
جل اوحى الى موسى بن عمران عليه سم اذا وقف
بين يدى فقّف موقف الذليل الفقير و اذا اقرءت
التوراة فاسمعيها بصوت حزين [عن ابى عبدالله
]

- 53 و عنه عليه السلام قال قال رسول الله صلى الله
عليه وآله لم تعط امتى اقل من ثلث الجمال و
الصوت الحسن و الحفظ [عن ابى]

- 54 و عنه عليه السلام قال قال النبي صلى الله عليه و
آله انّ من اجمل الجمال للمرء الشعر الحسن و نقمة
الصوت الحسن

- 55 و عنه عليه السلام قال قال النبي صلى الله عليه
و آله ان لكل شئ حلية و حلية القرءان الصوت
الحسن

- 56 و عنه عليه السلام قال ما بعث الله عز وجل نبيا
الا حسن الصوت

- 56 And from him, peace be upon him, who said: "God, the Mighty and Glorious, never sent a prophet except that he had a beautiful voice."
- 57 And from him, peace be upon him, who said: "'Ali ibn al-Husayn, peace be upon them both, had the most beautiful voice of all people in reciting the Qur'an, and the water-carriers would pass by and stop at his door to listen to his recitation."
- 58 From Muhammad ibn al-Fadl who said that [Abu 'Abdullah], peace be upon him, said: "It is disliked to recite 'Say: He is God, the One' in a single breath."
- 59 And from Abu Basir who said: "I said to Abu Ja'far, peace be upon him, 'When I recite the Qur'an and raise my voice with it, Satan comes to me.' He said: 'Do you think I would destroy people with this? O Abu Muhammad, recite in a manner between the two manners of recitation. Let your household hear you, and modulate your voice with the Qur'an, for verily God, the Mighty and Glorious, loves the beautiful voice when it is modulated with proper modulation.'"
- 60 In al-Faqih it is recorded that a man asked Ali ibn al-Hussein (peace be upon them both) about buying a slave girl who had a beautiful voice. He replied: "What harm is there if you buy her and she reminds you of Paradise through her recitation of the Qur'an, asceticism, and virtues which are not singing?" As for singing, it is forbidden.
- 61 And from Ali ibn Ja'far, from his brother (peace be upon him), he said: "I asked him about singing, whether it is permissible during the festivals of Fitr and Adha and times of joy?" He replied: "There is no harm in it as long as it does not lead to disobedience."
- 62 There is no doubt that this type of voice is praiseworthy and beloved in the sight of the Holy Lawgiver. Rather, it is incumbent upon the servant to observe this beautiful melody in all stations of reciting the Book of God, prayers, and words describing the tribulations of the Holy Family (peace be upon them), but in such a way that it does not exceed natural moderation, as God has indicated regarding prayer: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between."²³
- 63 There is no doubt that the mere mention of His Holiness the Praiseworthy One and the Mirror of the Beauty of the Worshipped One, His Holiness Aba Abdullah Al-Hussein (peace
- 57 و عنه عليه السلام قال كان على بن الحسين عليهما السلام احسن الناس صوتا بالقرآن و كان السقاؤون يَمْرُون فيقفون ببابه يستمعون قرائته
- 58 عن محمد بن الفضل قال قال [ابو عبد الله] عليه السلام يكره ان [تقرأ قل] هو الله احد بنفس واحد
- 59 وعن ابى بصير قال قلت لابي جعفر عليه السلام اذا قرئت القرآن فرفعت به صوتي اجاءني الشيطان قال انما تراني بهذا اهلك الناس قال بأبى محمد اقرء قراءة ما بين القراءتين تسمع اهلك و رجع بالقرآن صوتك فان الله عز و جل يحب الصوت الحسن يرجع فيه ترجيعا
- 60 و فى الفقيه سأل رجل على بن الحسين عليهما السلام عن شراء جارية لها صوت فقال ما عليك لو اشتريتها فذكرتك الجنة يعنى بقراءة القرآن و الزهد و الفضائل التى ليست بغناء فاما الغناء لخطور
- 61 و عن على بن جعفر عن اخيه عليه السلام قال سألته عن الغناء هل يصلح فى الفطر و الاضحى و الفرح قال لا باس ما لم يعص به
- 62 و شبهه نيست كه اين نوع از صوت محمود و محبوب نزد شارع مقدس است بل حق است بر عبد كه در جميع مقامات قرائت كتاب الله و مناجات و كلمات داله بر مصايب اهل بيت سلام الله عليهم مراعات اين لحن حسن را نموده ولى بشاينكه از حد اعتدال فطرى خارج نشود چنانچه خداوند عالم در حكم صلوة اشاره فرموده و لا تجهر بصلوتك و لا تخافت بها و ابتغ بين ذلك سبيلا
- 63 و شكى نيست كه ذكر محض طلعة حضرت محمود و مرءاة جمال آية معبود جناب ابا عبد الله الحسين

²³Qur'an 17:110.

be upon him) is itself prayer. Indeed, the reality of prayer is nothing but the servant's remembrance of God through His manifest appearances in the kingdom of command and creation. The criterion for voice that is beloved by God and His chosen ones, and reminiscent of the breezes of primal eternity, is a voice that maintains moderation, such that upon hearing it, it erases from around the heart of the servant all remembrance save that of God, and brings the servant to the sacred threshold of nearness and intimacy with the manifestations and revelations of the Worshipped One, exalted be His remembrance.

- 64 This type of voice is praiseworthy, and it is the beautiful voice with which the Suns of Grandeur and Glory would recite the Book of God. Any who remembers true remembrance while maintaining vocal moderation is praiseworthy and beloved by those of understanding, especially when mentioning the tribulations of the Prince of Martyrs (peace be upon him), for the mention of him is itself the Word of Unity and the Reality of Sanctification. Whoever turns away from the voice that remembers that Greatest Tree and Mighty News is instantly a polytheist, gathered under the blessed verse "When it is said unto them: There is no god save God, they are scornful,"²⁴ and tormented by the fire of remoteness.

- 65 For truly, the reality of mentioning that Holy One is identical to mentioning the Messenger of God (peace be upon him and his family), and the reality of mentioning him is identical to mentioning God, which is the first station of remembrance in contingent existence. For the Pure Primal Essence, exalted be His remembrance, any mention is forbidden, and He is more glorious and greater than to be mentioned by His creation. Rather, creation is mentioned through His origination, as the Prince of Believers (peace be upon him) indicated in his unique sermon regarding the blocking of the way to His mention, where he said: "If you say 'from what is He?' then He is separate from all things, so He is He; and if you say 'He is He,' the letters 'Ha' and 'Waw' in these words are but attributes indicating Him, not attributes revealing Him. And if thou sayest He has limits, the limits belong to other than Him. And if thou sayest the air is His relation, the air is but His creation. One returns from attribute to attribute, while the heart remains blind to understanding, understanding to perception, and perception to deduction. The kingdom remains

عليه سلم [هست] نفس صلوة است بل حقیقت صلوة نیست الا ذکر عبد خداوند را بظهورات متجلیه از آثار فعل ایشان در ملکوت امر و خلق و مناط میزان صوتی که محبوب است عند الله و عند اولیائه و مذكر اریاح صبح ازل است صوتی است که در مقام اعتدال بین ذلک واقع باشد که به مجرد استماع ان محو کند از حول فؤاد عبد کل ذکر ما سوی الله و داخل گرداند عبد را بر بساط ساحة قدس قرب و انس بمقام ظهورات و تجلیات حضرت معبود جل ذکره

- 64 و این نوع از صوت محمود است و صوت حسن است حسن است] که شמוש عظمت و جلال قرائت کتاب الله میفرمودند و هر ذا کر ذکر حتی هم در مقام اعتدال صوت لحن را رفعت دهد محمود و محبوبست نزد اولی الالیاب خصوص در مقام ذکر مصائب حضرت سید الشهداء علیه سلم که بنفسه ذکر ان کلمه توحید و حقیقت تقدیس در رتبه کینونیات معتدله مبدل ماهیاتست بجوهریات و هر نفسی که اعراض از صوت ذا کر [ان] ان شجرة کبری و نبأ عظمی نماید فی الحین مشرک است و در ظل ایة مبارکه و اذا قیل لهم لا اله الا الله یستکبرون محشور و بنار بعد معذب است

- 65 زیرا که بعینه حقیقت ذکر ان حضرت نفس حقیقت ذکر رسول الله صلی الله علیه و آله و حقیقت ذکر انحضرت نفس حقیقت ذکر الله است که مقام ذکر اول در امکان باشد زیرا که از برای ذات بحت ازل جل ذکره هر ذکرى ممنوعست و آن اجل و اعظم است از اینکه مذکور شود بذکر خلق خود بل خلق مذکورند بذکر ابداع او چنانچه حضرت امیر المؤمنین علیه السلام در خطبة یتیمته اشاره بسبیل ذکر او میفرمایند حیث قال ذکره ان قلت مم هو فقد باین الاشياء کلها فهو هو و ان قلت هو هو فاهواء و الواو من کلامه صفة استدلال علیه لا صفة تکشف له و ان قلت له حد فالحّد لغيره و ان قلت الهواء نسبتة فاهواء من صنعه رجوع من الوصف الى الوصف و عمی القلب عن الفهم و الفهم عن الادراک و الادراک عن الاستنباط و دام الملك فی الملك و انتهى المخلوق الى مثله و الجاه

²⁴Qur'an 37:35.

in the kingdom, the created returns to its like, seeking drives it to its form, investigation leads to impotence, expression to loss, effort to despair, and attainment to severance. The path is blocked and the quest rejected. His proof lies in His signs and His existence in His affirmation.

- 66 And after this, there is no mention possible in creation that can be attributed to God except the mention of the Manifestations of His power, and no true rememberer can be conceived except one who remembers Their mention, who in the realm of action and appearances of Lordship proves the revelations of Their stations. Although the mention of all save Muhammad and His successors and Fatima (God's blessings be upon them) is absolute nothingness before Them - nay, if they are mentioned, it is less than the mention of an ant in relation to the oneness of the Most Holy Essence - yet through divine grace, He has accepted the mention of servants in remembering Their tribulations. For Their manifestations of Lordship, which stem from the essence of Their servitude, are beyond the comprehension of hearts and minds.

- 67 Therefore, it is not befitting for anyone to mention the prohibition and prevention of raising voices in certain stations, for the root of prohibition of [certain] sounds, as appears from traditions, is due to their vain aspects which the people of wickedness and error employ. Otherwise, when it does not lead to disobedience and does not emerge from the tree of self, no prohibition exists in religious law, as evidenced by the tradition permitting it on the days of Fitr and Adha and days of joy, provided it does not lead to transgression. This specifies the absolute traditions that have emerged from the Household of Infallibility regarding prohibition. The true measure of permissibility and prohibition in singing is distinguishing the tone of wickedness from the people of manifestation. As soon as people of understanding and fairness in custom say this voice is not a tone of wickedness, its permissibility is established, even though Akhund Mulla Muhsin Fayd (may God forgive what his knowledge encompassed therein) based the measure of prohibition of singing on disobedience, not considering singing itself inherently prohibited, clinging to the outward meaning of the traditions mentioned. But the true reality in explaining this matter is as was mentioned: whenever one raises their voice from the aspect of their innate lordship, it is praiseworthy before God and the people of discernment, and whenever one raises their voice from the aspect of their own self-nature, it is singing and forbidden, as all the verses and traditions mentioned indicate this ruling.

الطلب الى شكله و هجم له الفحص الى العجز و البيان على الفقد و الجهد على اليأس و البلاغ على القطع و السبيل مسدود و الطلب مردود دليله اياته و وجوده اثباته

- 66 و بعد از آنکه ذکرى در امکان منسوب الى الله نيست الا ذکر مظاهر قدرت او ذاكر بحقی هم متصور نيست الا ذاكر ذکر ایشان که در محال فعل و ظهورات ربوبية اثبات تجليات مقامات ایشان نماید اگر چه ذکر کل ما سوى محمد و اوصياء او و فاطمة صلوات الله عليهم نزد ایشان معدوم صرف است بل اگر مذکور شوند و اقل از ذکر ثلثه است توحید ذات اقدس را ولی از سبیل فضل خداوند قبول فرموده ذکر عباد را در مقام ذکر مصائب ایشان زیرا که در مقام ظهورات ربوبية ایشان که از کنه عבודيات ایشان است فوق درک افتده و اوهام است

- 67 و على هذا سزاوار نيست احديرا که ذکر حرمت و منع ارتفاع صوت در بعضی مقامات نماید زیرا که اصل حرمت [عما] صوت انچه از احاديث ظاهر ميشود بعلت شئون باطله آن است که اهل فجور و غی استعمال میکنند و الا هرگاه علت معاصی نگردد و از جهت شجرة انيت خارج نگردد منعی در شریعت وارد نشده چنانچه حدیث اذن يوم فطر و اضحی و ایام فرح ناطق بر این است هرگاه عصيانی بواسطه آن نشود و تخصیص میدهد احاديث مطلقه را که در مقام حرمت از اهل بیت عصمت لایح شده و اصل میزان صحت و حرمت در غنا تمیز لحن فجور از اهل ظهور است همین قدر که اولی الالباب از اهل انصاف در عرف گویند این صوت لحن فجور نيست صحت ثابت است اگر چه اخذ ملا محسن فیض عفی الله عما احاط علیه فيه میزان حرمت غنا را بر معاصی قرار داده بنفسه نفس غنا را حرمتی از برای او قائل نشده و متمسک بظاهر احادیثی شده که ذکر شد ولی حق واقع در بیان مسئله همان است که ذکر شد هرگاه انسان از جهت ربوبیت مودعه او رفع صوت دهد محمود است عند الله و نزد رجال اعراف و هرگاه از جهت ماهية نفس خود رفع صوت نماید غنا و حرام است چنانچه کل آیات و احادیثی که ذکر شد دال بر این حکم است

68 And what some scholars have mentioned regarding the ruling on singing, and in the name of religious precaution prevent the remembrance of the rememberer mentioning the Household of Grandeur and Majesty, is far from the true ruling and intermixed with aspects of ego. Rather, as regards sound there are two rulings manifest. First is that which is forbidden, the prohibition of which was revealed in the Book, as He, exalted be His mention, hath said: "The most repugnant of voices is the braying of the ass."²⁵ And He hath referred to such people in another place: "They are like cattle, nay, more misguided."²⁶ This sound is the melody of the people of fire and the characteristics of the stations of the wicked, which speaks to their nature. Even if such people recite the Book of God and make mention of the Lord and His chosen ones, yet those endowed with spiritual insight from among the detached ones and people of truth observe that it is the sound of the denizens of hell, like the melodies of the people of Hijaz who oppose the truth of the religion of Islam. Though they recite with eloquent voice and wondrous melody, the ruling concerning their nature applies to them.

69 Second is that which is obligatory, and it is the sound upon which the melody of the Book of God was revealed, and the people of love and detachment recite verses and prayers, and make mention of the tribulations of the Suns of Grandeur and Glory in the station of raising their voices with the most beautiful melody and utmost humility and submissiveness. And this aspect, since its appearance is from the manifestation of the sign of unity, is beloved in the sight of God and His chosen ones. This is the sound that was commanded in the words of the Suns of Grandeur and Glory, and it is reminiscent of the degrees of paradise and the moving winds from beyond the morn of eternity that waft upon the temples of unity, drawing the servant to stations that the Lord of the world hath ordained for him, [provided it does not lead to swooning, as is related from Jabir from Abu Ja'far, peace be upon him, who said: "I said that when some people mention something from the Qur'an or discuss it, one of them swoons to such an extent that if his hands and feet were cut off he would not notice it." He replied: "Glory be to God! That is from Satan. They were not characterized thus. Rather it is gentleness and tenderness and tears and awe."]

70 Besides these two forms, there are other forms of the reprehensible and the recommended that are manifest and available in the stations of most people. However, the ruling returns

68 و آنچه بعضی از علما ذکر کرده اند در مقام حکم غنا و باسم احتیاط در دین منع از ذکر ذاکر ذکر اهل بیت عظمت و جلال مینماید بعید از حکم واقع و مختلط از جهات انیات است بل در صوت دو حکم ظاهر است اول حرام که نهی آن در کتاب نازل است حیث قال عز ذکره و ان انکر الاصوات لصوت الحمیر و اشاره باهل ان فرموده فی مقام آخر آن هم الا کالانعام بل هم اصل سیلا و این صوت لحن اهل نار و شئونات مقامات نجار است که از جهة ماهیت ناطق است اهل آن اگر چه قرائت کتاب الله و ذکر خداوند و اولیاء او را نمایند ولی متفرسین از اهل تجرید و حقیقت مشاهده مینمایند که صوت اهل جهنم است مثل الحان اهل حجاز که مخالف با حقیقت دین اهل اسلامند اگر چه بصوت فصیح و لحن عجیب قرائت مینمایند ولی حکم جهت ماهیت بر آنها جاریست

69 و ثانی واجب و ان صوتی است که بر ان لحن کتاب الله نازل شده و اهل محبت و تجرید قرائت آیات و مناجات مینمایند و ذکر مصائب شمس عظمت و جلال را در مقام ارتفاع صوت باحسن لحن با منتهای خضوع و خشوع مینمایند و اینجهت چون ظهور آن از جهت ظهور آیه توحید است محبوبست عند الله و عند اصفیائیه و این صوتیست که در کلمات شمس عظمت و جلال امر بان شده و مذکر مراتب جناتست و اریاح متحرکه از وراء صبح ازل است که بر هیاکل توحید نسیم او میوزد و عبد را جذب مینماید بمقاماتی که خداوند عالم از برای عبد مقدر فرموده [بشرطیکه انرا در مقام صعب بر نیآورد کما روی عن جابر عن ابی جعفر علیه السلام قال قلت ان قوما اذ ذکرُوا شیئا من القرآن او حدثوا به فصعق احدهم حتی یری ان احدهم لو قطعت یداه و رجلا و لم یشر بذلک فقال سبحان الله ذاک من الشیطان ما بهذا نعتوا انما هو اللیس و الرقة و الدمعة و الوجل]

70 و غیر از این دو صورت هم صور دیگر از مکروه و سنے در مقامات اکثر خلق ظاهر و مبسر است ولیکن حکم راجع بهمان نقطه [مشکوة] است

²⁵Qur'an 31:19.

²⁶Qur'an 25:44.

to that same point [of light] whose ruling was mentioned in the depths of these allusions, whereby the recommended lies in the shadow of the aspect of Lordship and the reprehensible in the shadow of the aspect of nature. And apart from mentioning tribulations and stations prescribed in the Law, raising the voice is forbidden. Indeed, the sign of a believer is that in all conditions he should speak with the most humble voice and most submissive state, as the Imam, peace be upon him, said concerning the signs of the believing monotheist, from Mihzam al-Asadi who said:

- 71 “Abu ‘Abdullah, peace be upon him, said: ‘O Mihzam! Our followers are those whose voice does not exceed their hearing, nor their rancor their hands, nor do they openly praise us, nor sit with those who find fault with us, nor dispute with those who oppose us. If they meet a believer they honor him, and if they meet an ignorant one they avoid him.’ I said: ‘May I be sacrificed for you! What should I do about these who claim to be Shi’ih?’ He said: ‘Among them is discrimination and among them is alteration, and among them is refinement. Years will come upon them with their banishment, and plague shall slay them, and discord shall scatter them. Our followers are those who neither bark like dogs nor covet like ravens, nor do they beg from our enemies even if they die of hunger.’ I said, ‘May I be sacrificed for you, where shall I seek these people?’ He replied, ‘In the ends of the earth. These are they whose lives are humble and whose dwellings are few. If they are present they are not recognized, and if they are absent they are not missed. They do not fear death, and in their graves they visit one another. If a needy one takes refuge with them, they show mercy to him. Their hearts are not divided even though their homes may be far apart.’ Then he said, ‘The Messenger of God, peace be upon Him and His family, said: I am the City and Ali is its Gate. He who claims to enter the City except through the Gate is a liar, and he who claims to love me while hating Ali, peace be upon him, is a liar.’”

- 72 And mention of these matters has no end, therefore this brief answer will suffice. It is hoped, through the grace of the All-Bestowing Lord, that this will be impressed upon the mirror of your enlightened heart as intended, so that after mentioning the tribulations of the Manifestations of Divine Unity and the signs of sanctification, you may remember the writer of these words before God and His loved ones, that the reward of their remembrance may be recorded a thousandfold in the Preserved Tablet for their sake, as stated in the tradition of the Imam Kazim, peace be upon him. And may this prove a trade that shall never fail, so that in no state shall the remembrance of

که در غیاب این اشارات حکم آن ذکر شد که سنة در ظلّ جهت ربوبیت و مکروه در ظلّ جهت ماهیت مذکور است و در غیر از ذکر مصیبت و مقامات وارده در شریعة ارتفاع صوت ممنوع است بل علامت مؤمن آن است که در هر حال باخشیع صوت و اخضع حال تنطق فرماید چنانچه در علامات مؤمن موحد امام علیه السلام میفرمایند

- 71 عن مهزم الاسدي قال قال ابو عبدالله عليه السلام يا مهزم شيعتنا من لا يعد و صوته سمعه و لا شخناه يديه و لا يمتدح بنا معلنا و لا يجالس لنا عابيا و لا يخاصم لنا قاليا ان لقي مؤمنا اكرمه و ان لقي جاهلا مجره قلت جعلت فداك فكيف اصنع بهؤلاء المشيعة قال فيهم التمييز و فيهم التبديل و فيهم التحيص تاتي عليهم سنون نفيم و طاعون يقتلهم و اختلاف بيددهم شيعتنا من لا يهرهرير الكلب و لا يطعم طمع الغراب و لا يستل عدونا و ان مات جوعا قلت جعلت فداك فاين اطلب هؤلاء قال في اطراف الارض اولئك الخفيض عيشهم المتقلة ديارهم ان شهدوا لم يعرفوا و ان غابوا لم يفتقدوا و من الموت لا يجزعون و في القبور يتزاورون و ان لجأ اليهم دجاجة منهم رحموه لن يختلف قلوبهم و ان اختلف بهم الدار ثم قال قال رسول الله صلى الله عليه و اله انا المدينة و على الباب فلذب من زعم انه يدخل المدينة لا من قبل الباب و كذب من زعم انه يدخل يحنيني و يبغض عليا عليه السلام

- 72 و ذکر شئون مطلب چون بنهایت نمیرسد اکتفا بذکر این مختصر جواب نموده امیدوار بفضل حضرت وهاب چنان است که کما هو المراد در مرآة قلب جناب مستطاب منطبق گردد تا لمحّة بعد از ذکر مصائب مظاهر توحید و آیات تقدیس منشئ این کلمات را عند الله و اولیائّه ذکر فرمایند تا آنکه ثواب ذکر ایشان بالف ضعف چنانچه نص حدیث حضرت کاظم علیه السلام است در لوح حفیظ بجهة ایشان ثبت گردد و همین تجارة لن بنور علّت گردد که در

the tribulations of the immaculate Household, God's peace be upon them, be erased from your thoughts.

هیچ شأن از خواطر جناب ایشان در مقام ذکر مصائب اهل بیت عصمت سلام الله علیهم محو نگردد

- 73 Sufficient is it for his glory that God, the Most Great, hath spoken concerning those who know Him [in meaning]: "Whosoever weepeth for Me, I shall be his reward. By Him Who holdeth my soul in His hands, the recompense of this decree is not equaled by anything in the heavens and the earth. This is God's grace which He bestoweth upon whomsoever He willeth, for God is the Lord of infinite bounty."

73 و کفی بفخره ذکره ذکر الله الاکبر الذی قال فی حق عارفه [بالمعنی] من بکی علی فانا جزاؤه فو الذی نفسی بیده لم يعدل جزاء ذلک الحکم شیء فی السموات و الارض و ان ذلک فضل الله یؤتیه من یشاء و الله ذو الفضل العظیم

- 74 Glory be to God, the Lord of the Throne, above what they attribute to Him, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

74 و سبحان الله ربّ العرش عما یصفنون و سلام علی المرسلین و الحمد لله ربّ العالمین

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Risalata'l-Ishraq

To: Mulla Muhammad Tabrizi

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who brought the Primal Will into being before all things, that His sovereignty might be made manifest in the kingdom of Command and Creation, and that all atoms might know what God hath testified concerning His Own Self by His Own Self from all eternity: that there is none other God but Him. He hath ever existed when naught existed with Him, and He will forever continue to be while no thing shall be mentioned at His level, for His Essence is the pure, primordial Essence that by its very nature severs all essences from the plane of knowledge, and His Identity is the ancient, crystalline Identity that by its very being prevents all material things from attaining the station of expression.
- 3 Whosoever claimeth to unify the Essence through his own essence by unifying the Essence itself - his unification is void,

1 بسم الله الرحمن الرحیم

2 الحمد لله الذی ابدع المشیة قبل کلّ شیء لظهور قیمومیته فی ملکوت الامر و الخلق لیعلم کلّ الذرات بما شهد الله لذاته بذاته فی ازل الازال بانه لا اله الا هو لم یزل کان بلا وجود شیء معه و لا یزال انه هو کائن بلا ذکر شیء فی رتبته اذ ذاتیه لهی الذاتیه الساذجیه الازلیة الّتی هی بنفسها مقطّعة الجوهریات عن مقام العرفان و ان انبیه لهی الانیة الکافوریة القدیمة الّتی هی بکینونیتها ممتنعة المادیات عن مقام البیان

3 و کلّ من ادّعی توحید الذات بذاته بتوحید الذات نفس الذات باطل توحیده و مرکب

the aspects of his abstraction are compound, and the stations of his uniqueness are limited. For all that is other than the Essence was created only through the manifestations of limitation from the six directions and the appearances that indicate them. And whosoever uttereth a word concerning the unification of the Essence hath ascended to the station of Names, unified with the manifestations of Attributes, been confounded by the conditions of the signs of stations, and illumined by the manifestations of the tokens of indications, for the decree of creation at all times cannot be divorced from the state of powerlessness and need, and indicateth naught but the decree of despair and impossibility.

- 4 Exalted is the station of the manifestation of the Essence and the signs of the manifestations of Attributes above comparison and the striking of similitudes. Verily, all upon which the name of any thing can fall, whether of essences or accidents, whether of trees or identities, is created by God, exalted be His mention. He is far above the description of existences and the attributes of contingent beings, sanctified beyond the mention of signs and tokens, for He, in His glorious Identity and Beauty, and His sovereign station and Grace, cannot be known through comparisons nor described through similitudes from the stations of Command and the manifestations for which God hath set no end in what is endless.

- 5 Glorified and exalted is He! After the creation of the Primal Will, He brought into being the essence of Purpose and made it a sign of His Will, an expression of His Oneness, and a token of His sovereign power, that all might know, in the stations of Command and Creation, what God intended through the creation of contingent beings and the manifestation of existences. For He hath mention in the realm of possibility which preceded by His Essence the existence of all things and transcended by His Being the essence of all things. He is exalted above description in the rank of essences and sanctified beyond attributes in the station of essential realities, for He was the pivot of the revolving circle in the Most Exalted Horizon and the manifestation of the decree of justice "at the distance of two bow-lengths or even closer."

- 6 Indeed, He is the Messenger of God, may God's blessings be upon Him and His family, whom God chose from the innermost sanctum of the eternity of His Essence for His Essence, selected Him for the station of the knowledge of His Self for His Self, elected Him for the preservation of His mystery for His creation, and approved Him for whatsoever He wished and willed in creation for the manifestation of His dominion. This was so that He might convey to all atoms of existence the decree of

جهات تجريد و محدودة مقامات تفریده لأنّ ما سوى الذات لم يك مخلوقاً الا بظهورات الحدية من الحدود الستة والظهورات التي هي دالة عليها و من قال حرفاً في توحيد الذات فقد صعد الى مقام الاسماء و توحد بظهورات الصفات و تلجج بشئون آيات المقامات و تثلأ بظهورات علامات الدلالات لأنّ حكم الابداع في كلّ حين لا يخل عن شان العجز و الافتقار و لا يدلّ الا على حكم الياس و الامتناع

- 4 فتعالى مقام ظهور الذات و آيات ظهورات الصفات عن حد الاشباه و ضرب الامثال و انّ كلّ ما وقع عليه اسم شئ من الجوهريات و العرضيات ثمّ الشجيات و الايات فهو مخلوق لله عزّ ذكره و انه المتعالى عن وصف الموجودات و نعت الممكنات و المتقدّس عن ذكر الاشارات و العلامات اذ انه بما هو عليه في عزّ الهوية و الجلال و شان القيمومية و الجمال لن يعرف بالاشباه و لا ينعت بالامثال من مقامات الامر و الظهورات التي ما جعل الله لها نهاية فيما لا نهاية لها

- 5 سبحانه و تعالى قد اخترع بعد خلق المشية كينونية الارادة و جعلها اية لمشيته و علانية لاحديته و علامة لسلطان قيموميته ليعرف الكل في مقامات الامر و الخلق ما اراد الله من خلق الممكنات و ظهور الموجودات بانّ له ذكر في الامكان الذي سبق بذاته وجود كلّ شئ و استعلى بكينونيته ذات كلّ شئ و انه المتعالى عن الوصف في رتبة الجوهريات و المتقدّس عن النعت في مقام الذاتيات اذ انه كان قطب دائرة الرحي في المنظر الاعلى و ظهور حكم العدل في قاب قوسين او ادنى

- 6 و انه هو رسول الله صلى الله عليه و اله الذي استخلصه الله من مجبوحة قدم ذاته لذاته واصطفاه لمقام معرفة نفسه لنفسه و اجتباه لحفظ سرّه لخلقه و ارتضاه لما شاء و اراد في الانشاء لظهور ملكه ليبلغ الى كلّ ذرات الوجودات حكم ذكر الاول في سرّه و حكم ذكر الثاني في علانيته حتى علم كلّ حدّ وقوفه في

the First Mention in its mystery and the decree of the Second Mention in its outward expression, until every limit knew its standing in the essential signs of unity, the manifestations of the stations of uniqueness, and the evidences of the tokens of glorification. Through this, all became knowing of the truth of His authority, cognizant of the station of His sovereignty, and witness to His decree, for He conveyed to all that was in God's knowledge all that God had written for them thereby, so that all, after their knowledge of these ranks, might become knowers of the mention of His beginning, for which God appointed no start other than Himself, and recognizers of His manifestations, which God ordained for Him in all His stations of the unseen and the seen, and that which is not realized save through the mention of the absent before the existent, that all might reach the ultimate outpouring of God regarding His truth, and say: I bear witness that verily Muhammad - may the blessings of God rest upon him and his family - is His servant and His Messenger, whom God hath made a luminous lamp unto all the worlds.

- 7 And praise be to God Who brought forth through His Command the essence of Power for the manifestation of the mystery of that which was destined, and ordained for it the form of Trinity for the manifestation of the Cross unto those in whose nature was the clay of Sijjin. From this did the Christians take the form of the Cross and the descent of the Divine into human form. From this did the philosophers affirm the judgment of the immutable archetypes in the Divine Essence to establish His knowledge - exalted be His mention. From this did the mystics, after absolute annihilation, detail the boundary of attainment to the Essence. From this did the philosophers establish the doctrine of the unity of existence and prove the simplicity of Reality, and that the Originator of a thing cannot lack it. From this did the learned ones speak of the affirmative attributes of the Essence and the negation of privative attributes from It through conceptual distinction. From this did the mystics claim for themselves in every age the station of Universal Guardianship, until most of them spoke that which they neither understood nor perceived.

- 8 From this did the jurists who were not qualified establish in the matter of "the affair between two affairs" the decree of compulsion in existence and delegation in being, and they imagined in the judgment of the unity of the Essence a multiplicity of multiplicities in the noblest form through affirmative mention. From this does everyone who turns away from the beliefs of the Imams of the Faith speak, and explains according to his own desires through analogies and similar arts of knowledge, claiming to judge reality - all of which is rejected by God, and

جوهریات آیات التّوحید و ظهورات مقامات التّفرد و دلالات علامات التّمجید و كان الكلّ بذلك عالما بحقّ ولايته و عارفا بمقام ولايته و شاهدا على حكمه بانه بلغ الى كلّ ما كان في علم الله كلّ ما كتب الله لهم بها حتى يكون الكلّ بعد علمهم تلك المراتب عالين بذكر مبدئه الذي جعل الله بدءا دون نفسه و عارفين بظهوراته التي جعل الله له في كلّ مقاماته من الغيب والشّهود و ما لا يتحقّق الا بذكر المفقود قبل الموجود ليصل الكلّ الى غاية فيض الله في حقّه و يقول اشهد أنّ محمّدا صلى الله عليه و اله عبده و رسوله الذي جعله الله على العالمين سراجا منيرا

7 و الحمد لله الذي انشا بامرہ ذاتیة القدر لظهور سرّ المقدور و قدر له شکل التّثلیث لظهور الصّليب لمن كان في طينته طین السّجّین و من هذا اخذت النّصارى شکل الصّليب و حلّ اللاهوت في النّاسوت و من هذا اعتقدت الحکماء حکم الاعیان الثّابتة في الذّات لاثبات علمه جلّ ذکره و من هذا فصلت العرفاء بعد فناء الصّرف حدّ الوصول بالذّات و من هذا ثبتت الحکماء حکم وحدة الوجود و اثبات بسیط الحقيقة و ان موجد الشّیء لم یک فاقده و من هذا قالت العلماء حکم صفات الثّبوتیة للذّات و نفی السّلبیة عنه بتغایر المفهوم و من هذا ادّعت العرفاء مقام الولاية الکلیة في كلّ زمان لانفسهم حتى يقول اکثرهم ما لا یعقلون و لا یشعرون

8 و من هذا حقّقت الفقهاء من غیر اهل في مقام مسئلة الامر بین الامرین حکم الجبر في الوجود و التّفویض في الوجود و زعموا في حکم وحدة الذّات کثرة الکثرات بخواشرف بالذّکر لاثبات و من هذا يقول كلّ ما اعرض عن اعتقادات ائمّة الدین و یبین في نفسه ما یتبع هواه مثل القیاسات و ما یشابهها فنون من العلوم الدّین

His Command in those signs was but closer than the twinkling of an eye.

يَدْعُونَ حَكْمَ الْوَاقِعِ فَكُلَّ ذَلِكَ مُرَدُّهُ عِنْدَ اللَّهِ
وَمَا كَانَ أَمْرُهُ فِي تِلْكَ الْإِشَارَاتِ إِلَّا أَقْرَبَ مِنْ
لَمَحِ الْبَصَرِ

- 9 Verily it is a matter between Will and Purpose, and God hath made its capacity the capacity of the heaven of acceptances and the earth of receptivities. Verily it is the Path in all the worlds - through it is made happy whoso is made happy, and through it is made wretched whoso is made wretched. And it is the station of Hasan - peace be upon him - in the ranks of the Intellect. The blessings of God be upon him through Whom rose the sun of origination through origination, then set not the sun of invention through invention. None knoweth the decree of Trinity in His Name save God and whomso He willeth. Verily there is no God but He, the Mighty, the Powerful, the All-Bountiful.

9 وَأَنَّهُ لَا مَرَّ حَالٍ بَيْنَ الْمَشِيَّةِ وَالْإِرَادَةِ وَأَنَّ اللَّهَ
قَدْ جَعَلَ وَسْعَتَهُ وَسْعَةَ سَمَاءِ الْمَقْبُولَاتِ وَأَرْضِ
الْقَابِلِيَّاتِ وَأَنَّهُ الصَّرَاطُ فِي كُلِّ الْعَوَالِمِ فَيَسْعِدُ مَنْ
يَسْعِدُهُ بِهِ وَيَشْقِي مَنْ يَشْقِي بِهِ وَهُوَ مَقَامُ الْحَسَنِ
عَلَيْهِ السَّلَامُ فِي مَرَاتِبِ الْعُقُلِ صَلَوَاتُ اللَّهِ عَلَيْهِ بِمَا
طَلَعَتْ شَمْسُ الْإِبْدَاعِ بِالْإِبْدَاعِ ثُمَّ مَا غَرَبَتْ شَمْسُ
الْإِخْتِرَاعِ بِالْإِخْتِرَاعِ وَلَا يَعْلَمُ حَكْمَ التَّثْلِيثِ فِي اسْمِهِ
إِلَّا اللَّهُ وَمَنْ شَاءَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُقْتَدِرُ
الْوَهَّابُ

- 10 And praise be to God Who brought forth the four ranks - namely Decree, Permission, Term, and Book - which exist with the aforementioned ranks by His Command, and made the bearer of each one of them a soul from among the successors of Muhammad, the Messenger of God - may the blessings of God rest upon him and his family - that all hesitations might hesitate through the hesitation of those Manifestations' hesitation, and all glimmerings might glimmer through the glimmering of those conditions' glimmering, and all atoms might know them through God's revelation to them through them in the secret repositories of the essential realities of the Divine Realm and the depths of the essential realities of the Realm of Might in the essential realities of the identities of the Kingdom and Dominion, and the manifestations of the identities of the Kingdom and human realm, until every station knew itself and reached the ultimate purpose of its decree and the conditions of its affair, that all might know the severance of the way from the court of their might and the prevention of proof from ascending to the atmosphere of their grandeur, and all might testify in every moment to Muhammad, 'Ali, Fatimih, Hasan, Husayn, Musa, and Ja'far - the blessings of God be upon them - and their mystery, that no name of a thing nor attribute of a thing falleth upon them, and that they are exalted above mention of the Presence of Holiness and Majesty and the decree of description and similitude. Glorified be God, their Originator, above what they describe.

10 وَالْحَمْدُ لِلَّهِ الَّذِي أَحْدَثَ الْمَرَاتِبَ الْأَرْبَعَةَ أَيْ
الْقَضَاءِ وَالْإِذْنَ وَالْأَجَلَ وَالْكِتَابَ الَّتِي هِيَ
مَوْجُودَةٌ مَعَ الْمَرَاتِبِ الْمَذْكُورَةِ بِأَمْرِهِ وَجَعَلَ
حَامِلَ كُلِّ وَاحِدٍ مِنْهُ نَفْسًا مِنْ أَوْصِيَاءِ مُحَمَّدٍ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَتَلَجَّجَ الْمُتَلَجِّجَاتُ
كُلُّهَا بِتَلَجِّجِ تَلَجِّجِ تِلْكَ الظُّهُورَاتِ وَلِيَتَلَأَّ
الْمُتَلَأَّاتُ كُلُّهَا بِتَلَأَّاتِ تِلْكَ الشُّؤْنَاتِ وَيَعْرِفَهُمْ
كُلَّ الذَّرَّاتِ بِمَا تَجَلَّى اللَّهُ لَهُمْ فِيهِمْ فِي مُسْتَسَرَّاتِ
كَيْنُونِيَّاتِ الْأَهِوتِ وَغِيَابِ ذَاتِيَّاتِ الْجَبُرُوتِ
فِي كَيْنُونِيَّاتِ أَنْبِيَاءِ الْمُلْكِ وَالْمَلَكُوتِ وَظُهُورَاتِ
أَنْبِيَاءِ الْمُلْكِ وَالنَّاسُوتِ حَتَّى عَرَفَ كُلُّ مَقَامٍ
نَفْسَهُ وَبَلَغَ إِلَى غَايَةِ حَكْمِهِ وَشُؤْنَاتِ أَمْرِهِ حَتَّى
يَعْلَمُ الْكُلَّ بِقَطْعِ السَّبِيلِ عَنْ سَاحَةِ عَزَّتِهِمْ وَبِمَنْعِ
الدَّلِيلِ عَنِ الصُّعُودِ إِلَى مَقَامِ هَوَاءِ كِبَرِيَّاتِهِمْ وَ
يَشْهَدُ كُلُّ فِي كُلِّ حِينٍ لِمُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ
وَالْحَسَنِ وَالْحُسَيْنِ وَمُوسَى وَجَعْفَرَ صَلَوَاتُ اللَّهِ
عَلَيْهِمْ وَغَيْرِهِمْ بِمَا لَا يَقَعُ عَلَيْهِمْ اسْمُ شَيْءٍ وَلَا نَعَتْ
شَيْءٍ وَأَنَّهُمُ الْمُتَعَالُونَ عَنْ ذِكْرِ حَضْرَتِ الْقُدُّوسِ
وَالْجَلَالِ وَحَكْمِ الْوَصْفِ وَالْإِمْتَالِ سُبْحَانَ اللَّهِ
مُوجِدَهُمْ عَمَّا يَصِفُونَ

- 11 Now, to proceed: After I had taken up my abode in the land of Sad, Isfahan, there came a question - posed by the eminent savant, Mulla Sadra-i-Tabrizi - seeking an illumination [ishraq] akin to that which shone from the Court near [Siyyid]

11 أَمَّا بَعْدُ وَأَنَّ بَعْدَ مَا اسْتَقَرَّرْتُ عَلَى أَرْضِ الصَّادِ
أَصْفَهَانَ قَدْ سُئِلَ أَحَدٌ وَهُوَ الْجَنَابُ الْعَلَامَةُ الْمَلَا
صَدْرُ التَّبْرِيزِيِّ مِنَ الْأَشْهَادِ إِشْرَاقًا بِمِثْلِ مَا شَرِقَ
مِنْ سَاحَةِ قَرَبِ الْكَاطِمِ رَحْمَةُ اللَّهِ عَلَيْهِ فِي اللَّوَامِعِ

Kazim, may God's mercy rest upon him, in the Lawami al-Husayniyyah. He was, indeed, among those who strive in the station of the knowledge of Reality, so long as he be not veiled by the splendors of phantasmal forms.

- 12 I therefore desired to respond to what he sought, with a radiance that would disclose the ruling of the Covenant on the Day of Concord, and "uncover the shank" for every soul that desireth the bond on the Promised Tryst.
- 13 But rejoice thou, when the breezes of the Dawn of Pre-Eternity stir the leaves of the Tree of Majesty; when the birds of Paradise chant upon its boughs with the light of Beauty; when the Dove warbleth upon the summit of that Tree with melodies no ear among the folk of discourse hath ever heard; when the Peacock of the Cloud wheels about it, and the Cock of Paradise claps beneath its shade. Then shall he who attaineth unto it verily prosper, and he who turneth away shall perish, uttering, "Verily we are God's, and unto Him shall we return." And there is no power nor might save in God, the Most High, the Most Great.
- 14 O pure questioner and wayfarer upon the path of the Most High! Know thou that the First Emanation hath blessed names, among them the First Remembrance, concerning which the decree was revealed in the words of Rida, peace be upon him, addressing Yunis where he said, exalted be His mention: "O Yunis, knowest thou what is the Will?" He replied "No." He, peace be upon him, said: "It is the First Remembrance." And among them is the Will, concerning which the decree was revealed in the words of the Most Great Announcement where He said: "God created all things through the Will, and created the Will by itself." And among them are Creation, Origination, and Bringing-into-being, concerning which the decree was revealed in the words of God's Proof and His Most Great Self, where He said, exalted be His mention, regarding the station of meaning: "Its names are three but its meaning is one." And among them are the Emanation and the First in the words of the philosophers, and among them is Absolute Contingency.
- 15 Verily the truth, according to the All-Bountiful, exalted be His mention, is that the servant should not ascribe to Him any name in the station of His Essence, nor attribute in the reality of His Self, nor description in the station of His Identity, for in that station He cannot be known by the how, nor described by the where, nor limited by indication, nor qualified by worship. For He is the Pure, Absolute Indicator of the Essence, beside Whom there is none other, and in Whose rank no creation is mentioned. Attributes are severed from the precincts of His

الحسينية وانه كان من المجاهدين في مقام عرفان الحقيقة اذا لم يحجبه سبحات الشبيح

12 فاحب ان اجيب ما اراد في اشراق ما يظهر حكم الميثاق في يوم الوفاق ويكشف به الساق عن الساق لكل من اراد الوفاق في يوم الميعاد

13 ولكن ابشرا اذا هاج ارياح صبح الازل في اوراق شجرة الجلال و غنى اطياف الفردوس على اغصان تلك الشجرة بنور الجمال و غرّدت الحمامة على راس الشجرة بالحن ما سمعت اذن من اهل المقال و رف طاولس العماء في حولها و كف ديك الفردوس في ظلها فان هنالك فاز من فاز به و يهلك من يعرض بقول انا لله و انا اليه راجعون و لا حول و لا قوة الا بالله العلي العظيم ه ه ه

14 يا ايها السائل الصفي والسالك الى صراط العلي فاعلم ان للصادر الاول اسماء حسنى فيها الذكر الاول الذي نزل حكمه في كلام الرضا عليه السلم اية الله الكبرى مخاطباً ليونس حيث قال عز ذكره يا يونس اتعرف ما المشية قال لا قال عليه السلم هي الذكر الاول ومنها المشية حيث نزل حكمها في كلام النبا العظيم حيث قال خلق الله الاشياء بالمشية و خلق المشية بنفسها و منها الابداع و منها الاختراع و منها الانشاء حيث نزل حكمه في كلام حجة الله و نفسه الكبرى حيث قال عز ذكره في مقام المعنى ان اسمائها ثلاثة و معناها واحد و منها الصادر و الاول في كلام الحكماء و منها الامكان المطلق

15 و ان الحق عند قياس المطلق جل ذكره هو ان لا يجعل العبد له اسماً في مقام ذاته و لا وصفا في كينونية نفسه و لا نعتاً في مقام ايته لانه في ذلك المقام لا يعرف بالكيف و لا يوصف بالالين و لا يحد بالاشارة و لا ينعت بالعبادة لانه الدال على الذات البحت البات الذي ليس معه غيره و لا يذكر في رتبته خلقه انقطعت الصفات عن

might's nearness, and names are prevented from reaching the threshold of His unity.

- 16 Whosoever saith "He is He" hath associated His creation with Him and taken for himself a likeness of Him. And whosoever saith that His existence proves His existence hath borne falsehood by mentioning existence in relation to His Self. All that the speakers have said before the seat of His celestial dominion, and all that the unitarians comprehend before the seat of His lordship, are but effects of His manifestations whereby He hath revealed Himself to all else through all else by means of all else, without His Essence being joined to His action or His creation to His Self. And none knoweth how its Fashioner brought it forth save He Who brought it forth – out of no thing, by Himself and for Himself – without any mention before it, without aught with it, and without any description like unto it after it; for God hath made its cause to be His very Self. Nor can anyone say "how" it is, for the how itself was created thereby and cannot be known thereby.

- 17 And this is what my master, al-Kazim – that is, Siyyid Kazim, may God hallow his dust – hath mentioned in the ninth effulgence of his book, may God sanctify his dust, concerning the names of that First Emanation beyond description and indication, and regarding the explanation of its emanation, composition, existence and formation - this is mentioned beneath that station. Were it not from other than Him that those names emerged in explaining the essence of the First Emanation, it would nullify it. But since words flow according to human stations, and the reality of explanation is known in the station of elucidation, he spoke the truth and revealed the absolute mystery. Ask God to raise him to the station of radiant grace flowing from the Absolute Bestower.

- 18 When you recognize the First Mention through God's revelation to you for its recognition at the first mention in your heart, be assured with certainty that nothing can exist in contingent being except through seven boundaries. For everything has the rank of existence which is expressed as the First Emanation, and the rank of quiddity which is expressed as the First Determination and Will, and the rank of connection between them which is expressed as Destiny. After the existence of two things, if there were no connection between them, they would not be two. Therefore, by proof of interval and avoidance of quantum leap, after the existence of two, the ruling of three is established. This is witnessed by one whose heart God has opened to recognize the mystery of the balanced descent of the galaxy. This proof in the balance is sufficient explanation for you.

ساحة قرب عزته و امتنعت الاسماء عن الوصول الى جناب وحدته

- 16 فن قال انه هو هو فقد قرن معه خلقه واتخذ له شبا في نفسه و من قال ان وجوده دل على وجوده فقد احتمل الافك بذكر الوجود في نفسه و كل ما قال القائلون في تلقاء مدين جبروتيه و يدرك الموحدون في تلقاء مدين قيموميه فهو من اثار ظهوراته التي تجلي لما سواه بما سواه بنفس ما سواه من دون ان يقارن ذاته فعله و لا ابداعه نفسه و لا يعلم احد كيف ابدعه مبدعه الا الذي ابدعه لا من شئ بنفسه لنفسه من دون ذكر قبله و لا شئ معه و لا وصف بمثله بعده لان الله جعل علته نفسه و لا يقدر احد ان يقول كيف ذلك لان الكيف خلق به و لا يعرف به

- 17 وان ما ذكر مولاي الكاظم اى السيد كاظم قدس الله تربته في اللمعة التاسعة من كتابه من اسماء ذلك الصادر الاول من الكيف والاشارة اليه عن بيان صدره و تركيبه و وجوده و تكوينه فهو مذكور تحت ذلك المقام و لولا من غيره صدرت تلك الاسماء في بيان كينونته الصادر الاول لابطله ولكن لما كان انه يجرى الكلمات بحسب مقامات الانسان و يعلم حقيقة البيان في مقام التبيان فقد نطق بالحق و اظهر السر المطلق فاسئل الله ان يبلغه الى مقام الفيض المشرق عن الفيض المطلق

- 18 فاذا عرفت الذكر الاول بما تجلي الله لك بك لعرفانه في اول ذكره فؤادك فايقن باليقين بان الشئ لا يمكن ان يوجد في الامكان الا بحدود سبعة لان للشئ رتبة وجود الذي يعبر عنه بالصادر الاول و رتبة ماهية التي يعبر عنها بالتعين الاول والارادة و رتبة ربط بينهما الذي يعبر عنه بالقدر و ان بعد وجود الاثنين لو لم يكن ربط بينهما فلم يك اثنين و الا بدليل الفرجة والفرار عن الطفرة يثبت بعد وجود الاثنين حكم الثلاثة و ان ذلك مشهود عند من فتح الله على باب فؤاده عرفان سر نزول الهجرة معتدلا و كفى لك في البيان ذلك الدليل في القسطاس

- 19 When the existence of three is established in the beginning of primary causes, the existence of four is established through the existence of Decree, Permission, Term and Book through the descent of three. It is impossible for any rank to be reduced from these aspects. Therefore God has sent down in the written form according to the creative form, from the manifestations of unity and the appearances of glory and the revelations of praise in the stations of oneness, where one of them said: "Nothing exists in earth or heaven except through seven: Will, Purpose, Destiny, Decree, Permission, Term and Book. Whoever claims one of these is lacking has indeed disbelieved."
- 20 When you recognize the mystery of creation through what has descended in the hidden indications of these expressions, witness that the philosophers have slipped in the station of recognizing that First Emanation, which is the letter Kaf revolving upon itself, by itself, for itself, from itself - for they are unable to comprehend how God originated the Will by itself, for itself, from itself, without being touched by the fire of His Essence. The reason for this is that when they tried to recognize the First Mention through other than itself, recognition became difficult for them and the paths of explanation were cut off from their hands. They say within themselves: "How can a thing bring itself into existence?" Therefore they were compelled to believe in fixed archetypes within the Essence, and the unity of existence in all particles, and the causality of contingent beings' origination in the eternality of the Essence, and the mention of the simple reality in the Essence and its manifestations in the attributes.
- 21 I seek refuge in God's perfect words which have filled the spheres of names and attributes, from belief in those indications and arrival at those glories and drawing near to these evidences and turning toward these determined multiplicities in the world of phantoms and accidents and opposites and disparities, which are stations of the people of remoteness before God, Lord of all names and attributes. And this is but the consequence of what their hands have wrought - seeking and taking from sources other than the Suns of Majesty upon the dust - whereupon they strove to know the First Emanation by the intellect, which is the first delimitation in the world of essences. They knew not that the intellect, even at the furthest limit of the realm of abstraction, comprehendeth not things save as circumscribed, nor can it conceive the cause of the First Remembrance in the First Emanation without invoking otherness and the manifestation of contrariety. By this have they burdened themselves with the transgressions of universal realms, without evidence from the people of Truth or
- فَلَمَّا ثَبَتَ وجودَ الثلاثة في مبدء علل الاولى فيثبت وجود الاربعة بوجود القضاء والاذن والاجل والكتاب بنزول الثلاثة ولم يمكن ان ينقص من تلك الجهات رتبة ولذا نزل الله في التدوين طبق التكوين عن مظاهر التفريد وظهورات التجديد وتجليات التوحيد في مقامات التوحيد حيث قال احد منهم لا يكون شئ في الارض ولا في السماء الا بسبعة بمشيئة و ارادة و قدر و قضاء و اذن و اجل و كتاب فمن زعم بنقص واحدة منها فقد كفر
- فاذا عرفت سرّ الابداع له به بما نزلت في مستسرّات اشارات تلك العبارات فاشهد بانّ الحكماء قد زلّت اقدامهم في مقام معرفة ذلك الصّادر الاول الذي هو الكاف المستديرة على نفسها بنفسها لنفسها من نفسها بان لا يقدروا ان يدركوا كيف ابدع الله المشيئة بنفسها لنفسها من نفسها من دون ان يمسسها نار من ذاته و ان علة ذلك انهم لما قد ارادوا ان يعرفوا الدّكر الاول بغيره فلذلك ان صعب عليهم العرفان و انقطعت عن ايدهم سبل البيان و يقولون في انفسهم فكيف يمكن ان يوجد الشئ ذاته و لذا اضطرت على انفسهم بان يعتقدوا بالاعيان الثابتة في الذات و الوحدة الوجود في كلّ الذرّات و عليّة حدوث الممكنات قدم الذات و ذكر بسبب الحقيقة في الذات و شؤوناته في الصّفات
- فاعوذ بكلمات الله و التّامات التي ملأت افلاك الاسماء والصّفات عن الاعتقاد بتلك الاشارات والورود على تلك السّبحات و التقرب الى هذه الدّلالات والتّوجّه الى هذه الكثرات المعينة في عالم الشّبهات والعرضيات و الضديّات و المتفارقات التي هي مقامات اهل البعد عند الله ربّ الاسماء والصّفات و انّ ذلك بما اكتسبت ايديهم عن الاخذ من دون شمس العظمة فوق التراب و ارادوا ان يعرفوا الصّادر الاول بالعقل الذي هو اول التعيين في عالم الجوهريات و لم يعلموا بانّ العقل في منتهى عالم التجريد لا يدرك الاشياء محدودة و لا يقدر ان يتصور علة الدّكر الاول في الصّادر الاول بدون ذكر الغيرية و الظهور الضدية و انّ بذلك احتملت انفسهم جريات عوالم الكلية من دون بينة من اهل الحقيقة و لا السنة من اهل الشريعة فارجو الله

authority from the people of the Law. I beseech God to rectify, through His grace, the deeds of those among them who have passed away and those who remain in this world. Verily, He is the Forgiver unto him who transgresses not his own bounds in the Kingdom of Names and Attributes.

- 22 O thou who gazest upon these allusions! By thy Lord! The beginning of the knowledge of the stations of attributes can only be attained through what hath shone upon thee from the mystery of the verses. And should anyone not believe in that which I have revealed unto thee from the melodies of the birds of the Divine Realm, the cooings of the Dove of the Celestial Domain, the attributes of the Peacock of sovereignty and dominion, and the humming of the bees of the earthly kingdom, he shall not escape God's wrath, even if he cannot grasp the reality of that exposition save after the appearance of the consciousness of the heart. Yet must he submit to what I have imparted in that station.

- 23 For the Pure and Primordial Essence hath ever been, and shall ever be, unassociated with Its creation, nor is Its creation mentioned in Its rank. Rather, It created the temple of all existence through the Will itself, not from anything, through Its own causation, Its own acceptance, the manifestation of Its own essence, and the ultimate expression of Its identity. Then through it It created whatsoever It willeth as It willeth. Though It is capable of creating all It desireth like unto the Will from naught, yet this is impossible in the contingent realm, for that which preceded in existence is the cause for that which was non-existent, as indicated by the words of the Imam, peace be upon him, who said, glorified be His mention: "Verily God, exalted be He, first created Light, bringing it forth from naught. Then from it He created darkness, though He was capable of creating darkness from naught even as He created Light from naught. Then from darkness He created light, and from light created a substance whose density was as the density of seven heavens and seven earths. Then He caused the ruby to melt, and from His awe it became trembling water." And to this referreth the inner meaning where He saith, glorified be His mention: "Verily God, exalted be He, was in a cloud above which was air and below which was air, before the creation of the heavens and the earth." And what is meant by the cloud is the thin mist.

- 24 That first exposition pertaineth to the station of limitation, else if thou witnesseth the mystery of Unity, all things are created from naught, for if the Will did not indicate in its effect its Originator, its existence would not be from naught. And

ان يصلح اعمال من مات منهم و من بقى عنهم
في هذا العالم بفضل الله هو التواب لمن لا يتجاوز
عن حد نفسه في ملكوت الاسماء والصفات

22 فيا ايها الناظر الى تلك الاشارات فو ربك ان
مبدء عرفان مقامات الصفات لن يصح الا بما
اشرفت عليك من سر الايات و لو لم يعتقد احد
بمثل ما ابرزت اليك من تغنيات اطيوار اللاهوت
و دقات حمامة الجبروت و صفات طاوس الملك
والملكوت و رنات عساكر نخل ارض الناسوت
لم ينبج من سخط الله و لو لم يقدر ان يدرك حقيقة
ذلك البيان الا بعد ظهور مشعر الفؤاد و لكن
حق عليه التسليم فيما القيت في ذلك المقام بان
الذات البحت الازل لم يزل لن يقترب بابداعه و
لا يذكر ابداعه في رتبته

23 بل ابداع هيكل كل الموجودات بنفس المشية لا
من شئ بعليّة ذاتها و قبول نفسها و ظهور كينونيتها
و غاية ايّتها ثم ابداع بها ما يشاء كما يشاء و لو انه
قادر ان يبدع كل ما شاء بمثل المشية لا من شئ
و لكن لا يمكن في الامكان لان الذي سبقه في
الوجود هو علة للمفقود كما اشار بذلك قول الامام
عليه السلام حيث قال عزّ ذكره ان الله تعالى اول
ما خلق النور ابتدعه من غير شئ ثم خلق منه ظلمة
و كان قديراً ان يخلق الظلمة لا من شئ كما خلق
النور من غير شئ ثم خلق من الظلمة نورا و خلق
من النور قوته غلظتها كغلظة سبع سموات و سبع
ارضين ثم زجر الياقوتة فاعت لهيبته فصارت ماء
مرتعدا و اليه الاشارة في الباطن حيث قال عزّ
ذكره ان الله تعالى كان في عماء فوق هواء تحتها
هواء قبل خلق السموات والارض و ان المراد
بالعماء هو السحاب الرقيق

24 و ان ذلك البيان الاول في رتبة الحدية و الا
لو تشاهد سر الاحدية فكل شئ بدع لا من شئ
لان المشية لو لم تدل في الاثر على مؤثرها فلم يك
وجودها لا من شئ و ان عرفان الصادر الاول

the knowledge of the First Emanation in the station of the manifestation of all through all is impossible save through infinite inner stations, which none can comprehend except he who hath rent asunder the veils of glory, transcended the journey of the intellect in itself, and attained unto the station of the manifestation of the Essence. For there, through the First Mention in the station of its own self, wherein no other is mentioned with it, the causation of the First Mention is known through itself and for itself.

- 25 Therefore did the Imam, peace be upon him, prohibit thought and speech concerning the station of the manifestation of the Essence. Nay, the way to knowledge of the Path is barred, being realized in the Third Station, which is the station of connection expressed as Destiny, whereunto Ali, peace be upon him, alluded in his words, glorified be his mention: "Verily, destiny [qadar] is a mystery of God's mysteries, a safeguard of His safeguards – uplifted within the veil of God, folded away from His creation, sealed with the seal of God, pre-existent in the knowledge of God. He hath withheld it from His servants, its knowledge denied them, and raised its knowledge above their testimonies and the extent of their intellects, for they cannot attain it through divine reality, nor through eternal power, nor through luminous grandeur, nor through the might of unity. It is a surging, billowing ocean, pure for God, the Mighty and Glorious, its depth spanning between heaven and earth, its width stretching from east to west, black as the darkest night, teeming with fish and serpents, rising at times and sinking at others. In its depths shines a sun which none should seek to discover except the One, the Single. Whoever attempts to discover it has opposed God, the Mighty and Glorious, in His judgment, contested His sovereignty, uncovered His secret and veil, and incurred God's wrath - his abode shall be hell, an evil destination and journey's end."

- 26 Since the way is barred at the third station, it must needs be that in the rank of the First Remembrance it is of an even higher station, for in the rank of Destiny the intellect perceives the three directions and thereby distinguishes between Will, Purpose and Destiny. But in the First Remembrance, its recognition through the faculty of intellect is impossible, for nothing was created except by choice, and choice operates only after the equivalence of the two aspects. For this reason the intellect cannot perceive in the First Remembrance the causality of its essence to itself and the acceptance of its choice without mention of another.

- 27 Therefore the seeker of God's decree must submit to the guardians who bear the knowledge of the Family of God,

في مقام تجلّية لكلّ بكلّ لا يمكن إلا بمقامات باطنية تماماً لا نهاية لها بها إليها التي لا يقدر ان يطّلع بها إلا من خرق حجب السّبحات و تجاوز عن سير العقل بذاته و اتصل الى مقام ظهور الذات فان هنالك بالذّكر الأوّل في رتبة نفسه الذّي لا يذكر معه غيره ليعرف عليه الذّكر الأوّل بذاته لذاته

- 25 و لذا منع الامام عليه السّلم عن التّفكر والقول في مقام ظهور الذات بل سدّ الطريق عن عرفان السّبيل متحقّق في مقام الثّالث الذّي هو مقام الرّبط الذّي يعبر عنه بالقدر حيث اّشار عليّ عليه السّلم في كلامه حيث قال عزّ ذكره انّ القدر سرّ من سرّ الله و حرز من حرز الله مرفوع في حجاب الله مطويّ عن خلق الله مختم بخاتم الله سابق في علم الله ومنع الله عن العباد و علمه و رفعه فوق شهاداتهم و مبلغ عقولهم لأنهم لا ينالونه بحقيقة الرّبّانية ولا بقدرية الصّمدانية ولا بعظمة النّورانية ولا بعزة الوحداية بحر زاهر مواج خالص لله عزّ و جلّ عمقه ما بين السّماء و الارض عرضه ما بين المشرق و المغرب اسود كالليل الدّامس كثير الحيتان و الحيات يعلمو مرّة و يسفل اخرى في قعره شمس تضيئ لا ينبغي ان يطّلع عليها الا الواحد الفرد فن تطلّع عليها فقد ضادّ الله عزّ و جلّ في حكمه و نازعه في سلطانه و كشف عن سرّه و ستره و بآء بغضب من الله و ماويه جهنّم و ساءت مصيراً و بئس المصير

- 26 فلما ثبت سدّ السّبيل في مقام الثّالث فيجب ان يكون في رتبة الذّكر الأوّل باعلى شأن منه لأنّ في رتبة القدر يدرك العقل الجهات الثلاثة و به يميّز بين المشيئة و الارادة و القدر ولكن في الذّكر الأوّل ممتنع عرفانه بمشعر العقل لأنّ الشّيء لم يخلق الا مختاراً و لم يجر الاختيار الا بعد تساوى الطّرفين و من اجل ذا لم يدرك العقل في الذّكر الأوّل عليه ذاته له به و قبول اختياره بدون ذكر من غيره و

- 27 لذا حقّ على الطّالب حكم الله التّسليم لولاة حملة علوم ال الله صلوات الله عليهم بما طلعت شمس

peace be upon them, through what the sun of origination has risen with origination, then through what the sun of invention has set with invention. Otherwise, were one to seek understanding through the path of explanation, one would cast oneself into the stations of fire by believing as the philosophers chose regarding the connection between God and His creation, for the intellect cannot perceive the cause of existence from the thing itself, and thus one enters into affairs abstracted from the fixed essences and below them, which are invalid according to the school of the people of infallibility, peace be upon them, while thinking oneself rewarded in the inner secret. Nay, by thy Lord! Silence regarding what one cannot perceive of the reality of the matter is better than affirming fixed essences in the Divine Essence and binding oneself to belief in the unity of existence between the Creator and the created, then in the conjunction of the Essence with its action. Glory be to God above what those who liken Him describe of His signs!

- 28 For this reason Ali, peace be upon him, said: “Thy power has become manifest, O my God, but Thy majesty has not become manifest, so they likened Thee and took some of Thy signs as lords, and thus they did not know Thee. For had they known Him, that naught should be mentioned with Him and His Essence is not conjoined with His creation, they would have witnessed in the station of the First Emanation its origination from nothing through its own causality, not another’s, without conceptualizing through their perception or imagining through their suppositions for the negation of themselves. Glory be to God, Lord of the heavens and earth, above what they describe!”

- 29 And the Qur’anic verse in the station of sempiternity [sarmad] beareth witness to this, in its mention of the six days, which are intended as the manifestations of the First Remembrance, and naught else. And “the heavens” are that First Remembrance; and the six alluded to are the station of the days which signify the Will, that Will being its cause at the limit of its delimitation. By the number of these degrees is established the existence of the aspects of action within the essential realities of the manifestations of the theophany, and the degree of receptivity within its own station – which, by reason of the nearness of its attributes to their Origin, telleth of naught save action. And things attain unto those degrees, determined in the rank of its heart; save that its first aspect, which pointeth only through the First Emanation, suffereth not the servant to apprehend any aspect of mention from other than it. Otherwise, in truth, everything beneath the Essence is composed of the elements of its own world; and God hath created naught as a solitary

الابداع بالابداع ثم بما غربت شمس الاختراع بالاختراع و الا لو ارد العرفان بسبيل البيان فيوقع نفسه في مقامات التيران باعتقاده بمثل ما اختارت الحكماء في الربط بين الله و خلقه لان العقل لا يقدر ان يدرك علة اليجاد من نفس الشئ و لذا يدخل نفسه في الشئون المجتته من الاعيان الثابتة و دونها التي باطلة عند مذهب اهل العصمة صلوات الله عليهم من حيث يحسب انه في سر الباطن مثاب لا و ربك ان الصمت فيما لا يقدر ان يدرك حقيقة المسئلة احسن من ان يثبت الاعيان الثابتة في الذات ويلتزمه نفسه بالاعتقاد بوحدة الوجود بين الموجد و المفقود ثم باقتران الذات بفعله فسيحان الله عما يصف المشبهون اياته

28 و من اجل ذات قال علي عليه السلام بدت قدرتك يا الهى و لم تبد هيبه فشبهوك و اتخذوا بعض اياتك اربابا و من ثم دالم يعرفوك لان لو عرفوه بان لا يذكر معه غيره و لا يقتزن ذاته بخلفه ليشهدون في مقام الصادر الاول بابداعه لا من شئ بعليه نفسه لا غيره من دون ان يتعقلوا بادراكهم او يتوهموا بظنونهم لنفى انفسهم ذلك فسيحان الله رب السموات والارض عما يصفون

29 و ان اية القران في مقام السرمد ليشهد بذلك في ذكر ستة ايام التي هو المراد بظهورات الذكر الاول لا دونه و ان السموات هو الذكر الاول و ان الستة المشار اليها هو مقام الايام التي تذكر الارادة التي هي علتها في حداثها و ان بعدة تلك المراتب يثبت وجود جهات الفعل في ذاتيات ظهورات التجلي و رتبة الانفعال في مقام نفسها التي لا تحكى من قرب صفاتها بمبدئها الا عن الفعل و ان تصل الاشياء تلك المراتب متعينة في رتبة فؤاده الا ان جهته الاولى منه التي لا تدل الا بالصادر الاول لا يدرك العبد جهة ذكر من غيره و الا ففى الحقيقة كل ما دون الذات مركب من عناصر عالمه و ان الله لم يخلق شيئا فرد قائما بنفسه لعدم امكان رتبة الامكان في الممكن

entity, standing by itself – since the rank of possibility cannot subsist, as such, within the possible.

- 30 Let it never occur to thy mind that the First Remembrance – which, despite its composition and the modes of its delimitation in reality, pointeth unto God – was, in the station of knowledge, addressed by men through an imagined oneness whereby It revealed Itself unto them. Nay, rather, the mystery in very truth lieth beneath and beyond that. The First Mention, which is the first absolute emanation, has no self other than itself. The mention of the aspect of specification is not in truth its description, but rather is the station of Will. Were it not so, how could the servant attain certitude of the pure, absolute Oneness in the station of the Essence, exalted be His mention? That is the pure Truth with which no creation is mentioned and with which no servants are described. It is the pure manifestation which tells of naught but God. Rather, in the station of contingency, when the servant observes, nothing is possible except two pairs.

- 31 But when he looks with his inner mystery which has no mention of anything with it, he recognizes its indication of the station of the Essence, exalted be His mention. In that station, the feet of some among the wise philosophers have slipped, as they believe in the station of worship through mystical knowledge without knowledge of existence. This is the delusion mentioned in the tradition “Whoever worships God through imagination has disbelieved.” Rather, knowledge is the same as the known, the rule of mystical finding is the same as direct vision, and the path of deeds is certitude. One who turns to God in the station of worship while thinking that the contingent can only know its own limitations, that worship is established in the station of His kingdom, and that the ultimate knowledge of the heart is the mention of composition and the limit of contingency – such a one is neither a believer in God’s unity nor His worshipper. Rather, it is incumbent upon the servant to worship God Who is free from His creation and not associated with His creation.

- 32 Imagine not that what the holy ones turn to is the manifestation of His revelation to them – God forbid such conjecture as imagined by deluded souls! Rather, He is the pure Truth beside whom there is no other, with whom nothing in His rank is mentioned. He is the pure Essence Who has no name, no description, no trace, no attribute. He is exalted above mention of names and attributes, sanctified beyond the station of manifesting signs of essences.

30 ولا يخطر ببالك أنّ الذكر الأوّل الذي دلّ على الله مع تركبته وجهات تحديده في الواقع كان الناس في مقام المعرفة متوجّها بالموهوم بالاحدية التي تجلّى لها بها بل أنّ السرّ في الحقيقة دون ذلك وأنّ الذكر الأوّل الذي هو أوّل صادر المطلق هو بنفسه ليس له نفس دون نفسه وأنّ ذكر جهة التعيّن فليس بالحقيقة وصفه بل هو مقام الارادة ولم يك كذلك فكيف يمكن أن يوقن العبد بالاحدية البحتة الصّرفة في مقام الذات جلّ ذكره وأنّ ذلك هو الحقّ الصّرف الذي لا يذكر معه خلقه ولا ينعت معه عباده وهو صرف التجلّي الذي لا حكاية له إلّا عن الله بل هو في مقام الامكان اذا لا حظ العبد لا يمكن الا زوجين اثنين

31 ولكن اذا نظر بسرّه الذي لا ذكر له من شيء معه فيعرف دلالاته على مقام الذات جلّ ذكره وأنّ في ذلك المقام قد زلت اقدام بعض الناس من حكماء الهيئة حيث يعتقدون في مقام العبادة بعرفان الوجدان دون العلم بالوجود وأنّ ذلك هو الوهم الذي نزل في الحديث من عبد الله بالتوهم فقد كفر بل أنّ العلم بنفس المعلوم وحكم الوجدان نفس العيان وسبيل العمل هو الايقان وأنّ الذي يتوجّه الى الله في مقام العبادة ويخطر بباله بأنّ الممكن لن يعرف الاّ حدّ نفسه وأنّ العبادة تثبت في مقام ملكه وأنّ غاية عرفان الفؤاد هو ذكر التركيب وحدّ الامكان فليس هو بموحد لله ولا عابد له بل حقّ على العبد بأن يعبد الله الذي هو خلو من خلقه ولم يقترن بخلق

32 ولا تتوهم فيه بأنّ الذي يتوجّه اليه الاولياء هو ظهور تجلّيه له به فحاش الظنّ بالله بمثل ما تظنّ نفوس الموهومة بل أنّه هو الحقّ الصّرف الذي لم يك معه غيره ولا يذكر معه في رتبته شيء وهو الذات البحت الذي ليس له اسم ولا وصف ولا رسم ولا نعت وأنّه المتعالى عن ذكر الاسماء والصفات والمتقدّس عن مقام ظهور ايات الذوات

33 O thou who gazest upon the mystery unto the station of exposition, true explanation is thy due. Most people of the true party worship God through imagination, knowing that what creation turns to is the condition of contingency and station of exposition. God and His angels are innocent of such servants. Rather, the ultimate sin is that very imagination. What the Family of God and their trustees - peace be upon them - have mentioned in the stations of knowledge is that instruments point to themselves and tools indicate their like, and the wise have said that nothing transcends beyond its source - this is true in the station of creation. But if thou wishest to apply these indications in the station of the unity of the Essence, no path remains for thee, nor canst thou prove the manifestation of the Necessary Being through proof, for his heart is attached to the condition of contingency. The more one ascends, one cannot unify the All-Merciful, and therefore the tidings have descended from the suns of grandeur and mysteries: "When discourse reaches unto God, be silent." For discourse about God increases naught but bewilderment in its possessor. And these allusions veil the servant from knowledge of the Primal Remembrance, for knowledge of Him profits not except through deeds around that station. For while knowledge of the Primal Remembrance is established with all souls, action according to His stations and stillness beneath His shade is what is desired by God. And though the reality of knowledge is deed, yet in the realm of manifestation the reality of knowledge is not established except through deeds in the worlds of creation.

34 Therefore God has made it incumbent upon all to know Muhammad—peace be upon him and his family—in the highest degree of sublimity and the summit of glory, as One exalted above likeness and similitude and sanctified beyond comparison with any mortal. The fruit of that knowledge is but to increase utter effacement in His countenance and to follow His ordinances and conditions, and to occupy oneself with that which draws the servant near to His holy court and the majesty of His manifestation. The stations of that Remembrance's appearance in the realm of manifestation differ according to the capacities of beings and the existence of multiplicities. Thus the more delicate the glass of one's heart and the more refined one's conduct, the more perfect will be one's knowledge of the Source of the Primal Remembrance, the nearer one's nearness, and the more excellent the manifestation of one's knowledge in the stations of creation and command.

35 By this knowledge doth man glory above the ranks of the denizens of existence, and thereby is the epiphany of the Praised One distinguished from that which is intended. Verily,

33 و عليك يا أيها الناظر في السرّ الى مقام البيان حقّ التّبيان فإنّ أكثر الخلق من الفئة الحقّة يعبدون الله بالتوهم يعلم أنّ الذي يتوجّه اليه الخلق هو شأن الامكان ورتبة البيان فإنّ الله وملائكته بريئون من هؤلاء العباد بل أنّ منتهى الذنب هو ذلك الوهم وأنّ الذي ذكروه ال الله وامنّاؤهم سلام الله عليهم في مقامات المعرفة بأنّ الادوات تشير الى انفسها والالات تشير الى نظائرها و قال الحكماء انّ الشئ لا يتجاوز وراء مبدئه فهو حقّ في مقام الخلق و الا لو اردت ان تجرى تلك الاشارات في مقام توحيد الذات فلا يبقى لك السبيل ولا تقدر ان تثبت ظهور ذات الواجب بالدليل لأنّ الذي يتعلّق قلبه بشان الامكان كلما يترقى لا يقدر ان يتوحد الرحمن ولذلك نزلت الاخبار من شمس العظمة والاسرار اذا بلغ الكلام الى الله فاسكتوا فإنّ الكلام في الله لا يزداد صاحبه الا تحيرا وأنّ تلك الاشارات تحجب العبد عن عرفان الذكر الاول لأنّ العلم به لا ينفع الا بالعمل في حول ذلك المقام لأنّ عرفان ذكر الاول عند كلّ النفوس ثابت ولكن العمل بمقاماته والسكون في ظلّه هو المطلوب عند الله ولو ان حقيقة العرفان هو العمل ولكن في مقام الظهور لن تثبت حقيقة العرفان الا بالعمل في عوالم الاكوان و

34 لذا فرض الله على الكلّ عرفان محمد صلى الله عليه واله باعلى درجة السناء وذروة البهاء بأنّه المتعالى عن الشبه والمثل والمتقدّس عن التشابه مع ابناء الجنس وأنّ ثمرة ذلك العرفان هو لازدياد فناء الصّرف في طلعتة و اتباع فروضه و شؤنه و الاشتغال بما يقرب العبد بساحة قدسه و جلال ظهوره و ان مقامات ظهور ذلك الذكر في مقام الظهور مختلف باختلاف قابليّات الموجودات و انوجاد تعين الكثرات فما لطف زجاجة فؤاده و رقة سيره فكان عرفانه لصادر الذكر الاول اتمّ و قربه اقرب و كان ظهور عرفانه في مقامات الخلق و الامر احسن

for the one who knoweth the First Remembrance there are degrees without end.

36 Among them is he who standeth in the station of the Point – the knower who witnesseth Its manifestation unto him by Itself, without any sign save the mirror of his heart. This is the station of the loftiest landmark of the heart, whereby he turneth to the First Remembrance in the first mirror – that One Who, of Himself and by Himself, pointeth unto God – exalted be His remembrance – by the proof of fixity, and by the negation of names and attributes from the Countenance of the Beloved.

37 In this station the beings possess an eightfold chain, indicating the stations of the degrees of the knower of the First Remembrance. Therefrom, after multiplication, ariseth the number fifty-six, corresponding to the number of the name Mahdi – peace be upon him – after the addition of the three letters, in token of the stations of Lahut (Divinity), Jabarut (Empyrean), and Malakut (Kingdom) in the rank of his name. This is not the place for its exposition; there is for it a Promised Day, if God so will, when it shall be disclosed; unto it returneth the decree in the origin and in the return.

38 Among these degrees is the rank of the Hidden Alif – the station of Will – whose bearer God hath appointed to be ‘Ali – peace be upon him. Whoso knoweth it knoweth God and uniteth Him, in the station of the manifestation of the second stirring of his heart in a second mirror.

39 Then the rank of the Soft Alif – the station of Destiny (Qadar) – whose bearer God hath made Hasan – peace be upon him. Whoso knoweth it knoweth God and uniteth Him, in the station of the manifestation of the third degree of his heart’s theophanies in the third mirror.

40 Then the rank of the Alif standing over every soul – the station of Decree (Qada’), the secret of Bada’, the emergence of Ratification, and the perfection of Origination – whose bearer God hath appointed Husayn – peace be upon him. Whoso knoweth it beareth witness unto God in the fourth degree of his heart’s theophanies in the fourth mirror.

41 Then the rank of the Unconjoined Alif – the station of Leave (Permission) – whose bearer God hath made Ja’far ibn Muhammad – peace be upon them both – whereunto the Truth alluded in His word: “Naught of Our bounty reacheth you save an alif unconnected.” And whoso knoweth it uniteth God, his Lord, in the fifth degree of his heart’s theophanies in the fifth mirror.

35 و بذلك العلم يفتخر الانسان على مراتب اهل الوجود و به يمتاز ظهور المحمود عن المقصود و ان للعالم بالذكر الاول مراتب ما لا نهاية لها

36 بها فنها واقف في مقام النقطة و هو العالم به بشان ظهوره له به من دون اية سواه الا امرأة فؤاده و هو مقام اعلى مشعر الفؤاد الذي به يتوجه الى الذكر الاول في المرأة الاولى الذي دال لنفسه بنفسه على الله جل ذكره بدلالة الثبوت و نفى الاسماء والصفات عن طلعة المحبوب

37 و ان في هذا المقام للموجودات سلسلة ثمانية التي تشير الى مقامات مراتب العالم بالذكر الاول الذي يحصل بعد الضرب ستة و خمسون عدد بعدد اسم مهدي عليه السلم بعد ازدياد الحروف الثلاثة لحكاية عن مقام اللاهوت و الجبروت و الملكوت في رتبة اسمه و ليس المقام مقام تفصيله و ان له يوم وعد اذا شاء الله ليظهره و ان اليه يرجع الامر في المبدء و الاياب

38 و منها رتبة الالف الغيبية و انه مقام الارادة التي جعل الله حامله عليا عليه السلام و ان العالم به يعرف الله و يوحد في مقام ظهور رتبة ثاني فؤاده في امرأة ثانية

39 و منها مقام الالف اللبينية و هو مقام القدر و ان الله قد جعل حامله الحسن عليه السلم و ان العالم به يعرف الله و يوحد في مقام ظهور الرتبة الثالثة من تجليات فؤاده في المرءات الثالثة

40 و منها مقام الالف القائم على كل نفس و هو مقام القضاء و سر البداء و ظهور الامضاء و تمام رتبة الانشاء و ان الله قد جعل حامله الحسين عليه السلم و ان العالم به يشهد لله في مقام الرتبة الرابعة من تجليات فؤاده في المرءات الرابعة

41 و منها مقام الالف الغير المعطوفة و هو مقام الاذن و ان الله قد جعل حامله جعفر بن محمد عليهما السلم حيث اشار الحق في كلامه ما يصل اليكم من فضلنا الا الف غير معطوفة و ان العالم به يوحد

- الله ربّه في مقام الرتبة الخامسة من تجليات فؤاده
في المرأة الخامسة
- 42 And among them is the rank of the Conjoined (Curved) Alif – the station of the Appointed Term (Ajal). And verily God, through His mighty power and great bounty, has made its bearer Musa ibn Ja'far, peace be upon them both. And verily one who knows him and his truth unifies God and praises Him as He has described Himself in the sixth level among the revelations of His heart in the sixth mirror.
- و منها مقام الف معطوفة وهو مقام الاجل وان
الله بعظم قدرته وكبر وهابيته قد جعل حامله
موسى بن جعفر عليهما السلام وان العارف به و
بحقّه يوحد الله ويثني عليه بما وصف له نفسه
في الرتبة السادسة من تجليات فؤاده في المرأة
السادسة
- 43 And from it is the station of the letter, which is the station of the Book (Kitab). And verily God has made Fatimih, the blessings of God be upon her, the bearer of that letter. And verily one who knows her truth unifies God in the seventh station among the manifestations of His heart which indicate Him in the seventh mirror.
- و منها مقام الحرف وهو مقام الكتاب وان الله
قد جعل فاطمة صلوات الله عليها حامل ذلك
الحرف وان العارف بحقّها يوحد الله في المقام
السابع من ظهورات فؤاده التي تدلّ عليه في المرأة
السابعة
- 44 And verily for each chain of these eight chains there are stations hidden in the unseen, and the descents of those stations which are for the manifestations of the Imams of the visible realm are concealed. And nothing exists in the heavens and earth except through the manifestation of those seven in the realm of His invisibility and the descent of those seven in the realm of visibility.
- و ان لكل سلسلة من سلاسل الثمانية تلك المقامات
في الغيب مكنونة وتنزلات تلك المقامات التي
هو لظهورات اثمة الشهادة في البروز مكنونة ولا
يكون شيء في السموات والارض الا بظهور تلك
السبعة في عالم غيبه وتنزل تلك السبعة في عالم
الشهادة
- 45 And verily this is the highest station of Paradise in the eyes of the people of the Bayan, when one understands the words of the All-Merciful: “The All-Merciful has taught the Qur'an, created man, taught him expression.” And verily this is but a drop from the mention of the First Emanation in the level of its manifestations in created things.
- و ان ذلك أعلى رتبة الجنان عند اهل البيان
اذ عرف قول الرحمن الرحمن علم القرآن خلق
الانسان علمه البيان وان ذلك رشح من ذكر
الصادر الاول في رتبة ظهوراته في الموجودات
- 46 As for its essential nature, which is the highest, thou hast heard the rustling of the Bird of Divinity in explanation of the First Mention. And all that those who make mention mention in that station is cut off from the essence of His Being and prevented from ascending to His presence. Here there is no name for Thee, no mark, no indication, no description, no narration, no attribute. None knoweth how this is save God alone.
- و اما في رتبة ذاتيته التي هي كانت اعلاها قد
اسمعتك رفات طير اللاهوت في بيان الذكر الاول
وكما يذكره الذّاكرون في ذلك المقام فهو منقطعة
عن كينونية ذاته وممتنعة عن الصعود الى حضرته
لا اسم هنا لك ولا رسم ولا دلالة ولا وصف
ولا حكاية ولا نعت ولا يعلم كيف ذلك الا
الله وحده
- 47 And verily in His level there is attachment to this First Emanation, which is the station of Will. The sages mention expressions in the station of exposition for the wayfarers from the human level, including: the second pre-existence, conditioned existence, the first determination, the prime matter of prime matters, the element of elements, the substance of substances, the secondary infinity. And what God intended beyond these names is that which is inscribed in the Book.
- و ان في رتبته تعلق لهذا الصادر الاول الذي هو
مقام الارادة يذكر الحكماء اطلاقات في مقام البيان
للسالكين من رتبة الانسان فيها الازلية الثانية و
الوجود المقيد والتعيين الاول والهيولى الهيولات و
الاسطقس الاسطقسات والمادة المواد والانهاية
الثانوية وما اراد الله ما وراء تلك الاسماء فهو
المستور في الكتاب

- 48 And verily the Truth is that every name upon which falls the name of a thing should be applied in the station of the manifestation of His unity in this level, for it is primary to all else. Indeed, there is no manifestation in contingent being except from that station, as Husayn, peace be upon him, indicated in his prayer on the Day of Arafih: "Other than Thee has not the manifestation that Thou hast, such that it could reveal Thee. When wert Thou ever hidden, that Thou shouldst need proof to lead to Thee? When wert Thou ever distant, that created things should lead to Thee? Blind is the eye that seeth Thee not, though Thou art its Observer. And at a loss is the servant who hath no portion of Thy love."
- 48 وَاِنَّ الْحَقَّ كُلَّ اسْمٍ وَقَعَ عَلَيْهِ اسْمٌ شَيْءٍ فَيَنْبَغِي اَنْ يَطْلُقَ فِي مَقَامِ ظُهُورِ تَوْحِيدِهِ فِي هَذِهِ الرَّتَبَةِ لِأَنَّهَا الْأَوَّلَى عَمَّا سِوَاهَا بَلْ لَا ظُهُورَ فِي الْإِمْكَانِ إِلَّا مِنْ ذَلِكَ الْمَقَامِ حَيْثُ أَشَارَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فِي دُعَاءِ يَوْمِ عَرَفَةِ الْغَيْرِكِ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمَظْهَرُ لَكَ مَتَى غَبْتَ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ عَلَيْكَ وَمَتَى بَعَدْتَ حَتَّى تَكُونَ الْإِثَارُ هِيَ الَّتِي تَوْصِلُ إِلَيْكَ عَمِيتَ عَيْنَ لَا تَرَكَ وَأَنْتَ عَلَيْهِا رَقِيبًا وَخَسِرْتَ صَفْقَةَ عَبْدٍ لَا يَكُونُ لَهُ مِنْ حَبِّكَ نَصِيبًا
- 49 And the Truth hath indicated in another station: "I saw nothing except that I saw God before it." And He, exalted be His mention, said: "I saw no light but His light, and heard no sound but His sound." And thus did Ali, peace be upon him, say in his sermon: "I am His manifest Divinity, and I am the Reality upon which no name nor likeness falls. I am the Gate of Remission. And there is no might nor power except through God, the Exalted, the Great," for verily my spirit and all in the kingdoms of command and creation would be His sacrifice, established upon the Throne of Will by God's leave.
- 49 وَاَشَارَ الْحَقُّ فِي مَقَامٍ آخَرَ مَا رَأَيْتُ شَيْئًا إِلَّا وَرَأَيْتُ اللَّهَ قَبْلَهُ وَقَالَ عَزَّ ذَكَرَهُ لَمْ أَرِ نُورًا إِلَّا نُورَهُ وَلَا أَسْمَعَ صَوْتًا إِلَّا صَوْتَهُ وَلِذَا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ فِي خُطْبَتِهِ أَنَا عَلَانِيَتُهُ الْمَعْبُودُ وَأَنَا الْمَعْنَى الَّذِي لَا يَقَعُ عَلَيْهِ اسْمٌ وَلَا شَيْءٌ وَأَنَا بَابُ حُطَّةٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لِأَنَّهُ رُوحِي وَمَنْ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ فَدَاهِ اسْتَقَرَّ عَلَى عَرْشِ الْإِرَادَةِ بِإِذْنِ اللَّهِ
- 50 And he it is who bestoweth upon every soul its due, and who guideth unto each thing, by God's leave, its allotted sustenance. Verily, he is the very Will in the worlds of essences; and the mystery of this matter is that to which, peace be upon him, he alluded in the Khutbat al-a¹-utunjiyyah – upon its Originator be thousands of praises and greetings. "I saw God and Paradise with the physical eye" – meaning the vision of the Will as it appeared to him. Assert nothing beyond this, for any reference to the Eternal Essence is impossible and forbidden. None save Him can know Him as He is in the glory of His Identity and the majesty of His Self-Sufficiency, and none but He can describe Him.
- 50 وَهُوَ الْمَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ وَالسَّائِقُ إِلَى كُلِّ شَيْءٍ بِإِذْنِ اللَّهِ رِزْقُهُ وَهُوَ نَفْسُ الْإِرَادَةِ فِي عَوَالِمِ الْجَوْهَرِيَّاتِ وَأَنَّ سِرَّ ذَلِكَ الْأَمْرِ هُوَ الَّذِي أَشَارَ عَلَيْهِ السَّلَامُ فِي خُطْبَةِ الطَّنْجِيَّةِ عَلَى مَنْشَأِهَا الْآفَ ثَنَاءً وَتَحِيَّةً رَأَيْتُ اللَّهَ وَالْفَرْدُوسَ رَأَى الْعَيْنُ أَيْ رُؤْيَا الْمَشِيَّةِ بِمَا ظَهَرَتْ لَهُ بِهِ وَلَا تَزْعُمُ دُونَ ذَلِكَ فَإِنَّ الْإِشَارَةَ إِلَى الذَّاتِ الْأَزَلِ مُتَمَتِّعٌ بِحَالٍ وَهُوَ كَمَا هُوَ عَلَيْهِ فِي عَزِّ الْهُوِيَّةِ وَجَلَالِ الصِّمْدَانِيَّةِ لَنْ يَعْرِفَهُ أَحَدٌ سِوَاهُ وَلَا يُوَصِّفُهُ أَحَدٌ غَيْرُهُ
- 51 Everything upon which the name of a thing can be applied, except God, is created, and He is exalted above the mention of aught else. All manifestations, conditions, and whatever falls under the rule of names and attributes are names of this aspect, for they are, as they are, a sign of the Will. Whatever flows in the Will flows in them, except that the First is the First Mention, and the Second is that whose existence was brought about through it.
- 51 وَأَنَّ كُلَّ مَا وَقَعَ عَلَيْهِ اسْمٌ شَيْءٍ مَا خَلَا اللَّهَ فَهُوَ مَخْلُوقٌ وَهُوَ الْمُتَعَالَى عَنْ ذِكْرِ مَا سِوَاهُ وَأَنَّ كُلَّ الظُّهُورَاتِ وَالشُّنُونَاتِ وَمَا يَقَعُ عَلَيْهِ حُكْمُ الْأَسْمَاءِ وَالصِّفَاتِ اسْمَاءً هَذِهِ الْجِهَةُ لِأَنَّهَا كَمَا هِيَ عَلَيْهَا آيَةُ الْمَشِيَّةِ وَكَلِمَا يَجْرِي فِي الْمَشِيَّةِ يَجْرِي فِيهَا إِلَّا أَنَّ الْأَوَّلَ هُوَ الذِّكْرُ الْأَوَّلُ وَأَنَّ الثَّانِي هُوَ الَّذِي ذُوتُ وَجُودِهِ بِهِ
- 52 The philosophers have differed regarding the ruling on the origination of the Will - whether it was created from nothing like the Will and its causality when the origination of the Second became connected with it. The truth is that both these aspects
- 52 وَأَنَّ الْحَكَمَاءَ قَدْ اخْتَلَفُوا فِي مَقَامِ حُكْمِ إِبْدَاعِ الْإِرَادَةِ بِأَنَّهَا خَلَقَتْ لَا مِنْ شَيْءٍ بِمِثْلِ الْمَشِيَّةِ وَعَلَيْهَا إِذَا تَعَلَّقَ بِهَا إِبْدَاعُ الثَّانِي وَأَنَّ الْحَقَّ أَنَّ تَيْنَكَ

flow within it. When the servant looks through the causality of the Will, he needs not mention the origination of the Second in the rank of the Will. And when the servant looks at the station wherein the effect must necessarily resemble the attribute of its cause, he has no recourse but to say that the Will has manifested itself to the Will, through it, in its rank, just as the ruling was mentioned regarding the Will itself. This indeed is the truth in the innermost mysteries.

- 53 If you desire the outer ruling, it is that which I conveyed to you before: that origination is the One, and whatever originates from itself needs no new origination. However, in the mystery of this outer ruling there is an inner aspect, which is that the First Origination at every moment needs support from God, and God supports it in every condition through Himself for Himself, as if it were in every condition a new origination. Yet nothing transgresses its own limits, nor does the ruling apply equally to another. Therefore glorified be God, its Creator, above what they describe.

الجهتين جاريان فيها فاذا نظر العبد بعليّة المشيّة فلا يحتاج بذكر ابداع الثاني في رتبة الارادة واذ نظر العبد بالمقام الذي ان الاثر لا بد ان يشابه صفة مؤثره فلا سبيل له الا ان يقول قد تجلّت المشيّة للارادة لها بها في رتبها كما ذكر الحكم في نفس المشيّة وان ذلك هو الحق في مستسرات البواطن

- 53 و اذا اردت حكم الظاهر فهو الذي القيت اليك من قبل بانّ الابداع هو الواحد و كلّما يبدع من نفسه فلا يحتاج بابداع جديد ولكن في سر ذلك الحكم الظاهر باطن وهو انّ الابداع الاول في كلّ حين يحتاج بمدد من الله وانّ الله يمدّه في كلّ شأن بنفسه لنفسه كأنه هو في كلّ شأن ابداع جديد ولكن لا يتجاوز الشئ عن حد نفسه ولا يساوى الحكم لغيره فسبحان الله بارئه عما يصفون

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Letter to Mirza Hasan Vaqay'-Nigar

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who brought into being whatsoever is in the heavens and on earth by His command, and established all things through His wisdom, that every created thing might attain to the knowledge of the Manifestation of the Divine Essence and the signs of the revelation of attributes - those signs deposited within the realities of souls and horizons - lest anything in the thought of anything be veiled from the remembrance of God, and that it might behold Him through that whereby He hath revealed Himself, manifest and evident, that there is no God but Him, self-subsisting through all eternity. In every condition His Essence describeth His Essence, and all else is powerless to comprehend the nature of His eternity or to know any decree of His Self-Sufficiency. His Essential Nature is sanctified above the comprehension of all things in the station of knowledge, and His Reality is exalted above all

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي ابداع ما في السموات والارض بامرته واقام الكل بحكمه ليعرف كل الموجودات فيمقام عرفان طلعة الذات و ايات ظهور الصفات الايات المودعة في حقايق الانفس و الافاق لئلا يحتجب شئ في فكر شئ عن ذكر الله و يراه بما تجلّى له به ظاهرا موجودا بانه لا اله الا هو قائما بذاته في ازل الازال و انه في كل شأن يوصف ذاته بذاته و ان ما سواه لن يقدرُوا ان يوحّدوا كنه ازلته و لا ان يعرفوا حكما من صمدانيته ان ذاتته منقطعة الجوهريات عن مقام العرفان و ان كينونيته معزقة الماديات عن مقام البيان و لا يقدر احد ان يشير الى حضرته لعلو قيمته و لا يذكر وصفا من ظهورات مشيّه لجلالة كبرياء قدوسيته

material things in the realm of utterance. None can point to His Presence, so lofty is His Self-Subsistence, nor describe any manifestation of His Will, so glorious is His transcendent holiness.

- 3 Glorified and exalted is He! He hath brought the created things into being as manifestations of His power, making them in the beginning a cause unto themselves, then ordaining for them neither an equal rule, nor a parallel mention, nor a comparable attribute, nor a matching description. Then He made them the station of His Self in opinions and the manifestation of Muhammad in creation. God hath ever been, and there was naught else besides Him, nor can any vision perceive Him in the depths of the signs of contingent being, while He perceiveth whatsoever He willeth, howsoever He willeth, as He willeth. Glorified and exalted is He above whatsoever they describe!
- 4 Then, after that verse of Divine Oneness, God did bring forth, in the realm of Lahut, the origination of the One; and, in the kingdom of Jabarut, the manifestation of the All-Sufficing – that all might behold the standards of substances and materials, of accidentals and temperaments, and whatsoever God hath decreed beyond these in every thing; the unitive testimony in the stations of Mulk and Malakut, and the merciful dispositions in the degrees of the epiphanies of all that God hath created in the earth of Nasut.
- 5 Thereafter the very Breath of Will – amidst the multitudes – brought forth the dawns of beginnings and of ends, and all that the knowledge of God doth encompass; and those stations were beheld within the limitless realms, that every form in every world might melt away therein, even as each thing receiveth the decree of its Lord.
- 6 Then came the Breath of Holiness for the appearance of that which was ordained – the fathomless main of hidden treasures, stored within the womb of possibility, the uttermost depth within the worlds, that He might distinguish thereby those who, having cast aside the veils and the allusions, turn unto the countenance of the sheer, absolute Manifestation, from those who, in the station of multiplicity, gaze upon the visage of the attributes and are bereft of the manifestation of the Essence.
- 7 Then the Breath of Decree, that decree might appear before origination; then the fulfilment within origination itself; then the Breath of Permission, and of the term, and of the Book – whatsoever God willed, in creating whatsoever He pleased as He pleased, that the ordained measures might be disclosed, and the encompassed knowledges perfected, and that which no man's knowledge can reckon in the station of the mention of
- 3 فسبحانه و تعالى قد اخترع المخترعات لظهورات قدرته وجعلها علة في مبدء الامر لنفسها ثم دون حكم يساوقها ولا ذكر يعادلها ولا نعت يساويها ولا وصف يقابلها ثم جعلها مقام نفسه في الاراء و ظهور محمد ص في الانشاء ان كان الله لم يزل كان ولم يكن معه سواه ولا يدركه بصر في غياهب ايات الامكان و انه يدرك كلها شئ بما شاء كما شاء سبحانه و تعالى عما يصفون
- 4 ثم احدث الله بعد تلك الاية الاحدية في عالم اللاهوت و الظهور الصمدانية في عالم الجبروت ليشاهد الكل رايات الجوهريات و الماديات و العوضيات و الشجيات و ما قدر الله وراء ذلك في كل شئ و الدلالة الواحدية في مقام الملك و الملوك و الشئون الرحمانية في مقامات ظهورات ما خلق الله في ارض الناسوت
- 5 نفس الارادة؟؟ الكثرات و ظهور البدايات و الغايات و ما احاط علم الله و راء تلك المقامات في الانهايات ليستدوب بها كل الصور في كل العوالم بما اختار الشئ في تلقا حكم ربه
- 6 ثم نفس القدس لظهور المقدر طمطم المذاخر الداخر بطن الامكان و اعتمق الاكبر في الاكوان ليميز به كل من توجه بعد نفى السبجات و الاشارات الى طلعة حضرة ظهور البحت البات عن من يرى طلعة الصفات في مقام الكثرات عن دون ظهور الذات
- 7 ثم نفس القضاء لظهور القضاء قبل البداء ثم المضاء في نفس البداء ثم نفس الاذن و الاجل و الكتاب لما اراد الله في خلق كل ما شئ كما شاء لظهور المقدورات و تمام المعلومات و ما لا يحصى علم احد في مقام ذكر العلامات الا من شئ الله سبحانه انه لا اله الا هو العلى المتعال

signs, save whom God willeth. Exalted is He! There is none other God but He, the Most High, the All-Glorious.

- 8 To continue: thy letter hath been sent down and I have been apprised of its contents. Know then, O thou who lookest upon these allusions, that God hath appointed for every thing the signs of His manifestations in the creation of all things fashioned by Him. And since this matter is not purified from the aspects of egoity save through the rising of the Countenance of His Lordship within the human temple, God hath established for it a Balance in utterance and a Scale in exposition, lest any should behold the signs of the manifestations of Lordship – cast into the very reality of servitude – after the manner of the dazzling veils of conventional selves.

- 9 For, in the station of Reality, it is pure simplicity; in the station of the Path, it is the posture of steadfastness upon the dawning-places of the light of elemental simplicity; and in the station of the Law, it is action according to what God hath sent down in the Book – on the path of spirit and recompense, in the fear of the Lord of lords, and in the measure of the requital which God hath ordained for the Day of Reckoning. Verily He is the Knower of beginning and return.

- 10 As for what you mentioned in writings about people's differences regarding me, there is no doubt that most people have made their desires their god, saying with their mouths what follows their vain imaginings. God will soon hold them accountable for what their hands have wrought. But one should not be surprised at people, for in every age some have engaged in lies and calumny. Look at the Christians, how they fabricated against God saying He is the third of three, then the Jews who claimed Ezra was the son of God, then the Arabs about whom God quotes their words "God is poor while we are rich" - We shall record what they have said and their slaying of the Prophets without right, and We shall say "Taste ye the torment of burning." Just as they fabricated lies against God, they undoubtedly fabricated against all His chosen ones. One should not be surprised at them. I seek refuge in God from their calumnies against me, which I am ashamed to mention in this book, but I will mention some of what I intended, and God is my witness - sufficient is God as witness. Some fabricated claims of leadership, others claims of divine authority, others the invalidity of independent judgment. God will punish them for their fabrications. I am but a servant who believes in God and His verses. God honored me with the knowledge of understanding, and I spoke to people according to the Qur'an's command "And as for thy Lord's favor, proclaim it." When this knowledge appeared great in their eyes, coming from one

8 و بعد قد نزل كتابك و اطلعت بخطابك فاعرف يا ايها الناظر الى تلك الاشارات ان الله قد جعل لكل شئ ايات ظهوراته في خلق كل شئ من خلق الله و ان ذلك الامر لما لم يخلص من جهات الانية الا لظهور طلعة حضرته الربوبية في الهيكل البشرية قد جعل الله له ميزانا في البيان و قسطاسا في التبيان لئلا يرى احد ايات ظهورات الربوبية الملقا في حقيقة العبودية بمثل سبحات انيات العرفية

9 و هو و هو في مقام الحقيقة صرف البساطة و في مقام الطريقة شان الاستقامة على ظهورات نور البساطة و في مقام الشريعة العمل بما نزل الله في الكتاب على سبيل الروح و الثواب و الخوف من رب الارباب و ما قدر الله من الجزاء في يوم الحساب انه هو العالم بالمبدء و الاياد

10 و انّ ما ذكرت في كتابات في اختلافات الناس في ذكرى فلا شك ان اثر الناس قد جعلوا المههم هويهم بما يقولون بافواههم ما اتبعت اهوائهم فسوف يواخذهم الله بما اكتسبت ايديهم ولكن ليس العجب من الناس لان في كل الاعصار كان بعض الناس في مقام الكذب و الافتراء و انظروا الى النصراني كيف افترى على الله و قالوا ثالث ثلاثة ثم آتى اليهود حيث قالوا ان العزيز ابن الله ثم الى الاعراب حيث قال الله عن لسانهم ان الله فقير و نحن اغنياء سنكتب ما قالوا و قتلهم الانبياء بغير حق و نقول ذوقوا عذاب الحريق فكل ما افترى على الله لا شك افترى على اولياء الله كلهم و ليس العجب منهم فاعوذ بالله من اقترائهم في حقى مما ان استحيى ان اذكره في ذلك الكتاب و لكن اذكر بعض ما اردت و الله شهيد على و كفى بالله شهيدا فبعض افترى حكم الرياسة ثم بعض حكم الولاية ثم بعض حكم بطلان الاجتهاد ان الله يعذبهم بما افترى اننى انا عبد مؤمن بالله و اياته اكرمنى الله علم المعرفة و انا حدثت الناس بحكم القرآن حيث قال عن ذكره و اما بنعمة ربك فحدث فلها عظموا في

who had not received [conventional authority], it became difficult for them, thus causing dissension among people.

- 11 In summary, I believe in this religion letter by letter - whoever adds or removes a letter from it is not of me and I am innocent of him. Indeed, this bounty which God bestowed upon me is a great bounty through which the differences between stations became clear, if one of insight looks upon it with the eye of fairness. I make no novel claim, neither in Reality nor in Religious Law. God is witness between me and all, and He will judge between all on the Day of Resurrection concerning that wherein they differed.

- 12 As for what you asked about the meaning of His exalted words "We are nearer to him than his jugular vein" and the reality of nearness to God in all stations, know that the Divine Essence has ever been and nothing was with Him, nor does He have any attribute in His creation. Names and attributes are cut off from His presence, and signs and tokens fall short of the nearness of His majestic Self-Subsistence. He is as He is - none knows how He is except Him. All names are signs of His Will and all verses are indications of His power. When it was known that none could attain to knowledge of His Essence or draw near to His Being, He manifested Himself to all through all according to the ultimate outpouring of His creation, and attributed this manifestation to Himself, as nothing else was possible in the contingent realm, so that those who seek might find solace in the appearance of the signs of His Will, and those who yearn might find essence in the manifestation of the stations of His power.

- 13 The Pre-eternal has ever been and will never be associated with His servants, nor is there in His rank any mention of other than Him, such that I might mention the decree of His nearness. His nearness in every condition has been equal, without mention or association with anything in the contingent realm. He is nearer to everything than nearness itself, for He has ever been, His relationship to all that He has created is like His relationship to that which He has not created, and this is the hidden mystery in this matter. There are many aspects to this in the stations of the divine Command and in God's purposes which are in your heart, whereby you recognize His oneness, know Him, fear Him, and hope for His reward. This pertains to the station of creation.

- 14 Among these is the reference to the dawning-places of the Command and the repositories of wisdom - the Imams of the Faith and Guides of all creation - those servants whom God has chosen for Himself, selected for His Cause, and established in the

عيونهم ذلك العلم من الذي لم يتسلم؟؟ الخلق
كبر عليهم ولذا وقع الفتى بين الناس

11 فجمال القول ان مصدق بهذا الدين حرفا بالحرف
وما زاد عليه حرفا او نقص حرف فليس مني و
انا عنه بريء بلى ان تلك النعمة التي انعم الله على
نعمة عظيمة التي بها تبيّن اختلافات المقامات
ان انظر اليها ذو انصاف بعين البصيرة وليس لي
دعوى بديعة لا في الحقيقة ولا في الشريعة والله
شاهد بيني وبين الكل وانه ليحكم يوم القيمة بين
الكل بما كانوا فيه يختلفون

12 وان ما سئلت عن معنى قوله عزّ ذكره ونحن
اقرب اليك من حبل الوريد وحقيقة معنى قرينة
الى الله في كل المقامات فاعلم ان الذات لم يزل لم
يات معه غيره ولا له نعت في خلقه قد انقطعت
الاسماء والصفات عن ساحة حضرته و؟؟ نحن
الاشارات والعلامات عن قرب جلال قيوميته
وانه كما هو لا يعلم احد كيف هو الا هو وان
كل الاسماء سمة لمشيئته وكل الايات دلالات
لقدرته ولما علم ان لا سبيل لاحد في معرفة كنهه
والتقرب بذاته قد تجلّى لكل بكل على غايته فيض
ابداه ونسب هذا التجلّى الى نفسه اذ غير ذلك لا
يمكن في الامكان ليستلجج المستلجج بظهور
ايات مشيئته ويتذوّت المتذوّتات بظهور مقامات
قدرته

13 وان زلت الازل لم يزل لن يقتنر بعباده وليس
له في رتبته ذكر عن غيره حتى اذكر حكم قرينه وان
قرينه في كل شان كان على حد سواء بلا ذكر و
اقتنر مع شئ في الامكان وانه الاقرب الى كل
شئ عن القرب بنفسه لانه لم يزل كان نسبته نسبته
الى كلّ ما ابداع بمثل نسبته بمثل يوم لم يبدعه وان
ذلك سرّ الواقع في هذا المسئلة ولها وجوه كثيرة
في مقامات الامر و غايات الله التي في فؤادك
بعد الذي انت بها توحده وتعرفه وتخاف منه و
ترجوا ثوابه وان ذلك شأن من مقام الابداع

14 ومنها الاشارة الى مجال الامر و مواقع الحكم
ائمة الدين و هداة الخلق اجمعين عباد الذين قد
انتجهم الله لنفسه واصطفاهم لولايته واقامهم
مقام ولاية حضرته فكل ما نسب الى نفسه من

station of authority from His presence. All that is attributed to Him of knowledge, obedience, disobedience and ignorance - they are closer to all created things than their own selves. The Imams of the Faith in every condition have an equal relationship to all things, for in every state they are the manifestations of nearness. In the uttermost station of remoteness they are nearest, and in the uttermost station of nearness they are in the Greatest Vista where no vision but their own can perceive them and no mind but theirs can know them. They are beyond the stations of manifestation and sanctified above the mention of names and concealment. Glorified be God, their Creator, above what they describe.

- 15 And among these, when you wish to understand the reality of this matter, consider for each chain of the eight chains the decree of nearness beside which all else is non-existent, though all degrees of nearness to you are equal. But one who gazes upon the Lord of the earth knows the decree of nearness through spiritual perception. The decrees of that nearness can only be known through primordial vision and the gaze of the heart. That which is nearest, which nothing equals, is that which is most remote, which nothing knows. This is the station of the Point in all the worlds, expressed in the station of the Muhammadan Reality - neither has the sun of creation risen through creation, nor has the sun of invention set through invention. Then the station of the flexible alif, which is the station of Ali's nearness to you. Then the station of the hidden alif when released returns to flexibility - this is the station of Hasan's nearness. Then the station of the extended alif, which is the station of the Qa'im's nearness to you. Then the station of the letters, which is the station of nearness of the Imams, may God's blessings be upon them. Then the station of the gathering of letters which form the Word, which is the station of Fatima's nearness, may God's blessings be upon her. Then the station of the Word's indicative trace, which is the station of nearness of the Prophets and Messengers according to their ranks and various stations. Then the station of nearness of the Shi'ih leaders of justice according to what God has ordained for them in the signs of His Cause and the purposes of its seal. This rank has many stations which one endowed with spiritual perception knows through the light of reality. Likewise you know the decree in the station of relationship and purpose of drawing near.

- 16 What is meant by drawing near is the aspect of pure, absolute unity which indicates God, glorified be He. The servant is obligated in the station of all deeds, movements, intentions and ends to act solely for God alone, not associating any description or attribute in His worship. Whoever desires pure nearness

المعرفة والطاعة والمعصية والجهالة وانهم اقرب الى الموجودات عن انفسهم بانفسهم و ان ائمة الدين في كل شأن كان نسبتهم الى الاشياء بحد سواء لانهم في كل شأن محال مظاهر القرب و انهم في منتبى مقام البعد اقرب و في منتبى مقام القرب كانوا في المنظر الاكبر الذى لا يدركهم الابصار ما سواهم لا يعرفهم الافكار من دونهم و انهم المتسالون عن مقامات الظهور والمنزهون عن ذكر الاسماء و البطون فسبحان الله موجدهم عما يصفون

- 15 و منها اذا اردت ان تطلع بحقيقة المسئلة فاجعل لكل سلسلة من السلسلة الثمانية حكم قرب الذى غيره معدوم معه مع ان كل نسب القرب اليك بحد سواء ولكن الناظر الى رب التراب يعرف حكم القرب بفراسته ولا يمكن ان يعرف احكام ذلك القرب الا بطرف البدء ونظر الفؤاد و ان الاقرب الذى لا يعدله شئ هو الابعد الذى لا يعرفه شئ و هو مقام النقطة في كل العوالم التى يعبر في مقام الحقيقة المحمدية ما طلعت شمس الابداع بالابداع ثم ما غربت شمس الاختراع بالاختراع ثم مقام الالف اللينة و هو مقام قرب على عليه السلام اليك ثم مقام الالف الغيبية اذا تطلق تعد اللينة و هو مقام قرب الحسن ع ثم مقام الالف المبسوطة و هو مقام قرب القائم ع اليك ثم مقام الحروف و هو مقام قرب الائمة الذين صلوات الله عليهم ثم مقام اجتماع الحروف التى هى الكلمة و هو مقام قرب فاطمة صلوات الله عليها ثم مقام اثر دلالة الكلمة و هو مقام قرب النبيين والمرسلين بحسب مراتب مقاماتهم و كثرة اختلافاتهم ثم مقام قرب الشيعة ائمة العدل بحسب ما قدر الله لهم في علامات الامر و غايات الختم و لذلك المرتبة مقامات كثيرة حيث يعرف المتفرس بنور الحقيقة

- 16 و كذلك الحكم انت تعرف في مقام النسبة و قصد القرية و ان المراد بالقرية هو جهة الوحدة الصرفة البحتة التى دلت على الله سبحانه و ان العبد فرض عليه في مقام كل الاعمال والحركات

must enter the depths of oneness revealed in the words of Ali, peace be upon him, when he said, glorified be his mention: "Lord, cause me to enter the depth of Thy oneness and the ocean of Thy unity." And verily, most men, in the plane of reality, behold not the Real; for were they upon the pure Straight Path wherein no trace of association is mentioned, it would be otherwise. For the speaker hath not beheld God; hence his deed – and even his own self – worketh not for God in utter purity, nor doth he set in motion the intention of drawing nigh unto Him. This is the creed of the Christians – exalted is God above what they allege – inasmuch as they have said: "God is the third of three."

- 17 Verily, should one act in such wise that he beholdeth not God, nor observeth in his deeds aught save Him, then hath he acted with pure devotion unto God, and the decree of drawing nigh unto Him is established in his deeds. Otherwise, the intention of drawing nigh is impossible save through the remembrance of that station and acting in accordance therewith. This is indeed a matter most difficult and arduous, which none can bear save by God's leave.

- 18 If thou wouldst but purify thy sight, thou wouldst perceive polytheism in many deeds. Nay, the station of drawing nigh is the station of divine manifestation, which none can know save through the Manifestation Himself. It behooveth the servant to act for God along this path, for without it none can enter the depths of divine unity. This is the ultimate decree concerning the outpouring of contingent being in the realm of created things. None can attain the station of justice and the summit of grace save through pure devotion and constant steadfastness.

- 19 It is incumbent upon all to act in no wise save for God and in His love. When one acteth upon this luminous path and crimson sign, he hath indeed worshipped God with the utmost bounty which God hath promised him in the Book. Thus did the Imam, peace be upon him, indicate in the station of worship, saying: "O Hisham! The word 'Allah' is derived from 'ilah', and 'ilah' requireth one who is worshipped. The name is other than the named. He who worshippeth the name without the reality hath indeed disbelieved and worshipped naught. He who worshippeth both the name and the reality hath indeed committed polytheism and worshipped two. But he who worshippeth the reality without the name - this is true unity. Dost thou understand, O Hisham?" He said: "Tell me more." The Imam continued: "God hath ninety-nine names. Were the name identical with the named, each name would be a god. But God [...] these names, and they are all other than He. O Hisham! 'Bread' is the name for that which is eaten, 'water'

و الارادات و النهايات الا يعمل الا الله وحده ولا يشرك في عبادته وصفا ولا نعتا ومن اراد القربة الخالصة حتى عليه بان يدخل لجة الاحدية النازلة في كلام على ع حيث قال عز ذكره رب ادخلني لجة احديتك وطمطم يّم وحدانيتك وان اكثر الناس في مقام الحقيقة لم ينظر احد بالواقع لو يكونوا على الصراط الخالص الذي ليس فيه ذكر عن الشرك لان لان القائل لم ير الله وعمله ثم نفسه لا يعمل لله خالصا ولا يجري نية التقرب وذلك مذهب النصارى حيث ذكر الله سبحانه و قالت النصارى ان الله ثالث ثلاثة

- 17 وان العامل لو يعمل بشأن لم ؟؟ الله ولا يلاحظ في مقام الاعمال ذكر شيء سواه فقد عمل لله خالصا وثبت في اعماله حكم التقرب والا لا يمكن نية ؟؟ الا بذكر ذلك المقام والعمل به وان ذلك امر صعب مستصعب لن يقدر احد ان يحمله الا ان يشاء الله

- 18 وانت لو تصفّ بصرك لترى الشرك في كثير من الاعمال بل ان مقام التقرب هو مقام التجلي الذي لا يعرف الا بنفس المتجلي وعلى العبد حتى بان يعمل لله على ذلك الصراط لان بغيره لا يدخل احد لجة الاحدية وان ذلك حكم غايته فيض الامكان في مقام الاعيان ولا يصل احد الى مقام العدل وذروة الفضل الا بالتقرب الخالص والاستقامة الدائمة

- 19 وان على الكل حقا بان لا يعمل في شان الا الله وفي حبه فاذا عمل على ذلك المنهج البيضاء والاية الحمراء فقد عبد الله بغاية الفيض الذي وعد الله له في الكتاب ولذا اشار الامال عليه السلام وفي مقام العبادة فقال ع يا هشام الله مشتق من اله و اله يقتضى مالوها والاسم غير المسمى ومن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئا ومن عبد الاسم والمعنى فقد اشرك وعبد اثنين ومن عبد المعنى دون الاسم فذلك التوحيد افهمت يا هشام قال قلت دوني قال ان الله تسعة وتسعون اسما فلو كان الاسم هو المسمى لكان لكل اسم منها الها ولكن الله ؟؟ عليه هذه الاسم فكلها غيرها يا هشام الخبز اسم للماكول والماء اسم للبشروب والثوب اسم لللبوس والنار اسم للحرق افهمت يا

is the name for that which is drunk, 'garment' is the name for that which is worn, and 'fire' is the name for that which burns. Dost thou understand, O Hisham?" Hisham said: "By God! None hath ever vanquished me in the matter of Divine Unity since I took my stand in this station; for this – verily – is the meaning of nearness in the realms of beings and essences, of substances and materials, of the soul and the ego, and of the tokens and allusions." In this, [...] is the cause of its mention; otherwise there is no path for anyone unto the nearness of the Essence, nor any theophany issuing from the station of the indications of the attributes. Sufficient is the mention of these words as an answer to that question for him who possesseth knowledge of the beginning and the end.

- 20 As to that which thou didst ask concerning His saying – exalted be He: "The All-Merciful sat Himself upon the Throne" – the Throne hath many applications. There is a Throne in the station of Will, and He Who is established thereon is 'Ali – peace be upon him. There is a Throne in the station of Decree (Qadar), and He Who is established thereon is Hasan – peace be upon him. There is a Throne in the station of Determination (Qada'), and He Who is established thereon is Husayn – peace be upon him. There is a Throne in the station of Permission (Idhn), and She Who is established thereon is Fatimah – may God's blessings rest upon her. There is a Throne in the station of the Term (Ajal), and He Who is established thereon is Ja'far, son of Muhammad – peace be upon them both. There is a Throne in the station of the Book (Kitab), and He Who is established thereon is Musa, son of Ja'far – peace be upon them both. And there is a Throne in the degrees of substances; a Throne in the indications of materials; a Throne in the signs of beings; and a Throne in the tokens of essences.

- 21 Indeed, in every station – from the farthest limit of the inception of act – doth the application of the name "Throne" hold true, even unto the uttermost bounds of dust; as the Imam al-luded: "Whoso visiteth Husayn – knowing [his right] – it is as one who hath visited God upon His Throne." And the bearer of glad-tidings, in the ordinance of mention, is that he become the very eye of the thing whereof he beareth glad-tidings; and that earth is a throne in the station of dust.

- 22 And the one who gazes upon the Lord of heaven and attributes, were he to purify his vision and refine his perspective and extend his hand, would know the signs of the people of the Bayan in the stations of the Command, the manifestations of wisdom, the revelations of pure truth, the signs of justice, the stations of grace, and what God has ordained beyond that in all stations from infinity unto that which has no end. And if you were to

هشام قال هشام من الله ما قهرني احد في اتوحيد حين قمت مقامى هذا بان ذلك هو معنى التقرب في مقام الكينونيات والذاتيات والجوهريات والماديّات والنفسانيات والانيات والاشارات في ذلك؟؟ هي العلة لذكرها والا لا سبيل لاحد في مقام تقرب الذات ولا بالظهور عن مقام دلالات الصفات وكفى بذكر تلك الكلمات في جواب تلك المسئلة لمن له علم بالبداية والنهاية و

20 ان ما سئلت من معنى قوله عز وجل الرحمن على العرش استوى فان للعرش اطلاقات كثيرة منها عرش في مقام المشيئة وان المستوى عليها هو على عليه السلام ومنها عرش في مقام القدر وان المستوى عليها هو هو الحسن ع ومنها عرش في مقام القضاء وان المستوى هو الحسين ع ومنها عرش في مقام الاذن وان المستوى عليها هي الفاطمة صلوات الله عليها ومنها عرش في مقام الاجل وان المستوى عليه هو جعفر ابن محمد عليهما السلام ومنها عرش في مقام الاجل وان المستوى عليه هو جعفر ابن محمد عليهما السلام ومنها عرش في مقام الكتاب وان المستوى عليها هو موسى ابن جعفر عليهما السلام ومنها عرش في مقامات الجوهريات ومنها عرش في دلالات الماديّات ومنها عرش في علامات الكينونيات ومنها عرش في دلالات الذاتيات

21 وان في كل مقام من منتهى بدء الفعل يصلح عليه اطلاق اسم العرش الى منتهى صقع التراب حيث اشار الامام من زار الحسين ع عارفا؟؟ كمن زار الله في عرشه وان المبشر وان المبشر في حكم ذكر؟؟ ليكون عين المبشر به وان تلك الارض عرش في مقام التراب

22 وان الناظر الى رب السماء والصفات لو يصف بصره ويدق نظره ويسط يده ليعرف اشارات اهل البيان في مقامات الامر وظهورات الحكم وتجليات البحت وايات العدل ومقامات الفضل وما قدر الله وراء ذلك في كل المقامات من اللانهايات الى ما لا نهاية لها بها وانك لو تطلق العرش في رتبة المشية فليس المستوى عليها الا

apply the Throne in the rank of Will, none is established upon it save itself, and naught can be attributed to its station except its own essence. But beneath that rank, if applied to the station of Purpose, it is fitting that what is established upon it be Purpose itself, until the Command descends from the origins of action to the ultimate ends which God has ordained in His knowledge.

- 23 And what has been related in the traditions that those who bear the Throne were four from the first ones and four from the last ones is the truth, for when the seven stations are gathered together they form a comprehensive image, as God has indicated in His Book: "And eight shall bear the Throne of thy Lord above them that Day." This indeed is the reality of the mystery, and the Command must needs be thus in all worlds. And God has assigned to each pillar of the Throne a light: from the first pillar, bearing the name of God "the Constrictor," which is the color white, and from it all things in contingent existence become white; and from the second pillar, bearing the name of God "the Ever-Living," which is yellow in color, and from it all things in creation become yellow; and from the third pillar, bearing the name of God "the Life-Giver," which is green, and from it all things in existence become green; and from the fourth pillar, bearing the name of God "the Death-Giver," and from it all things in the ranks of souls and horizons become red.

- 24 And if all that God has created in contingent existence were to be made an interpretation of the word "Throne"... but God... in manifestation except some purifications which are in the station of inner meaning. And if you were to make the All-Merciful the station of the Essence, conjunction would be necessary. And if the people of the Bayan desired to... in the station of the Essence, they would interpret the Throne only as Knowledge, and likewise you know the wisdom of the Names and Attributes if the interpreters desire to interpret the Word with the most excellent exposition in clear evidence. And the bearer of the name of the All-Merciful in the station of Divine Authority is Ali, and he is my spirit, and those in the kingdom of Command and Creation... established upon the throne of bestowal to all things, and he is the giver to each of its right, and the driver of sustenance to all things, and God encompasses all from behind; nay, it is a glorious Qur'an in a preserved tablet.

- 25 And regarding what you asked about the movement of the celestial spheres being by way of free will, there is no doubt that God, hallowed and exalted be He, created nothing with free will save after the manner of the primal creation in the rank of the

نفسها ولا ينعت في مقامها الا ذاتيتها ولكن تحت تلك الرتبة لو تطلق في مقام الارادة حق ان يكون المستوى عليها هي الارادة الى ان ينزل الامر من مبادئ الفعل الى منتهى الغايات التي قدر الله لها في علمه

23 وان ما ورد في الاخبار بان الذين يحملون العرش كانوا اربعة من الاولين و اربعة من الآخرين فهو الحق لان مقامات السبعة اذ اجتمعت تذكوت صورة جامعة وكذا اشار الله اليه في كتابه ويجعل عرش ربك فوقهم يومئذ ثمانية وان ذلك لهو السر في الواقع وان الامر لا بد ان يكون في كل العوالم كذلك وان الله قد جعل لكل ركن من العرش نورا فمن الركن الاول حامل اسم الله القابض و هو لون البياض ومنه ابيض كل شئ في الامكان ومنه الركن الثاني حامل اسم الله الحى و هو لونه الاصفر ومنه اصفر كل شئ في الاكوان ومنه الركن الثالث حامل اسم الله المحيى الاخضر ومنه اخضر كل شئ في الاعدان ومنه الركن الرابع حامل اسم الله المميت ومنه احمر كل شئ في مراتب الانفس والافات

24 وان لو اجعل كل ما خلق الله في الامكان تفسير لفظ العرش؟؟ ولكن؟؟ الله في الظهور الا بعض الطهورات التي في مقام البطون وانك لو تجعل الرحمانية مقام الذات يلزم الاقتران وان اهل البيان لو ارادوا ان؟؟ في مقام الذات لا يفسروا بالعرش الا العلم وكذلك انت تعرف حكم الاسماء والصفات ان اراد المفسرات يفسر الكلام باحسن تبيان في العيان وان حامل اسم الرحمانية في مقام الولاية هو على ع وانه روى ومن في ملكوت الامر والخلق؟؟ مستوى على عرش العطاء لكل شئ وانه المعطى لكل حقه وان السائق الى اكل شئ رزقه والله من ورائه محيط بل هو قران مجيد في لوح محفوظ

25 وان ما سئلت من حركة الافلاك على جهة الاختيار فلا شك ان الله سبحانه لم يخلق شئ في الاختيار الا بمثل خلق الاول رتبة المشية ولا يمكن ان يلبس حلة الوجود شئ الا بقبوله و

Divine Will [mashiyat]. Nor can any thing be clothed with the robe of existence except through its acceptance thereof. Such is the ordinance governing all the conditions of the servant. Even as thou, at every instant, art in need of a fresh effusion from God for thine own being, so likewise, for all thy states, thou standest in need of that which the Book of thy Lord doth enumerate.

- 26 And concerning that which thou hast mentioned regarding free will - how can it not be evident to one who gazeth with the eye of insight and witnesseth with the glance of truth? Consider thyself: thou performest an action of thine own free will, yet once done thou canst not reverse it. If thou shouldst act otherwise, would not the same hold true? The celestial spheres move by God's leave according to their own volition, even as He hath decreed man's lifespan which he cannot alter. This returneth to the station of free will, for without knowledge of the reality of the matter, the servant cannot comprehend the truth of the matter.

- 27 And concerning thy question about the permanence of the denizens of the fire in the fire, and how a servant could choose punishment despite possessing reason both in origin and return, when all know they have freedom to choose reward and have the power for it: Know that the reality of these matters cannot be explained except through knowledge of destiny and the mystery of what is ordained. For God hath knowledge of the free will of all created things and what their hands have wrought in the kingdom of names and attributes, and He hath rewarded them according to their qualities from the time of their creation. The question posed at "Am I not your Lord?" was none other than its own answer. Most philosophers who sought to understand this matter established measures of comprehension and distinction, yet failed to explain its reality, for the mind can only perceive things within limits and cannot grasp the meaning of "neither compulsion nor delegation, but a position between the two" except through the vision of the heart, which can hold in a single thing and moment opposing aspects. No doubt is there that God did not compel the servants, at the moment of creation, to [accept] existence; rather did He proffer it unto them. Whoso accepted, him did God bring into being; and whoso turned away, him did God consign to the station of rejection.

- 28 Now, that which occurreth to the heart of man is this: if, at the presentation of existence, he were conscious and endowed with reason, how could he choose unbelief? And if he were not conscious, how could obligation be laid upon him by the All-Gentle Lord - exalted be His remembrance? In this lieth

كذلك الحكم في كل شئونات العبد فكما أنك في كل حين تحتاج عدد من الله لوجودك فكذلك تحتاج لكل شئوناتك ما يحصى كتاب ربك

26 وآن ما ذكرت ان كان على جهة الاختيار فكيف لا يرجع ان ذلك مشهود عند الناظر بالبصيرة و الشاهد بطرف الحقيقة انظر الى نفسك انك تعمل بعمل باختيارك فلما وقع لم تقدر ان ترجعه و ان تعمل تأبنا فهو على غير ذلك؟؟ الحكم في الافلاك يسيرون باذن الله تعالى باختياراتهم بمثل ما قضى من سن الانسان و لم يقدر ان يرجعه و ان ذلك يرجع الى مقام ذكر الاختيار لان دون العلم بحقيقة المسئلة لم يقدر العبد ان يعرف حقيقة الامر

27 وآن سؤالك من بقا اصحاب النار في النار ثم سؤل كل مع العلم باختيار الثواب و قدرته فكيف يختار العبد شان العذاب مع وجود عقله في المبدء و الماب بلى ان حقيقة بيان تلك المسائل لا يمكن الا بعلم القدر و سر المقدر و هو ان الله قد علم باختيارات كل الموجودات و ما عملت ايديهم في ملكوت الاسماء و الصفات و لقد جزاهم وصفهم حين ابداعهم و؟؟ الاسباب لهم بما علم في حقهم؟؟ السؤل في مقام الست بربكم لم يكن النفس الجواب و ان اكثر الحكماء لما ارادوا ان يعرفوا حقيقة تلك المسئلة قد جعلوا ميزان الفهم و الفصل و لذا لم يقدر ان يبينوا حقيقة المسئلة لان العقل لو يدرك الاشياء محدودا و لا يقدر ان يفهم معنى قوله على كل جبر و لا تفويض بل امر بين الامرين الا بنظر الفؤاد الذي يقدر ان يتحمل في شئ واحد و حين واجد جهة المقارض و لا ريب ان الله لم يجبر العباد في حين الخلق بالوجود بل عرض عليهم فن قبل قد اوجده الله و من اعرض جعله الله في مقام الادبار

28 وآن الذي يخطر على قلب الانسان بان حين عرض الوجود لو يشعر و من عقل فكيف يختار الكفر و ان لم يشعر فكيف يقع التكليف من الرب اللطيف جل ذكره و ان في ذلك علة شبهة النفوس و عدم ذوبان العبد في معرفة البطون

the cause of the soul's misgivings and of the servant's failure to melt in the knowledge of the inner meanings.

29 Verily, that by which the servant attaineth knowledge in the station of Reality removeth doubt in the station of the Law. For the cause of choice, at the time when his own existence was as the existence of all else, is that the very Essence wherein God originated the Divine Will was naught but itself: no origination save itself, no affair of existence but from itself, and no precedence save through itself. Even so is the ordinance in every degree: the existence of a thing, in the choosing to accept a thing, is only by itself.

30 And God, indeed, doeth whatsoever He willeth by His command; while the servant doeth whatsoever he willeth by the power and might of his Lord – each according to measure. [Thus, too, it is:] the servant in this world knoweth that wine, when drunk, altereth his state through intoxication; he knoweth as well God's decree of fire on the Day of Resurrection; yet, thereafter, he drinketh. Such is the judgment in the beginnings of causes and the primal Covenant: that the servant, after attaining certitude that the recompense of disbelief is everlasting fire, still accepteth and saith, "I care not."

31 And as hath been stated: how can the "chooser" be meant by abiding in the Fire, seeing that the cause of his abiding is his very act of acceptance? Let none confuse the matter by saying, "Were I certain of the Fire I would neither choose it nor enter therein." Nay, in the station of the beginnings of causes there is for thee a corporeal fire; and if, in that station, the servant uttereth but the single letter "No (la)," that letter, at the furthest limit of descent, becometh for him the Fire of Hell. Therefore when this is realized, he cannot escape therefrom, even though in reality the disbeliever cannot endure in the fire if he were to look with truth, nor can he judge himself except by that which God hath judged for him, for the cause of that fire was his own acceptance thereof, as with all else.

32 These signs will lead thee to the station of true knowledge, so render thanks unto God, thy Lord, for He is the Truth in both beginning and return. Otherwise, ask of His grace that He may open unto thee the gate of the heart, for without the light of that consciousness the servant cannot conceive how contradictory attributes may exist in a single thing - how, despite the presence of reason, the servant would accept the fire. No one can know his Lord while turning away from His decree. Yea, as We have made known to thee, this is the pure command and the established balance, for God hath created all things as they should be according to their capacity, and the judgment

29 و ان الذى يعرف به العبد فى مقام الحقيقة فهو يرفع الشبهة فى مقام الشريعة و ان علة الاختيار فى حين كان وجوده نفسه كاشياً سواه لان العين الذى ابدع الله المشيئة لم يك شيئاً الا نفسها ولا ابداعاً الا نفسها ولا شان وجود الا من نفسها ولا شان قبل الا عن نفسها فكذلك الحكم فى كل المراتب لم يك وجود الشئ فى اختيار قبول الشئ الا بنفسه

30 و ان الله يفعل ما يشاء بامرہ و ان العبد يفعل كما يشاء بحول ربّه و قوته بالتفاوت نفسه فى تلقاء مدين ربه فكذلك ان العبد فى هذا العالم يعلم ان اخر؟؟ يتغير حاله بالسكر و يعلم بحكم الله فى يوم القيمة بالنار و بعد ذلك يشرب؟؟ الحكم فى مبادئ العلل و الذر الاول ان العبد بعد يقينه بان جزاء الكفر خلود النار يقبل و يقول لا ابالى

31 و ان ما ذكرت فكيف يكون المختار يعنى بالبقاء فى النار مع ان علة البقاء كان هو نفيس قبوله ولا يشتبّه بذلك بانى اذا ايقنت بنار لم اختره و لا ادخل فيه بلى ان فى مقام مبادئ العلل لديك ناراً جسمانياً و ان العبد لو يقول هنالك حرف لا فيكون ذلك الحرف فى منتهى مقام النزول نار جهنم له و لذا لما يتحقق لم يقدر ان يخرج عنه و ان مع الشأن الذى ان الكافر لم يقدر ان يصبر فى النار لو نظر بالواقع لو يحكم على نفسه الا بمثل ما حكم الله له لان علة ذلك النار هى كان نفس قبوله كما سواه

32 و ان تلك الاشارات يوصلك الى مقام العرفان فاشكر الله ربك فانه هو الحق فى المبدء و المآب و الا فاستل من فضله يفتح باب الفؤاد عليك فان بدون نور ذلك المشعر لم يقدر العبد ان يتصور فى شئ واحد صفات مقارضة بان مع وجود العقل كيف يقبل العبد النار و لن يمكن احد ان يعرف ربه و يعرض من حكمه بلى بمثل ما عرفناك هو الامر الخالص و الميزان القائم لان الله ابدع الكل كما هو عليه بما هو اهل و لم يك حكم ما هو عليه فى مقام الشئ الا نفس ما هو عليه لان الجواب

of what a thing is in its own station is naught but what it actually is, since the answer is identical with the question itself in all contingent realms, from beginning to end. Ask thou about the knowledge of these signs from him who hath recognized the true attributes in the decrees of the beginning and the return.

بعينه نفس السؤال في كل مقامات الامكان
من البدايات الى النهايات فاسئل عرفان تلك
الاشارات ممن عرف حق الصفات في احكام
المبدء والماب

- 33 And concerning what thou didst ask about the meaning of “nor is there anyone equal unto Him,” there is no doubt that He hath ever been and naught existed with Him besides Himself, and verily now it is likewise [...] there is none like unto Him nor equal unto Him. The meaning of “anyone equal unto Him” is true sanctification and glorification, like unto the stations revealed in the Book and Tradition. In form there are two names for that wherein a partner with the Creator might be imagined, and certain aspects of the cycle which pertain to creation. God, glorified be He, hath mentioned in the Book for the purpose of dispelling delusions and sweeping clean the hearts - otherwise in reality there is no mention of God in contingent existence, neither in the station of affirming attributes nor in the station of sanctifying His glory. And verily such words are identical to “Take not two gods. There is only one God, so fear ye Me.” There is no doubt that there cannot be two gods, and God hath revealed these words to nullify the forms of the prison, even though in reality He hath never mentioned any god besides Himself, nor any likeness, nor any equal.

33 و ان ما سئلت من حسن كفوا أحد فلا شيء
ان المد لم يزل كان و لم يك معه على ما سواه و
ان الان ليكون بمثل؟؟ في؟؟ شيء و ليس له
مثل و لا كفوا و من معنى كفوا احد هو حق
التقديس وتنزيه بمثل المقامات النازلة في الكتاب
والسنة وان في الصور اسمين لما يتصور فيه شريك
البارى وبعض الشئون امر دورة التي هي شان
الخلق ذكر الله سبحانه في الكتاب لافك النفوس و
مكنسة القلوب و الا في الحقيقة ليس لله ذكر في
الامكان لا في مقام اثبات النعت و لا في مقام
تنزيه الشأن و ان مثل تلك الكلمة هو بعينه لا
تتخذوا الهين اثنين انما هو اله واحد فايها فارهبون
ولا شك انه لا يمكن ان يكون الهين اثنين فقد
نزل الله تلك الكلمة لابطال صور السجين ولو ان
في الحقيقة لم يذكر عنده اله دون نفسه و لا مثل
ولا كفوا

- 34 He is the Exalted, like unto Whom there is nothing in the heavens or on earth. Nothing escapeth His knowledge and He is the All-Subtle, the All-Informed.

34 و انه المتعالى الذي ليس كمثل شيء في السموات
ولا في الارض لا يغرب من علمه شيء و هو
اللطيف الخبير

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Tablet to Mirza Sa'id Ardistani on Basitatu'l-Haqiqah, qadim wa hadith

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who hath created in the essences of creation the signs of His power's manifestation, that all beings might know Him through His revelation unto them of the signs of

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي ابدع في كينونيات الخلق ايات
ظهور قدرته ليعرفوه كل الموجودات بما تجلى لهم
بهم بايات صمدانيته وليوحده بما شهد لذاته بذاته

His eternality, and might acknowledge His unity through that which His Essence hath testified of Itself from time immemorial - that there is no God but Him, the Single, the One, Whom no description can describe, no attribute can qualify, with Whom nothing can be mentioned, and to Whose station none can ascend, nor can anything be mentioned in His rank. Glorified and exalted is He! He hath ever been without change and will ever be; He existeth as He hath always existed. He hath no likeness in His Essence nor peer in His attributes.

في ازل الازال بانه لا اله الا هو الفرد الاحد الذي لم يأخذه وصف من شيء ولا نعت من شيء ولا يذكر معه شيء ولا يقدر احد ان يصعد اليه في شان ولا يذكر في رتبه شيء سبحانه وتعالى لم يزل كان بلا تغيير ولا يزال انه كائن بمثل ما كان وليس له شبه في الذات ولا مثل في الصفات سبحانه وتعالى لم يزل كان بلا تغيير ولا يزال انه كائن بمثل ما كان وليس له شبه في الذات ولا مثل في الصفات

- 3 Glorified and exalted is He! He hath brought forth Will for the existence of essences, Purpose for the determination of quiddities, Destiny for the ordering of beings, Decree for the manifestation of meanings in essential realities, and Permission, Term, and Book for the perfection of capacities in the realm of concrete existence - that all might know, through mention of these ranks, the truth of the Manifestations of His sanctity and the signs of His uniqueness in the kingdom of names and attributes, and whatsoever God hath ordained in the knowledge of ultimate ends and purposes unto infinity in the rank of essences, until it reacheth the station of dust.

3 سبحانه وتعالى قد اخترع المشيه لوجود الجوهريات والاراده لتعين المهيئات والقدر لهندسه الكينونيات والقضاء لظهور الامعاء في الذاتيات والاذن والاجل والكتاب لتماميه القابليات في رتبه الانبياء ليعرف كل بذكر تلك المراتب حق مظاهر تقديسه وايات تفريده في ملكوت الاسماء والصفات وما قدر الله في علم الغيايات والنهايات الى مالانهايه لها بها في رتبه الذوات الى ان اتصل الى رتبه التراب و

- 4 Praise be to God Who hath created the essential realities of existing things for the manifestation of His power's traces in creation, that all atoms might witness, in the stations God hath ordained for them, the light of His countenance, the manifestation of His will, and the signs of His all-sustaining power - that there is no God but Him, the Mighty, the Most High.

4 الحمد لله الذي ابدع جوهريات كينونيات الموجودات لظهور آثار قدرته في الاختراع ليشاهدن كل الذرات في مقامات التي قدر الله لها نور طلعتة وظهور مشيته وايات قدره قيوميته بانه لا اله الا هو العزيز المتعال

- 5 To continue: When His Honor the pious Siyyid and trusted, pure support - may God perpetuate his grace upon him and cause him to attain his ultimate desires in matters both spiritual and temporal - inquired regarding three intricate questions which had confounded minds from comprehending and before which the feet of certain philosophers had slipped in their exposition, he sought assistance from God through following His command, for he desired naught save knowledge of the truth of exposition through what God hath placed in existence made manifest to sight. And I say: There is no power nor strength save in God, the Most High, the Most Great.

5 وبعد لما سئل حناب السيد التقى والسند المعتمد النقي اوام الله فضله في حقه وبلغه الى ما يتناه من امر اخرته ودينه من ثلاثه مسائل مشكله التي ذهلت العقول عن ادراكها وذلت اقدام بعض الحكماء في بيانها فاستغنت عن الله باتباع امره لانه ما اراد الا العلم بحقيقه البيان بما جعل الله في الكيان بالروز الى العيان وانا ذا اقول لا حول ولا قوه الا بالله العلي العلي العظيم

- 6 It is evident that the essential meanings of knowledge cannot be grasped through the words of those who engage in disputation, for the reality in the understanding of such questions is the removal of veils from the sacred court of the Divine Majesty without reference to separation or connection, even as Ali told Kumayl ibn Ziyad an-Nakha'i when asked about reality, saying: "The removal of veils of glory without indication." Then he said, "Tell me more," and Ali replied: "The effacement of the

6 فلا يخفى ان جوهريات معاني العلم لم تدرك بكلمات اهل الجدال لان الحقيقه في عرفات تلك المسائل هو كشف السبحات عن ساحه قدس الجلال من غير اشاره الانفصال والاتصال كما امر على لاكميل زياد النخعي حين سئل عنه عن الحقيقه قال على كشف سبحات الجلال من غير اشاره ثم قال زدني بيانا فقال محو الموهوم وصحو المعلوم ثم قال زدني بيانا قال هتك الستار

imagined and the dawning of the known.” He asked for more, and Ali said: “The rending of the veil due to the triumph of the mystery.” Again he asked for more, and Ali said: “The attraction of Divine Unity to the quality of Oneness.” He asked for more, and Ali said: “A light shining from the morn of eternity upon the temples of unity through its traces.”

- 7 I have indeed explained the intimations of this tradition in its proper place, though this is not the occasion for exposition. I have mentioned it regarding the understanding of true exposition, for certain questions cannot be comprehended by the servant except after the removal of veils and barriers, and the subjection of the soul to the spiritual disciplines mentioned in the sacred texts, for the soul is in the station of nature. And one must enter the depths of divine unity, concerning which Ali said: “Lord, cause me to enter into the depth of the sea of Thy unity and the ocean of Thy oneness,” that one might be enabled, if God willeth, to perceive the realities of knowledge as they are.

- 8 Therefore hath God lifted from the servants the obligation to comprehend sciences which they are unable to grasp, such as the knowledge of divine decree, whereof when the Imam was asked, he said: “A deep ocean without shore.” When asked a second time, he said: “A dark night - ask not!” Then when asked a third time, he said: “None knoweth it save the Knowing One, or he whom He hath taught.” And thus spoke that tradition from ‘Ali - may my spirit and all within the kingdom of command and creation be a sacrifice for him - where he said: “Destiny is a secret among God’s secrets, and a sanctuary among His sanctuaries, raised up in God’s veil, folded away from God’s creation, sealed with God’s seal, foreordained in God’s knowledge. God hath relieved His servants of its knowledge and lifted it above their witness and the reach of their minds, for they cannot attain it through Divine Reality, nor comprehend it through Eternal Truth, nor through Luminous Grandeur, nor through Mighty Oneness. It is a surging, billowing ocean, pure for God, the Mighty and Glorious. Its depth is between heaven and earth, its breadth between East and West, black as darkest night, full of serpents and fish, rising at times and sinking at others. At its bottom is a sun that shineth - none should seek to discover it save the One, the Single. Whoso seeketh to discover it hath opposed God, the Mighty and Glorious, in His decree, and disputed His sovereignty, and unveiled His secret and His veil. Such shall incur God’s wrath, his abode shall be hell - an evil destination.”

لغلبه السر ثم قال زدني بيانا قال جذب الاحديه
لصفها لتوحيد قال زدني بانا فقال نور اشرق من
صبح الازل على هياكل التوحيد اثاره

7 ولقد شرحت اشارات ذلك الحديث في مقامه
وان الان ليس المقام مقام البيان ولقد ذكرته
بعرفان حقيقته البيان بان بعض المسائل لم يقدر
العبد ان يحيط بعلمه الا بعد كشف الاستارو
الحجب وحمل النفس على الرياضات الواردة في
الصحف لان النفس في مقام الطبيعه ودخل لجه
الاحديه التي قال على رب ادخلني في لجه بحر
احديتك وطمطم بر وحدانيتك ليقدر ان يشاء
الله حقايق العلوم كما هي

8 ولذا رفع الله عن العباد الا الاحاطه بالعلوم التي
لم يقدر وان يدركوا كمثل علم القدر حيث لما
سئل عن الامام فقال بحر عميق لا لجه * سئل
ثانيا فقال ليل مظلم لا تستلکم ثم لما سئل ثالثا
فقال لا يعلمه الا العالم او من علمه اياه وان بذلك
نطق ذلك حديث عن علي حيث قال روي ومن
في ملكوت الامر والخلق فداه ان القدر سر من
سر الله وحرز من حرز الله مرفوع في حجاب الله
مطوى من خلق الله مختوم بخاتم الله سابق في علم
الله وضع الله عن العباد علمه ورفع فوق شهادتهم
ومبلغ عقولهم لانهم لا ينالونه بحقيقته الربانيه ولا
يقدره الصمدانيه ولا بعظمه التوراتيه ولا بعظمه
بعزه الوحدانيه بحر ذاخر موج خالص لله عز
وجل عمقه ما بين السماء والارض وعرضه ما
بين المشرق والمغرب اسود كالليل الدامي كثير
الحيان والحيتان بعلومه ويسفل اخرى وفي مقره
شمس تضيء لا ينبغي ان يطلع عليها الا الواحد
الفرد فن تطلع عليها فقد ضار الله عز وجل في
حكمه ونازعه في سلطانه وكشف عن سره وستره
فباوءا بغضب من الله وماويه جهنم وبئس المصير

9 فلما شاهدت الامر في جوهرات العلم بما قرئت
عليك من الاحاديث المشرقة من شمس العظمه

9 When thou didst witness the matter in the essentials of knowledge through what was recited unto thee of traditions shining from the suns of grandeur, there is no doubt that these questions are among the complexities of wisdom whose reality cannot be discerned through the analogies of the Greek philosophers. But God, through His grace, taught me true knowledge through the nature of faith without instruction or explanation. I shall indicate it through a proof of wisdom whereby questions are established at the ultimate station of mystical knowledge, and it concerns the "Simple Reality" which the philosophers have advanced to prove an existence betwixt the existent and the nonexistent – verily this is, beyond doubt, false in the sight of whoso inhale the fragrance of fairness and weigh with conclusive proofs. Among these proofs is reason itself, which testifieth that the Eternal Essence hath none beside Him and possesseth no attributes distinct in meaning from His very Essence; otherwise, there would ensue composition, conjunction, change, and separation. For the existence of the Pre-Eternal is His very Self and none other; and the existence of created things is His origination of them, a bringing-forth from naught and not from aught beneath Him. There is thus no escape for him who asserteth the contrary save to confess either the pre-eternity of multiplicities within the Essence, or the descent of the Essence unto the rank of dust – both a sheer impossibility and utter absurdity. For the Essence hath never descended, nor is there, within His station, any mention of other than He. He is the Truth; whatsoever is besides Him is creation – His creation – and there is no third besides these twain.

10 That which hath confounded the philosophers is their mention of the immutable archetypes within the Essence and their discourse on the Simple Reality: it springeth, exalted be He, from their saying that knowledge must needs have an object of knowledge; and when knowledge is established, the multiplicities within the Essence are thereby established. Exalted is God, the Sovereign, the All-Just! Their creed is naught but analogy; they would fain know the Essence by likening Him to the creation of the possibles. Far exalted is God above that! For the knowledge of God is His Essence, His life is His Essence, and His power is His Essence. Even so is the ruling concerning the Names which are mentioned for the sake of His dominion over hearts and imaginings, without any change in the conceptual meaning thereof.

11 And since it hath been established that His Essence is His Life – and Life, in itself, requireth not the existence of any other living thing – so likewise is the decree concerning Knowledge: glorified be He! He was, in the pre-eternity of pre-eternities, All-Knowing, without the existence of an object known. Whoso

فلا ريب ان تلك المسائل لما من معضلات الحكمة التي لا يتبين بحقيقتها من قياسات الحكماء اليوناني ولكن الله لما علني بفضلته معارف الحقه بفطره الايمان من دون تعليم ولا اخذ بيان اشير اليها بدليل حكمه التي تثبت بها المسائل في منتهى مقام العرفان وهو ... عن بيان بسيط الحقيقه التي ذكرها الحكماء لاثبات الوجود بين الموجود والمفقود فلا شك ان ذلك باطل عند من له رايحه مسلت من الانصاف بدلائل محكمه فمنها العقل يشهد بان ذات الازل ليس معه غيره وليس له صفات دون ذاته متغايره المعنى لان غير ذلك يلزم التجريه والاقتران والتغيير والافتراق لان وجود الازل هو نفسه لا سواه وان وجوده الخلق هو ابداعه لا من شئ لا دونه فلا مفر لمن ادعى ذلك الا الانك بان يكون يقدم الكثرات في الذات او تنزل الذات الى رتبه التراب وان ذلك حكم ممنوع محال لان الذات لم يزل لم يتزل وليس له في رتبته ذكر من غيره وانه الحق وما سواه الخلق خلقه ولا ثالث غيرهما

10 وان الذى اضطرب الحكماء بذكر الاعيان الثابتة في الذات وذكر بسيط الحقيقه فهو من انبات جل شأنه حيث يقولون ان العلم لا بد له من معلوم فلما ثبت العلم تثبت وجود الكثرات في الذات فتعالى الله الملك العدل ان دينهم هو من اجل القياس حيث يريدون ان يعرفوا الذات بمثل خلق الممكنات فتعالى الله عز ذلك لان علم الله هو ذاته وان حيوته هو ذاته وان قدرته هو ذاته فكذلك حكم الاسماء التي تذكر لمكنسته القلوب والاوهام بلا تغيير مفهوم في المعنى

11 فلما ثبت ان ذاته هو حيوته وان في الحيوه لا يحتاج بوجوده الى فكذلك الحكم في العلم انه سبحانه كان عالما في ازل الازال بلا وجود معلوم لان من ادعى الفرق بين الحيوه والعلم في الذات فقد

maketh a distinction, within the Essence, between Life and Knowledge hath verily strayed, for within the Essence there is no differentiation – according to the purport of the tradition recorded in al-Kafi, wherein the Imam declared: “God, exalted and glorified, hath ever been Lord; Knowledge is His very Essence without an object known; Hearing is His Essence without an object heard; and Sight is His Essence without an object seen; and power is His essence with nothing over which to exercise power. When He brought things into being, knowledge occurred between Him and the known, hearing between Him and the heard, sight between Him and the seen, and power between Him and that over which power was exercised.” I asked, “Has God then ever been in motion?” He replied, “Exalted be God! Motion is an attribute brought into being through action.” I asked, “Has God then ever been speaking?” He replied, “Speech is a created attribute, not eternal. God, exalted be His glory, existed when He was not speaking. God in every condition knew all things as He knows them on the day when those things were not yet mentioned, and none knoweth how this is save God, glorified be He. This is evidence of the intellect witnessed by those possessed of understanding among His servants.”

- 12 The signs in the horizons and within themselves confirm this judgment, for weakness is ever manifest in all atoms of existence. Were the Essence the Simple Reality for multiplicities, nothing would exist save His own manifestation, yet intuition testifies to the falsity of this through the limitations of creation, their weakness, and their need for the Bountiful Source. The explicit text of the Qur'an confirms this in His exalted words, after refuting the Christians' "third of three," that "He is but one God." For he who claims the Simple Reality removes numbers from the realm of limitations, and this is false like the Christians' claim, for in the Essence of the One nothing else is mentioned nor is there any other with Him. This accords with the tradition of the Prophet, peace be upon Him, where He said - exalted be His remembrance - in refutation of the Christians: "From this the Christians took the form of the cross and the indwelling of the divine in human nature. Exalted be God far above what the wrongdoers say, with great exaltation!" When thou hast understood what I have detailed in these allusions, thou wilt believe in the truth of the answer regarding the station of discourse.

- 13 As for thy question concerning the matter of eternity and origination, there is no doubt that the Eternal Essence's eternity was His Self and His everlastingness was His Essence, and there was none other with Him such that His eternity could be described. Names and attributes are cut off from His holy court,

سلك مسلك الخطاء لان ليس في الذات تغاير * كما صرح بذلك معنى الحديث المروي في الكافي حيث قال الامام لم يزل الله عز وجل ربنا عالم والعلم ذاته ولا معلوم والسمع ذاته ولا مسموع والبصر ذاته ولا مبصر والقدره ذاته ولا مقدور فلما احدث الاشياء كان المعلوم وقع العلم منه على المعلوم والسمع على المسموع والبصر على المبصر والقدره على المقدور قال قلت فلم يزل الله متحركا قال فقال تعالى الله ان الحركة صفه محدثه بالفعل قال قلت فلم يزل الله متكهما قال فقال ان الكلام من صفه محدثه ليست بازليه كان الله عز وجل ولا متكلم وان الله في كل شان كان عالما بكل شي ء بمثل يوم الذي لم يك ذلك الشي ء مذكورا ولا يعلم احد كيف ذلك الا الله سبحانه وان ذلك دليل العقل الذي مشهود عند اولى الالباء من العباد

12 وان آيات الافاقية والا نفسه فينطبق ذلك الحكم لان العجز في كل ذرات الوجود ظاهر دائما فلو كان الذات بسيط الحقيقه للكثرات فلم يك شي ء الا نفس ظهوره وان البدايه تحكم بفساد ذلك محدود الخلق وعجزهم وافتقارهم الى المبدء الفياض وان على ذلك يحكم صريح القران في قوله عز شأنه بعد رد النصارى ثالث ثلثه انما هو اله واحد لان الذي يحكم ببسيط الحقيقه يخرج الاعداد عن حد الحدود وان ذلك باطل بمثل قول النصارى لان في ذات الاحد لا يذكر شي ء سواه ولا معه غيره وان على طبق ذلك حديث النبي صلى حيث قال عز ذكره رد للنصارى ومن هذا اخذت النصارى شكل الصليب وحل اللاهوت في الناسوت فتعالى الله عما يقول الظالمون علوا كبيرا فاذا عرفت ما فصلت في تلك الاشارات لتؤمن بحقيقه الجواب في مقام الخطاب

13 واما ما سئلت من بيان مسئلة القدم والحدوث فلا شك ان ذات الازل قدمه كان نفسه وازله كان ذاته وليس معه غيره حتى يقدر ان يوصف قدمه انقطعت الاسماء والصفات عن ساحه قدسه

and traces are effaced from ascending to the station of His grandeur. All that His creation witnesseth and His servants know is from the portion of creation and the quality of invention. He is far more glorious and great than to be described by His creation or characterized by His servants. Glorified and exalted be He above what they describe!

واضحلت الاثار عن الصعود الى مقام كبريائه
فكل ما يشهد به خلقه ويعرفه عبادته فهو من حظ
الابداع ونعت الاختراع وانه اجل واعظم من ان
ينعت بخلقته او يوصف بعباده سبحانه وتعالى عما
يصفون

- 14 When the existence of the Eternal Essence is established through His own existence and not through any other - as indicated by "O Thou Who hast proven Thy Essence by Thy Essence!" - then the existence of originated things is established through creation itself, not from anything else. It has four ranks:

14 فلما ثبت وجود ذات القديم بوجود نفسه لادونه
حيث اشار على يا من دل ذاته بذاته ثبت وجود
الجدوت بنفس الابداع لا من شئ وان له
مراتب اربعة

- 15 Among them is the rank of manifest eternity [Azal] in the First Remembrance and manifest pre-existence in the station of action, which is the station God made in creation for the station of knowing through inference about the eternity of His Essence and His pre-existence, as Ali said: "I am the possessor of the secondary eternity," and said in describing the Messenger of God - peace be upon Him - in the sermon of Friday and Ghadir: "And I bear witness that Muhammad is His servant and His Messenger, whom He selected from the midst of pre-existence above all nations, distinct from similarity with humankind and likeness. He established him in His own station in views, since eyes cannot perceive Him nor can thoughts of minds encompass Him, while He taketh in all vision. Verily He is the subtle, the all-perceiving."

15 ومنها رتبه الازل الظاهر في الذكر الاول والقدم
الظاهر في مقام الفعل وهو المقام الذي جعله الله
في الابداع لمقام معرفه الاستدلال عن ازل ذاته
وقدمه كما قال على انا صاحب الازليه الثانويه
وقال في وصف رسول الله صلى في خطبه يوم
الجمعه والغدير واشهد ان محمدا عبده ورسوله
استخلصه من بحبوحه القدم على سائر الامم
منفردا عن التشابه من ابناء الجنس والمثل اقامه
مقام نفسه في الاراء اذا كان لا تدركه الابصار
ولا تحويه خواطر الافكار وهو يدرك الابصار
وهو اللطيف الخبير

- 16 And among the stations is the Station of Sarmad, which is the plane of the manifestation of the Act that has no beginning except from itself and no end save for the perpetuity of God's effulgence in all conditions. This is the realm of the fourteen veils, and none has any portion in the reality of the world of Sarmad except Muhammad and the Family of God. It was to this station that I alluded on the previous night to one who asked about the question of traversing the earth in a single moment and place, whereupon those present acknowledged their lack of understanding of that station after the explanation, due to the subtlety of the question and the inability of capacities to grasp the essences in understanding the exposition after its elucidation.

16 ومنها رتبه السرمد وهو مقام ظهور الفعل الذي
ليس له بدء الا من نفسه ولا له ختم الالبقاء
فيض الله في كل شان وهو عالم قضبات اربعة
عشر وليس لاحد في حقيقه عالم السرمد نصيب
دون محمد وال الله وان بذلك المقام اشترت في
الليله القبل لمن سئل من مسئله طي الارض في
زمان واحد ومكان واحد حيث قد اعترف اهل
المجلس بعم علم ذلك المقام بعد البيان لغموضه
المسئله وانتخار القابليات عن الذويات في معرفه
البيان بعد التبيان

- 17 And among them is the world of Dahr, which has a beginning but no end.

17 ومنها عالم الدهر وله بدايه وليس له نهايه

- 18 And among them is the world of Zaman [time], which is known by the bounds of firstness and lastness in terms of hour, day, month and year, for it results from the motion of the celestial spheres and nothing else. These are aspects of origination

18 ومنها عالم الزمان وهذا يعرفه بحد الاوليه والاخريه
من الساعه واليوم والشهر والسنه لانه يحصل بحركه
الافلاك لادونه وان ذلك جهات الحدوث حيث
لا يخل من هذه الاربعه وان دليل على الحدوث

which cannot be separated from these four, and the proof of origination is creation itself ex nihilo, for nothing else is possible in origination, nor is there any evidence in the First Mention which is the Primal Will, apart from the act of bringing into being, for the Pure Ancient Being has ever been and will never be associated with His creation.

- 19 The beginning of origination is the first creation which God created for Himself by Himself without any mention of aught else accompanying it. And all existence, both invisible and visible, is evidence of the origination of the greater world due to its limitations and variations. There is no doubt about this in actual reality, for the Divine Essence did not bring forth the effulgence by choice, and the cause of choice in all ranks of existence is the very existence of choice itself and nothing else. This is the mystery of destiny which is vaster than what lies between the heaven of potentialities and the earth of effects.

- 20 What I have mentioned regarding pre-existence and origination is from the station of limitations. What I intended to explain to you is Essential Pre-existence and the origination which philosophers deduce from the causality of pre-existence. This differs from what the heart knows, for Essential Pre-existence which has ever been existed in a mode where nothing was with it, nothing accompanied it, and nothing was mentioned at its level. It is the pre-existence of the Essence of Eternity which is by itself, without anything being mentioned with it or any multiplicity existing in the simplicity of its essence.

- 21 Exalted is God above what the philosophers say in claiming that the cause of origination is the pre-existence of the Essence, thereby attempting to establish a connection between the True One and the contingent, and to prove the existence of fixed archetypes through the pure subtlety of simplicity in the Essence. The doctrine of the People of Infallibility differs from this, for the pre-existence of the Essence has ever been and will never be associated with anything, nor is anything equal to it, nor is anything mentioned at its level such that it could be the cause of multiplicities. For the condition of causality requires association, similarity, and mention at the level of the effect, and this is impossible and inadmissible at the level of the Pure Absolute Essence in which there is no mention of anything of His creation. Rather, He brought the world of origination into being through His creation of the First Remembrance.

فهو نفس الابداع لا من شيء ء لان غير ذلك لا يمكن في الحدوث ولا له دليل في مبدء الذكر الاول الذي هو المشيه دون نفس الاحداث كان ذات القديم البحث لم يزل لن يقترن بخلقه

19 وان مبدء الحدوث اول الابداع الذي خلقه الله لنفسه بنفسه من دون ان يساوقه ذكر من غيره وان كل الوجود من الغيب والشهود دليل بحدوث عالم الاكبر لحدوده واختلافه وليس فيه شبهه بالحقيقه الواقعيه لان الذات لم يبدع الفيض باختياره وان عله الاختيار في كل مراتب الوجود هو نفس وحد الاختيار لادونه وان ذلك سر القدر الذي هو اوسع عما بين سماء القابليسا وارض المقتولات

20 وان اذكرت في بيان القدم والحدوث فهو من مقام الحدود وان الذي اردت جنابك بيانه هو القدم الذاتي والحدوث الذي يستدل الحكماء بعليه القدم له وان ذلك خلاف ما يعرف الفوءاد لان القدم الذاتي الذي لم يزل كان بوجود لم يك عليه شيء ء ولا يساوقه شيء ء ولا يذكر في رتبه شيء ء هو قدم ذات الازل الذي نفسه بلا ان يذكر معه شيء ء او يكون في بساطه ذاته ذكر من الكثرات

21 فتعالى الله عما يقول الحكماء بان عله الحدوث هي قدم الذات ويريدون بذلك اثبات الربط بين الحق والممكن واثبات الاعيان الثابته بصرف لطافه البسيطه في الذات وان مذهب اهل العصمه فهو خلاف ذلك لان قدم الذات لم يزل لن يقترن بشيء ء ولا يساويه شيء ء ولا يذكر في رتبه شيء ء ليكون عله الكثرات لان شرط العليه جهه الاقتران والتشابه والذكر في مقام المعلول وان ذلك ممتنع محال في مقام ذات البحث الباث الذي ليس فيه ذكر شيء ء من خلقه بل ابداع عالم الحدوث بابداعه الذكر الاول**شيء ء... الممكنات في مقامات عرفان ظهورات ازليه على الخلق بما تحلى لهم بهم في مقامات الامر وشئون الخلق وان دون ذلك في الحدوث ممتنع وان ذلك الحدوث الذي هو اول ذكر الابداع وايه بالنسبته الى المعلولات يطلق عليه اسم القدم وان الله قد ابداع الذكر الاول الذي هو المشيه من العدم البحث الذي ليس له ذكر في الامكان

- 22 The philosophers were perplexed in their discussion of pure nothingness in relation to creation and its connection to the pre-existence of the Divine Essence, but this stems from the limitations of their vision which cannot perceive the true reality of things. Had they known His knowledge as they knew His Essence and Life, without altering the meaning of what is understood, the path would not have been difficult for them. For God has detailed the laws of all things through His universal manifestations in the souls and His particular revelations in the horizons.
- 22 وان ما اضطرب الحكماء بذكر العدم البحث في رتبة الخلق وذكر عليه ذلك العدم من قدم الذات فهو من حدود ابصارهم التي لا يقدر ان تنظر بحقيقته الشيء ولو عرفوا له وعلمه كعرفان ذاته وحيويه بلا تغيير معنى في المفهوم فلا يصعب عليهم السبيل لان الله قد فصل احكام كل شيء بظهوراته الكلية في الانفس وتجلياته الجزئية في الافاق
- 23 For one possessed of insight in the knowledge of essences, they would witness with the light of the heart that pure nothingness which has no existence - like a partner to the Creator - has no mention, cannot be indicated, nor can the decree of creation apply to it. That which can be indicated are shadowy forms which God has commanded to turn away from, being in reality the falsehood of souls and the sweepings of vain imaginings. Rather, the nothingness from which God created things is the non-existence that is mentioned in the station of knowledge after existence, whereas absolute pure nothingness has no name nor existence.
- 23 ولمن له شان فراسه في عرفان الذوات ليشهد بنور القواء بان العدم البحث الذي لا وجود له مثل شريك البارئ لا ذكر له ولا يشار اليه بالاشارة ولا يتعلق عليه حكم الابداع لان الذي يشار اليه بالاشارة هو الصور الشبحية التي قد امر الله بالاعراض عنها وهي في الحقيقة افك النفوس ومكنسته الاوهام والا العدم الذي قد ابدع الله الاشياء منه فهو لعدم الذي يذكر في مقام العرفان بعد الوجود والعدم الصنف البحث لا يقع عليه اسم ولا له وجود
- 24 What has been mentioned in the traditions is like referring to negation after affirmation, which is the thing itself and nothing less. This is evident before you and needs no elaboration of the matter, for explaining the mystery of reality does not avail in any regard.
- 24 وان الذي ورد في الاخبار هو مثل ذكر النفي بعد ارتباط الذي هو الشيء لادونه وان ذلك لمشهود عند حناكب ولا تحتاج ببسط المسئلة لان بيان سر الحقيقة لا يغني في شان
- 25 As for what you asked about the meaning of the philosophers' statement that "the One's understanding is impossible" when referring to the pure Divine Essence - this is because God has never been and will never be associated with anything nor does anything emanate from Him. His attribute has been that He begets not nor is He begotten in every aspect. However, if what is meant is the First which God created by Himself for Himself, this is true, for nothing less than oneness can reflect the unity of the Essence. This is the doctrine of God's pure Family, as indicated in His exalted words: "O Yunus, do you know the Will?" He said "No." He said "It is the First Remembrance."
- 25 واما ما سئلت من معنى قول الحكماء الواحد فهم ممتنع اذا كانت العلة الذات البحث لان الله لم يزل لن يقترب بشيء ولا يخرج منه شيء وان وصفه كان لم يلد ولم يولد في كل شان واذا كان المراد الاول الذي خلقه الله له بنفسه لنفسه فهو الحق لان دون الواحد لا يحكي على احديه الذات وان ذلك مذهب الاله الاطهار حيث قال عز ذكره يا يونس اتعرف بالمشيه قال لا قال هي ذكر الاول
- 26 God cannot create anything from nothing except that it be one, for the station of the First Remembrance is the sign of unity, and nothing less is possible in the beginning of abstraction. The philosophers' statement that the cause of things is the Essence is false due to impossibility of association, change, and the requirement of similarity between cause and effect. The truth is that Causation is the handiwork of God - the act which He hath wrought by Himself for Himself - and He hath made it the cause of all His creation; even as the Imam
- 26 ولا يمكن ان يبدع الله شيئا لا من شيء الا وان يكون واحد لان رتبة اول الذكر هو ايه التوحيد ولا يمكن دون ذلك في مبدء التجريد فان قول الحكماء بان علة الاشياء هو الذات فباطل لعدم الاقتران وامتناع التغيير وشرط تشابه العلة مع المعلول وان الحق ان العلة هو صنع الله الذي خلقه الله بنفسه لنفسه وجعله علة جميع خلقه حيث اشار الامام علة الاشياء صنعه وهو

hath indicated: "The cause of all things is His workmanship, while He Himself hath no cause." This is proclaimed by all the signs of the horizons and of the souls, and by the verses of the Book. For the "one" that proceedeth from the One is a "one" known through twoness, and this would necessitate a third; by reason of the gulf thus posited the claim is vain. From the One, Who is pure origination, there can issue none but the First Remembrance. There is no bringer-into-being in existence, nor creator in the realm of being, save God alone. And even as the servant is charged to confess the oneness of the Essence, so is he likewise charged to confess His oneness in the realms of attributes, acts, and worship; without this, the works of men are not accepted.

لا عله له ونطق بذلك كل ايات الافاقيه والا
نفسه وايات الكتاب لان الواحد الذى يصدر
من الواحد هو الواحد الذى يعرف بالاثنييه
وذلك يلتزم وجود الثلث وبدليل الفرجه باطل
ولا يمكن ان يصدر من الواحد الذى هو نفس
الابداع الا الذكر الاول وليس موجد في الوجود
ولا خالق في الكون الا الله وحده فكما فرض
على العبد توحيد الذات فكذلك فرض عليه
توحيده في مقام الصفات والافعال والعباده وان
دون ذلك لا يقبل الاعمال من العباد

- 27 As for the First Remembrance – which is the loftiest degree of simplicity – his existence must needs be viewed in relation to the four causes: the efficient, the formal, the material, and the final. Apart from the modes of composition, origination in the realm of coming-to-be is impossible; for a thing requireth a fiery element for the manifestation of its existence, air and water for its preservation, and earth for the receptivity of those degrees. Wherefore, when the Command descended, it became seven, and thus did the Imam say: "Nothing exists, neither in earth nor in heaven, save through these seven: Will, Purpose, Destiny, Decree, Eternity, Duration, and the Book. Whoso asserth the absence of any one of these hath verily disbelieved."

27 وان في الذكر الاول الذى هو اعل جبهه البساطه
لا بد ان يكون موجودا بالعلل الاربعه التى هى
الفاعليه و... والغائيه وان دون جهات التركيب
لا يمكن في حد الحدوث لان الشئ لا بد له
من عنصر نار لظهور وجوده وعنصر هواء وماء
لحفظه وعنصر تراب لقبول تلك المراتب ولذا لما
تنزل الامر صار سبعة ولذا قال الامام لا يكون
شئ لا في الارض ولا في السماء الا بسبعة
المشيئه والاراده والقدر والقضاء والازل والاجل
والكتاب فن زعم بنقص واحد منها فقد كفر

- 28 And after these indications, there can be no doubt that the thoughts of the people of glory shall not remain in thy mind. And though no one hath become acquainted with the reality of these sciences, it behooveth him to submit, for the non-comprehension of a thing doth not prove its non-existence. I beseech God's pardon through His grace, and from thee also, shouldst thou discover any error from my pen. Unto God returneth all judgment, both in the Hereafter and in this world.

28 وان بعد تلك الاشارات لا شك انه لا تبقى ببالك
خطرات اهل السجعات وان لم يطلع احد على
حقيقه تلك العلوم فعليه حق ذكر التسليم كان
عدم درك الشئ لم يدل بعدم وجوده واسئل
الله العفو من فضله ثم من جنابك اذا اطلعت بسهو
من قلبى والله يرجع الحكم كله في الانخره والاولى

- 29 As for what thou didst mention regarding the philosophers' maxim that "from the One proceedeth naught but one," this pertaineth to the outward path. As to the inner meanings, there is no doubt that the Eternal Essence cannot be associated with His creation so as to become the source of things. Even if this matter were established in wisdom, it would pertain to the realm of creation, for the cause of Will - as is indeed the truth - was not the Eternal Essence, lest unity be necessitated in the realm of contingency. Exalted be God, the Bountiful King! He hath made the source of the One to be the One itself, and from the One proceedeth naught but One, for the first mention of creation is the station of Oneness, and naught can proceed from it save the One.

29 وان ما ذكرت في بيان المسئله في قول الحكماء
والواحد لا يصدر منه الا الواحد فهو من سبيل
الظاهر واما الاشارات الى حكم الباطن فلا شك
ان ذات الازل لن يقتزن بخلقه ليكون محل صدور
الاشياء ولو تحقق في الحكمة هذه المسئله فهو من
مقامات الابداع لان عله المشيئه كما هو الحق في
الواقع ما كانت ذات الازل لالتزام الاتحاد في
رتبه الامكان فتعالى الله الملك المنان جعل محل
صدور الواحد نفس الواحد ولا يصدر من الواحد
الا الواحد لان اولى ذكر الابداع هو رتبه الواحدية
ولا يمكن ان يصدر منه الا الواحد

- 30 Those who say that the cause of the existence of the One in creation is the Essence - exalted be His mention - have no recourse but to assert change, as though God had one state before creating all things and another state after existence, or to assert the eternity of contingency within the Eternal Essence, which is among the established impossibilities whose invalidity they fail to perceive. The truth is that none hath access to the Eternal Essence, Who hath ever been in the state of eternity. Nothing accompanieth Him, nothing proceedeth from Him, nothing equalleth His Essence, and nothing separateth from His Command. Rather, He created the One through itself and for itself, and made it the cause for the existence of all beings, without beginning or end.
- 31 True knowledge of this matter is impossible save through what I have indicated in that station, and this is through the vision of the heart and naught else, for the intellect can only grasp that which is limited. In the world of limitations, the servant cannot perceive multiple aspects of a thing simultaneously. Hence, it is difficult for hearts to comprehend this station, and none can know the reality of the matter between the two matters except after arriving at the gate of the heart and beholding the decrees of the unseen and the visible.
- 32 When one becometh steadfast in understanding that from the One proceedeth naught but One in the station of creation - and most philosophers have attributed causation to the Essence due to their ignorance of the manifestations of the attributes, as the Imam indicated when he said: "My God, Thy power hath become manifest, but Thy majesty hath remained hidden. Thus have they missed Thee and taken some of Thy signs as lords" - and when the servant recognizeth the station of God's revelation to him through Him, he will testify that as nothing entereth into Him, nothing proceedeth from Him. He is the Self-Sufficient, the Ever-Living, the Self-Subsisting, Who created the One through the One and ordained the law of the simple reality for the First Mention, wherein all possibilities are mentioned, making it the first eternal mention in temporal existence, and ordained for it all that is possible through creation in the station of being.
- 33 Thus far have I taken up the pen in its flow, and I seek God's pardon for what I have mentioned to thy noble person - may God cause thee to attain the ultimate of thy desires from the decrees of thy beginning to the Day of Return.
- وان الذين يقولون ان علّه وجود الواحد في الابداع هو الذات جل ذكره فلا مفر لهم الا بان يقولوا بالتغيير كان قبل ان يبدع الله الكل له حاله وبعد الوجود له حاله او يقول بقدم الامكان في ذات الازل وهو ... الثابته فلا يرون بطلانه وان الحقيقه ان ذات الازل لا سبيل لاحد اليه وانه لم يزل كان في حاله الازل ولا يقارنه شيء ولا يخرج منه شيء ولا يساوى ذاته ولا يفارق امره شيء بل ابدع الواحد نفسه لنفسه وجعله علّه وجود الموجودات بما لا نهايه لها بها اليها
- ولا يمكن دون ما اشرت اليه في ذلك المقام حق العرفان في تلك المسئله وهو بنظر القواء لا دونه لان العقل ما يتعلق الا بشيىء محدود وان في عالم الحدود لا يقدر العبد ان ينظر بشيىء في حين واحد بجهات المعدوده ولذا صعب على القلوب درك هذا المقام ولا يقدر احد ان يعرف حقيقه الامر بين الامرين الا بعد وروده على باب القواء ونظره في احكام الغيب والاشهاد
- فاذا استقام احد من الواحد لا يصدر الا الواحد في مقام الابداع وان الحكماء اكثرهم قد ذهبوا بعليه الذات لعدم علمهم بمواقع الصفات كما اشار الامام حيث قال الهى بدت قدرتك ولم تبد هيبتك فبشهوكت واتخذوا بعض اياتك اربابا ومن ثم ذالم يعرفوك ولو عرف العبد مقام تجلى الله له به ليشهد بان منه لا يخرج منه شيء كما لا يدخل عليه شيء وهو الصمد الهى القيوم الذى ابدع الواحد بالواحد وجعل حكم بسيط الحقيقه للذكر الاول الذى فيه كل الامكانات المذكوره وجعله اول ذكر السرمد في الحدوث وقدر له كل ما يمكن بالابداع في مقام الكون
- والى هنا قد اخذت القلم على الجريان واسئل العفو من الله فيما ذكرت للجناب المستطاب بلغه الله الى غايه ما يمتناه من احكام مبدئه الى يوم الماب

- 34 Glory be to thy Lord, the Lord of Might, above what they attribute to Him. And peace be upon His Messengers, and praise be to God, the Lord of the worlds.

GOH.044, GOH.065x, GOH.095-096x, GOH.190-191x, GOH.194-198x, GOH.201-202x, BSB4:2 p22-27x

34 وسبحان رب ** عما يصفون وسلام على المرسلين
والحمد لله رب العالمين

INBA14:418-432, INBA40:144-154,
INBA53:419-431, INBA67:259-273,
INBA69:419-433, INBA_6010C:416-
430, CMB_F21.077.08-088.18#11,
Berlin3655.086r-092r, BYC_three.001-016,
AEWB.189-207, SFI05.014-019

BB00114

Tafsiri-i-Hadith-i-'Allamani Akhi Rasulu'llah

To: Valiy-i-Shushtar

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who has inspired those in the heavens and earth with wisdom, lest anyone be veiled from the appearance of the light of His Countenance which He has deposited in the stations of Command and the purposes of creation. All things behold Him manifest and present, for verily there is no God but Him, the Mighty, the Exalted.
- 3 And praise be to God Who created the Primal Will before all existences, by itself and for itself, for the manifestation of the signs of His oneness in the stations of unity, that all might know how God has revealed Himself to them through them in the essences of their beings and the realities of their true selves, for He is the Single, the One, the Self-Subsisting.
- 4 He has ever been, while nothing existed in the realm of possibility, and He will ever be what He has been, without mention of anything in existence. For His Essence is the pure Essence from which all names and attributes are severed in the sacred precincts of His might, and all allusions are forbidden from the station of recognition of His holy Self-Subsistence.
- 5 Whosoever knows Him through the knowledge of anything has associated something with Him and taken falsely another god, for as He is in the might of His Identity and the majesty of His Oneness, He has no attribute save His Presence, no description save His Essence, no likeness among things, and no mention in creation. All that is known except Him is but the limitation of

1 بسم الله الرحمن الرحيم

2 الحمد لله الذى الهى من فى السموات والارض
حكمه لئلا يحجب احد عن ظهور نور طلعته
الذى قد اودع فى مقامات الامر وغايات الخلق
ويراه كل شىء ظاهره موجودا بانه لا اله الا هو
العزى المتعال

3 والحمد لله الذى خلق المشيه قبل كل الموجودات
بنفسها لنفسها لظهورايات وحدانيته فى مقامات
التوحيد ليعرفن الكل بما تجلى الله لهم بهم فى
كينونيات ذواتهم وذاتيات حقايقهم بانه الفرد
الاحد القيوم

4 الذى لم يزل كان بلا وجود شىء فى الامكان
ولا يزال انه هو كائن بمثل ما كان من دون ذكر
شىء فى الاعيان اذ ذاتيته لى الذاتيه السازجيه
التي انقطعت الاسماء والصفات عن ساجه قرب
حضره عزته وامتنعت الاشارات عن مقام
عرفان قدس قيوميه

5 وكل من عرفه بعرفان شىء فقد اشرك معه
شيئا واتخذ بغير حق الها لانه كما هو عليه فى عز
الهويه وجلال الاحديه لانعت له دون حضرته
ولا ووصف له دون كينونيته ولا له مثال فى الاشياء
ولا لجنايه ذكر فى الانشاء وكل ما يعرف الا من

itself, and all that invention describes is but an aspect of what God has ordained in its rank.

هو كان حد نفسه وكلها وصف الاختراع فهو شان
من ظهور ما قدر الله في رتبته

- 6 Glorified and exalted is He! None knows how He is or how He creates what He wishes except Him. Glorified and exalted is He above what they describe.

6 فسيحانه وتعالى لا يعلم كيف هو ولا كيف يدع
ما يشاء الا هو سبحانه وتعالى عما يصفون

- 7 Thereafter, when the honored Governor of the Friends - may God grant him the ultimate of his desires from the beginning to the Day of Return - asked about the meaning of the tradition which he related from Ali, peace be upon him, wherein he said: "My brother, the Messenger of God, taught me the knowledge of what was, and I taught him the knowledge of what will be." Though I have not seen this tradition in the well-known books, since its meaning accords with reality, there is no doubt it is truth with God.

7 وبعد لما سئل جناب والى الاحباب بلغه الله الى
غايه ما يتناه من امر مبدئه الى يوم الماب عن
معنى الحديث الذى نقل بنفسه عن على على حيث
قال عز ذكره علمنى اخى رسول الله صلى علم ما
كان وعلمته علم ما يكون واننى انا مارايت ذلك
الحديث فى الكتب المشهوره ولكن لما كان معناه
طبق الواقع لاشك انه هو الحق عندالله

- 8 And when I promised to answer him, I sought God's help to explain what God wished to reveal of the hidden inner meanings of His traces from the unseen to the visible. Know that God created the Primal Will before all things and made it at the time of existence its own cause, not anything else, for it is the First Remembrance about which the Imam, peace be upon him, said to Yunus when asked "Do you know what the Primal Will is?" He said "No." Then Ali said "It is the First Remembrance."

8 وانى لما وعدت احابته لاستعين عن الله فى الحين
ليبان ما اراد الله ان يظهر من خفيات بواطن
اثاره من الكيان الى العيان وهو ان الله قد ابدع
المشييه قبل كل شىء وجعل العله حين الوجود
نفسها لاشيئا دونها لانها هى الذكر الاول الذى قال
الامام عليه السلام مخاطبا ليونس اتعرف ماالمشييه
قال لا فقال على هى الذكر الاول

- 9 Indeed God, through His subtle wisdom and mighty craftsmanship, has placed within it the sign of His Self-Subsistence, that it might indicate His unity in every aspect. It has seven aspects through which nothing can be clothed with existence except through them. This is the rank of the Primal Will which we express in the highest sense as the First Remembrance, with which nothing else is mentioned.

9 وان الله بلطيف حكمته وعظيم صنعته قد جعل
فيها ايه ظهور قيوميته لتدل فى كل شان على
وحدته وان لها جهات سبعة التى لاى يمكن ان
يلبس هله * الوجود شيئا الا بها وهى رتبه المشييه
التى نعر فى ايه اعلى مشعوها بالذكر الاول الذى
لا يذكر معه سواء

- 10 It continues eternally in the highest station as the Creator which was manifested to it at the beginning of its creation as a sign of the appearance of His Self-Subsistence, a mirror reflecting His Countenance of Eternality, and a geometry for the manifestation of His sovereignty. It is the sign for which God has made no beginning except the perpetuity of His grace, and no end except in itself. It has ever drawn from God, by itself and for itself, in all ranks of the unseen and visible realms, and it has no exhaustion.

10 ولا يزال فى شان الاعلى موجد الذى تجلى له
بدو جعله ايه لظهور قيوميته ومراتا لحكاية طلعه
صمدانيته وهندسه لظهور سلطنته وهى ايه ما جعل
الله لها بدء الظهور دائمته فيضيه ولا لها ختما الا
فى نفسها لم تزل تستمد من الله بنفسها لنفسها فى
كل مراتب الغيب والشهود ولانفادها

- 11 It is the sign that indicates the Oneness of the Essence. God has made its outward appearance identical to its inner reality, its beginning identical to its end, and its secret identical to its public aspect. It has no likeness, for all else exists through the manifestation of its creation from nothing, demonstrating the

11 وهى الايه التى دلت على احديه الذات وان الله
جعل ظاهرها عين باطنها واولها عين اخرها وسرها
عين علانيتها وليس لها مثل لان كل ما سواها
لتوجد بظهور ابداعها لا من شىء لظهور قدره

power of its Originator. Glory be to Him and exalted is He! How mighty is His power and how great is His beneficence that cannot be known.

موءثرها فسبحانه وتعالى ما اعظم قدرته وما اكبر احسانه

- 12 In the First Mention there is but one Word, and it is He, and all names are but signs of the manifestation of this station, and in reality there is no mention of aught else besides it, for whatever else might be mentioned before it or mentioned at its level would not be befitting that Focal Point. All that those who make mention have mentioned in description of that Focal Point is naught but its description through its manifestation at the level of that thing. This is witnessed by those who have known the venues of the Cause and have become aware of the ultimate purposes of the Seal and have beheld the mystery of eternity in the station of servitude. Beyond this station there is no further purpose possible, nor is there any mention before it save what God alone knows of its wisdom, glorified and exalted be He above what they describe.

12 لن يعرف احد كلمه في الذكر الاول الا هو وان كل الاسماء سمه لظهورانيه هذه الرتبه وليس لها في الحقيقه ذكر شيء سواها لان ما سواها لو ذكر قبلها او ذكر في رتبتها لم يك من شان تلك الجبهه وكل ما ذكر الذاكرون في وصف تلك الجبهه لم يك وصفها الا بظهورها في رتبه ذلك الشئ ء وان ذلك مشهود عند من عرف مواقع الامر واطلع بغايات الختم وشهد سرازليه في رتبه العبد وليس وراء هذه الرتبه غايه في الامكان ولا قبلها ذكر الله يعلم حكمها الا دونه سبحانه وتعالى عما يصفون

- 13 When the mention of the supreme point of the Will was established, reference was made to mention of its identity which is named the Purpose, and it is the station of the Second Mention wherein appeareth the focal point of the mention of creation within creative bounds and naught else. And in that focal point is mentioned the very station of the Most Exalted which is the station of 'Ali in the world of manifestation, as He, exalted be His mention, hath indicated in the verse of Mutual Invocation: "our selves and your selves," where by consensus of both parties what is meant by "self" is 'Ali and none other. Through that station appeareth the focal point of connection which is Destiny, which is the source of multiplicities and infinitudes. Through the existence of Purpose exists all that existeth in possibility. Therefore hath the Truth referred to the absolute outpouring in His utterance regarding the teaching of the Messenger of God—peace be upon Him—"He knew what was," for there was naught but knowledge through the manifestation of the Will which ever was and besides which there was naught else.

13 فلما ثبت ذكر جبهه اعلى المشيه اشير بذكر جبهه اينتها التي هي سميت بالاراده وهي مقام الذكر الثاني الذي فيه تظهر جبهه ذكر الخلق بحدود الابداعيه لا دويها وان في تلك الجبهه تذكر نفس رتبه الالى التي هي مقام على في عالم الظهور كما اشار عز ذكره في ايه المباهله وانفسنا وانفسكم حيث بالاجماع عند الفريقين ان المراد بالنفس هو على لا دونه وان بذلك المقام تظهر جبهه الربط الذي هو القدر الذي هو مبدء الكثرات واللانهايات وان بوجود الاراده يوجد كلها يكون في الامكان ولذا اشار الحق عن الفيض المطلق بقوله عن تعليم رسول الله صلى علم ما كان لانه لم يك الا العلم بظهور المشيه التي لم تزل كانت ولم يك شيء سواها

- 14 In such wise doth wisdom require that 'Ali, who teacheth the station of the Primal Will should possess knowledge of that which is to be; for before mention was made there was not what would be such that He should know it. And when the mention of purpose was established, the mention of the place of all created things became assured. Wherefore the Messenger of God – may the blessings of God rest upon Him – knoweth, through 'Alí, the knowledge of that which shall come to pass, each thing according to its rank, in the degrees which God hath ordained for them in the knowledge of the unseen.

14 وعلى ذلك الشأن يجب في الحكمه ان يكون على معلم رتبه المشيه علم ما يكون لان ما من قبل ذكر لم يك ما يكون حتى انه علم به فلما ثبت ذكر الاراده تحقق ذكر مكان كل الموجودات ولذا يعلم رسول الله صلى علم ما يكون بعلى في رتبه اشياء بحسب مراتبهم التي قدر الله لهم في علم الغيب

- 15 For knowledge, in very truth – as the People of Truth maintain – is itself the thing known; even as Sadiq hath intimated in the tradition of al-Mufaddal, that knowledge is the full consummation of the known, and that power and might are the full consummation of the act. And whensoever the words of wisdom are not complete in their outward appearance and complete in their inward reality, wisdom itself is not complete in the wise man, though he be powerful. This, verily, is the secret of the root of existence and the point of all that existeth – nor can any one interpret that tradition more exaltedly than this; for within the realm of possibility none can attain beyond it.
- 16 Yet the matter, in the sight of the men of gnosis, is hard unto the utmost degree of inaccessibility; and I know not today any one able to attain unto the very truth of that exposition, save whomsoever God willeth. I beseech God, therefore, to inspire whom He desireth with the knowledge of the reality of the Bayan, throughout every grade of exposition, in the worlds of being and of manifestation.
- 17 And after this exposition, the meaning of that tradition is not magnified, in the eyes of the people, by way of definitions and limits; for, according to that rank, when volition appeared, God ordained for it five aspects. Among them is the station of Qadar – the determining measure – comprising the geometries of essences and matters, of beings and selves, of identities and accidents, and other modes and relations, together with the causes of beginnings, in the sphere of passivity and response.
- 18 In that station do multiplicities appear, and the veils become distinguished from the modes, and essences from attributes. Wretched is he who is wretched in this grade through accepting its choice; and blessed is he who is blessed in this grade through that wherewith God hath favored it, by reason of its choice. This is the inmost depth of possibility, and the Greatest Abyss whereunto the Imam hath alluded, saying: “The wretched is wretched in his mother’s womb, and the blessed is blessed in his mother’s womb.” And the cause of that manifestation lieth in the rank of Qadar; for therein is the most evident disclosure of choice. For a thing is not brought into being in the world of choice by itself; and even though in the first rank it may appear as choosing, none can reckon it but the Subtle, the All-Aware.
- 19 Likewise is the judgment in the second rank; for the aspect of accepting good and evil is a third aspect, which appeareth after the conjunction of the two matters. This, by the decree of direct vision and the secret of possibility, became manifest only in the station of Qadar and in the figure of the triangle. Wherefore did the Christians say, “Three of Three,” and take the form of the cross in the grade of trinity, and made the
- 15 لان العلم في الحقيقة كما هو مذهب الحق نفس المعلوم كما اشار الصادق في حديث المفضل ان العلم تمام المعلوم والقوه والعزه تمام الفعل ومتى لم تكن كلمات الحكمه تامه في ظهورها وتامه في بطونها لم يكن الحكمه تامه من الحكيم ولو كان قادرا وان ذلك هو السور في اصل الوجود ونقطه الموجود الذي لا يمكن ان يفسر احد ذلك الحديث اعلى منه لان في الامكان لا يبلغ دون ذلك
- 16 ولكن الامر عند رجال الاعراف صعب على غايه الامتناع وما اعلم اليوم احد ان يقدر ان يطالع بحقيقه ذلك البيان الا من شاء الله فاسئل الله ان يلهم من اراد عرفانه بحقيقه البيان في كل مراتب التبيان من الاكوان والاعيان
- 17 وان بعد ذلك البيان لا يعظم في نظر معنى الحديث من سبيل الحدود لان بحسب تلك الرتبة لو ضي الاراده قد جعل الله لها جهات خمس فنها رتبة القدر الهندسه الجوهريات والماديات والكينونيات والفسانيات والانيات والعرضيات والشجيات بعده علل المبادئ في * انفع
- 18 وان ذلك المقام تظهر الكثرات وتميز السبجات عن الشجيات والذوات عن الصفات ويشقى من يشقى في هذه الرتبة بقبول اختيارها ويسعد من يسعد في هذه الرتبة بما فضل الله عليها من جهه اختيارها وهي بطن الامكان وعمق الاكبر الذي اشار الامام بان الشقى شقى في بطن امه والسعيد سعيد في بطن امه وان عله ذلك الظهور في رتبة القدر وهو من اجل ظهور الاختيار لان الشىء لم يوجد في عالم الاختيار نفسه وان في الرتبة الاولى ولو وجد مختارا ولكن لا يحصيها الا اللطيف الخبير
- 19 وكذلك الحكم في الرتبة الثانيه لان جهه قبول الخير والشر هي جهه ثالثه التي تظهر بعد اقتران الامرين وان ذلك بحكم العيان وسر الامكان لم يظهر الا في مقام القدر وشكل المثلث ولذا قالت النصارى ثالث ثلثه واخذت شكل الصليب في الرتبة الثلاث وحل اللاهوت التي هي عالم ظهور

Godhead – which is the world wherein the Will is manifested – to indwell within the human – which is the station wherein multiplicity is mentioned. Exalted is God above that which the wrongdoers utter concerning the ordinances of the manifestations of their own impurity, high above it and greatly exalted!

المشيء في بالناسوت التي هي مقام ذكر الكثرة
فعلى الله عما يقول الظالمون في احكام ظهورات
قدرته علوا كبيرا

- 20 What I have mentioned in the depths of those allusions is an explanation of the reality of the mystery of contingency in the kingdom of names and attributes. Outwardly, that tradition has universal meanings through knowledge of which the veils are lifted from the stations of the servant, bringing him to the summit of knowledge and grace. For honor with God lies not in formal learning nor in considering the chain of limitations, but rather the remembrance which is humanity's nobility is the divine mystery and the manifestation of the light of eternal independence that encompasses all aspects of the servant, through which he reaches the pinnacle of justice.

20 وان ما ذكرت في غياهب تلك الاشارات هو
بيان حقيقته سر الامكان في ملكوت الاسماء
والصفات وان على سبيل الظاهر لذلك الحديث
معاني كليته التي بمعرفتها تكشف الحجب عن
مقامات العبد ويبلغه الى ذروه العلم والفضل
لان الشرف عند الله ليس في علم الرسوم ولا
النظر الى سلسله الحدود بل ان الذكر الذي هو
شرف الانسان سر الربانيه وظهور نورالصمدانيه
الذي قد احاط كل جهات العبد وبه يوصله الى
ذروه العدل

- 21 As Ali indicated in his discourse that scholars excel one another in knowledge of what is neither apparent nor implied, and knowledge of what was and what will be is the condition of that station for whoever desires the sweetness of nearness to the holy presence of the Essence and arrival at the manifestations of the words of the verses of attributes. It is incumbent upon him to lift the veils and allusions of the Glory which indicates the presence of the Essence. After knowledge of those stations, one recognizes that Muhammad and the family of God have degrees in contingency which none of understanding can encompass except whom God wills, for He is the Guardian in origin and verses.

21 كما اشار على علي في خطابه بان العلماء يتفاضلون
في معرفه ما ليس بظاهر ولا بمضمون وان علم
ما كان وما يكون هو شان من ذلك المقام بمن
اراد لذه قرب ساحه قدس الذات والورود
على مظاهر كلمات ايات الصفات فعليه فرض
كشف السجحات والاشارات من الجلال الذي
دال على حضرة الذات وان بعد العلم بتلك
المقامات يعرف الانسان ان لعلم محمد وال الله
درجات في الامكان حيث لا يحيط بعلم ذلك
احد من اولى الابواب الا من شاء الله انه هو
الولي في المبدء والايات

- 22 All that God, glorified be He, has originated and will originate hereafter is present before the Messenger of God due to his presence before God, for God's knowledge has ever been His essence with no known thing alongside Him in the degree of eternity. Rather, He knows all things, universal and particular, before their existence just as He knows them after their existence, and none knows how this is except Him. The claim of difference between the concept of life and knowledge is invalid in the station of the Essence, for just as He is living in His existence and needs no other thing for life, likewise He has known all things to their particles and needs no existence of the known in His degree.

22 وان كل ما ابدع الله سبحانه ويبدع من بعد حاضر
عند رسول الله لحضوره في بين يدي الله لان الله لم
يزل كان علمه ذاته وليس معلوم معه في رتبه ازليه
بل هو عالم بكل شيء من الكليات والجزئيات
قبل وجودها كما هو عالم بعد وجودها ولا يعلم
كيف ذلك الا هو وان القول باختلاف مفهوم
الحيات والعلم باطل في مقام الذات لانه سبحانه
كما هو حي في وجوده ولا يحتاج في الحيات بوجود
شيء سواه فكذلك انه كان عالما بكل شيء بكل
الذرات ولا يحتاج بوجود المعلوم في رتبته

- 23 All multiplicities were present in His dominion, and Muhammad's knowledge encompassed them all through what God taught him of His grace, for He is the Ancient, the Exalted. God made Muhammad and his trustees, God's blessings be

23 وان كل الكثرات كانت حاضره في ملكه
واحاط علم محمد صلى بكليها لما علمه الله من فضله
انه هو القديم المتعال وان الله قد جعل محمدا صلى

upon them, the repositories of His knowledge and related them to Himself due to their mighty station and elevated rank, like the House and the Sacred Mosque. Nothing escapes their knowledge as God willed in the kingdom of names and attributes.

24 What was revealed in the Book "Had I known the unseen, I would have acquired much good" and what came in the traditions regarding the ranks of different perspectives in the stations of mysteries is only to manifest their servitude and inability before all beings, or to mention the loftiness of their glory through negation in the station of conjunction. In truth, knowledge of multiplicities holds no nobility in the station of the Essence; rather it is polytheism according to the people of glory, for in the station of knowledge of the Essence, every mention of anything is invalid and indeed indicates polytheism and imperfection.

25 The nobility among the people of the Bayan and glory in the station of existences and entities is pure simplicity in the station of the manifestation of the Essence. Otherwise, attachment to multiplicities and knowledge of them is imperfection for one who knows the wisdom of the manifestations of the Divine Essence in the Kingdom of Names and Attributes.

26 Thus, if the Imam denies knowledge of something, and if the observer is one who truly knows their station, he will understand their intention and thank God his Lord for inspiring him with the path of His good pleasure. But if he is not among those who know, he will not comprehend the depth of knowledge in that matter concerning them, even though creation can never, throughout endless ages and the eternity of manifestation, fully comprehend their station. For God has created them in a station which none can attain, and perhaps in certain instances they deny knowledge in order to show their grace to the usurpers, so that the latter might not feel ashamed when in their presence. The one who knows their true station understands the melody of their words and the significance of their signs in all things.

27 In brief, We have taught you established principles that hold the key to understanding their knowledge and attaining their presence. Otherwise, were I to interpret but one letter of that tradition with ink from all the seas of heaven and earth, those seas would run dry before its meaning could be revealed. Yet I have summarized this discourse for those who seek knowledge of the beginning and the return. I ask forgiveness in all things, for He is the Lord of the monotheists in the worlds of names.

واوصيائه صلوات الله عليهم معادن علمه ونسبهم الى نفسه لعظم شانهم وكبر مقامهم بمثل البيت والمسجد الحرام ولا يعزب من علمهم شيء لما شاء الله في ملكوت الاسماء والصفات

24 وان ما نزل في الكتاب لو اعلم الغيب لاستكثر من الخير وما نزل في الاخبار من مراتب اختلافات الانظار في مقامات الاسرار فهو كم يك الا بظهور عبوديتهم وعجزهم لكل الموجودات او يكون لذكر علو جلالتهم عز النفي في مقام الاقتران وان في الحقيقة ان العلم بالكثرات ليس هو في الشرف في مقام الذات بل انه شرك عند اهل السجحات لان في مقام عرفان الذات كل ذكر من كل شيء باطل بل دليل على الشرك والنقص

25 وانما الشرف بين اهل البيان والعزه في مقام الاكوان والاعيات هو صرف البساطة في مقام ظهور الذات والا ان التعلق بالكثرات والعلم بها نقص لمن عرف حكم ظهورات الذات في ملكوت الاسماء والصفات

26 ولذا لو نفى الامام علم شيء لو كان الناظر هو العارف بحقهم يعرف مراده ويشكر الله ربه لما اهمه من سبيل مرضاته وان كان لم يك عارفا فلم يغفل بعف علمه بذلك الشأن في حقهم مع ان الخلق لا يمكن في حقهم سرمد الدهور وازل الظهور لان الله قد خلقهم في مقام لن يقدر احد ان يصل اليهم وربما ارادوا في بعض المقامات من نفى العلم لظهار فضلهم للغاصبين ان لا ينجحوا عنهم اذا حضروا بين ايديهم وان العارف بحقهم ليعرف لحن اقوالهم واشاراتهم في كل شان

27 فيجمل القول قد علمناكم اصوله * محكمه القيه لباب معرفه علمهم والورود عليهم والالواردت ان افسر حرفا من ذلك الحديث بمداد بحور السموات والارض ** البحور قبل ان يظهر * ما من معناه ولكن اجملت الخطاب لمن اراد علم المبدء والاياب واسئل العفو في كل شان انه هو مولى الموحدون في عوالم الاسماء

- 28 Sufficient for the servant is His wisdom concerning the beginning and the return. Glory be to God, the Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

GOH.214x, BLO_PT#079.1.3x, BLO_PT#079.1.7

28 وكفى العبد حكمه في المبدء والمآب وسبحان الله
رب العرش عما يصفون وسلام على المرسلين
والحمد لله رب العالمين

INBA14:410-417, INBA40:137-143,
INBA53:068-075, INBA67:195-203,
INBA_6010C:408-415, CMB_F21.093.03-
100.01#12, ASAT4.367x

BB00654

Tafsir al-Hamd

- 1 In the Name of God, the Most Great, the Most Great

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ

- 2 The glory from God resteth upon the Primal Unity and upon those who bear such likeness unto that Unity that naught can be seen in them save the Primal Unity. I testify that the likeness of the Books of God is as the likeness of the sun - though it rise countless times, it is but one sun, and though it set countless times, it is but one sun. Similarly, though Books be revealed from God times without number, they are but one Book, and though they be raised up times without number, they are raised up unto God and are but one Book. I testify that the Book is the Word of God from the Sun of Truth in every Dispensation, howsoever God willeth and in whatsoever tongue He revealeth it. Verily thy knowledge in the ocean of names shall not be established save through thy knowledge in the ocean of creation.

2 وَأَمَّا الْبَهَاءُ مِنْ اللَّهِ عَلَى الْوَاحِدِ الْأَوَّلِ وَمِنْ يُشَابِهَ ذَلِكَ الْوَاحِدِ حَيْثُ لَا يَرَى فِيهِ إِلَّا الْوَاحِدَ الْأَوَّلَ وَبَعْدَ فَاشْهَدَ أَنَّ مِثْلَ كِتَابِ اللَّهِ كَمِثْلِ الشَّمْسِ أَنْ تَطْلُعَ بِمَا لَا تَعْدُّ أَنَّهَا هِيَ شَمْسٌ وَاحِدَةٌ وَأَنْ تَغْرُبَ بِمَا لَا تَعْدُّ أَنَّهَا هِيَ شَمْسٌ وَاحِدَةٌ وَكَذَلِكَ الْكُتُبُ أَنْ تَنْزِلَ بِمَا لَا تَعْدُّ مِنْ عِنْدِ اللَّهِ فَأَنَّهُ لِكِتَابٍ وَاحِدٍ وَأَنْ تَرْفَعَ بِمَا لَا تَعْدُّ فَأَنَّهُ تَرْفَعُ إِلَى اللَّهِ وَأَنَّهُ لِكِتَابٍ وَاحِدٍ وَاشْهَدُ أَنَّ الْكِتَابَ كَلَامُ اللَّهِ مِنْ عِنْدِ الشَّمْسِ الْحَقِيقَةِ فِي كُلِّ ظُهُورٍ كَيْفَ يَشَاءُ اللَّهُ بِأَيِّ لِسَانٍ يَظْهَرُهَا وَأَنَّ عِرْفَانَكَ فِي بَحْرِ الْأَسْمَاءِ لَا يَثْبُتُ إِلَّا بِعِرْفَانِكَ فِي بَحْرِ الْخَلْقِ

- 3 I shall teach thee the essence of the Bayan through a surih of the Qur'an, that thou mayest comprehend all Books from the beginning that hath no beginning unto the end that hath no end through this exposition. Behold then the opening surih:

3 وَلَأَعْلَمَنَّكَ جَوْهَرَ الْبَيَانِ فِي سُورَةٍ مِنَ الْفُرْقَانِ لِتَدْرِكََنَّ كُلَّ الْكُتُبِ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ عَلَى ذَلِكَ الْبَيَانِ فَانْظُرْ فِي سُورَةِ الْأَوَّلَى

- 4 "In the name of God, the Compassionate, the Merciful. Praise be to God, Lord of the worlds, the Compassionate, the Merciful, Master of the Day of Judgment. Thee do we worship and Thee do we beseech for help. Guide us on the straight path, the path of those whom Thou hast favored, not of those who have incurred Thy wrath, nor of those who have gone astray."²⁷

4 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا لِيَوْمِ الدِّينِ أَيَّاكَ أَنْ نَعْبُدَ وَأَيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

²⁷Qur'an 1:1-7.

5 If thou gazest upon the ocean of names, God hath ever been, from the beginning that hath no beginning, the Possessor of the Most Beautiful Names - of Compassion, Mercy, Lordship, Sovereignty and the like among His inaccessible names and His exalted attributes, and thus shall it be unto the end that hath no end. However, this knowledge in the ocean of names neither taketh root nor profiteth thee except thou witness it in the ocean of creation. For example, the meaning of this surih in the Psalms is: "I seek guidance from God Who hath made David His Prophet and endowed him with the mercy of grace - the requirement of the Primal Will whereby He loveth to cause all things to enter Paradise - and with the mercy of justice which is manifested through the Secondary Will whereby He withholdeth the knowledge of Himself from whom He willeth and bestoweth it upon whom He willeth. All good is the name of praise and it belongeth unto Him. He is the Educator of all things, the Possessor of gracious mercy and then of just mercy. He is the Sovereign of the day of His manifestation until the day of Moses. I obey my Lord and seek help in the paths which Thou hast ordained in the Psalms. Guide me to Thy path which Thou hast bestowed upon those who have believed in Thee in the Psalms, not of those whose mention Thou hast not loved and who have not entered into faith in Thee, nor of the peoples who believed in God's Messengers before Thee and who persisted in their religion."

6 Verily when the ocean of names descendeth into the ocean of creation, it speaketh unto thee thus. Then in the day of Moses the meaning of that surih is identical to the first meaning, except that the throne differeth from the name of David to that of Moses. Thus in the time of Moses' manifestation the meaning of that surih is: "I seek guidance from God Who hath made Moses His Prophet and endowed him with the mercy of grace and then of justice. All good belongeth unto Him and He is the Lord of the worlds and Master of the day of His manifestation until the day of Jesus. Thee shall I obey, my Lord, that I may be enriched. Guide us on the path which God hath revealed unto thee in the Torah and hast bestowed upon those who have believed in thee, not of those whom thou hast disliked to mention among those who believed in David but believed not in thee, nor of those who came before David and believed in God's Messengers and who persisted in their religion after the appearance of the Latter One."

7 And likewise thou canst understand the meaning of that Surah in the manifestation of Jesus in the Gospel, for at that time the meaning of that Surah was: "I seek guidance through the name of Jesus Who is possessed of bountiful mercy and then of just mercy. And verily all good belongeth to Jesus Who is the

5 ان كنت ناظرًا في بحر الأسماء لم يزل الله كان من أول الذي لا أول له ذو الأسماء الحسنى من الرحمانية والرحيمية والربية والمالكية وامثالها من اسمائه الممتعة وامثاله المرتفعة ومثل ذلك الى آخر الذي لا آخر له ولكن ذلك العرفان في بحر الأسماء لا يستقر ولا ينفك الا وان تشاهدن في بحر الخلق مثلاً تلك السورة في الزبور معناها لاستهدين بالله الذي قد جعل داود نبيه وجعله ذا رحمة الفضيلة مقتضى مشية الأولية التي التي يحب بها ان يدخل في الرضوان كلشي و ذو الرحمة العلية التي هي تظهر بمشية الثانوية و به يمنع عن عرفان نفسه من يشاء و يمن على من يشاء بعرفان نفسه و ان كل الخير اسم الحمد و هو له و هو مربى كلشي و هو ذو الرحمة الفضيلة ثم رحمة العلية و هو مالك يوم ظهوره الى يوم موسى اباك اطيع ربك استعين في المناهج التي قد قدرتها في الزبور و اهدني الى صراطك الذي قد مننته على الذين هم آمنوا بك في الزبور غير الذين ما احببت ذكرهم و هم ما دخلوا في الايمان بك و لا امم التي قد آمنوا برسل الله من قبلك و هم في دينهم صابرون

6 و ان بحر الأسماء اذا ينزل في بحر الخلق ينطقك بمثل هذا ثم في يوم موسى معنى تلك السورة بعينه معنى الأول الا ان العرش يختلف من اسم الداودية بالموسوية فحين ظهور موسى معنى تلك السورة لاستهدين بالله الذي قد جعل موسى نبيه وجعله ذا رحمة الفضيلة ثم العلية و ان كل خير له و هو مربى العالمين و مالك يوم ظهوره الى يوم عيسى اياك اطيعن ربك لاستغنين فاهدنا صراط الذي قد نزل الله عليك في التورية و انعمت على الذين هم آمنوا بك غير الذين قد كرهت ان تذكرهم من الذين آمنوا بداود و لم يؤمنوا بك ولد الذينهم من قبل داود و برسل الله مؤمنون و هم في دينهم بعد ظهور الآخر صابرون

7 ثم بمثل ذلك تعرف معنى تلك السورة في ظهور عيسى في الانجيل فان حينئذ معنى تلك السورة لاستهدين باسم عيسى الذي هو ذو الرحمة الفضيلة ثم ذو الرحمة العلية و ان كل الخير لعيسى الذي

Educator of all worlds, Whom God hath made the Possessor of bountiful mercy, then of just mercy, and made Him the Master of the Day of His Manifestation until the Day of Muhammad, nay from the beginning that hath no beginning unto the end that hath no end. Thee do I obey, my Lord, that Thy religion may be enriched, Thy mention exalted, and Thy Word made invincible. Guide us unto Thy straight path whereon Thou hast favored those who were given the Gospel from Thee, and preserve us from those whom Thou hast not wished to mention from among those who were given the Torah, nor those who were given the Psalms, for they are not guided.”

- 8 Then this same interpretation on the Day of Muhammad, the Apostle of God: “I seek guidance through God by the name of Muhammad, Whom God hath made the Possessor of bountiful mercy, then of just mercy. And verily all good belongeth to Muhammad Who is the Educator of all worlds, Whom God hath made the Possessor of bountiful mercy unto all believers and of just mercy unto those who believe not, and made Him the Master of the Day of His Manifestation until the Day of the Point of the Bayan, nay from the beginning that hath no beginning unto the end that hath no end therein. Guide us, O Muhammad, unto the straight path whereon Thou hast favored those who have believed in Thee, not those who were given the Gospel before Thee, nor those who were given the Torah, for they are not guided nor do they believe.”

- 9 And if thou desirest to acquire these attributes, then mention in every name one of the verses of the Furqan; nay, were I to interpret a single letter according to all the precious meanings and lofty expositions possible therein, the seas of the heavens and earth and all that lieth between them would be exhausted. But I have desired to give thee insight in thy recitation of a Surah from the Book of God. Thus the meaning of that Surah in the Day of the Point of the Bayan is exactly as I have taught thee: “I seek guidance through Nabil after ‘Ali, Whom God hath made the Possessor of bountiful mercy, then of just mercy. And verily all good from the beginning that hath no beginning unto the end that hath no end belongeth to Nabil after ‘Ali, Whom God hath made the Educator of all worlds, and made Him the Possessor of bountiful mercy unto all that hath been and shall be created, and of just mercy unto those who are in the Bayan, and made Him the Master of the Day of His Manifestation until the Day of Him Whom God shall make manifest; nay, from the beginning that hath no beginning all hath ended in Him, and unto the end that hath no end all must needs be manifested through Him. Thee

هو مربّ للعالمين الذي قد جعله الله ذو الرحمة الفضيلة ثم ذو الرحمة العادلة وجعله مالك يوم ظهوره الى يوم محمد بل من اول الذي لا اول له فيه و الى آخر الذي لا آخر له منه اياك اطيع ربك لاستغنين اظهار دينك و ارتفاع ذكرك و امتناع كلمتك فاهدنا الى صراطك المستقيم الذي قد مننت على الذين هم اوتوا الانجيل من عندك و اعصمناك عن الذين ما احببت ان تذكرته من الذين اوتوا التوراة و لا الذين هم اوتوا الزبور فانهم غير مهديون

- 8 ثم بعينه ذلك التفسير يوم محمد رسول الله لاستهدين بالله لاسم محمد الذي جعله الله ذو الرحمة الفضيلة ثم ذو الرحمة العادلة و ان كل خير لمحمد الذي هو مربّ للعالمين الذي جعله الله ذو الرحمة الفضيلة على كل المؤمنين و ذو الرحمة العادلة على دون المؤمنين وجعله مالك يوم ظهوره الى يوم نقطة البيان بل من اول الذي لا اول له فيه و الى آخر الذي لا آخر له فيه اهدنا ان يا محمد الى صراط القيم الذي انعمت على الذينهم آمنوا بك غير الذين اوتوا الانجيل من قبلك و لا الذين هم اوتوا التوراة فانهم غير مهديون و غير مؤمنون

- 9 و ان اردت تكون تلك الصفات فاذكر في كل اسم واحداً من واحد الفرقان بل لو اريد ان افسر حرفاً على ما يمكن فيه من جواهر المعاني و سوارخ البيان لتنفد ابجر السموات و الأرض و ما بينهما ولكن قد اردت تبصرك في تلاوتك سورة من كتاب الله فاذا معنى تلك السورة يوم نقطة البيان بعينه مثل ما علمتك لاستهدين بنبيل بعد على الذي قد جعله الله ذو الرحمة الفضيلة ثم ذو الرحمة العادلة و ان كل خير من اول الذي لا اول له الى آخر الذي لا آخر له لنبيل بعد على الذي قد جعله الله مربّي كل العالمين وجعله ذو الرحمة الفضيلة على ما خلق و يخلق و ذو الرحمة العادلة على من في البيان وجعله مالك يوم ظهوره الى يوم من يظهره الله بل من اول الذي لا اول له قد انتهى اليه و الى آخر الذي لا آخر له لا بد ان يظهر منه اياك اطيع وحده ربك استعين وحده و لا اقترن بك من احد لاني لو اقترن

alone do I obey, my Lord, from Thee alone do I seek help, and let none be joined with Thee, for were I to join obedience to another with obedience to Thee, it would be as though I had worshipped other than God, and were I to seek help from any besides Thee, it would be as though I had sought help from other than God. And verily I seek protection in Thee and take refuge in Thee from aught save Thy love and good-pleasure."

بطاعتك طاعة غيرك فكأنّي قد عبدت غير الله
ولو استعین بسواك فكأنّي قد استعنت بدون
الله وأنّي لاستجيرن بك ولاستعیدن بك عن
دون حبك ورضاك

- 10 O Point of the Bayan, protect me, for verily Thou art the Best of protectors. Guide us to Thy straight path which God hath sent down unto Thee in the Bayan through His commandments and prohibitions - the path of those upon whom Thou hast bestowed Thy grace, who have believed in Thee and in the Primal Living One, the chosen ones of Thy Faith; then of those who transgress not a single bound of the bounds of Thy religion and who desire naught save what Thou hast desired in the Bayan for the creation of Thy Lord - not of those whose mention Thou hast not loved from among those who were given the Furqan, nor of those who were given the Gospel, for these are not guided. And likewise this interpretation applieth to the Day of Him Whom God shall make manifest.

10 فاعصمني ان يا نقطة البيان فانك انت خير
الأعصمين واهدنا صراطك المستقيم الذي قد
نزل الله عليك في البيان من اوامره ونواهيه
صراط الذين انعمت على الذين هم آمنوا بك و
بحي الأول ادلاء ايمانك ثم بمن لا يتجاوزون
حداً من حدود دينك ولا يريدن الا قد اردت
في البيان نخلق ربك غير الذين ما احببت
ذكرهم من الذين اوتوا الفرقان ولا الذين اوتوا
الانجيل فان اولئك هم غير مهديون ثم بمثل
ذلك التفسير في يوم من يظهره الله

- 11 Say: I shall surely seek guidance from Him Whom God shall make manifest, the Lord of the Most Excellent Mercy, then the Lord of Justice. Verily all good belongeth to Him Whom God shall make manifest, Who is the Educator of all worlds. He it is Whom God hath made the Lord of the Most Excellent Mercy, then the Lord of Justice amongst all worlds. And He it is Whom God hath made the Master of His Day of Manifestation until the manifestation of Him Who shall be manifested after Him Whom God shall make manifest - the Manifestation of God in all worlds. Verily every day hath God created from the beginning that hath no beginning in His days, and all that God createth must needs be manifested in His days. Therefore be thou discerning and be of them that know.

11 وقل لاستهدين بمن يظهره الله ذو الرحمة الفضيلة
ثم ذو الرحمة العلية وان كل الخير لمن يظهره
الله الذي مرب للعالمين هو الذي قد جعله الله
ذو الرحمة الفضيلة ثم ذو الرحمة العلية في العالمين
وهو الذي قد جعله الله مالك يوم ظهوره الى
ظهور من يظهر من بعد من يظهره الله ظهور الله
في العالمين وان كل يوم قد خلق الله من اول
الذي لا اول له في ايامه وكل ما يخلق الله لا بد
ان يظهر من ايامه فاستبصر وكن من العالمين

- 12 O Him Whom God shall make manifest, I shall surely obey Thee and through Thee shall I seek assistance in manifesting Thy love and Thy good-pleasure howsoever Thou willest, wheresoever Thou willest, through whatsoever Thou willest, and whithersoever Thou willest. For whatsoever Thou willest hath been through what God, Thy Lord, hath willed, and that which Thou willest not hath not been through what God, Thy Lord, hath not willed. And verily Thou art, through him who obeyeth Thee, among them that know. Guide us to Thy straight path which Thou ordainest in Thy Book by God's leave, the Lord of all worlds - which leave is the leave of Thine own Being, since Thou hast no will or desire save through what God hath willed and desired, no power or decree or leave save

12 اياك اطيعن ان يا من يظهره الله و بك
لاستعین على اظهار حبك و رضاك كيف
شئت و أني شئت و بم شئت و حيث شئت
و أني شئت فان ما شئت قد كان بما قد شاء
الله ربك و ما لم يشاء لم يكن بما لم يشاء الله
ربك و انك انت بمن يطيعنك لمن العالمين
اهدنا صراطك المستقيم الذي تقدره من عندك
في كتابك باذن الله رب العالمين الذي هو اذن
كينونتك اذ لم تكن لك من مشية ولا ارادة
الا بما قد شاء الله و اراد ولا قدر ولا قضاء و
لا اذن الا بما قد قدر الله و قضى ثم اذن ولا

through what God hath empowered and decreed and permitted, no term or book save through what God hath appointed and written. And guide us through Thy bounty, for verily Thou art the Most Excellent Guide - the path of those upon whom Thou hast bestowed Thy grace, who recognize Thee and follow Thee; not of those who were given the Bayan yet remain patient and believe not, nor of those who were given the Furqan for they are not guided.

- 13 And likewise this explanation - learn thou of it in the Day of Him Who shall be manifested after Him Whom God shall make manifest. For in His Day of Manifestation, shouldst thou comprehend the meaning of that Surih, it behooveth thee to say: I shall surely seek guidance through the name of Him Who shall be manifested after Him Whom God shall make manifest, the Lord of the Most Excellent Mercy, then of Justice in all worlds. Verily all good belongeth unto Him and He is the Educator of all worlds. He it is Whom God hath made the Lord of Justice, then of the Most Excellent Mercy unto all who are created and shall be created, then unto all in the worlds. And He it is Whom God hath made the Master of His Day of Manifestation until the Day of Him Who shall be manifested after Him. And all the days that have been created are in it, and all that shall be created is from His presence. That is from the knowledge of God, the Protector, the Self-Subsisting. Thee alone do I obey, and I associate none with Thee in my obedience, and in Thee alone do I seek assistance, and I seek help from none other than Thee. Guide us to Thy path which Thou lovest and with which Thou art well-pleased, for verily Thou art the Most Guiding of guides - the path of those upon whom Thou bestowest favor, who know Thee and believe in Thee, other than those who were given the Book of Him Whom God shall make manifest, nor those who were given the Bayan, for these, should they remain patient and believe not, are not guided.

- 14 Then in the third Manifestation, likewise, shouldst thou attain, say: "I shall surely seek guidance through the name of Him Who shall appear after Him Whom God shall make manifest, the Lord of grace and justice unto all worlds." All good belongeth unto Him, and verily He is the Educator of all worlds. He it is Whom God, the Lord of grace and justice, hath made for all worlds, and He it is Whom God hath made the Master of the Day of His Manifestation until the next Resurrection, and all the days that have been created in His days, and all that shall be created must needs be created in His days, and He is the Master of all things through God's bestowal of sovereignty, the Lord of all worlds. Thee alone do I obey, and I associate none with Thee in my obedience, and in Thee alone do I seek

من اجل ولا كتاب الا بما قد اجل الله ثم كتب
واهدنا يهودك فانك انت اهدى الاهدئين
صراط الذين قد انعمت على الذين يعرفونك و
يتبعونك لا الذين هم اوتوا البيان ان يصبرون و
لا يؤمنون و لا الذين هم اوتوا الفرقان فانهم غير
مهيئون

- 13 و ان بمثل ذلك البيان فاستعلم في يوم من
يظهر من بعد من يظهره الله فان يوم ظهوره ان
تدركن معنى تلك السورة حق عليك ان تقولن
لاستهدين باسم من يظهر من بعد من يظهره الله
ذو الرحمة الفضلية ثم العادلة في العالمين و ان
كل الخير له و انه هو لرب العالمين هو الذي
قد جعله الله ذو الرحمة العادلة ثم الفضلية لمن
خلق و يخلق ثم لمن في العالمين و هو الذي قد
جعله الله مالك يوم ظهوره الى يوم من يظهر
من بعده و كل ما خلق من الايام فيه و كل ما
يخلق من عنده ذلك من علم الله المهيمن القيوم
اياك اطيعن و لا اقترن في طاعتك احدا و
بك لاستعينن و لا استعين بسواك احدا اهدنا
صراطك الذي تحبه و رضاه لنفسك فانك
انت اهدى الاهدئين صراط الذين تمن على الذين
هم يعرفونك و يؤمنون بك غير الذين هم اوتوا
كتاب من يظهره الله و لا الذين هم اوتوا البيان
فاولئك هم ان يصبرون و لا يؤمنون فغير مهديون

- 14 ثم في ظهور الثالث بعينه مثل ذلك ان
استدركت قل لاستهدين باسم من يظهر من
بعد من يظهره الله ذو الرحمة الفضلية ثم
العادلة على العالمين و كل خير ينبغي له و انه
لرب العالمين هو الذي قد جعله الله ذو الرحمة
الفضلية ثم العادلة للعالمين و هو الذي قد جعله
الله مالك يوم ظهوره الى قيامة الأخرى و كل
ما خلق من الايام في ايامه و كل ما يخلق لابد
ان يخلق في ايامه و هو مالك كل شئ بتلك
الله رب العالمين اياك اطيعن وحده و لا اقترن

assistance, and I seek help from none other than Thee. Guide us to the path which Thou wouldst manifest through Thy will, for verily Thou art the Most Guiding of guides - the path of those upon whom Thou bestowest favor, who know Thee and are believers in Thy presence, other than those who were given the Book of Him Who shall appear after Him Whom God shall make manifest, nor those who were given the Book of Him Whom God shall make manifest, for these, should they remain, are not guided.

- 15 Then in the fourth Manifestation, likewise, shouldst thou attain, thou shalt surely say by God: "I shall seek guidance through the name of Him Who shall appear after Him Whom God shall make manifest," He Whom God, the Lord of grace and justice, hath made for all who are created and shall be created, then for all worlds. Everything upon which the name of aught can be applied belongeth unto Him, and verily He is the Educator of all worlds. He it is Whom God, the Lord of grace and justice, hath made for all who are in the kingdoms of the heavens and the earth and whatsoever is between them, then for all worlds. He it is Whom God hath made the Master of all things through His Own sovereignty, and from Him, from the day of His Manifestation until the next Resurrection, and all that hath been created therein, and all that shall be created must needs appear from His presence, and He is powerful over whatsoever He willeth. Thee alone do I obey, and I associate none with Thee in my obedience, and in Thee alone do I seek assistance, and I associate none with Thee in my seeking of assistance. Guide us to Thy path howsoever Thou willest, wheresoever Thou willest, whithersoever Thou willest, and through whatsoever means Thou willest, for verily Thou art the Most Guiding of guides. Thy Self knoweth the sublimity of Thy grace, and how, and Thy guidance, and whatsoever Thou lovest of the affairs of Thy will - all are Thine, through Thee, from Thee, and unto Thee, and verily Thou art the Glory of God unto all worlds. This is the path of those upon whom Thou bestowest favor, who know Thee and love Thee, other than those who were given the Book of Him Who appeared before Thee, nor those who were given the Book of Him Who appeared before Him Who appeared before Thee, for verily these, should they remain patient, are not guided.

- 16 And verily, regarding the Fifth Manifestation, were ye to comprehend it as I have explained, ye would surely expound it and would say: "We shall surely seek guidance through the name of Him Who shall appear after, after, after Him Whom God shall make manifest, Whom God, the Possessor of grace and then of justice, hath made to rule over all the worlds. Verily,

في طاعتك احداً و بك لاستعين وحده و لا استعن يسواك احدا اهدنا صراط الذي تحب ان تظهره بمشيتك فانك انت اهدى الاهدئين صراط الذي تمن على الذين هم يعرفونك و هم عندك مؤمنون غير الذين هم اوتوا كتاب من يظهر من بعد يظهره الله و لا الذين هم اوتوا كتاب من يظهره الله فاولئك هم غير مهديون ان يبقون

- 15 ثم في ظهور الرابع بمثل ذلك ان استدركت فلتقولن بالله لاستهدين باسم من يظهر من بعد بعد من يظهره الله الذي قد جعله الله ذو الرحمة الفضلية ثم العادلة لمن خلق يخلق ثم لمن في العالمين و كل ما يطلق عليه اسم شئ له و انه هو لمرب للعالمين هو الذي قد جعله الله ذو الرحمة الفضلية ثم العادلة لمن في ملكوت السموات و الارض و ما بينهما ثم لمن في العالمين و هو الذي قد جعله الله مالك كل شئ بتليك نفسه و منه يوم ظهوره الى قيامة الاخرى و كل ما خلق فيه و كل ما يخلق لابد ان يظهر من عنده و هو على ما يشاء لمقتدر اياك اطيعن وحده و لا اقترن في طاعتك احداً و بك لاستعين وحده و لا اقترن في استعانتك بك احداً فاهدنا صراطك كيف شئت و اتى شئت و حيث شئت و بم شئت فانك انت اهدى الاهدئين تعرفك نفسك اجل فضلك و كيف و هدايتك و ما تحب من شئون مشيتك كل لك و بك و منك و اليك و انك انت بهاء الله للعالمين ذلك صراط الذي تمن على الذين هم يعرفونك و يحبونك غير الذين هم اوتوا كتاب من ظهر من قبلك و لا الذين هم اوتوا كتاب من ظهر من قبل قبلك فانهم ان يصبرون فغير مهديون

- 16 و ان في ظهور الخامس لو تدركن بمثل ما قد فسرت لتفسرن و لتقولن لاستهدين باسم من يظهر من بعد بعد بعد من يظهره الله الذي قد جعله الله ذو الرحمة الفضلية ثم العادلة على العالمين جميعا و ان كل الخير له و انه هو لمرب العالمين جميعا و هو

all good belongeth unto Him, and He is the Educator of all the worlds. He is the One Whom God, the Possessor of grace and then of justice, hath made for all who are in the heavens and the earth and whatsoever lieth between them, and verily, He is the Best of the merciful ones. He is the One Whom God hath made the possessor of all things, and from the day of His manifestation until the next Resurrection - exalted be its Manifestation and glorified be its Founder - and all the days that have been created on the day of His manifestation and all that shall be created must needs appear from His presence, and He is the Lord of all the worlds."

الَّذِي قَدْ جَعَلَهُ اللَّهُ ذُو الرَّحْمَةِ الْفَضْلِيَّةِ ثُمَّ الْعَدْلِيَّةِ
لَمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَ أَنَّهُ
هُوَ خَيْرُ الْأَرْحَمِينَ هُوَ الَّذِي قَدْ جَعَلَهُ اللَّهُ مَالِكًا
كُلِّ شَيْءٍ وَ أَنَّ مِنْهُ يَوْمَ ظُهُورِهِ إِلَى قِيَامَةِ الْآخِرَةِ
جَلَّ مَظْهَرُهَا وَ عَزَّ مَنْشَأُهَا وَ كُلُّ مَا خَلَقَ مِنْ
الْأَيَّامِ فِي يَوْمِ ظُهُورِهِ وَ كُلُّ مَا يَخْلُقُ لِأَبَدٍ أَنْ
يُظْهِرَ مِنْ عِنْدِهِ وَ هُوَ مَالِكُ الْعَالَمِينَ

- 17 "Thee shall we obey, and we shall not associate anyone with Thee in our obedience, and through Thee shall we seek assistance, and we shall never seek help from any other than Thee. Verily, Thou art sufficient unto us and sufficient unto all that hath been and shall be created, and verily, through what God hath taught Thee, Thou hast knowledge of all things."

17 أَيَّاكَ نَطِيعُونَ وَ لَا اقْتَرَنَ فِي طَاعَتِكَ بَكَ أَحَدًا
وَ بَكَ لَنَسْتَعِينُ وَ لَا نَسْتَعِينُ بِغَيْرِكَ أَبَدًا وَ أَنْتَ
أَنْتَ حَسْبُنَا وَ حَسْبُ كُلِّ مَا خَلَقَ وَ يَخْلُقُ وَ أَنْتَ
بِمَا عَلَّمَكَ اللَّهُ كُنْتَ بِكُلِّ شَيْءٍ عَلِيمًا

- 18 "Guide us unto the path which Thou lovest for Thyself, for Thou art the Most Guiding of guides - the path which Thou bestowest upon those who love Thee and know Thee and follow Thy commandments and Thy prohibitions, not the path of those who were given the Book of Him Who appeared before Thee or before before Thee, for if they persist, they are not guided."

18 أَهْدِنَا صِرَاطَ الَّذِي تَحِبُّهُ لِنَفْسِكَ فَإِنَّكَ أَنْتَ
أَهْدَى الْإِهْدِيَيْنِ صِرَاطَ الَّذِي تَمُنُّ عَلَى الدِّينِ
يُحِبُّونَكَ وَ يَعْرِفُونَكَ وَ يَتَّبِعُونَ أَوْامِرَكَ وَ
نَوَاهِيكَ غَيْرِ الَّذِينَ هُمْ أَوْتُوا كِتَابَ مَنْ ظَهَرَ مِنْ
قَبْلِكَ أَوْ مِنْ ظَهَرَ مِنْ قَبْلِ قَبْلِكَ فَإِنَّهُمْ أَنْ
يَصْبِرُونَ فَعَبْرٌ مَهْدِيُونَ

- 19 From the beginning that hath no beginning, the meaning of that Surah is like this, and unto the end that hath no end, the meaning of that Surah is like this; nay, the meaning of all the Books is like this. Therefore, judge with fairness by God: Have those who were given the Gospel read that Surah after the appearance of Muhammad, and likewise after the appearance of Him Who came after Him, and likewise unto the end that hath no end? Therefore, comprehend the Cause of God and watch over thyself lest thou be numbered among the veiled ones.

19 فَمِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ مَعْنَى تِلْكَ السُّورَةِ مِثْلُ
هَذَا وَ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ مَعْنَى تِلْكَ السُّورَةِ
مِثْلُ هَذَا بَلْ مَعْنَى كُلِّ الْكُتُبِ مِثْلُ هَذَا فَإِذَا
فَانْصَفَ بِاللَّهِ هَلْ قَرَأَ الَّذِينَ أَوْتُوا الْإِنْجِيلَ تِلْكَ
السُّورَةَ بَعْدَ ظُهُورِ مُحَمَّدٍ وَ مِثْلُ ذَلِكَ مِنْ ظُهُورِ
مَنْ بَعْدَهُ وَ مِثْلُ ذَلِكَ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ
فَلْتَدْرِكَنَّ أَمْرَ اللَّهِ وَ لَتَرَأَيْنَنَّ نَفْسَكَ أَنْ لَا تَكُونَنَّ
مِنَ الْمُحْتَجِبِينَ

BYC_sayyed

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- 1 Praise be unto God, Who bringeth into being whatsoever He willeth by His command, and verily He knoweth whatsoever is in the heavens and whatsoever is on the earth. Glorified and exalted be He above all that they affirm!
- 2 ...and didst raise me from the path of the sea unto the precincts of Thy holiness [Karbila], in the neighborhood of the trustees of Thy revelation, the pillars of Thine unity, Thy witnesses over Thy creation, and Thine elect among Thy servantsâ€”until there was fulfilled for me, in that place, what Thou hadst decreed in the hidden knowledge. And Thou didst nurture me, by Thy bounty, without my learning from any of the learned of that landâ€”save that, on many days, Thou didst gladden me by the presence of one among Thy servants [Siyyid Kazim], whom Thou hadst taught the governance of his own soul, hadst strengthened by the spirit of faith within his heart, and hadst inspired with that which causeth all else to be forgotten in his inmost being.
- 3 After this Thou didst decree for me descent; and I sought leave from the realms of holiness, and returned from the sacred lands unto the land wherein I had been born [Shiraz]....
- 1 الحمد لله الذي يبدع ما يشاء بأمره وأنه يعلم ما في السموات وما في الارض سبحانه وتعالى عما يصفون
- 2 ...وارفعتني من سبيل البحر الى مساكن قدسك في جوار اماناء وحيك و اركان توحيدك و شهادتك علي خلقك و اصفياك من عبادك حتي قضى علي هنالك ما قدرت لي في علم الغيب و ربيتني بفضلك من دون ان اتعلم عند احد من علماء تلك الارض الا انستني في كثير من الايام بحضور احد من عبادك الذي عرفته حكم نفسه و آيدته بروح الايمان في فؤاده و الهمة ما ينسى الكل في سره
- 3 ثم بعد ذلك قد قضيت لي النزول حتي استاذنت من محال القدس و رجعت عن الاراضي المقدسة الى الارض التي ولدت عليها...

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*Fi Istifhamat al-Qur'an**To: Siyyid Ahmad-i-Isfahani*

- 1 The Sacred Words Concerning Description, Explanation and Investigation of the Qur'anic Questions
- 2 In the Name of God, the Merciful, the Compassionate
- 3 Praise be to God Who brought forth the essential realities of the people of creation from naught by His command, that all who dwell in the kingdom of earth and heaven might know Him through His manifestation unto them in the degrees of their being and the expressions of their signs, that there is no God but Him, the Ever-Living, the Self-Subsisting, in the eternity of eternities and the everlasting of days. He hath ever been, with naught existing beside Him, and will ever be as He hath been, with nothing at His level, for the existence of aught
- 1 كلمات المقدسه عن الوصف والبيان وتحقيق استفهامات القرآن
- 2 بسم الله الرحمن الرحيم
- 3 الحمد لله الذي ابدع جوهرات ذوات اهل الانشاء لا من شيء بأمره ليعرفه كل من في ملكوت الارض والسموات بما تجلي لهم بهم في مراتب كينونياتهم وظهورات اثارهم بانه لا اله الا هو الحي القيوم في ازل الازال وسرمد الايام لم يزل كان بلا وجود شيء معه ولا يزال انه هو كائن بمثل ما كان ولم يك في رتبته شيء اذ وجود الغير ممتنع ذكره في ساحه قرب عزته لان

else is impossible to mention in the court of His might, since all things in all their degrees neither comprehend their own selves nor are conscious save of the ordinances of their own actions. Thus did the Imam, peace be upon him, indicate their station in his words, exalted be his remembrance: "My God, Thy power hath begun, O my God, yet Thy awe appeared not, so they likened Thee and took some of Thy signs as lords." Hence they knew Thee not, for such is the condition of contingency in all the degrees of existence. His essential eternity is in itself indicative of the presence of His being, that it is as it is. Created things are cut off from the station of knowledge, and contingent beings are precluded from the station of explanation. He is the Exalted One Whom sight comprehendeth not, nor do the loftiest essences of thought ascend unto Him, while He, of Himself, comprehendeth the vision of all things - the All-Subtle, the All-Informed.

الاشياء في جميع مراتبها لم يدركوا الاحد انفسهم ولا يشعروا الا باحكام افعالهم ولذا اشار الامام عليه السلام عن مقامهم في كلامه حيث قال عز ذكره الهى بدئت قدرتك يا الهى ولم تبد هيبتك فشبهوك واتخذوا بعض اياتك اربابا فمن ثم ذا لم يعرفوك وان ذلك شان الحدوث في جميع مراتب الوجود وان ازليته الذات بنفسها داله على حضره كينونيته بانها كما هي عليها فقطعه الموجودات عن مقام العرفان وممتعه الممككات عن مقام البيان وانه المتعالى الذي لا يدركه الابصار ولا يرفع الله اعلى جواهر الافكار وهو بنفسه يدرك اه بصائر * اللطيف الخبير

4 I bear witness unto Muhammad, peace be upon him, as God hath testified in the essence of His being, that he is His servant whom He chose from the midst of the eternity of grace upon the pinnacle of justice, and selected him from the ultimate station of praise for the manifestation of His lordship over all who dwell in the kingdom of names and attributes. Indeed He fashioned him for the station of His authority over all degrees of existence, both unseen and visible, for the station of the manifestation of His sanctity over all contingent things, for He hath ever been beyond the grasp of vision and beyond description by what comprehendeth the mysteries of sight. Verily God is the Single One, the Ever-Living, the Self-Subsisting, Who made him the station of His Self in the world of performance and decree, for He hath ever been beyond association with the creation of servants or description by the knowledge of the degrees of hearts - He is the All-Subtle, the All-Bountiful.

4 واشهد لمحمد صلى بما شهد الله في كينونيه ذاته بانه عبده الذي انتخبه من بحبوحه قدم الفضل على ذروه العدل واصطفاه من منتهى مقام الثناء لظهور قيوميته على من في ملكوت الاسماء والصفات ولقد اصطنعه لمقام ولايته على جميع مراتب الوجود من الغيب والشهود لمقام ظهور قدوسيته على كل الممككات اذ انه لم يزل لن يدرك بالابصار ولا يوصف بما يدرك غوامض الانظار وان الله هو الفرد الهى القيوم الذي جعله مقام نفسه في عالم الاداء والقضاء اذ انه لم يزل لن يقتزن بجعل العباد ولا يوصف بعرفان مراتب القواد وهو اللطيف المنان

5 And I bear witness to the Trustees of the Mission of Muhammad, the Messenger of God - may blessings rest upon Him - according to that wherewith God Himself hath borne witness unto them in the stations of creation and the manifestations of revelation, and in those realities which none comprehendeth in the kingdoms of the heavens and the earth save God, exalted be He above that which they ascribe unto Him.

5 واشهد لاصياء محمد رسول الله صلى بما شهد الله لهم بهم في مراتب التكوين وظهورات التدوين وما لا يحيط به علم احد في ملكوت السموات والارض الا الله سبحانه وتعالى عما يصفون

6 And I bear witness that verily I am His servant, who hath believed in God and in His signs, and seeketh not to transgress by so much as a single letter the decree of the Qur'an. God, in His bounty, hath honoured me with knowledge from His presence; and I have proclaimed to the people the Cause of my Lord, that all His servants might render thanks unto Him for the favour He hath vouchsafed, and acknowledge the bounty that

6 واشهد اننى انا عبد امنت بالله واياته ولا اريد ان اخالف حكم القران في حرف ولقد اكرمنى الله علما من فضله وانى حدثت الناس بامر ربى ليشكره كل العباد بما اراد في اظهار تلك النعمه من عنده وكفى بالله على شهيدا

hath been made manifest from His own Self. And sufficient is God as a witness unto me.

- 7 Thereafter, when one among the students inquired concerning a question touching the interrogative verses of the Qur'an, and how their like had been revealed in the Words of the Bayan, I – having promised to expound it – indicated the rule of the reply in such wise as might suffice the servant at the time of address.
- 8 Know then that the Qur'an compriseth stations without end or limit in the knowledge of God; nor can any soul attain unto comprehension of these realities save through the knowledge of the command betwixt the two commands and the station between the two stations – that which hath descended in the traditions concerning the Suns of Certitude and the Pillars of Assurance.
- 9 Whoso attaineth unto the mystery of that decree shall find the path made easy before him: he shall behold the multiplicity of things with the eye of the Theophany of the Divine Essence shining within them. And whoso standeth steadfast upon this straight path shall discern no contradiction among the traditions, nor any ambiguity within the Qur'an. He shall regard the interrogative verses as akin to the decisive, and the allusions as resembling the evident proofs.
- 10 Now will I indicate the meaning of a single interrogative verse, that through it the gate of knowledge may be opened unto the understanding of all interrogatives and ambiguities. There is no doubt that God is, and hath ever been, knowing of all things. His word, exalted be His remembrance – “What is that in thy right hand, O Moses?” – is, in the utmost degree, the station of the reply; for it signifieth the manifestation of his capacity for the appearance of the divine effulgence within him, even as the word “Am I not your Lord?” revealeth the ultimate mystery of Reality.
- 11 As for the indication of the outward path, the way to comprehend its meaning is through the souls of men, yet encompassed by the chain of universals which the learned, may God sanctify them, have expounded in all their ranks as eight degrees.
- 12 If thou dost behold the verse from the station of exposition, thou wilt perceive therein naught but the act of God in the Furqan, as He saith: “O Moses! Verily, I am God, the Lord of the worlds.” But if thou wouldst discern its meaning in the station of inner significances, it is the manifestation of God's bounty unto Moses, whereby He caused him to utter the reality of what He had placed in his staff – that he might render the
- 7 وبعد لما سئل احد من الطلاب من مسئله استفهامات القران وما نزل مثل ذلك في كلمات البيان واني لما لما وعدت بيانه فاشير الى حكم الجواب بما يكفي العبد في حين الخطاب و
- 8 هو ان القران مقامات مالا فغايه * لها بها في علم الله وان يقدر احد ان يطلع بتلك الشئون الا بعلم الامر بين الامرين والمنزله بين المنزلين التي نزلت في الحديث بين شمس الذي * واركان اهل اليقين
- 9 فاذا استطاع احد ان يطلع بسر ذلك الحكم فيسهل عليه ذلك السبيل وهوان يرى الكثرات بعين تجلي الذات له به فاذا استقام احد على ذلك الصراط لم يرتعاضا في الاخبار ولا حكم متشابه في القران ويرى الاستفهامات بمثل المحكمات والاشارات بمثل البينات
- 10 واني الان اشير بمعنى استفهام واحد ليكون بالمعرفه كل الاستفهامات والمتشابهات وهو لاشك ان الله يعلم كلشيء وان قوله عز ذكره وما تلك بيمينك يا موسى هو في منتهى مقام الجواب لم يك الاظهار قابليته لوجود تجليه له به بمثل قول الست بربكم وذلك منتهى سر الواقع
- 11 واما الاشاره الى السبيل الظاهر فيكون الطريق الى فهم معناه بعدد انفس الخلايق ولكن يتضمنه سلسله الكليات وهي ثمانية مراتب كما تبينها العلماء قدسها الله في جميع مراتبها
- 12 فان كنت ناظرا في مقام البيان فلا تعرف من تلك الايه من القران الا فعل الله في الفرقان ان يا موسى اني انا الله رب العالمين وان كنت تريد المعنى في مقام المعاني فهو اظهار عطاء الله لموسى بان ينطقه بحقيقته ما جعل الله في عصاه ليعطى حقه بما قبلت نفسه وان ذلك فضل الله لمن اسكن في

right due to the truth which his soul had received; and this is of the grace of God unto whomsoever He hath settled in that degree, as it is said in the sacred tradition: "When he is silent, I begin him." This is the loftiest of the degrees of manifestation in the world of names and attributes.

ذلك المقام كما اشار الله في الحديث القدسي وان سكت ابتدئه وان ذلك اعلى مراتب الظهورات في عالم الاسماء والصفات

- 13 If thou desirest its meaning in the station of the Gates, it alludeth to His word: "And from the right side of the valley, in the blessed spot, from the tree: 'O Moses, verily, I am God, the Lord of the worlds.'" The breeze of that utterance wafteth from the right-hand valley, proclaiming that He, in very truth, is the Lord of all being.

13 وان ترد المعنى في مقام الابواب فهو اشاره الى قوله تعالى وبودي من شاطئ الواد الايمن في البقعة المباركة من الشجرة ان ياموسى انا الله رب العالمين نسيمه * بما يمكن من الواد الايمن بانه * هو رب العالمين

- 14 If thou seekest its meaning in the station of the Imamate, it is the secret of the Gate, for the material of that station is the command of God to Moses, that he should know what lay in his right hand of the ordinances of the Imams of religion – those who act by the command of God, trembling in awe before Him. Thus He confirmed that in the station of Essence his reliance was upon the staff from the Tree of Ahmad – upon it be the blessings of God – since the Sun of Prophethood rose with Prophethood, and the Sun of Guardianship set with Guardianship.

14 وان اردت المعنى في مقام الامامه فهو سر معنى الابواب وان المواد في ذلك المقام هو امر الله لموسى بان يعلمه بما هو في يمينه من احكام الله الذين الذين يعملون بامر الله وهم من خشيه يشفقون ليقره بانه في مقام الذات كان اتكاله واعتماده بالعصى من الشجرة الاحمدية صلوات الله عليها ما طلعت شمس النبوه بالنبوه ثم ما غربت شمس الولاية بالولاية

- 15 If thou seekest its meaning in the station of the Pillars, it signifieth the position of Moses among the Prophets, that God inspired him with what He had placed in his hand of the rulings of his staff, revealing thereby the secret of the radiance of the lights of Unity and the attributes of Eternity, when He said: "What is that in thy right hand, O Moses?" The allusions of these stations are beyond enumeration.

15 وان اردت المعنى في مقام الاركان فهو الاشارة بمقام موسى بين النبيين بان يلهمه الله ما جعل الله في يديه من حكم عصاه وما يظهر منه من سر تجلى انوار الاحديه والثنونات السرمديه حيث قد جعل الله في عصى موسى واظهره بقوله وما تلك يمينك ياموسى وان الاشارة في تلك المقامات لا يختص

- 16 And now, as I am in a state of fever, I shall shorten the discourse and entreat God for inspiration unto him who possesseth the decree of the pure inmost spirit of Islam.

16 واننى انا لما اكون في حالة الحمى لاختصر الكلام واسئل من الله الالهام لمن له حكم تجرد الاسلام

- 17 If thou wouldst discern its meaning in the station of the Nuqaba' (chieftains), it is the secret of that which I have expounded unto thee concerning the stations already mentioned; and it is what is meant by His exalted word, that what is in Moses's right hand is the manifestation of one of the partisans of 'Ali – he who shall speak, by God's leave, from the right side. When he turneth toward that station, there shall issue from the staff whatsoever God willeth to make manifest.

17 وان اردت المعنى في مقام النقباء فهو سر ما فصلت لك في المقامات التي قد اشرت اليها وهو المراد من قوله عز ذكره بان الذى في يمينك هو ظهور من شيعه على الذى ينطق اذا شاء الله عن يمين واذا التف الى ذلك المقام ليظهر من عصى ما شاء الله واراد

- 18 The interrogative address in this verse signifieth the favour of God, that He caused His interlocutor, Moses, to speak, for he was of all men the most abased before the Presence of God, the most reverent among the humble. Whoso humbleth himself in the utmost degree of lowliness shall be gathered beneath the

18 وان الخطاب في مقام استفهامات ذكر الفضل بان ينطق كلمه موسى بكلام لانه كان اخشع الخاشعين في بين يديه جل شانه ومن تواضع على

shadow of that same station with the Interlocutor of God upon Mount Sinai.

منتهى مقام الخشوع فهو يحشر في ظل ذلك المقام
مع كلهم الله في الطور

- 19 Verily, within these stations are sacred allusions, were they to be unveiled from the veils of affliction and the conditions of being. Sufficient for thee is the divine indication in His exalted word: "When His Lord manifested Himself to the mountain, He made it crumble, and Moses fell down senseless." Al-a¹cadiq – peace be upon him – interpreted this verse, saying: "When His Lord manifested Himself to the mountain, He made it crumble, and Moses fell down senseless." This, he said, referreth to one among the Shi'ah of 'Ali, as related in the Basa'ir, that the Cherubim are a people of our Shi'ah, of the first creation, whom God placed behind the Throne; were a single ray of their light divided among the earth, it would suffice for all. And 'Ali said that when Moses inquired concerning one of the Cherubim, that being manifested itself to the mountain and it was made dust.

19 وان في ذلك المقامات اشارات قدسيه لو
اشكف وعما من الضراء والشؤون ** غايه
حكمها وفكفيك الاشاره قول الله عز ذكر واذا
تجلى ربك للجبل جعله دكا وخر موسى صعقا
واشار الصادق في معناه بما انا اذا اذكره حيث
قال عز ذكره وقوله الحق ولما تجلى ربه للجبل
جعله دكا وخر موسى صعقا بانه هو احد من
شيعة علي حيث قال الصادق بما روى في البصائر
ان الكرويين قوم من شيعةنا من الخلق الاول
جعلهم الله خلف العرش لو قسم نور واخذ منهم
علي الارض لكفاهم ثم قال علي ان موسى لما
سئل امر واحد من الكرويين فتجلى للجبل وجعله
دكا

- 20 If thou hast grasped this mystery, then supplicate God to unite me with those Cherubim in the sanctuary of holiness, beneath the overshadowing shades of divine splendour and nearness; for this is the utmost of my hope in this world and the next. Unto Him do I complain in this life below; unto Him shall be the return in the life to come and the life that was before.

20 فان عرفت ما عرفت فاسئل الله بان يجمع بيني
وبين هؤلاء الكرويين في حظيره القدس و
ظلال مكفهرات الاقل ويدي فان ذلك غايه
مناي في دنياي واخرى وان اليه المشتكى في
الحياه الدنيا وان اليه الرجعي في الاخره والاولى

- 21 If thou wouldst discern its meaning in the station of the Nu-jaba' (nobles), it is veiled beneath the coverings of secrecy and the curtains of glory; and whoso seeketh to uncover its reality opposeth God in His dominion, contendeth with Him in His sovereignty, and returneth with the wrath of God upon him. Hell shall be his abode – how wretched the resting-place of the wrongdoers!

21 وان اردت المعنى في مقام التجباء فهو مستور
تحت الحجب والسرادات ومن اراد ان يطلع
بحقيقته فقد ضاد الله في ملكه ونازعه في سلطانه
وباء بغضب من الله وماويه جهنم وبئس مثوى
الظالمين

- 22 In every one of these stations there is a meaning corresponding to the outward tongue of interpretation, whereby the servant may perceive, if he but meditate. But beyond these seven degrees there extendeth another chain of lateral correspondences, proceeding as reflections from each preceding rank. These possess diverse stations, for the meanings vary according to the differences of their degree, until the significance of the verse reacheth the station of the Atom.

22 وان في كل تلك المراتب معنى بحسب اللغة
الظاهره حيث يعرف العبد اذ اتفكر فيها وان
ماسوى تلك المراتب السبعه في ذكر بعدها سلسله
شبيهه عرضيه التي توجد من عكوسات المرتبه
السابقه وان لها مقامات مختلفه في تبدل المعنى
في كل مقام بحسب اختلاف المرتبه حتى اتصل
معنى الايه في مقام الذره

- 23 And here will I stay the pen from its flow, and entreat God's forgiveness in all matters; for He is verily the Protector at the beginning and at the return. Glorified be the Lord, the God of the Throne, above all that they ascribe unto Him! And peace

23 وان الى هنا قد اخذت القلم من الجريان واسئل
الله العفو في كل شان فانه هو الولى في المبدء
والاياب وسبحان اله رب العرش عما يصفون
وسلام على المرسلين والحمد لله رب العالمين

INBA14:395-400,

INBA40:192-196,

INBA53:406-411,

INBA67:273-279,

be upon the Messengers; and praise be to God, the Lord of all worlds.

INBA_6010C:393-398, CMB_F21.100.03-104.17#13, Berlin3655.118r-120v

BB00195

Khutbah fi Ard-i-Sad (insha'uha fi balad as-sad)

1 In the name of God, the Most Gracious, the Most Merciful

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 All praise be to God Who hath testified to His own Self by His own Self that there is none other God but Him, the Truth from all eternity, and that He is even as He was throughout all ages that come to pass, subject neither to change nor transformation. Names are cut off from the precincts of His nearness, and attributes are barred from mention of His holy Oneness, for He hath ever been, and none else beside Him existed, and will ever be, with none to be mentioned in His rank. Even as He is in His station of glory and majesty, single in His unity and omnipotence, and sanctified above mention of names and similitudes in the realms of dominion and kingdom, for His Essence separateth fundamental realities from the station of knowledge, and His Identity preventeth material things from the station of utterance.

2 الحمد لله الذى شهد لذاته بذاته بانه لا اله الا هو الحق فى ازل الازال وانه هو كائن بمثل ما كان فيما يحدث من الازمان ولا له تغير فى شان ولا انتقال انقطعت الاسماء عن ساحة قرب حضرته وامتنعت الصفات عن ذكر قدس احديته اذ انه لم يزل كان ولم يك معه غيره ولا يزال لم يكن ان يذكر احد فى رتبته وانه كما هو عليه فى شان العزة والجلال منفرد فى مقام الوحدة والجبروت و متعال عن ذكر الاسماء والامثال فى مقامات الملك والملوك اذ ذاتيته مفرقة الجوهريات عن مقام العرفان وان انيته مسددة الماديات عن مقام البيان

3 Whosoever claimeth to know Him hath indeed been ignorant of Him, for knowledge is contingent upon conjunction, and affirmation cometh after separation. And whosoever claimeth to unify Him hath associated His creation with Him and hath conceived falsehood within himself, for none but He can unify Him, and none but He can worship Him, since mention of unity is impossible in the station of attributes, and the decree of glorification appeareth not in the station of qualities. He is far exalted above being described by His creation or being unified by aught else. Glorified and exalted is He! None knoweth how He is save Him.

3 فمن ادعى معرفته فقد جهله لان المعرفة فرع الاقتران وذكر الاثبات بعد الافتراق ومن ادعى توحيده فقد اقترن معه خلقه واحتمل الافك فى نفسه لانه كما هو لن يوحد غيره ولا يعبد سواه لان ذكر التوحيد ممتنع فى مقام ذكر الوصف وحكم التجديد لا يظهر فى مقام النعت وانه اجل من ان يوصف بخلقه وان يوحد بغيره فسبحانه و تعالى لا يعلم احد كيف هو الا هو

4 I bear witness that there is no God but God, alone with no partner, even as His Essence hath testified unto His Essence, and those endowed with knowledge among His creation in His realm of origination that He is a God, Living, Self-Subsisting, All-Knowing, All-Powerful, All-Choosing, from Whose knowledge nothing in the heavens or earth escapeth, and nothing in

4 فاشهد ان لا اله الا الله وحده لا شريك له كما شهد ذاته لذاته واولوا العلم من خلقه فى مقام ابداعه بانه اله حي قيوم عالم قادر مختار الذى لا يعزب من علمه شيء فى السموات ولا فى الارض ولا يتعاضمه شيء فى عوالم الامر والخلق ولا له

the worlds of command and creation overwhelmeth Him, having no attribute apart from His Essence and no quality apart from His attributes. Glorified and exalted is He above what they describe!

صفة دون ذاته ولا نعت دون صفاته سبحانه و تعالى عما يصفون

- 5 And I bear witness that Muhammad, peace be upon him and his family, is His servant whom He selected from the midst of the eternity of action for His station of authority, chose him from the heights of grace for His station of love, and selected him as the sign of His Self for His station of knowledge, unique without peer or likeness in the worlds of creation. He chose him for the loftiness of His grandeur for His own station in performance and decree, and was well-pleased with him for His sovereign station, with knowledge over all contingent things, for He hath ever been unconnected to servants and indescribable by the manifestations of the heart. He graspeth all vision, and He is the All-Subtle, the All-Aware.

5 و اشهد ان محمدا صلى الله عليه و اله عبده الذى استخلصه من بحبوحة قدم الفعل على مقام ولايته واصطفاه من بحبوحة ذروة الفضل على مقام محبته واختاره لاية نفسه على مقام معرفته منفردا عن الشبه و المثل فى عوالم الابداع واجتبه لعلو كبريائه لمقام نفسه فى الاداء و القضاء و ارتضاه لمقام سلطنته بعلم منه على جميع الممكنات اذ انه لم يزل لن يقترب بالعباد ولا يوصف بظهورات الفؤاد و انه هو يدرك الابصار و هو اللطيف الخبير

- 6 And I bear witness to the successors of Muhammad, the Messenger of God, peace be upon him and his family, with that which God hath testified for them in the worlds of creation, and which God hath ordained for them in the knowledge of the unseen with the highest degrees of praise and glory, that they are the repositories of command and manifestations of grace and pillars of unity and ultimate manifestations of sanctification in the worlds of invention, of which none encompasseth knowledge concerning their station save God, the Glorified. He is the Mighty, the Most High.

6 و اشهد لاوليائه محمد رسول الله صلى الله عليه و اله بما قد شهد الله لهم فى عوالم الانشاء و قدر الله لهم فى علم الغيب باعلى مراتب ذروة الثناء و الهاء بانهم محال الامر و ظهورات الفضل و اركان التوحيد و غايات مظاهر التقديس فى عوالم الاختراع ما لا يحيط علم احد فى حقهم الا الله سبحانه انه هو العزيز المتعال

- 7 And I bear witness to every truth with what God hath willed and desired in the stations of command and purposes of creation, in origin and return. He it is Who sendeth blessings upon you, as do His angels, that He might bring you forth from darkness into light, and He is ever Merciful to the believers.

7 و اشهد لكل حق بما شاء الله و اراد فى مقامات الامر و غايات الخلق فى المبدء و الماب هو الذى يصل عليكم و ملكته ليخرجكم من الظلمات الى النور و كان بالمؤمنين رحيمًا

- 8 Praise be to God Who originated the essences of abstract realities through the appearance of the manifestations of His Self in the signs of invention, that every limit might know itself and recognize the ordinances of its origin and witness the lights of divinity in its secret and manifest aspects, lest it be veiled in any condition from the station of the manifestations of the Presence of Oneness in the kingdom of names and attributes, and might see Him manifest and self-subsisting over all existences and see nothing in any condition save through the manifestation of His light in the essential and accidental realities, so that each may attain, through knowledge of that station, to all the stations which God hath ordained for it in the verses of the manifestations of the Beginning and the appearances of the End, even unto the final goal.

8 الحمد لله الذى ابدع كينونات المجردات بظهور مظاهر نفسه فى ايات الاختراع ليعرف كل حد نفسه و عرف احكام مبدئه و شاهد انوار الربوبية فى سره و علانيته لئلا يحتجب فى شان عن مقام ظهورات حضرة الاحدية فى ملكوت الاسماء و الصفات و يراه ظاهرا قيوما على كل الموجودات و لا يرى شيئا فى شان الا بظهور نوره فى هياكل الجواهرات و العرضيات ليصل كل بعلم ذلك المقام الى كل المقامات التى قد قدر الله له فى ايات تجليات البدء و ظهورات الختم الى رتبة الماب

- 9 And praise be to God Who hath caused to shine forth whatsoever hath dawned upon the temples of radiance, and Who hath revealed the hidden mysteries within the inmost hearts of the people of the Covenant on the Day of Reckoning, that all might be distinguished at the time of meeting from the manifestations of the Beginning and the revelations of His traces at the station of conjunction, from similarity and likeness in the signs of the verses of limitation at the station of separation.
- 9 و الحمد لله الذى اشرق كما لاح على هياكل الاشراق و اظهر خفيات باطن اهل الميثاق فى يوم المساق ليتميز الكل حتى الالتقاء عن ظهورات البدء و تجليات اثاره فى مقام الاقتران عن التشابه و التماثل فى اشارات ايات الحد فى مقام الاقتراق
- 10 Glorified and exalted is He! He hath originated the likeness of abstraction in the station of individuations and the examples of glorification in the essence of the verses, that all created things might be guided by the manifestation of the lights of His holiness to the glory of the court of nearness to His might, and that all things might behold Him after all things just as before all things, without cessation or decline, until all have testified in the stations of the manifestations of the Essence to that which God hath testified concerning Himself in the eternity of eternities and the everlastingness of days.
- 10 فسبحانه و تعالى قد ابدع مثل التجريد فى مقام الانيات و امثال التمجيد فى كينونية الايات ليستدل كل الموجودات بظهور انوار قدوسيته الى بهاء ساحة قرب عزته و يراه كل شيء بعد كل شيء بمثل قبل كل شيء من دون تعطيل و لا زوال حتى شهد الكل فى مقامات ظهورات الذات بما شهد الله لنفسه فى ازل الازال و سرمد الايام
- 11 None knoweth Him save through that whereby He hath described Himself to His servants, for, exalted be His remembrance, none shall ever know Him but Himself, and none shall be mentioned in His rank, for His existence in itself indicateth utter nothingness before the countenance of the pure Essence, and the existence of eternity in its essence indicateth the non-existence of aught else with Him.
- 11 و لا يعرفه احد الا بسبيل ما وصف نفسه للعباد بانه جل ذكره لن يعرفه احد غيره و لا يذكر احد فى رتبته لان وجوده بنفسه دال بالعدم الصرف فى تلقاء طلعة الذات البحت و ان وجود الازل بكينونيته دال على عدم وجود الغير معه
- 12 Glorified and exalted is He! Sanctified is His Essence and exalted His Being and His Grandeur above anyone's ability to unify that which cannot possibly be known to exist, or to negate that whose remembrance and manifestation cannot possibly be lost from existence.
- 12 فسبحانه و تعالى تقدس ذاته و تعالى كينونيته كبريائته من ان يقدر احد ان يوحد ما لا يمكن فى الوجود عرفان وجوده او يفقد ما لا يفقد فى الوجود ذكره و ظهوره
- 13 Glorified and exalted is He! Whoso uttereth a word from the court of His holy sovereignty hath indeed taken upon himself polytheism in his soul and sin in his deeds, for the mention of attributes in relation to His Essence is but a manifestation of His kingdom and a description of the affairs of His power, and it in itself indicateth origination and telletth of the recognition of subsistence belonging to the Living, the Self-Subsisting, Whom no vision can encompass, and unto the heaven of Whose Lordship no bird of hearts and minds can soar, while He encompasseth all vision, and He is the All-Subtle, the All-Informed.
- 13 فسبحانه و تعالى فمن قال ذكرا من ساحة قدس قيوميته فقد احتمل الشرك فى نفسه و الذنب فى افعاله لان ذكر الوصف بذاته شان من ظهورات ملكه و نعت من شئون قدرته و هو بذاته دال بالحدوث و حاك عن عرفان الثبوت للحق القيوم الذى لا يدركه الابصار و لا يصعد الى هوا ربوبيته طير الافئدة و الافكار و هو يدرك الابصار و هو اللطيف الخبير
- 14 Praise be to God Who hath fashioned all geometries according to what they themselves have accepted at the station of indications and essential realities, then at that of modes of being and verses, then at that of souls and indications, then at that
- 14 و الحمد لله الذى اخترع كل الهندسات بما قبلت نفسها فى مقام الدلالات و الذاتيات ثم الكينونيات و الايات ثم النفسانيات و الدلالات ثم الانيات و العلامات و ما قدر الله وراء تلك المقامات و الاشارات مما لا يحيط به علم احد

of individuations and signs, and what God hath ordained beyond these stations and allusions of that which no one among the people of names and attributes can encompass in knowledge, and upon which no rule of allusions and infinities can be applied. Verily God encompasses all things in the stations of command and endings.

من اهل الاسماء و الصفات و لا يجرى عليها
حكم الاشارات و الانهايات وان الله هو المحيط
بكل شيء في مقامات الامر و النهايات و

- 15 Praise be to God Who hath caused all to know that the way is barred to the knowledge of His Essence and that proof is prevented from ascending to the court of nearness to His presence and from attaining to the sanctum of His grandeur, that all created things might become certain, in the station of recognizing the manifestation of the Essence, of the negation of names and attributes and the establishment of unity through that which God hath revealed to them through them, from the origins of causes to the rank of dust in the station of the unity of the Essence and the manifestations of the recognition of holy verses in the kingdom of justice and essences, and that it might not be said through the manifestations of the affairs of the mines of knowledge in the midst of the eternity of passivity until man attaineth unto the rank of dust.

15 الحمد لله الذي عرف الكل سد السبيل عن عرفان
ذاته و منع الدليل عن الصعود الى ساحة قرب
جنبه و الوصول الى حضرة كبريائه ليوقن كل
الموجودات في مقام عرفان ظهور الذات نفى
الاسماء و الصفات و اثبات التوحيد بما تجلى الله
لهم بهم من مبادئ العلل الى رتبة التراب في مقام
توحيد الذات و مظاهر عرفان آيات القدس في
ملكوت العدل و الذوات و الا يقال بظهورات
شئون معادن العلم في بحبوحة قدم الانفعال الى
ان اتصل الانسان الى رتبة التراب

- 16 Praise be to God Who hath sent down in the Book whatsoever people need of the ordinances of the beginning and the return, that none might doubt concerning any decree and might witness the decree of all names in all the verses of the Book just as God sent down in the Qur'an when the decree of the Bayan was not forgotten, and We have recorded all things in a clear register.

16 و الحمد لله الذي نزل في الكتاب كلما احتاج الناس
من احكام المبدء و الماب لثلا يشك احد في حكم
و يشاهد حكم كل الاسماء في كل ايات الكتاب
بمثل ما نزل الله في القران اذا لم ينس حكم البيان
و كل شيء احصيناه في امام مبین

- 17 And praise be to God Who decreeth what He pleaseth as He pleaseth through what He hath wished and willed and ordained and decreed in His knowledge for all contingent beings and whatsoever hath been ordained in the degrees of the manifestations of His creation, that they may all praise Him in the paths of powerlessness and remembrance, in accordance with His word: "All praise be to God, the Lord of the worlds."

17 و الحمد لله يحكم ما يشاء كما يشاء بما شاء و اراد
و قدر و قضى في علمه لكل الممكنات و ما امضى
في مراتب ظهورات خلقه ليحمدوه ليشكروه كل
على سبيل العجز و الذكر لقوله ان الحمد لله رب
العالمين

INBA40:198-202, INBA67:190-194,
PR02.141r16-142r12, CMB_F23.076r05-
078v07 (16), Berlin3655.124r-126r

BB00214

*Fi Bayani'l-I'tiqad**To: Manuchihr Khan*

- 1 Concerning the exposition of the unaltered steadfastness of his belief in the ordinances of the Faith. 1 في بيان عدم تبدل اعتقاده في احكام الدين
- 2 In the Name of God, the Most Merciful, the Most Compassionate 2 بسم الله الرحمن الرحيم
- 3 Praise be to God Who guides whom He wishes and leads astray whom He wishes, and unto Him do all created things return. And blessings be upon Muhammad, the Messenger of God, and upon his appointed ones whom God has made the Imams of religion and pillars of the people of certitude, and concerning whose authority God has revealed in the Qur'an where He says: "honored servants who speak not until He has spoken, and who act by His command." And peace be upon those who follow them in all matters and believe in them. And verily punishment is prepared for those who turn away from them after having believed in them. 3 الحمد لله الذي يهدي من يشاء ويضل من يشاء واليه كل الخلق يرجعون وان الصلوه على محمد رسول الله واوصيائهم الذين قد جعلهم الله ائمه الدين واركان اهل اليقين ونزل الله حكمهم في القران حيث قال عباد مكرمون لا يسبقونه بالقول وهم بامرهم يعملون والسلام على الذين اتبعوهم في كل شان والذينهم بهم موءمنون وان النقمه معده للذين يعرضون عنهم بعد ما هم به يوءمنون
- 4 And furthermore, when I heard that some people had presented certain words before His Exalted Presence which necessitate that I should mention them in this book, I began by recording these statements lest anyone should think of me other than what is true. And after his knowledge of what I have herein recorded in this book, let his judgment be manifest before God and before those possessed of knowledge among His creation. 4 وبعد لما سمعت ان بعض الناس قد عرضوا بمحضر حضره العالى بعض الكلمات التى ينبغى فى ذلك المقام ان اذكرها فى ذلك الكتاب فاتبدت بذكر تلك المقامات لئلا يظن احد فى نفسى دون الحق وان ذكر بعد علمه بما انا ذا ذكرته فى ذلك الكتاب ليكون حكمه مشهورا عند الله وعند اولى العلم من خلقه
- 5 And now, there is no doubt that religion has not changed nor will it be altered, and my belief regarding the laws of religion is that which I now write in this book. God suffices as witness, and those who possess justice in His presence. 5 وان الان فلا شك ان الدين لم يتغير ولا يتبدل وان اعتقادى فى احكام الدين هو الذى انا ذا اكتبه الان فى ذلك الكتاب وكفى بالله ومن عنده حكم الانصاف على شهيدا
- 6 I bear witness that there is none other God but God, alone, without peer or partner – even as His own Self hath testified of His own Self that He is the One, Who from everlasting was, with no thing existing beside Him, and Who shall ever remain – He abiding even as He hath ever abode. No thing hath been associated with Him in any condition; and He is sanctified above likeness, exalted beyond resemblance. No description there is save His own Essence, and no name save His own Being.... 6 فاشهد ان لا اله الا الله وحده لا شريك له كما شهد ذاته بذاته بانه الفرد لم يزل كان بلا وجود شىء معه ولا يزال انه هو كائن بمثل ما كان لم يك شىء فى شان معه وانه المتقدس عن المثل والمتعالى عن الشبه ولا وصف دون ذاته ولا اسم دون كينونيته...
- 7 ...As for those who describe Him by the attributes of their own selves, and those who remember Him by the names of His Essence – these are but returned unto themselves. He is too exalted to be known by His creatures, or to be described 7 ...الواصفون فى صفات نفسه وذكره اذا كرون فى اسماء ذاته فهو مردود الى انفسهم وهو الاجل من ان يعرف بخلق له او ان يوصف بعباده بل خالق الاسماء والصفات ليعبده كل الموجودات

by His servants. Nay rather, He created names and attributes that all beings might worship Him through them, and might sanctify Him above them – for they are created attributes and originated names, brought into being by God to cleanse hearts and imaginations. And even as He is in the majesty of His identity and the glory of His self-subsistence, none shall know Him save He, Himself. Exalted is He above what they ascribe!

بها ويزهوه عنها وهي صفات مخلوقه واسماء حادثه
قد خلقها الله لمكنسه القلوب والاولهام وانه كما
هو عليه في عز الهويه وجلال الصمدانيه لن يعرفه
الا هو سبحانه وتعالى عما يصفون

- 8 And I bear witness unto Muhammad – the Messenger of God, may the blessings of God rest upon Him – that God chose Him from the inmost heart of pre-existence unto the station of adornment, and made Him the locus of His own decree in proclamation and in judgment, even as it hath been revealed: “Vision perceiveth Him not, but He perceiveth all vision; and He is the Subtle, the All-Aware.”

8 واشهد لمحمد رسول الله صلى بان الله قد انتخبه
من بحبوحه القدم على مقام تحليه وجعله مقام
نفسه في الاداء والقضاء اذ انه لن يدركه الابصار
وهو يدرك الابصار وهو اللطيف الخبير

- 9 And I bear witness unto the successors of Muhammad and unto Fatimih – may the blessings of God rest upon them all – according to that which God hath testified for them in the knowledge of the unseen: that they are the pillars of Divine Unity, the Manifestations of sanctity, the signs of singleness, and the evidences of praise. They are honored servants: they precede Him not in speech, and they act by His command.

9 واشهد لاولصياء محمد صلى وفاطمه صلوات الله
عليهم بما شهد الله لهم في علم الغيب بانهم اركان
التوحيد وظهورات التقديس وعلامات التفريد
ودلالات التوحيد وانهم عباد مكرمون الذين لا
يسبقونه بالقول وهم بامرهم يعملون

- 10 And I bear witness that whoso believeth concerning them aught beyond pure servitude unto God, exalted be He, or equateth the excellence of any one of them with the Messenger of God, hath indeed trodden the path of error and is of the unjust.

10 واشهد بان من اعتقد في حقهم دون العبوديه
المحضه لله تعالى او جعل فضل احد منهم مثل
رسول الله فقد سلك مسلك الخطاء وكان من
الظالمين

- 11 And I bear witness that I am a servant who hath believed in God and in His signs, and hath followed the ordinance of the Qur'an; and that my desire, in every matter, is none other than the most perfect and pure judgment of God. As to those who slander me, alleging that I have followed their idle fancies, they have confounded me with themselves – and I am wholly clear of them, by my Lord. I have indeed spoken unto the people of that knowledge wherewith God hath graciously favored me. Whoso giveth thanks, giveth thanks for his own soul; and whoso denieth, verily God is Self-Sufficient, independent of all the worlds.

11 واشهد اني عبد امنت بالله واياته واتبع حكم
القران وما اردت في شان الاحكام الله الخالص
وان الذين يفترون على بما اتبع ما هوائهم فلبسوا
منى وانا منهم بري ولقد حدثت الناس بما اكرمنى
الله من العلم فن شكر فانما يشكر لنفسه ومن كفر
فان الله فغنى عن العالمين

- 12 And since certain among the people imagine concerning that knowledge otherwise than what God hath purposed in the Book, I will set down a sprinkling from its stations, and a proof for the people of that supposition, that the truth may be distinguished from falsehood, and that all may thereby become of the thankful.

12 ولما كان بعض الناس يظنون في ذلك العلم دون ما
اراد الله في الكتاب لاذكر رشحاً من مقاماته ودليلاً
من اهل ذلك الظن عليه ليتبين الحق عن الباطل
ويكون الكل بذلك من الشاكرين

- 13 God hath graciously favored me, in the station of knowledge, with fourfold aspects.

13 ولقد اكرمنى الله في مقام العلم شئوناً الاربعه

- 14 Among them is the aspect of knowledge [‘ilm] itself – whereunto beareth witness that which I have set forth in the exposition on specific prophethood. And whoso desireth the measure of eloquence in that station, let him test the learned – whosoever is a Muslim skilled in that art – until it become plain unto him what it is that they claim.
- 14 فمنها شان العلم حيث يدل عليه ما فصلت في ذكر النبوه الخالصه ومن اراد ميزان الفصاحه في ذلك المقام فليمتحن العلماء ممن هو مسلم في ذلك الفن حتى يتبين له ما يدعون
- 15 And among them is the station of prayers [munajat], which, by the grace of God, floweth forth from me and from my pen: within six hours there issued a thousand verses of prayer – verses that testify to the recognition of the stations of Divine Unity, whose reality none can apprehend save him who hath rent asunder the veils of majesty without allusion. This, verily, is sufficient for him that possesseth heart and understanding.
- 15 ومنها شان المناجات حيث يجري بفضل الله ومنه من قلبي في سته ساعات الف بيت من المناجات التي داله على عرفان مقامات التوحيد التي لا يقدر احد ان يدركها بحقيقتها الا من كشف سبحات الجلال من غير اشاره وان ذلك هو الكفايه لمن له قلب ودرايه
- 16 Even as Jami’ al-Bihar – may God have mercy upon him – hath mentioned, that the Sahīfih of Sajjad sufficeth, in eloquence, for him who desireth to comprehend the stations of the people of infallibility – may the blessings of God be upon them – and to affirm that which God hath ordained for them; for he saith that most of the learned have declared it to be the “Psalms of the House of Muhammad” – may the blessings of God rest upon him. And this, in truth, is a matter difficult and weighty. I myself, even until now, have written many books; yet I know not that, should another attempt – by the reality of his innate nature – to compose even a single supplication, he would be able. In this is sufficient proof of the favor granted me from God; and God sufficeth as Trustee.
- 16 كما ذكر جامع البحار رحمه الله عليه بان صحيفه السجاده تكفي في الفصاحه لمن اراد ان يفهم مقامات اهل العصمه صلوات اله عليهم ويصدق بما قدر الله لهم حيث قال اكثر العلماء انها زيور ال محمد صي وان ذلك في الحقيقه امر صعب واني الى الان قد كتبت كتبا كثيره ولا علم ان غيري لو اراد بحقيقه الفطره ان يكتب مناجات واحده لم يقدر وكفى بذلك لي فضلا من عند الله وكفى بالله وكيفا
- 17 And among them is the station of sermons [khutab], wherein there flow from my pen lofty words, such that they who are not acquainted with the reality of the Cause imagine them to be among the orations of the masters of eloquence. Whoso desireth to apprehend the truth of a sermon – its outward form and its inward meaning – let him refer to the learned; for thereby shall the difficulty of the matter be unveiled: who it is that speaketh by true innate disposition, and who it is that cannot produce an oration save through pondering and contrivance. Unto God do the ordinances return, at the beginning and at the end.
- 17 ومنها شان الخطب حيث يجري من قلبي كلمات عاليه التي يشتهون على الذين لا يطلعون بحقيقه الامر انها من خطب اهل البلاغه ومن اراد ان يطلع بحقيقه خطبه من ظاهرها وباطنها فليرجع الى العلماء فان بذلك يكشف مناع المطلب عن الذي يتكلم بالفطره الواقعيه بالذي لا يقدر ان ينشاء خطبه بدون نظر وفكر وان الى الله يرجع الاحكام في المبدء والاياب
- 18 And among these stations is that of the masters of eloquence, in the lofty utterances – utterances such that, were all mankind to gather together to produce the like of a single saying thereof, they would neither be able nor empowered to do so, even though the whole were helpers one of another. Of this station there hath appeared that which was disclosed unto the gracious Presence – may God prolong his shadow; and when he beholdeth the reality of utterance, let him consider the Kitabu’l-‘Adl,
- 18 ومنها شان اهل الفصاحه في الكلمات العاليه التي لو اجتمع الكل على ان ياتوا بمثل حديث منها لن يستطيعوا ولن يقدروا ولو كان الكل على البعض ظهيرا وان من ذلك الشان ما ظهرت للجناب المستطاب ادام الله ظله واذا راي بحقيقه البيان فاذا يلاحظ كتاب العدل فان به يميز ميزان البيان عند جميع مراتب التبيان

for thereby is the measure of utterance discerned in all the degrees of exposition.

- 19 It behoveth not one such as I to call witnesses from among those who have affirmed the truth of those words; for he who attaineth unto a station through a trace of my very being – how can he be capable of knowing its reality? Yet for those who are perplexed, though not of the people of equity, I mention four books, each of which was revealed by One possessed of mastery in a distinct science – books that some among the people are powerless to refute.
- 20 And beyond these manifestations, apart from knowledge received from men, were but one to judge with true fairness, he would testify that each of those stations removeth contradiction and disagreement from among the learned, and leadeth all back unto a single judgment.
- 21 And after all have come to know these stations, should any among the learned desire to engage me in mubahalih, for the vindication of the Truth and the annulment of falsehood, according to that which hath been revealed in the traditions concerning the Suns of Grandeur and Majesty, I, verily, would welcome it – for I love the manifestation of certitude in the religion of God. God sufficeth as Witness.
- 22 Whoso among the learned is able to bring forth a discourse to invalidate that bounty, upon him lieth the obligation either to produce it by innate endowment and power, or to confess his incapacity and acknowledge the favor of his Lord. And whoso hath perceived and yet hath not come forward with the proof of the Prophets, nor stood in the station of mubahalih, upon him resteth God's judgment. After these allusions, no one hath any proof against me. Whoso willeth, let him accept; and whoso willeth, let him turn away.
- 23 I have completed the mention of the bounty, lest any should say concerning me that I have followed idle desire. And let one convey the ordinance thereof, by permission of the Exalted Presence, unto the learned. God sufficeth as Witness.

19 وان بمثل لو استشهد بمن صدق تلك الكلمات لا ينبغي لان الذي يبلغ الى مقام باثر نفسى فكيف يقدر ان يعرف بحقيقتها ولكن للمشتبهين من دون اهل الانصاف اذكر اربعة كتب التى كل واحد منها نزل من عند ذى فن من العلوم التى لا يقدر على ردها بعض الناس

20 وان بعد تلك الظهورات من دون علم يخلص من عند الناس لو ينصف احد بحقيقته الانصاف ليشهد ان كل شان من تلك الشئون يرفع التعارض و الاختلافات بين العلماء ويرجع الكل الى حكم واحد

21 وان بعد علم الكل بتلك الشئون لو اراد احد من العلماء ان يباهل معى لاحقاق الحى وابطال الباطل بما نزل فى الحديث من شمس العظمة والجلال فاننى انا احب للاظهار يقين فى دين الله وكفى بالله على شهيدا

22 ومن يقدر من العلماء على ان يأتى بحديث لنقض تلك النعمه فعليه فرض بان يأتى به بالفطره والقوه او ان يعترف بعجزه ونعمه ربه ومن اطلع ولم يات للنبين وقال ... او لم يتم فى مقام المباهله فعلى الله حكمه وليس لاحد بعد تلك الاشارات حجه على فمن شاء ان يقبل ومن شاء ان يعرض

23 وانى قد اتممت ذكر النعمه لثلاث يقول احد فى حقى ما اتبع هويه ويبلغ احد حكمها باذن حضرت العالى الى العلماء وكفى بالله على شهيدا

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Prayer for Siyyid Husayn

- 1 O my God! Thou art He Who hath borne witness unto Thine own Self, through Thine own Self, that verily Thou art God, there is none other God but Thee – alone, without partner. Thou hast ever been when no being existed with Thee, and Thou wilt ever remain as Thou wast; naught hath been, nor shall be, in any condition or rank that can compare with Thy station. For Thy Essence is the eternal Essence, which, by its very being, hath severed the materialities from the station of true recognition; and Thy Reality is the ancient Reality, which, by its own subsistence, hath cut off the immaterial essences from the station of utterance.
- 2 Glorified art Thou, O my God! If I say, “Thou art Thou,” mine own self, and then all created things, straightway confute me, declaring that God is too exalted to be described by His creation, or to be characterized by His servants. And if I keep silence before the court of the holiness of Thy singleness, my own soul rebuketh me, saying: “God created nothing in vain, nor in idle sport.” Glorified art Thou, O my God! I behold no path, and I find no remembrance to serve as proof. Yet Thou, O my Lord, knowest my secret and mine open speech, and bearest witness unto what my hands have wrought in the presence of the court of Thy all-compelling might.
- 3 If I say, “Blessedness,” the sentence of Thy justice and Thy decree causeth me to tremble; and if I say, “Woe unto me,” the manner of Thy dealing with the sinners among Thy servants setteth my heart at rest. O Thou besides Whom there is none other God! By Thy might and Thy majesty I know that Thou art nearer unto me than all things, and that Thou art more merciful and more kind unto me than every possessor of kindness; for Thou didst create me when I was not mentioned, and didst nurture me, through Thy bounty, after Thou didst choose for me a praiseworthy course. Thy call hath ever been loving-kindness, and Thy wont hath ever been bestowal.
- 4 If Thou shouldst chastise me, it would be but of Thy mercy toward me, that Thou mightest deliver me from the burdens of mine own self and the iniquities of my secret and my open acts. And if Thou shouldst cause me to enter, through Thy mercy, among Thy righteous servants, it would be but through Thy generosity and Thy solicitude, without any cause on my part.
- 1 الهى انت الذى شهدت لنفسك بنفسك بانك انت الله لا اله الا انت وحدك لا شريك لك لم تزل كنت بلا وجود شئ معك ولا تزال انتك كائن بمثل ما كنت لم يكن شئ فى شان فى ربتك اذ ذاتيتك لى الذاتية الازلية التى هى بكيونيتها مفرقة الماديات عن مقام العرفان وان كيونيتك لى الكيونية القديمة التى بانيتها مقطعة الجوهريات من مقام البيان
- 2 فسبحانك يا الهى ان قلت انت انت تكذبى فى الحين نفسك ثم كل الموجودات بان الله هو الاجل من ان يوصف بخلقه او ينعت بعباده وان اصمت فى تلقاء مدين قدس صمدانيتك توجرنى فى نفسى بان الله ما خلق شيئاً باطلاً عبثاً فسبحانك يا الهى ما ارى السبيل ولا اجد الذكر للدليل وانك يا مولاي تعلم سرى وعلايتى وتشهد بما عملت يدائى فى تلقاء مدين قهاريتك
- 3 ان قلت طوبى يخوفنى حكم عدلك وبدائك وان قلت الويل لى يسكننى معاملتك مع المذنبين من عبادك فيا لا اله الا انت فوعزتك وجلالتك لاعلم انت الاقرب بى من كلشئ وانت ارحم وابر بى من كل ذى بر لانك قد خلقتنى ولم اك مذكورا وريبتنى بفضلك بعد ما اخترت عملاً محموداً لم تزل كان دعائك الاحسان وسنتك الافضال
- 4 ان تعدبني فما كان الا من رحمتك فى حقى بان تخلصنى من جريرات نفسى وموبقات سرى وعلايتى وان تدخلنى برحمتك فى عبادك الصالحين فما كان الا من جودك وعنايتك بلا سبب من عندى

- 5 Wherefore, praise be to Thee, O my God, according to the right of Thy ancient lowliness in all that hath befallen me from Thee – a praise radiant, resplendent, sanctified, and purified from the praise of all others besides Thee, and singled out from the commendation of Thy servants and from whatsoever their highest sensibilities can conceive: a praise that, through Thy bounty and Thy loving-kindness, surpasseth all things, and maketh perfect Thy favor upon me in this world and in the world to come, in the utmost of Thy beneficence.
- 6 Glorified art Thou, O my God! Thou knowest my station in that land, and bearest witness unto what I purposed before the court of Thy mercy. And lo! I testify for Thine own Self that verily Thou art God, there is none other God but Thee, the Mighty, the Bestower. And I testify concerning Muhammad, Thy Beloved – may Thy blessings be upon Him and upon His Family – unto what Thou hast ordained for Him in the knowledge of the unseen that is with Thee, which none of Thy creatures can encompass: verily Thou art the Mighty, the All-Bestowing.
- 7 And I testify concerning the successors of Thy Beloved – may Thy blessings rest upon them – unto what Thou hast revealed in their regard, when Thou didst say – and Thy word is truth – “Servants honored: they speak not before Him, and they act by His command.” And I testify, O my God, for every living thing to what Thou Thyself hast testified, and for every vain thing to that which Thou lovest that creation should bear witness: Thou knowest all things, and nothing escapeth Thy knowledge, neither in the heavens nor on the earth; verily Thou art the Mighty, the Wise.
- 8 O my God! Far, far is Thy bounty from sending down upon Thy servants an affliction in this earthly life, without raising for them, thereby, a degree in the life to come. Thou knowest that when Thou didst take the souls of certain of Thy servants, by reason of the sorrow of heart of one of Thy creatures, Thou didst, therefore, send down upon him the word of patience and resignation to Thy decree; and upon those whom Thou didst take unto Thyself in the Holy Land Thou didst send down the word of mercy, and such of wondrous breaths and new bounties as none can compass in knowledge save Thee – through Thy grace and Thy bounty, O Lord of lords!
- 9 O God! Thou art the Friend of the believers and the Successor of the godly. Perfect, then, Thy favors upon us; send down upon us Thy blessings; and cause us to enter among the righteous of Thy chosen ones. Thou art independent of the ordinance of all things, and nothing in the heavens or on
- 5 فلك الحمد يا الهى على حق اذليتك فى كل ما نزل بى من عندك حمداً شعشعائياً لامعاً مقدساً منزهاً عن حمد ما سواك اجمعهم و منفرداً عن ثناء العباد وما لا يخطر باعلى مشاعرهم حمداً يفوق كلشئ بفضلك واحسانك ويتم المائتك على فى الدنيا والاخرة بمنتهى انعامك
- 6 فسبحانك يا الهى تعلم موقع فى تلك الارض وتشهد بما اردت فى بين يدى رحمتك واتنى انا اذا اشهد لنفسك بانك انت الله لا اله الا انت العزيز المنان واشهد لمحمد حبيبك صلى الله عليه واله بما قدرت له فى علم الغيب عندك بما لا يحيط بعلمه احد من خلقك انك انت العزيز الوهاب
- 7 واشهد لاولياء حبيبك صلواتك عليهم بما نزلت فى حقهم حيث قلت وقولك الحق "عباد مكرمون لا يسبقونه بالقول و هم بامرهم يعملون" واشهد لكل حى يا الهى بما انت شهدت له ولكل باطل بما انت تحب ان يشهد الخلق له انك تعلم كلشئ ولا يعزب من علمك شئ لا فى السموات ولا فى الارض وانك انت العزيز الحكيم
- 8 يا الهى جلّ فضلك من ان تنزل على عبادك بلاء فى هذه الحياة الدنيا ولم ترفع لهم درجة فى العقبى وانك لتعلم ان بما قبضت ارواح بعض عبادك بحزن قلب احد من خلقك فانزل اللهم عليه كلمة الصبر والرضا بحكمك وانزل على الذين قبضتهم اليك على الارض المقدسة كلمة الرحمة وما انت عليه من النفعات البديعة والكرامات الجديدة بما لا يحيط بعلمها احد سواك بمنك وجودك يا رب الارباب
- 9 اللهم انت ولى المؤمنين وخليفة المتقين فاتمم علينا نعمتك وانزل علينا بركاتك وادخلنا فى صالح اوليائك فانك مغنى عن حكم كلشئ ولا يتعاضمك شئ فى السموات ولا فى الارض وانك انت القوى العزيز

the earth can daunt Thee. Verily Thou art the Powerful, the Mighty.

- 10 O God! If any of Thy servants hath had his heart saddened by reason of him whom Thou hast taken unto Thyself of his kindred, I beseech Thee, by Thy grace, to send down upon him Thy mercy in every condition, and to soothe the heart that mourneth through Thy promise and Thy good-pleasure. For souls find not rest in any state save in meeting Thee, nor do they attain unto the utmost degree of contentment save through Thy bounty.
- 11 O God! Fulfil what Thou hast promised unto the believers among the people of Thine answer. Forgive me, and my parents, and all who have followed Thy ordinance, and have feared Thy justice, and have found assurance in Thy bounty. Verily Thou art God – the Generous, the Single, the One – none can fathom aught of Thy knowledge in the heavens or on the earth, and Thou art powerful over all things.
- 12 Glorified be God, the Lord of the Throne, above what they ascribe! Peace be upon the Messengers, and praise be to God, the Lord of all worlds.

اللهم وان احد من عبادك قد حزن قلبه بما قبضت اليك من ذى قرابته فاقسمك اللهم بملك ان تنزل عليها رحمتك في كل شأن وتسكن قلب الذى حزن لها بوعدك ورضاك فان النفوس لا تطمن فيشأن الا بلقائك ولا تبلغ الى غاية الرضاء الا بامتنانك

اللهم انجز ما وعدت للمؤمنين من اهل اجابتك واغفرلى ولابوى ولمن اتبع حكمك وخاف من عدلك واطمن بفضلك انك انت الله الجواد الفرد الاحد الذى لا يعرف من علمك شئ في السموات ولا في الارض وانك على كل شئ قدير

وسبحان الله رب العرش عما يصفون وسلام على المرسلين والحمد لله رب العالمين

PR02.132r24-133r06

BB00518

To: *Shaykh Muhammad Qazvini*

- 1 As for what you asked about people's differences regarding Tahirih, the essence of what should be accepted about her is that it is incumbent upon all to remain silent concerning her station, and that she was a leaf who believed in her Lord. The proof for all is the one whom God has made a proof over me and over all, and it is not incumbent upon anyone to derive rulings except from the one in whose hands God has placed His proof. When she advanced in the knowledge of the family of God, it is not befitting for a believer to deny her or harm her. She did not rule except by what was detailed in the Book.
- 2 Regarding that about which people differ, the lawful is clear and the unlawful is clear, and the doubtful matters are known. Whoever is God-fearing and guards against doubtful matters has built a fortress protecting against entering into prohibited things. Nothing has been added to or subtracted from religion

وان ما سئلت من اختلاف الناس في حق الطاهره فان مجمل القبول في حقها انه حق على الكل ان يصمتوا في شأنها وانها ورقه امنت بربها وان المحجه على الكل هو الذى جعل الله حجه على وعلى الكل وليس لاحد فرض اخذ الحكم من عند من جعل الله في يديه حجه وانها لما ترفت في معارفت ال الله فلا ينبغي للومن بحجدها ولا اذاها وانها لم تحكم الا بما الا بما فصل في الكتاب

وان الذى يختلفون الناس فيه فالحلال بين والحرام بين والشبهات معلومه فن اتقى واحترز عن الشبهات كان حصنا الا يدخل فالحرمات وان الدين لم يزد عليه ولا ينقص منه حرفا

by even a letter. All the outward aspects of religious law are true without any doubt, and no one is relieved of religious obligations except after death.

- 3 The inner aspects of religious law are true without any doubt, but none comprehend this except those well-grounded in knowledge. The outward conforms to the inward - whoever believes in the outward but not the inward has disbelieved, and whoever does not believe in the outward has associated partners with God.

3 وان ظواهر الشريعة كلها حق لا ريب فيها ولا يرتفع من احد التكليف الا بعد الموت وان بواطن الشريعة حق رشك فيها ولا يطلع بهذا الا الرايخون في العلم وان الظاهر طبق الباطن من امن بالظاهر ولم يؤمن بالباطن قد كفر ومن لم يؤمن بالظاهر فقد اشرك

- 4 Religion is perfect, its signs are clear, and its proofs are evident. It is not for anyone to interpret except to take its rulings from the places God has made the repositories of His judgment. God does not accept any deed from anyone except what He has commanded and willed, to the end of the statements.

4 وان الدين كامل واماراته واضحه ودلائله وليس لاحد مفتر الا وان يأخذ احكامه من المواطن التي جعلها الله محال حكمه وان الله لا يقبل من احد عمالا الا بما امر واراد الى اخر البيانات

TZH2.176-177

BB00366

Sharh-i-Hadith-i-ma min fi'lin yaf'alahu'l-'abd

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

1 بسم الله الرحمن الرحيم

- 2 Praise be to God Who brought into being through His Command whatsoever is in the heavens and earth. Then those who have believed in God and His signs - these shall be gathered unto God.

2 الحمد لله الذي ابدع ما في السموات والارض بامرهم ثم الذين امنوا بالله واياته فاوالتك الى الله يحشرون

- 3 To proceed: I have examined what you asked regarding the tradition from the Imam Rida where he spoke concerning how no deed performed by a servant, whether good or evil, exists except that God has decreed it. Know that God, glorified be He, has not created anything upon which falls the name of "thing" except through what the essence of that thing accepts. And it is impossible for anything in the heavens and earth to receive existence except through seven aspects, which are: Will, Purpose, Measure, Decree, Permission, Term, and Book. Whosoever claims the absence of any one of these has disbelieved.

3 اما بعد قد اطلعت بما سئلت من حديث الرضا حيث قال عن ذكر ما من فعل يفعل العبد من خير وشر الا والله فيه مضاء فاعلم ان الله سبحانه ما خلق شيئا وقع عليه اسم الشئ الا بما قبل ذات ذلك الشئ ولا يمكن ان يقدر ان يقبل شئ في السموات والارضين وجود الا ببجها سبعة التي هي المشية واراده وقدر وقضاء واذن واجل وكتاب فمن زعم بنقص واحد منها فقد كفر

- 4 The proof that a thing cannot receive existence except through seven aspects is that which I shall now indicate through wisdom's proof: For when a thing is mentioned, it has the rank

4 وان الدليل بان الشئ لا يمكن ان يقبل الوجود الا ببجها سبعة فهو الذي انا ذا اشير اليه بدليل الحكمه لان الشئ اذا ذكر فله رتبة وجود وانه

of existence, and it cannot exist except through the rank of its essence, which is the cause of accepting existence. When duality is established, the link is established. When the link is established in the station of trinity, wisdom necessitates the rule of four in the descent of the Command from the unseen realm to the visible world. Therefore, in mentioning truth, the seven are required in all ranks of existence.

- 5 There is no difference in the ruling between existences and essences, as claimed by the philosophers who say existence is pure good from God with no choice for the servants, and essence has no existence except through mental considerations and imaginal conditions - for this is polytheism in the school of the Immaculate Ones, peace be upon them. The truth in reality is that existence in all ranks is created with free choice, for the question "Am I not your Lord?" falls only upon one who has choice, as indicated by the words of the Sovereign, the All-Choosing: "There is nothing that does not glorify His praise." Whoever says otherwise, upon him is the word of punishment. I have expounded this matter in many stations, and whoever wishes to understand the reality of the answer should examine what I have detailed in the Letter Ha'.

- 6 What is meant by His exalted word "decree" is the fourth rank of the act wherein no alteration occurs afterwards. Therefore my spirit and all in the kingdom of Command and Creation are sacrificed for Him Who is distinguished by the rank of Decree, which God, glorified be He, carries out without alteration except in the station of the possibility of a thing, for that is an alteration that does not separate from the thing and accompanies the existence of everything in every condition. To this points His exalted word: "Say: Who then could prevent God in any way if He willed to destroy the Messiah, son of Mary, and his mother, and everyone on earth? And to God belongs the dominion of the heavens and the earth and what is between them. He creates what He wills, and God has power over all things."

- 7 When you understand the ruling of Decree in the fourth rank, you will be certain that no good or evil exists in contingent being except through God's Decree and Measure and the five ranks, and all that exists only through the servant's choice. For choice accompanies the existence of the thing, and the manifestations of the act are the existences of things which exist through God, glorified be He. When you understand what you have understood, then witness the mystery of Destiny in the ruling of the Ordainer - or else submit and you will be safe.

لا يمكن ان يوجد الا برتبته ماهيته التي هي تكون
عنه قبول الوجود واذا اثبت حكم الالئنه ثبت حكم
الربط واذا اثبت حكم الربط في مقام التثليث يجب
في الحكمه حكم الارعه في حين نزول الامر من
عالم الغيب الى الشهاده ولذا فرض في مقام ذكر
الحقيقه عليه السبعه في كل مراتب الوجود

- 5 وليس فرق في الحكم بين الوجودات والماهيات
كما ذهب الحكماء بان الوجود خير محض من الله
وليس فيه اختيار من العباد وليس للماهيه وجود
الا باعتبارات الذهنيه وشئون الوهميه وان ذلك
لهو الشرك في مذهب اهل العصمه صلوات الله
عليهم وان الحق في الحقيقه هو ان الوجود في
كل المراتب خلق في قبول الاختياره لان سوء
الست بربكم لا يقع الا على المختار وان اليه الاشاره
قول المليك المختار وما من شيء الا ليسبح بحمده
ومن قال دون ذلك فعليه حق كله العذاب ولقد
بسطت ذكر هذه المسئله في مقامات كثيره ومن
اراد ان يطلع بحقيقه الجواب فيلاحظ وافصلت
في رساله الهائيه

- 6 وان المراد بقوله عز ذكر بقضاء فهو رتبته رابع الفعل
الذي لم يجرى البدء بعده لذا اختص روحي
ومن في ملكوت الامر والخلق فداه برتبته القضاء
فيمضي الله سبحانه وليس له بدء الا في مقام
مكان الشيء فانه بدء لا يتخلف عن الشيء
ويساوق وجود كل شيء في كل شان واليه
الاشاره قوله عز ذكر قل فمن يملك من الله شيئا
ان اراد ان يهلك المسيح ابن مريم وانه ومن في
الارض جميعا والله ملك السموات والارض وما
بينهما يخلق ما يشاء والله على كل شيء قدير

- 7 فاذا عرفت حكم القضاء في الرتبته الرابع لتوقن بان
لا يوجد خير ولا شر في الامكان الا بقضاء الله
وقدره والمراتب الخمسه وكل ذلك ما كان الا
باختيار العبد ان الاختيار هو مساوق لوجود الشيء
وان ظهورات الفعل هي وجودات الاشياء التي
توجد بالله سبحانه فاذا عرفت ما عرفت فاشهد
سر القدر في حكم مقدر والا فاسلم تسلم

- 8 Glory be to God, Lord of the Throne, above what they describe. Peace be upon the Messengers. And praise be to God, Lord of the worlds.

GOH.203ax

8 وسبحان الله رب العرش عما يصفون وسلام على
المرسلين والحمد لله رب العالمين

INBA14:392-394, INBA40:162-164,
INBA53:404-406, INBA_6010C:390-
392, CMB_F21.106.13-108.09#15,
Berlin3655.121v-122v

BB00383

Answer to the son of Mulla 'Ali-i-Nuri (Kayfiyyatu'l-Mi'raj)

- 1 A questioned, on the night of the sitting, concerning the matter of the Ascension in the Land of Sad:
- 2 In the name of God, the Most Merciful, the Most Compassionate
- 3 Praise be to God Who has manifested Himself to all contingent beings through the appearance of the Will for them and through them, that all contingent beings might know what God has placed within the essential realities of their beings regarding the stations of action and manifestations of passivity, until each station knows itself and recognizes the decree of its origin in what God has ordained for it in every condition without end, that it might testify in the realm of contingency to what God has testified to Himself and to His creation that there is no God but Him, the Mighty, the Most High.
- 4 That esteemed one asked regarding a difficulty well-known among the people of divine knowledge: How it was possible for the Prophet to be present simultaneously in all regions of existence, both hidden and manifest?
- 5 Know that none can understand this lofty station except through knowledge of "the matter between the two matters" which is the mystery of destiny. For things have three ranks: the rank of eternity (sarmad), which is the station of action, though God has given it an end in the station of manifestation due to the inexhaustibility of divine outpouring in the rank of existence - this is the station of Muhammad and his successors, where none can grasp anything of the wisdom of that rank; the rank of perpetuity (dahr), which in God's knowledge has a beginning from the station of eternity and an end in the

1 قد سئل في ليله الاجلاس وهو مسئله المعراج في
ارض الصاد

2 بسم الله الرحمن الرحيم

3 الحمد لله الذي تجلى للممكّات بظهور المشيه لها
بها ليعرفن كل الممكّات ما جعل الله في حقايق
ذاتيات كينونياتهم من مقامات الفعل وظهورات
الانفعال حتى قد علم كل مقام نفسه وعرف حكم
مبدئه فيما قدر الله له في كل شأنه بما لا نهايه له
به اليه ليشهد في مقام الامكان بما شهد الله لنفسه
ثم خلقه بانه لا اله الا هو العزيز المتعال

4 وبعد لما سئل الجنب المستطاب في مقام
الخطاب ببيان الاشكال الذي هو معروف بين
رجال الاعراف بان جد النبي كيف يمكن في
زمان واحد ومكان واحد بان يحضر في جميع
اصقاع الوجود من الغيب والشهود

5 وان الحق لا سبيل لاحد الى عرفان تلك الرتبة
السنيه الا بعلم الامر بين الامرين سر القدر لان
للاشياء مراتب ثلثه ففنها رتبة السرمد وهو مقام
الفعل وان الله قد جعل له نهايه في مقام الظهور
لعدم نفاد الفيض في رتبة الوجود وهو مقام محمد
صبي ووصيائه حيث لا يقدر احد ان ياخذ من
حكم تلك الرتبة شيئا ومنها رتبة الدهر وان له في علم
الله بدءا من مقام السرمد وختما في مقام البطون
وهو مقام سائر الممكّات عن مراتب الجوهريات

station of concealment - this is the station of other contingent beings in the ranks of essences in the worlds of abstraction; and the rank of time (zaman), which God has given bounds in both beginning and end, and which is realized through the motion of the celestial spheres.

- 6 Having established these ranks, there is no doubt that in the first rank the heart knows that a thing has all ranks established for it and all manifestations tell its story, for the universal body which God made the bearer of the loci of action speaks of its essential station which indicates the station of eternity. For although the Prophet's body on the Night of the Ascension was in the house of Humayra according to tradition, it is established by consensus that he was in heaven and the ranks of paradise and hell. For just as nothing in the contingent worlds can veil his essence, so too with his body. Since minds can only perceive things as limited, they cannot witness the matter between matters and the decree of eternity in the decree of determination.

- 7 Thus whatever was said in the two gatherings, the mind turned from it due to its unity, until some souls acknowledged their lack of knowledge of what actually occurred regarding the rank of the body. Had God willed and desired, He would have explained the reality of this matter through the mystery of what occurred and the conclusive wisdom in its station, that all might know who knew the matter in the stations of manifestation and not be veiled from beholding the light of the unseen when veiled from the court of the presence of nearness.

- 8 At that station the pen has ceased to flow, and to God returns the decree of exposition in beginning and return. Glory be to God, Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, Lord of the worlds.

HURQ.BB13x

في عوالم المجردات ومنها رتبة الزمان وان الله قد جعل له حدا في البدء والختم وانه يتحقق بوجود سير الافلاك

- 6 واذا اثبت حكم المراتب فلا ريب ان الفوءاد في الرتبة الاولى يعرف بان الشئ له كل المراتب ثابتة وكل الظهورات خاضعة لان الجسد الكلي الذي جعل الله حامله محال الفعل يحكي عن مقام ذاته الذي يدل على مقام السرمد لان جسد النبي صلى في ليله المعراج مع انه كان في بيت الحميراء بما ورد في الخبر فقد ثبت بالاجماع انه كان في السماء ومراتب الجنان والنيران لانه كما ان ذاته لا يحجب شيئا في عوالم الامكان فكذلك الحكم في جسده وان العقول لما يقدر ان يدركوا الاشياء محدودة فلذلك لم يقدر ان يشاهدوا الامر بين الامرين وحكم السرمد في حكم التعيين

- 7 ولذا كلما قلت في المجلس ينصرف العقل عنه بحكم الحدية حتى اعترف بعض النفوس لعدم علم الواقع في رتبة الجسد ولو شاء الله واراد لا بين حقيقة هذه المسئلة بسر الواقع والحكم البالغ في مقامه ليعرف الكل من عرف الامر في مقامات الظهور ولا يحتاج عن مطالعة نور الغيوب اذ احتجب عن ساحه قرب الحضور

- 8 والى ذلك المقام قد اخذت القلم من الجريان والى الله يرجع حكم البيان في المبدء والاياب وسبحان الله رب العرش عما يصفون وسلام على المرسلين والحمد لله رب العالمين

INBA14:390-392, INBA40:197-198,
INBA53:402-404, INBA69:416-418,
INBA_6010C:388-390, CMB_F21.104.19-
106.11#14, Berlin3655.120v-121v,
ESCH.397

BB00470

*Epistle to Haji Mirza Aqasi 2**Date: 1263-04 [1847-Mar]*

- 1 A portion of the Tablet revealed at Sīyah-Dahan, in honor of Muhammad Shah
- 2 In the Name of Him Who is Exalted and Most High
- 3 Praise be to God Who bestows His favor upon whomsoever He willeth through His wisdom - glorified and exalted be He above what they describe.
- 4 God knows and is sufficient witness to My condition, that I have committed no wrong deserving of such a judgment. Though I acknowledge, in accordance with the words of the Commander of the Faithful, that "existence itself is a sin with which no sin can be compared," in any case, if I am a believer - and I am, as witnessed by God and His chosen ones - then according to the purport of the sacred tradition "Whosoever shows enmity unto one of My friends hath declared war against Me," such treatment is not permissible. And if I am an infidel - and by the sacred Being of God and the exalted station of the Family of the House of Infallibility, I am not, though there are many infidels living under the protection of the King in every land - still such judgment is not permissible.
- 5 In any case, such a decree is not befitting toward one who is of the seed of the Prophet, while God's decree is manifest: "Say: I ask of you no recompense for this except the love of those who are near of kin." And the decree concerning "those who judge not by what God hath revealed" is also evident before the Most Holy Presence. Even if some matter concerning Me were truly doubtful, it would be incumbent upon you to guide aright, though by God's grace and bounty I am not conscious of even an atom's weight of sin in Myself.
- 6 When they observe the signs that have appeared through Divine Will, all suspicion will be removed. And if despite this I deserve death, I swear by the Sacred Being of God that I yearn for death with greater longing than a babe for its mother's breast. In the name of God and by God, I await the decree and am content with God's judgment. This decree is sweeter to Me than honey.
- 1 قسمتی از لوح نازله در سیاه دهن به اعزاز محمد شاه
- 2 بسمه تبارک و تعالی
- 3 الحمد لله الذی ین علی مایشاء بحکمہ سبحانه و تعالی عما یصفون
- 4 الله یعلم اول خدا شاهد است بر حال من و کنفی به شهید آنکه ذنبی متحمل نشده ام که باعث چنین حکمی شده باشم اگرچه بر مضمون کلام امیرالمومنین وجودی ذنب لایقاس به ذنب ۲۰ معترفم در هر حال و مجمل آنکه اگر مومنم و حال آنکه هستم به شهادت خداوند و اولیاء او که حکم آن به مضمون حدیث شریف من اهان لی ولیا فقد بارزنی بالحاربه این نوع سلوک جائز نیست و اگر کافر هم و حال آنکه به ذات مقدس خداوند و علوم مقام اهل بیت عصمت که نیستم و حال آنکه کافر هم در ظل عنایت شاهنشاهی در هر ارض بسیار است باز این نوع حکم جائز نیست
- 5 علی ای حال با یک نفر ذریه رسول این نوع حکم لایق نیست و حال آنکه حکم الله مشهود است قل لا استلکم علیه اجرا الا المودة فی القربی ۲۱ و حکم من لم یحکم بما انزل الله هم در نظر اقدس ظاهر است و اگر فی الواقع امری بر من مشتبّه آنهم فرض است بر شما که سبب هدایت گردید و حال آنکه بفضل الله و منه بقدر خردلی ذنب از خود گان ندارم
- 6 و هرگاه مشاهده آثاری که از سر مشیت الهی ظاهر شده ملاحظه نمایند رافع سوء ظن خواهد شد و هرگاه با وجود این مستحق قتل بذات مقدس الهی که مشتاق بموت اشد اشتیاق طفل به ثدی امش بسم ال و بالله منتظر حکم و راضی بقضاء

خداوندم و این حکم احلی است در نزد من از غسل
ازید

- 7 Beyond this brief account of My state in the station of poverty and glory which I have disclosed - though even at this stage it is manifest that the very pebbles of the earth are charged with knowing My name, even if they know not My form - it beseems you not. Do consider also in your grace and mercy the hearts of the kindred. If the purpose is to close the door upon Myself, I hope by God's might that once confined to a goodly place, it shall not be opened.

7 غیر این مختصری از حال خودم در مقام فقر و فقر
که اظهار نمودم و این مرحله هم امروز
ظاهراست که سنگ ریزه های ارض مامور
به اسم مرا می شناسند اگرچه برسم عارف
نباشد لایق بر حضرتت نیست ملاحظه قلوب
اقربا را هم از رفت و رحمت خود نموده و هرگاه
مقصود درب خانه بستن بر خود است مرا بجل
نیکوئی فرموده بحول الله امیدوارم اینکه مفتوح
نگردد.

ASAT2.189x, HNU.220-221, TZH2.139-140,
AHDA.262, OOL.A023.2

BBU0016

Words to Manuchihr Khan

When We departed from Shiraz, cholera raged over the province of Fars, and Husayn Khan escaped with all deliberate speed from the city. I was made captive at the home of 'Abdu'l-Hamid Khan, but because of the epidemic and the fact that his own sons fell victims to the illness, he released this Wronged-One and of necessity asked that I leave. In so doing, he remarked, 'Upon Husayn Khan's return, I will personally shoulder the responsibility.' Surely, after the pandemic of cholera has been eradicated and quiet has once again become the city's norm, Husayn Khan will return and will inquire after Me. As he is a wicked and ill-natured man, upon discovering that I no longer reside within His grasp, he will injure my kinsmen and family. My purpose is to ask your Excellency to petition Husayn Khan that he may not disturb [My family].

GEN.045-046

BB00648

Epistle to Haji Mirza Aqasi 3 (lost)

[text to be located and typed.]

Study guide to this volume

This volume gathers the Bab's writings from His residence in Isfahan between August 1846 and March 1847, when, sheltered by Manuchihr Khan, Mu'tamid al-Dawlih, He found Himself at the height of His public prestige and at the same time on the cusp of imprisonment and exile. The texts move between intimate prayers, dense metaphysics, point-by-point polemic against the ulema, formal commentary on the Qur'an, juridical answers to inquiries, letters of farewell to His great uncle and to Haji Mirza Aqasi, and quiet pastoral interventions concerning the emerging community. They share a single underlying drama: the Bab is proposing that the criterion of religious truth has shifted in His own person and through His revealed verses, and He is asking Islamic society — governor, courtier, savant, mystic, jurist, and ordinary believer — to face that shift with fairness. Manuchihr Khan's death in March 1847 ended the Isfahan period and opened the road that would lead, by way of Tehran's diversion, to the fortress of Maku.

Isfahan as Crucible: Patronage, Public Witness, and the Road to Maku

Key Passages

"Praise be to God Who has afflicted me with tribulation. I praise Him for what has befallen me of hardship and adversity through the wrongful actions of the people of polytheism and rebellion. To God do I pour out my grief and sorrow, and those who have acted unjustly shall soon know what fate awaits them." — BB00489

"The matter will be completed, God willing, with the divines when they appear on the Day of Arafat or the Day of Sacrifice for the mutual execration, for that was my judgment between them. Soon will God establish the truth through His words and make manifest the deeds of all people." — BB00489

"May God requite you for your noble intentions. So lofty a purpose is to Me even more precious than the act itself. Your days and Mine are numbered, however; they are too short to enable Me to witness, and allow you to achieve, the realisation of your hopes. Not by the means which you fondly imagine will an almighty Providence accomplish the triumph of His Faith. Through the poor and lowly of this land, by the blood which these shall have shed in His path, will the omnipotent Sovereign ensure the preservation and consolidate the foundation of His Cause." — BBU0008

“In the presence of God, there is no past, present, or future. There is an eternal now.”
— BBU0017

“God knows and is sufficient witness to My condition, that I have committed no wrong deserving of such a judgment...In any case, such a decree is not befitting toward one who is of the seed of the Prophet, while God’s decree is manifest: ‘Say: I ask of you no recompense for this except the love of those who are near of kin.’...And if despite this I deserve death, I swear by the Sacred Being of God that I yearn for death with greater longing than a babe for its mother’s breast.” — BB00470

Context for Study

The Isfahan months were unlike any other moment in the Bab’s ministry. Manuchihr Khan, the powerful Georgian-born governor of the province, accepted Him with reverence, sheltered Him in his own residence, hosted him before assemblies of religious scholars, and was prepared to use the resources of his governorship to advance His Cause. The letter to the Bab’s great uncle, Haji Mirza Sayyid Muhammad, is a snapshot of that moment: the protection of “the trusted one of the exalted government,” the willingness to undertake *mubahalih* — the Qur’anic ordeal of mutual execration prescribed in Surih 3:61 against the Najran Christians — and the anticipation of an audience near “the King of Grace.” Yet against this backdrop of unprecedented worldly favour, the Bab’s words to Manuchihr Khan himself in BBU0008 quietly redirect the entire prospect: triumph will come through the blood of the poor rather than through the schemes of the powerful, and the governor’s earthly span is reduced to three months and nine days. The contrast between political possibility and providential plan defines the period. BBU0017, a single sentence reported by Manuchihr Khan’s circle, reframes time itself — past, present, and future collapse before God into “an eternal now” — and provides the metaphysical horizon within which earthly arrangements appear secondary. After Manuchihr Khan’s death the same posture is held, in a different key, in the Epistle to Haji Mirza Aqasi (BB00470): refused entry to Tehran, sent toward Siyah-Dahan and ultimately to Maku, the Bab writes to Muhammad Shah’s prime minister with neither apology nor pleading, only the offered choice between recognition and martyrdom. Students should read these texts together with BBU0016, which shows His earlier ordeal in Shiraz during the cholera and His pastoral concern for His own family. They illuminate a recurring Babi and Baha’i theme: prophetic authority does not seek the throne and yet decisively addresses kings, governors, and ministers, weighing every political possibility on a scale whose unit of measure is fidelity to the Cause of God.

Questions for Reflection

1. Why does the Bab welcome *mubahalih* with the ulema rather than seeking quieter accommodation, and how does the institution of mutual execration translate prophetic claim into public test?
2. How should we interpret the prophecy to Manuchihr Khan? Consider the implications of insisting that the Cause will be vindicated through “the poor and lowly” rather than through state patronage.
3. Compare BBU0017’s “eternal now” with Augustine’s reflection on time in *Confessions XI*, Boethius’s eternity “in the simultaneous and perfect possession of unlimited life,” or the Sufi notion of *wagt*. What is gained by saying that, before God, time itself is reordered?

4. In what ways does the Epistle to Haji Mirza Aqasi recall earlier prophetic correspondences with kings — Moses with Pharaoh, Jesus before Pilate, Muhammad's letters to Heraclius and Khusraw — and where does it depart from them?
5. Manuchihr Khan was a Georgian Christian convert to Islam who served the Qajar state; what does his protection of the Bab suggest about the borders between confessional, ethnic, and political loyalty in nineteenth-century Iran?

The Verses of the Book as Living Proof

Key Passages

“Consider for a moment, O man, that while the letters of the alphabet are available to all, yet He Who speaks declareth that were all to gather together to bring forth the like of His words, they would be unable. If they could, why have they not done so? And if they cannot, why do they not believe in God's Cause? Glory be to God above what they associate with Him!” — BB00036

“If thou makest proof to be abundance of exposition, then by the glory of thy Lord, I am able to write in six hours a perfect page without reflection or pause of the pen in expression...Who today is capable of this, or hath anyone come forth with this before? This indeed is the greatest proof for whosoever would remember or fear.” — BB00036

“Say: Were We to gather together all creation, past and future, from the first to the last, and make them learned upon the earth, they would be powerless to produce the like of this Book from Us. Such is Our power over all worlds.” — BB00135

“Say: The Qur'an which We revealed before over twenty-three years — We can now reveal the like of it in three days and nights if We wish, while you are confined before Our proof, hearing with your ears and seeing with your eyes.” — BB00135

“If it be difficult for your divines to grasp the meaning of the utterance of an Imam or a Prophet, or a verse from the Book of God — He Who hath issued from His presence shall, in three nights and days, bring forth the equivalent of the Qur'an. How is it, then, that ye deny Him? Bring, then, tablets and pens, and sit for three nights and days without intermission; thereafter shall ye witness a Book equal in measure to the Qur'an.” — BB00063

Context for Study

Across the *Tawqī'i-i-Dhahabīyyih*, the two volumes of the *Kitab al-Hujja*, and the formal declaration of belief in BB00214, the Bab presses with extraordinary persistence a single argument that runs from the Qur'an's own self-vindication: revealed verses are their own evidence, since no human effort can produce their like. The argument is rooted in the Qur'anic challenge of *tahaddi* (Q 2:23, 10:38, 17:88, 52:34) and was the foundation upon which Islamic theology held that Muhammad's

prophethood needed no external miracle. The Bab now turns this very logic against the Muslim divines: if the inimitability of the Qur'an was proof of the Prophet's mission, then verses revealed today, with comparable spontaneity, eloquence, and metaphysical weight, must be received as proof of the new dispensation. He insists on quantifiable, testable conditions — a thousand verses in six hours, or a Qur'an-sized book in three days and nights — and invites the divines either to match this output by their own innate capacity or to confess incapacity. Eloquence in the conventional sense is, more than a literary virtue, a sign of revelation breaking through human language. In BB00214 He goes further and lists four distinct stations of proof — knowledge, prayers, sermons, and verses of legal authority — so that the matter cannot be evaded by specialization. Baha'i students should notice how this argument forms a bridge to Baha'u'llah's later treatment of the verses of God in the *Iqan* and in tablets such as the Lawh-i-Hikmat. It also opens a profound philosophical question: what does it mean to recognize divine speech? Christian readers may compare the patristic distinction between the Word as eternal Logos and the words of Scripture; Jewish readers may compare the rabbinic doctrine of Torah as both pre-existent reality and historical text; philosophers of language may compare J. L. Austin's notion of performative utterance, where words function as acts rather than as descriptions.

Questions for Reflection

1. Why does the Bab make rate of revelation — the sheer volume of verses produced in a fixed span of time — one of His central proofs? What is at stake in such a quantitative criterion?
2. How does the proof from verses differ from physical miracle, philosophical demonstration, institutional consensus, or moral example, and why might the Bab consider it superior to each?
3. Modern literary criticism teaches us to read all texts as historically situated and humanly composed. Can the claim that a text is itself the decisive divine proof be re-stated in a way that takes that critical sensibility seriously?
4. Compare the inimitability claim of the Qur'an with the Bab's reuse of the same claim for the Bayan. What is the logical structure of the argument, and where is it most vulnerable?
5. What might it mean, in our time, for "the verses of God" to be the criterion of religious truth, when so many religious communities ground their authority in tradition, magisterium, scriptural canon, or charismatic experience?

Beyond Conjecture: Clerical Power and the Veils of Learning

Key Passages

"We bestowed upon thee faith because thou wert among the assured ones in the Furqan, and We withheld faith from those who followed conjecture — and that is the fire where-with they are promised." —
BB00135

"You have been veiled from true knowledge and have clung to principles you invented for yourselves, thinking you are helping the religion of God. Nay, nay! We have exposed

your affair through the appearance of Our proof, showing that you were formerly far removed from God's path." — BB00135

"God had revealed aforetime: 'They have taken their doctors of law and their monks for lords besides God' inasmuch as they followed their divines instead of Muhammad, the Apostle of God, yet they reflect not, neither do they remember." — BB00063

"Say: Your impotence is more evident than the sun; bring ye the like of this Book, O divines of Islam, if ye be truthful." — BB00063

"As for what you mentioned in writings about people's differences regarding me, there is no doubt that most people have made their desires their god, saying with their mouths what follows their vain imaginings...Some fabricated claims of leadership, others claims of divine authority, others the invalidity of independent judgment. God will punish them for their fabrications. I am but a servant who believes in God and His verses." — BB00054

Context for Study

The Bab's critique of *zann* — conjecture, opinion held without secure ground in revelation — runs through the Isfahan writings and gathers special force in the Kitab al-Hujja. His target is the kind of religious judgment that draws its authority from learned tradition, inherited consensus, and the institutional power of the '*ulama*' rather than from a living encounter with the criterion of revelation. He recalls Q 9:31 ("They have taken their doctors of law and their monks for lords besides God") and applies it to the contemporary Shi'i hierocracy, naming, in the Kitab al-Hujja, a Muhammad-Baqir who built a mosque with funds taken from the Bab's share of the *khums* and who pronounced unjust death sentences. The point is more than reformist invective. Learning, the Bab insists, is a divine gift when ordered toward recognition; learning becomes a veil when, severed from humility before God's new act, it becomes the criterion by which that act is judged. The same theme appears with quiet sadness in the letter to Mirza Hasan Vaqay'-Nigar (BB00054), where the Bab catalogues the contradictory accusations against Him — claims of leadership, of divinity, of denial of *ijtihad* — and responds by recalling Christian, Jewish, and pagan attempts to enclose God's chosen ones in human fabrications. Students may find rich comparative ground here. Jesus' woes against the scribes and Pharisees in Matthew 23 share the structure of this critique; so do the prophetic denunciations of corrupt priests in Hosea, Jeremiah, and Malachi; so do the Reformation polemics against clerical mediation; so does the Shi'i internal debate between *Akhbari* and *Usuli* schools over *ijtihad* and *taqlid*. The Bab is not opposed to learning. He composes books that out-distance the learned on their own ground. He is opposing the displacement of revelation by guild, and the substitution of social authority for spiritual perception.

Questions for Reflection

1. What distinguishes a learning that serves revelation from a learning that veils it? Can the difference ever be reduced to a procedural rule?
2. How does the Bab's critique of conjecture relate to Baha'i teachings on independent investigation of truth and the elimination of imitation (*taqlid*)?

3. Compare the Bab's catalogue of slanders against Him with Jesus' lament that "a prophet is not without honour, save in his own country" (Mark 6:4), and consider why religious establishments characteristically reject the figures who renew them.
4. Why is it spiritually dangerous to think one is helping the religion of God when one is in fact resisting its renewal? Is there a way to test oneself against this danger?
5. What contemporary forms of religious "conjecture" — in any tradition — might the Bab's critique address today?

Qur'anic Exegesis and the Reorientation of Heart and Body

Key Passages

"God manifested Himself unto the East of creation through Me, by My Self; and unto the West of origination through Me, by My body. Ye behold nothing in the kingdom of the heavens and the earth but that it is a sign of My manifest sovereignty."— BB00006

"Even as God hath ordained, in the world of bodies, a qiblih toward which bodies stand, so hath He ordained, in the world of souls and spirits and hearts, a qiblih toward which all must turn in prayer." — BB00006

"Fear God, O man, in thy prayer: worship not God, thy Lord, through the mention of aught beside Him. For whoso worshippeth God through a prophet, an imam, or a man, hath associated partners with his Lord and hath worshipped nothing. Know, then, the paths of worship through knowledge itself, even as 'Ali ibn al-Husayn, peace be upon him, hath said in his supplication at the end of the night in the Greatest Month: 'O my God! Through Thee I knew Thee; that is, I worshipped Thee through Thee.'" — BB00006

"When thou hast recognized the decree of divine manifestation, make the qiblih of thy heart the appearance of the verse 'There is no God but God', and the qiblih of thy mind 'Muhammad is the Messenger of God, peace be upon him and his family', and the qiblih of thy soul him whom God hath named today as the Remnant of God...And make the qiblih of thy body the House of God in the Sacred Mosque." — BB00006

"I testify that the likeness of the Books of God is as the likeness of the sun — though it rise countless times, it is but one sun, and though it set countless times, it is but one sun. Similarly, though Books be revealed from God times without number, they are but one Book." — BB00654

Context for Study

The commentary on the second *juz'* of the Qur'an (BB00006) takes Q 2:142, the verse that records the historic shift of the Muslim *qiblih* from Jerusalem to Mecca, and transforms it into an account of

cosmic and personal reorientation. East and West exceed mere geography: they are the directions of creation and origination, of manifestation and reception. The verse becomes a layered teaching — six aspects in all — in which body, soul, mind, and heart each have their own *qiblih*, each turning toward something more inward than the last, until the heart turns toward the appearance of the divine word in the present hour. This exegetical method continues the Shi'i and Sufi traditions of *ta'wil*, recalling Imam Ja'far al-Sadiq's reading of Quranic stories as inward realities, the Ikhwan al-Safa's metaphysics of correspondence, and Ibn al-'Arabi's reading of the Ka'bah as the heart of the gnostic. Yet the Bab radicalizes that tradition by placing the reader squarely in the present Day of Resurrection, so that turning toward the *Baqiyyatu'llah* — the Remnant of God — becomes the immediate ordinance of God rather than antiquarian piety. The Tafsir al-Hamd (BB00654) extends the same vision to the opening Surah of the Qur'an, rewriting *al-Fatihah* for each successive dispensation, until "Him Whom God shall make manifest" and the manifestations after Him take the place of Muhammad in the structure of guidance. The interrogative verses of the Qur'an (BB00173) are read as occasions for the heart's response. The commentary on Ali's saying "my brother taught me what was" (BB00114) and the exposition of the Mi'raj (BB00383) extend the same hermeneutic into prophetic biography. Christian readers may notice analogies with Origen and the spiritual senses of Scripture; Jewish readers with the *Pardes* levels of *peshat*, *remez*, *derash*, and *sod*; Platonist readers with the ascent through visible forms to invisible reality. What is most striking is the integration of body and inwardness: the body still turns to Mecca, the heart turns to the Manifestation, and the two are held together rather than collapsed.

Questions for Reflection

1. What does it mean for the heart to have a *qiblih*? Is this metaphor, or does it describe an actual spiritual structure?
2. How does the Bab's exegetical method preserve the outward law while opening deeper layers of meaning, and how does this resemble or differ from Christian sacramental reading or Sufi *tafsir bi'l-isharah*?
3. Why does the Bab consider worship "through a prophet, an imam, or a man" a form of associating partners with God? How does He distinguish this from rightful veneration of the Manifestation?
4. Re-read the Tafsir al-Hamp in the light of the principle that the Book is one Book in many manifestations. What changes when we read scripture as belonging to a living sequence rather than a closed canon?
5. How would the reorientation taught in this commentary be lived practically in a contemporary Baha'i life, where the outward *qiblih* is Bahji and the inward *qiblih* is the Manifestation of God for this age?

Apophatic Theology, the First Will, and the Limits of Philosophy

Key Passages

"The philosophers were perplexed in their discussion of pure nothingness in relation to creation and its connection to the pre-existence of the Divine Essence, but this stems

from the limitations of their vision which cannot perceive the true reality of things.” — BB00064

“There is no bringer-into-being in existence, nor creator in the realm of being, save God alone. And even as the servant is charged to confess the oneness of the Essence, so is he likewise charged to confess His oneness in the realms of attributes, acts, and worship; without this, the works of men are not accepted.” — BB00064

“God, exalted and glorified, hath ever been Lord; Knowledge is His very Essence without an object known; Hearing is His Essence without an object heard; and Sight is His Essence without an object seen; and power is His essence with nothing over which to exercise power. When He brought things into being, knowledge occurred between Him and the known, hearing between Him and the heard, sight between Him and the seen, and power between Him and that over which power was exercised.” — BB00064

“Thou art, in truth, the Originator, the Peerless. By Thy Will didst Thou bring creation forth, not from aught before it; and Thou hast made its cause to be itself and none other.” — BB00260

“Whosoever saith ‘He is He’ hath associated His creation with Him and taken for himself a likeness of Him. And whosoever saith that His existence proves His existence hath borne falsehood by mentioning existence in relation to His Self...And none knoweth how its Fashioner brought it forth save He Who brought it forth — out of no thing, by Himself and for Himself — without any mention before it, without aught with it, and without any description like unto it after it; for God hath made its cause to be His very Self.” — BB00042

Context for Study

In Isfahan, the great seat of the school of Mulla Sadra, the Bab takes up the most demanding metaphysical questions of His age. The Tablet to Mirza Sa’id Ardistani (BB00064) and the Risalat al-Ishraq (BB00042), written in response to a question from Mulla Sadra-i-Tabrizi reminiscent of the queries earlier put to Siyyid Kazim, address *basitat al-haqiqah* (the simple reality), *qadim wa hadith* (eternity and origination), and the proposition that “from the One there can proceed only one.” The Bab’s response is twofold. First, He defends a rigorously apophatic doctrine of the Divine Essence: God has never been associated with His creation, never been mentioned in the rank of any other, and never been the direct cause of multiplicity. Names and attributes describe God’s manifestation in creation rather than internal differentiations within His Essence; the rabbinic-sounding *via negativa* of ‘Ali (“the perfection of divine unity is the negation of attributes from Him”) and the apophatic theology of the Imams provide His foundation. Second, He proposes a precise mediating ontology: between the unknowable Essence and the multiplicity of beings stands the First Will, brought forth “by itself, for itself, from itself,” without the Essence becoming its cause. Through this First Will (also called the First Remembrance, the Primal Point, the station of ‘Ali) and the subsequent ranks of Purpose, Destiny, Decree, Permission, Term, and Book, God creates all things; the seven ranks correspond to the seven Imams as visible bearers of these realities. The doctrine deliberately refuses both the *wahdat al-wujud* (unity of being) of Ibn ‘Arabi as commonly received and the doctrines of

Sadrian *tashkik* (modulation of existence) that bind the Necessary to the contingent by a continuous gradation of being. The Bab regards both as forms of polytheism, however refined. Comparative readers may consider Plotinus's One and the procession of Intellect, Aquinas's distinction between God and His effects in the *Summa Theologiae* I, q. 4, the Cappadocian distinction between divine essence and energies, and Maimonides's negative theology in *Guide of the Perplexed* I. 50–60. The Bab is doing rigorous metaphysics under revelation, defending divine transcendence with apophatic discipline and reverence, and providing the theological backbone for the Babi-Baha'i doctrine of the Manifestation of God.

Questions for Reflection

1. Why does the Bab regard *wahdat al-wujud* as polytheism even though its proponents claim it as the highest expression of unity? Where exactly does He locate the error?
2. How does the doctrine of the First Will, brought forth “by itself, for itself, from itself,” protect divine transcendence while still permitting an intelligible account of creation?
3. Compare this apophatic strategy with Maimonides on the divine attributes, Pseudo-Dionysius's *Mystical Theology*, and Eckhart's distinction between *Gott* and *Gottheit*. What is gained by saying God's knowledge is His essence “without an object known”?
4. The Bab repeatedly insists that the intellect can perceive things only as “limited.” How then is theology possible? What role do revelation, prayer, and the heart play in supplying what intellect alone cannot?
5. How does this metaphysics anticipate Baha'u'llah's later doctrine of the Manifestation of God, the unknowability of the Essence, and the rejection of incarnation?

Worship, Sacred Sound, and the Remembrance of Husayn

Key Passages

“The criterion for voice that is beloved by God and His chosen ones, and reminiscent of the breezes of primal eternity, is a voice that maintains moderation, such that upon hearing it, it erases from around the heart of the servant all remembrance save that of God, and brings the servant to the sacred threshold of nearness and intimacy with the manifestations and revelations of the Worshipped One.” — BB00037

“Whenever one raises their voice from the aspect of their innate lordship, it is praiseworthy before God and the people of discernment, and whenever one raises their voice from the aspect of their own self-nature, it is singing and forbidden.” — BB00037

“No one has endured what Husayn, peace be upon him, endured in God's path. Through his martyrdom, the essences of verses in the kingdom of names and attributes were slain...Had he not accepted, in the first particle, the martyrdom of his soul in God's path, the thought of approaching the Tree of Eternity would never have occurred to the First Adam, and he would never have known his Lord, nor would anything have existed in the heavens and earth.” — BB00037

“Far, far is Thy bounty from sending down upon Thy servants an affliction in this earthly life, without raising for them, thereby, a degree in the life to come.” — BB00331

“Glorified art Thou! Thou art exalted above all existent things through the transcendence of Thy Self, and Thou art sanctified beyond the glorification of contingent things through the holiness of Thine Essence.” — BB00687

Context for Study

A surprising number of these Isfahan writings are prayers, prayers for the Night of Power, prayers composed at the request of Manuchihr Khan, prayers for Haji Mirza Jani Kashani, prayers for Siyyid Husayn, prayers of bereavement, prayers for the festivals. The *Risala fi Tashkhis al-Ghina* (BB00037), drafted in response to Manuchihr Khan’s question on the lawfulness of singing, opens a window onto the Bab’s understanding of devotional life. The treatise is more than a juridical opinion. After establishing the seven aspects of action and the metaphysical structure of human existence, the Bab distinguishes between two kinds of voice, one rising from the “aspect of Lordship” deposited in the soul, the other from “the aspect of nature” or self. The first is the voice in which the Imams recited the Qur’an and lamented Husayn; the second is the voice that the Qur’an likens to “the braying of the ass.” Aesthetic beauty alone fails to settle the question. The criterion is whether the sound carries the listener into nearness with God or into self-display. Crucially, the Bab departs from the position of Mulla Muhsin Fayz Kashani, who had grounded the prohibition of singing on the actions that accompany it; the Bab insists that the prohibition arises from the inner source of the voice itself. Within the same treatise, the remembrance of the tribulations of Husayn at Karbala emerges as a special locus of devotion: to mention Husayn is to mention God’s word, since Husayn’s prior acceptance of martyrdom is presented as the precondition for the very existence of creation. Students should read this alongside Shi’i devotional traditions of *rawza-khwani*, Sufi *sama*, and Baha’i teachings on the chanted reading of revealed verses. Christian readers may compare Augustine’s *Confessions* X. 33 on his anxiety about the beauty of sung psalms, the patristic distinction between psalmody and theatrical singing, and Orthodox understandings of the voice as image of inner state.

Questions for Reflection

1. How does the Bab’s distinction between voice from “the aspect of Lordship” and voice from “the aspect of nature” translate into practical criteria for sacred music today?
2. Why is the remembrance of Husayn given such cosmic weight in this treatise? Compare with Christian theologies of redemptive suffering, Jewish understandings of *kiddush ha-shem*, and the witness of martyrs across traditions.
3. The Bab corrects Fayz Kashani’s juridical reasoning. What kind of authority does He claim in doing so, and how is this different from ordinary jurisprudential disagreement?
4. Several of the Isfahan prayers ask God for “severance,” “detachment,” and “annihilation before the sacred realm.” What is the spiritual psychology underlying these requests?
5. How should the recognition that “my very existence is a sin” — a refrain in several of these prayers — be balanced against affirmations of human nobility elsewhere in the Bab’s writings?

Community Cohesion, Tahirih, and the Ethics of Speech

Key Passages

“As for what you asked about people’s differences regarding Tahirih, the essence of what should be accepted about her is that it is incumbent upon all to remain silent concerning her station, and that she was a leaf who believed in her Lord. The proof for all is the one whom God has made a proof over me and over all, and it is not incumbent upon anyone to derive rulings except from the one in whose hands God has placed His proof.”
— BB00518

“When she advanced in the knowledge of the family of God, it is not befitting for a believer to deny her or harm her. She did not rule except by what was detailed in the Book.”
— BB00518

“Turn people away from exaggeration regarding me, for God knows two groups will perish: the excessive lovers and the hateful detractors...I have spoken to people of my Lord’s blessing. Whoever is grateful, is grateful for his own soul, and whoever denies — then surely God your Lord is independent of mankind.”
— BB00324

“The lawful is clear and the unlawful is clear, and the doubtful matters are known. Whoever is God-fearing and guards against doubtful matters has built a fortress protecting against entering into prohibited things.”
— BB00518

Context for Study

While metaphysical and polemical writings dominate the volume, the Bab also turns His attention to the inner life of the emerging Babi community. The brief intervention concerning Tahirih (BB00518) is historically significant. Tahirih (Fatimih Baraghani, Qurratu’l-’Ayn) had taken bold and contested positions, including her radical preaching in Iraq, and reports of her actions were reaching the Bab through troubled correspondents. His response is striking. He neither endorses every particular nor condemns; He requires silence concerning her station, affirms her faith, and refuses to allow believers to harm her. The principle He invokes — that rulings be derived only from “the one in whose hands God has placed His proof” — protects communal unity against private religious adjudication. The Letter in Reply to Four Questions (BB00324) extends the same principle: the Bab warns His correspondents against exaggeration in His own regard, denies knowledge of the unseen as an attribute proper to Himself, and reminds them that “two groups will perish: the excessive lovers and the hateful detractors.” Together with the *Fi Bayani’l-I’tiqad* (BB00214), where the Bab insists “I believe in this religion letter by letter — whoever adds or removes a letter from it is not of me and I am innocent of him,” these texts disclose a delicate balance: a revolutionary prophetic claim is being made and is at the same time being kept within the bounds of religious order, due process, and ethical speech. Students of Baha’i history will see in these texts the seed of later teachings on backbiting, on the protection of the rights of believers, on the centrality of the Covenant, and on the difference between principled accountability and slanderous accusation. Comparative readers may consider the Pauline counsels in 1 Corinthians 13 and James 3 on the tongue, the Talmudic prohibitions of *lashon ha-ra*, and the Sufi ethics of *adab* in speech.

Questions for Reflection

1. Why might silence be the right response when a community is divided by rumour, and how does the Bab's counsel differ from indifference or evasion?
2. What does the Bab's protection of Tahirih, written in the early days of Babi history, suggest about the place of women's spiritual independence in the new dispensation?
3. How does the warning against "excessive lovers" and "hateful detractors" anticipate Baha'u'llah's and 'Abdu'l-Baha's later cautions about extremism in either direction toward the Manifestation?
4. Compare the principle that rulings should issue from "the one in whose hands God has placed His proof" with later Baha'i teachings on the Covenant, the Universal House of Justice, and the avoidance of personal interpretation in doctrinal matters.
5. How might a community today distinguish necessary accountability and just transparency from spiritually harmful accusation, particularly when the lives and reputations of believers are at stake?

The guiding question for the whole volume might be: **How does the Bab, at the very height of His public prestige in Isfahan, redefine the criterion of religious truth so that revealed verses, apophatic reverence before the Divine Essence, the inward reorientation of the heart, and the protection of a fragile community become a single coherent test — a test that the Qajar state, the Shi'i religious establishment, the philosophers of the school of Isfahan, and the Bab's own followers each had to face, then and now, with fairness?**