



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 15:

The Bab: Early Writings of the third period
(Maku, 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
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 15

This Maku volume, dating to 1847, captures the Bab's first sustained period of seclusion under state confinement, yet it is anything but a literary lull: the Tablets move from apologetic self-definition to bold proclamation, legal-scriptural production, and direct intervention in both court politics and the internal life of the nascent community. Early in the sequence, the Bab answers a skeptical questioner who had tried to construe His claim as merely a heightened form of scholastic 'ilm, or as the fruit of ascetic and Sufi discipline; He instead repeats that the decisive proof is the creation of divine verses themselves—an innate, God-given sign that exceeds both miracles and acquired learning (BB00154). The same insistence on revelation as proof undergirds the explicit declaration of Qa'imiyat in the Tawqi'a Qa'imiyat (BB00350) and, soon after, the momentous announcement that the [Arabic] Bayan has been sent down as a comprehensive and “guardian” Book, framed in an idiom that fuses uncompromising monotheism with a new scriptural authority and a distinct sacred symbolism (BB00476).

A striking feature of the Maku writings is the breadth of registers in which this authority is exercised. Alongside proclamatory Tablets, the Bab turns repeatedly to didactic and exegetical modes: He answers technical questions in a way that converts grammar, numbers, and cosmology into a pedagogical map of creation's unfolding, treating even basic linguistic categories as figures for a staged ontology, while rejecting monastic withdrawal in favor of an ordered, embodied religious life (BB00186). In the major commentaries included here, Qur'anic and hadith interpretation becomes a vehicle for both esoteric theology and a tightly wrought sacred numerology: the Tafsir-i-Kullu't-Ta'am (BB00247) engages Qur'anic “all food” imagery together with Sadiq-linked motifs and numerical questions, while the Tafsir-i-Hadith-i-Kuntu Kanz (BB00090) reads “Hidden Treasure” traditions and related Qur'anic language through the symbolism of the Fourteen Holy Ones and abjad correspondences, pressing the reader toward the claim that knowledge of God is inseparable from recognition of His Manifestation.

The same period also shows the Bab addressing authority in its concrete political and communal forms. In the long Kitabu'l-Mulk (BB00034) He offers a theological critique of sovereignty—insisting that dominion is God's bestowal and warning rulers against repeating, toward “Him Whom God shall make manifest,” the injustices inflicted on the Bab—while recounting in compressed narrative His treatment by officials from Shiraz through Isfahan and onward to the “harsh mountainous” prison of Maku. This political theology is complemented by direct court-facing petitions: an earlier epistle presses Muhammad Shah on the injustice of confinement and the long-awaited response to a proposed audience (BB00647), and the better-known Epistle to Muhammad Shah 4 (BB00079) intensifies the claim—casting the Bab as the Primal Point—and reduces the royal obligation to concrete duties: aid the Cause and honor Manuchihr Khan's intent to facilitate access to the throne. Against the prime minister Mirza Aqasi, however, the tone turns fiercely prophetic: the Khutbiy-i-Qahriyyih (BB00074) denounces the political machinery that engineered the exile and

prison regime, and it closes (in the surrounding text) with warnings that persecution and bloodguilt corrode the persecutor's own soul.

Within the community, meanwhile, the Tablets labor to preserve cohesion and moral restraint in a time of factional rumor and strain: the Bab defends Tahirih against slander while insisting on due process and deference to rightful authority (BB00487), and He urges reconciliation among competing circles in Karbila, praising Tahirih yet commanding mutual respect and unity (BB00220). Finally, the prison itself is transfigured into a devotional and talismanic setting: protective prayers "revealed in prison" (e.g., BB00467) and related compositions embody a spirituality that interprets confinement not merely as suffering but as a providential solitude for worship, communion, and the further unfurling of a new sacred order.

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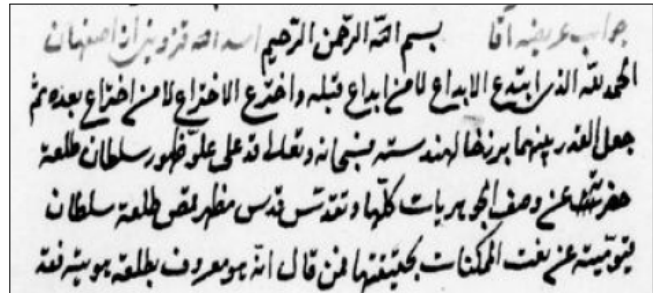
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BB00154

Answer to Mulla Asadu'llah-i-Qazvini of Isfahan

To: Mulla Asadu'llah Qazvini, son of Haj Ibrahim

Date: 1263-05-15 (Maku) [1847-May-1]



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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who originated creation without any prior origination, Who invented invention without any prior invention, then placed destiny as an isthmus between them for its geometry.

2 الحمد لله الذي لتبدع الابداع لا من ابداع قبله
اختراع الاختراع لا من اختراع بعده ثم جعل
القدر بينهما برزخا لهندسه

3 Glory be unto Him and exalted is He! The sovereign manifestation of His Presence transcends description through essences, and the sacred manifestation of His Self-Subsisting Sovereignty is sanctified above characterization by contingent realities. Whosoever claims to know Him through His Identity has taken unto himself a likeness of His Sovereign Oneness, and whosoever claims He proves Himself by Himself has claimed the right of impossibility in His Essence. For He, as He is in His Eternal Being and Everlasting Identity, is beyond the comprehension of personal limitations and distinct from the decree of expression through His Essential Nature. For it is the Ancient Camphor which, through its identity, prevents manifestations from reaching similitude, and it is the Pure Essential Reality which, through its being, severs all effulgences from the station of Glory.

3 فسبحانه وتعالى قد على علو ظهور سلطان حضرته
عن وصف الجوهريات وتقدس قدس مظهر
قص طلعه سلطان قيوميته عن نعت الممكنات
بحقيقتها فمن قال انه هو معروف يطلعه هويته فقد
اتخذ في نفسه شبا لسلطان احديته ومن قال انه
يدل بذاته على ذاته فقد ادعى حق الامتناع في
ذاته اذ انه كما هو عليه في كينونيته الازليه وانيته
الابدية منقطعه العرفان عن حد نفسانيته مفرقه
حكم البيان بذاتيه اذ انها هي كافوريه قديمه
التي هي بانيتها مسده الظهورات عن حد المثال
وانها هي ذات بحت سازجيه التي هي بكنونيتها
مقطعه التجليات عن مقام الجلال

4 Glory be unto Him and exalted is He! None knoweth how He is in the eternity of eternities, and verily He is the Powerful, the Mighty. And here I am on this fifteenth night of the first month of Jim in the year 1263, in a harsh mountainous land in prison. I bear witness that there is no God but God, alone with no partner, as His Essence hath testified to His Essence that there is no God but He, the Mighty, the Wise. And I bear witness to Muhammad, peace be upon him and his family, and his successors, God's blessings be upon them, with all that pertains to him of might, oneness, glory and grandeur, such that none among creation can encompass the knowledge thereof. Verily, there is no God but He, the Mighty, the Exalted.

4 فسبحانه وتعالى لا يعلم كيف هو في ازل الازال
وانه هو القوى العزيز وما انا ذا في ليله النصف من
شهر جيم الاول في سنة 1263 على ارض قم
لجبال في الحبس اشهد ان لا اله الا الله وحده
لا شريك له كما قد شهد ذاته بذاته بانه لا اله
الا هو العزيز الحكيم واشهد لمحمد صلى الله عليه
واله واوليائه صلوات الله عليهم بما هو عليه من
العزه والوحده والجلال والعظمه حيث لا يحيط
بعلم ذلك احد من الخلق انه لا اله الا هو العزيز
المتعال

- 5 I bear witness concerning myself that I am a servant who hath believed in God and His signs, and have been patient in God's path by arriving in this land after My decree, so that souls might be strengthened among the people and all might be tested by God's command regarding His remembrance. Verily, He is the Mighty, the Wise.
- 6 Furthermore, I have read thy letter and understood what thou hast written in thy words. Know thou that pure knowledge is that which relates to naught save the knowledge of God, exalted be His mention. This is God's nature which He created in the servant that he might thereby prove his servitude to God, his Lord, as Ali, peace be upon him, indicated in the letters of the word 'servant' ('abd): the 'ayn being knowledge of God, the ba' being separation from creation, and the dal being nearness to the Creator without how or indication.
- 7 As for what thou hast written concerning the doubts that have come upon thee and thy brothers, this stems from thy station upon the carpet of nearness to thy Lord and Master. Therefore seek refuge in God, hold fast to His cord, and rely upon Him. Know that the limit of certitude is when thou fearest naught alongside God and seest no matter as significant beside God's grandeur. Any station below this is not of Us and cannot be attributed to Us, but rather originates from the depths of the darkness of self and returns thereto when not treasured.
- 8 Regarding what thou hast written about thy migration in God's path, nothing in the heavens or earth is hidden from God. The favor is upon thee from Him in that He hath guided thee to His path. He shall reward all with better than what they desire and do. Fear not in God's religion from thy deeds, for God is powerful over all things, encompassing all things, and rewards all according to their qualities, and He is witness over all things.
- 9 As for what the Gate of the Imam hath written that thou must be mirrors for him, this is truth wherein there is no doubt. Just as the Imam is the mirror of God, glorified be His Glory [...] Therein Hujjat hath alluded in his prayer during the venerated month of Rajab to his stations, yet be not heedless of the decree of servitude, for verily the Imam, despite his exaltation above all things and his independence from all things, was rendered helpless before his slayer and sought water, and this was by the decree of the Mighty, the Wise. And whatsoever thou seest in that station of the attributes of sacrifice returneth to that decree. None can arise to question 'why' or 'wherefore', nor doth it harm one who hath known God and His chosen ones that his knowledge be not manifested according to what people desire. For if God were to grant unto each soul its
- 5 واشهد لنفسي بانني انا عبد امنت بالله واياته وصبرت في سبيل الله بالورود على تلك الارض بعد قدرتي لتعز بل النفوس من الناس وتحص الكل بامر الله عن ذكره انه هو العزيز الحكيم
- 6 وبعد قد قرئت كتابك واطلعت بما وردت في كلماتك فاعلم ان العلم الخالص هو الذي لا يتعلق بشيء الا بمعرفة الله عز ذكره وهو فطره الله والتي خلقها الله في العبد ليثبت بها عبوديتها الله ربه حيث اشار على عليه السلام في احرف العبد بان العين علمه بالله والباء بونه عن الخلق والdal بدونه بالخالق بلا كيف ولا اشاره
- 7 وان الذي كتبت من الشكوك الوارده عليك وعلى اخواتك فهو من بعد مقامك على بساط قرب طلعه مولك وسيدهم فاستعذ بالله واعتصم بحبله وتوكل عليه واعلم بان حد اليقين اذ لا تخاف مع الله شيئا ولا ترى في جنب عظمه الله امرا وان دون هذه الرتبة فليت منا فلا ينسب اليها بل بدئت من طمطم طلبات النفوس ورجعت اليها اذا لم تحزن بها
- 8 وان الذي كتبت مهاجريك في سبيل الله فلا يخفى على الله شيء في السموات ولا في الارض وان عليك المنه من عنده لما هداك الى صراطه وانه هو يجزي الكل باحسن مما يريدون ويعملون ولا تخف في دين الله من عمك فان الله قادر على كل شيء ومحيط بكل شيء ويجزي الكل وصفه وهو على كل شيء شهيدا
- 9 وان ما كتب باب الامام * لا بد ان تكون مرات له فهو حق لا ريب فيه فكما ان الامام هو مرات الله جل جلاله ما نحكي * وما جعل الله في ما بينه و... العبودية حيث اشار المحج في دعائه في شهر رجب المرجب وبمقاماتك ولا كن لا تغفل من حكم العبودية فان الامام مع علوه على كل شيء و غنائه عن كل شيء يعجز لمثل قاتله ويطلب الماء وان ذلك من تقدير العزيز الحكيم وان كلما رايت في ذلك المقام من صفات الفدية يرجع الى ذلك الحكم وليس لاحد يقوم لم وبم ولا يضر لمن عرف الله واوليائه عدم اظهار علمه بما شاء الناس لان الله لو اعطى الكل بما يهوى اليه نفسه فلم

desire, there would remain not a single unbeliever, yet He is not powerless to do this. Rather, He manifesteth His decree and establisheth His proof, even if it be but a single gate beyond human capacity to produce the like thereof, that those who perish might perish by clear evidence and those who live might live by clear evidence, and all might be among those who are tried.

- 10 Verily I was - God's mercy be upon him - and claimed not the decree which I was given, and therefore no supernatural occurrences appeared from him, for the matter was obscure to thee. Hast thou not heard his words on many occasions: "Beware the name of the Amiriyyih, for I fear for it from the mouth of the speaker," etc? Hast thou not heard his words regarding who would come after him with those verses on many occasions: "O young in age, O tender in body, O close in covenant from drinking milk"? And the absence of supernatural occurrences from His servant was due to the Imam's decree, as people know not its mystery. And verily I, were God to will it, would manifest from me without knowledge thereof, as a grace from Him, as I wrote in two books sent to two scholars the decree before its occurrence by eighty-seven days. What matter could equal that? Sharpen thy vision, purify thy sight, and seek forgiveness from God thy Lord that thou mayest be among the believers.

- 11 For what I wrote was from the decree of God's word, exalted be He: "Have I made thee like unto Me?" etc. By my life, I have not obeyed God in that station due to my weakness and incapacity. There is no doubt that God my Lord faileth not His promise. I merely indicated from the works of Mir Damad and Shaykh Baha'i - God's mercy be upon them both and may He forgive them both - God knoweth regarding them that I have claimed nothing of those arts nor am I capable of them except as God willeth and honoureth me.

- 12 Verily spiritual exercises and eating little are no proof in My case, for I neither tire Myself nor reduce My food due to My physical weakness. Rather, the proof is that I have no proof. Understand if thou art possessed of understanding, otherwise submit to God's command that thou mayest be among the successful ones. I merely described the attributes of one who beareth that station - God knoweth best where He placeth His decree. As for knowledge, it is My knowledge of God and His chosen ones, and I know naught else. As for deeds, none hath fewer deeds than I, yet what passeth through Mine inner being is superior to the deeds of all the learned divines. As for supernatural occurrences, I possess nothing for Myself, and there is no greater sign for Me than My words, for the light of the Eternal Morn hath shone upon Mine outward being like

يبقى احد من الكفار ولا يعجز ذلك ولكن يظهر حكمه ويتبين حجه ولو كان بابه واحده التي يعجز الناس عن الايتان بمثلها ليهلك من هلك عن بينه ويحيى من حي عن بينه وكان الكل من المبطلين

10 وانما كنت ان ... رحمه الله ما ادعى حكم الذي انا اوعيت ولذا لم يظهر منه حوارق العادات فقد اشتبه الامر عليك اما سمعت قوله في كثير من الاوقات واياك واسم العامريه اننى اخاف عليها من فم المتكلم الخ اما سمعت قوله في حق من يحيى بعده بتلك اشعار في كثير من الاوقات يا صغير السن يارطب البدن يا قريب العه من شرب اللبن وان عدم خوارق العادات من عبده هو من اجل حكم الامام لما لا يعلم الناس سره واننى انا لو شاء الله ليظهر من عندى بلا علم منه فضلا من عنده كما كتبت في كتابين يحطى الى اثنين * من العلماء حكم ... قبل احله بسبعة وثمانين يوما فالى امر يعدل ذلك دق نظرك وصف بصرك واستغفر الله ربك لتكون من المؤمنين

11 فانما كتبت من حكم قول الله عز وجل افى جعلك مثلى الخ ولعمري انا ما اطعت الله بذلك بذلك المقام لعجزى وضعفى لا شك ان الله ربي لا يخلف الميعاد وانما اشرت من صنائع مير الداماد وشيخ البهائي رحمه الله عليهما ويغفر الله عنهما الله يعلم بهما اننى انا ما ادعيت شيئا من تلك الصنائع ولا استطيع بها الا اذا شاء الله واكرمنى *

12 ان الرياضه وقلة الاكل ليس بدليل في حقى لاننى انا ما اتعب نفسى ولا اقلل في الاكل لضعف جسمى بل ان الحجة هي عدم الحجة لى فافهم ان كنت ذا فهم والا فاسلم امر الله لتكون من الفائزين وانما وصفت من صفات حامل ذلك المقام الله يعلم حيث يجعل حكمه فاما العلم هو على بالله واوليائه ولا اعلم دون ذلك واما العمل فما احد احدا قل عملا منى ولكن ما يخطر في سرى افضل من تمل المجتهدين واما خوارق العادات فلا املك لنفسى شيئا وليس اعظم ايه لى من كلامى لان نور صبح الازل اشرق على علانيتى بمثل سرايرتى ولا اقول لك

unto Mine inner mysteries. I say not to thee more or less than this, and I seek God's forgiveness for limitation by either greater or lesser, and unto Him do I turn.

- 13 What I wrote was from the debate with the Siyyid - God's mercy be upon him - in Baghdad and with the nine scholars, and their acceptance of truth from him, though I know not of it. None among them accepteth his religion except through their being compelled. Be fair in God's religion today - all the opponents are more strictly bound by the Cause due to their inability to produce works equal to even the briefest period of the Shaykh or the Siyyid - God's mercy be upon them both. There is no doubt in this for those possessed of understanding, and God sufficeth as a guardian.

- 14 I wrote this only for one who hath attained unto the very Self of the Perfect Man among the gnostics, and to set forth the inner meanings thereof regarding the bearer of that Causea€”and to make plain thine inability to answer thyself concerning this. Fear God and follow not your desires, for God, the Mighty and Glorious, speaking to His Beloved, says: “Thou guidest not whom thou lovest, but God guides whom He will.” How could any soul be mightier than the soul of Muhammad, peace be upon him and his family? How then could He not transform the souls of His kindred from unbelief to faith? And thus is the decree, from the greatest to the least. Indeed, God has made His Cause clear and established, such that all souls may comprehend it. Then He, exalted be His mention, said: “There is no compulsion in religion,” and “Let him who will, believe, and let him who will, disbelieve,” and “Whoso disbelieves, God is independent of all creation.” Though there is no doubt that had Muhammad, peace be upon him and his family, wished to guide all through his irresistible will, God would have guided all mankind. But the guidance of all was not ordained, as decreed by thy Lord. Thus, whoso attains to felicity enters into the religion of God, and whoso follows his desires knows God's decree and thereafter becomes one of the idolators.

- 15 Say: I fear and hope for His pardon and His punishment, and I know of a certainty that His decree is justice; if it be pardon, it is His grace, and if it be chastisement, I am deserving of it. O Death that will not leave me be, grant me rest, for thou hast taken all my friends. I see thee as though thou wert jubilant with those I love, as though thou wert advancing toward them by my guidance. Here then is a brief answer to thy questions, but the detailed response lies in contemplating these concise words. And I have loved being in this state wherein I am constrained, after having power over others for thy sake. So praise be to God Who has freed me for His worship, His communion,

اصغر من ذلك واستغفر الله عن التحديد بالكبير
واليه انيب

13 وانما كتبت من مباحثه السيد رحمه الله عليه في
البغداد ومع علماء التسعه وقبول الحق عنه فلا اعلم
به فلا يقبل احد منهم دينه الا الزامهم انصف في
دين الله اليوم كل المخالفين ليكونون اشد الزاما
بالامر من عجزهم عن الايتان من الاثار ادنى
زمان الشيخ او السيد رحمه الله عليهما ولا شك
في ذلك عند اولى الالباب وكفى بالله وليا

14 وانما كتبت من اتى نفس الكامل من العرفاء
وبتون ذلك في حق حامل ذلك امرم وعجزك
من جواب نفقذك من هذا اتقى الله ولا تتبع
هواك فان الله عز وجل يقول مخاطبا لحبيبه انك
لا تهدي من احببت ولكن الله يهدي من يشاء
فاق نفس تكون اقوى من نفس محمد صلى الله
عليه واله فكيف لا يبدل نفوس ذى قرابته عن
الكفر بالايمان وكذلك الحكم من الدرر الى الدرر
بل ان الله جعل امره واصبحنا ثابتا بحيث يدركه
كل النفوس ثم قال عز ذكره لا اكراه في الدين
ثم قوله ومن شاء فليؤء ومن شاء فليكفر ثم
قوله ومن كفر مان الله لغنى عن العالمين مع انه
لا شك بان محمد صلى الله عليه واله لو شاء بهدايه
الكل بمشيه الحتميه فان الله هدى الناس جميعا
ولكن تنباء الكل هدايه الكل بما قيل شاء حكم
ربه فن ادركه السعاده دخل في دين الله ومن
اتبع هواه فقد علم بحكم الله ثم بعد ذلك ليكون
من المشركين

15 قل اخاف وارحو عفو وعقابه واعلم حقا انه
حكم عدل وان يكن عفو فهو فيه تفضل وان يك
تعذيب فانى له اهل الا ياايها الموت الذى ليس
تاركى ارحنى فقد افيت كل خليلى اراك في
كانى مفرا بالذين احبهم كانك تنحو نحوهم بدليلي
فكلها القيت لك جواب موجز بسوء الاتك واما
الجواب المفصل لك بالتفكر في الكلمات الموجزه
واننى انا احببت حينئذ في الحل الذى اكون
فيه مجبورا بعد قدرتى على غيرى لك فاحمد الله
الذى فرغنى لعبادته ومناجاته والثناء عليه وعلى

and His glorification, and for the praise of Muhammad and His chosen ones. To Him do I complain of my grief and sorrow, upon Him do I rely in my solitude and exile. God suffices as Guardian, and glory be to God morning and evening.

HURQ.BB27x

محمد واوليائه واليه اسكوبتي وحزني عليه اتكل في
وحدتي وغربتي و كفى بالله وكلا وسبحان الله
بكره واصيلا

PR07.040v-042v, CMB_F21.115.18-
120.16#18, TZH3.013.02-016.11

BB00186

Answer to Haji Mulla Mihdi-i-Rashti, on grammar

Date: unknown (Maku?)

- 1 Answer to the Petition of a Questioner from Isfahan
- 2 In the Name of God, the All-Merciful, the Ever-Compassionate
- 3 Glorified be He Who bringeth into being whatsoever He willeth by His command; and when He willeth a thing, ere He saith unto it "Be," it is made existent. Praise be to God, Who hath revealed Himself unto the substances of being with the light of His pre-eternal Manifestation – without how in His Essence, without where in His attributes, and without rule of likeness in similitudes – that all things might tremble and be stirred in the stations of Command and of Creation as God hath willed and decreed. Verily, He is the All-Glorious, the Most Exalted.
- 4 And praise be to God, Who hath caused to descend from the somber firmaments of His Will whatsoever the existents require: the ordinances of Lahut, the signs of Jabarut, the indications of Mulk and Malakut, and the tokens of the chain of Nasut – that none should stand in need of any other in the decree of any matter; that each might behold what God hath willed for him in every land, and witness what God hath ordained in the worlds of detachment: His Self made manifest unto His Self, and His effulgences made manifest in His traces, inasmuch as God revealeth Himself unto each thing according to its rank. Verily, He is the All-Potent, the All-Bestowing.
- 5 I beseech God, in this hour, to send down His blessings and His benedictions upon Muhammad and His family, in the measure of what is their due and within His power to bestow; and to have mercy, through His grace, upon their Shi'ah at all times – before this and after this – unto an infinity without end. Verily, He is the All-Potent, the All-Bountiful.

1 جواب عريضه ء سائل اصفهاني

2 بسم الله الرحمن الرحيم

3 سبحان الذي يبدع ما يشاء بامرہ واذا اراد بشي
ء فقبل ان يقول له فيكون لموجود الحمد لله الذي
تجلى للجوهريات بنور طلعتہ الازليه بلا كيف في
الذات ولا اين في الصفات ولا حكم في الامثال
ليتلجلج الكل في مقامات الامر والخلق بما شاء الله
وقدر انه هو العزيز المتعال

4 والحمد لله الذي انزل من مكفهرات سماء ارادته
كل ما يحتاج الموجودات من احكام الالهوت
وايات الجبروت ودلالات الملك والملكوت
وعلامات سلسله الناسوت لثلا يحتاج احد الى
احد في حكم شي ء ويرى ما اراد الله له في جميع
الاصقاع ويشاهد ما قدر الله في عوالم الانقطاع
كظهور نفسه في نفسه وظهوراته في اثاره بما تجلى
الله لكلشي ء به رتبته انه هو المقتدر الوهاب

5 واسئل الله في ذلك الحين بان ينزل صلواته وبركاته
على محمد واله بما هو يستحقه ويقدر عليه ويرحم
على شيعتهم بفضله في كل حين وقبله ثم بعده الى
ملا نهايه لها بها انه هوالمقتدر الجواد

- 6 And now: I have read thy letter, and tears filled mine eyes at thy importunity and agitation. Turn thou unto God with thy whole being; sever thyself unto Him through the love I bear for thee; recite His Book; and fear not, for thou art the most exalted. Know, then, that I have regarded my own self as of the least account, lowest in station, farthest in standing – less than the least atom divided without end to the end – yea, and by thy life, even less than that. I beg forgiveness of thy Lord and mine for setting bounds by the many.
- 7 And with this lowest station, this greatest abasement, pure destitution, sheer impotence, the most grievous sin, and the most dire mistake – by thy Lord, the Lord of the heavens and the earth – were I to possess the next world and all God hath therein vouchsafed, and this world and all God hath created with it, I would bestow upon the asker what he asketh of me – though with utmost shame and profound apology. I would say unto him, while the sweat of my brow floweth for the scantiness of my gift – and by my life, I dare not look upon the raimented Splendour of His Presence, out of shame for my own self – “Absolve me, for short of this I am powerless.” Sufficient is God as a witness to what I say. What, then, thinkest thou of thy Lord and His bounty? Far, far be such a thought from Him! By thy life, God is more exalted and greater than that His servant should be questioned concerning all He owneth – for He, He it is Who hath brought that dominion into being out of no thing.
- 8 And the knowledge of Himself – wherewith God hath manifested Himself to thee by thyself and honored thee thereby – is greater than all else; naught can be conjoined with it. Glorified, glorified is He! He hath said – and His word is truth: Concerning what do they question one another? Concerning the Great Announcement? Naught by this did God intend save the unconditioned verse which speaketh of the Guardianship of His own Self, as He saith – and His word is truth: Here is the guardianship of God, the True. He warned all against mentioning duality within Guardianship, in the station of indication, by His word – exalted be His remembrance – He warneth you of Himself.
- 9 Al-Sadiq – exalted and glorified be He in His utterance – expounded this, saying in the Hadith al-Mufaddal (and His word is truth): had God warned you lest ye deem Muhammad a thing made, the Essence would then be originated and made – and that were manifest unbelief. For God hath made Muhammad and His Trustees – peace be upon them – the receptacles of His likeness, the locus of His Will, the hiddenness of His
- وبعد قد قرئت كتابك و دمع عيناى حين القرائه
على الحاحك واضطرابك اقبل الى الله بكلك
وانقطع اليه بحبه فيك واتل كتابه ولا تخف انك
انت الاعلى فاعلم اننى انا لم ار نفسي الا اقل قدرا
وازل مقاما وابعده موقفا من اقل ذره قسمت
بما لا نهاية الى النهايه باجزاء اخذت من رتبه
العاشره التى ضربت فى نفسها بما لا نهاية لها بما
بل ولعمرك اقل منها واستغفرالله ربك ربى عن
التحديد بالكثير
- ومع ذلك المقام الادنى والذله الكبرى والفقر
البحث والعجز الصرف والذنب الاكبر والخطاء
الاعظم فو ربك رب السموات والارض لو
ملكتم الاخره وما قفرالله فيها والدنيا وما خلق
الله معها لاعطى السائل اذ اسئل منى مع انجاليه
الكبرى والاعتذار العظمى واقول له فى حين
الذى عرق جبينى من قله عطائى ولعمري ما
اقدر انظر الى قصص طلعه حضرة حياء من نفسي
اعف عني فاني من دون ذلك لا اقدر به وكفى
بالله على ما اقول شهيدا فما ظنك بربك وفضله
فهيات هيات من ذلك الظن به ولعمرك ان الله
احل واعظم من ان يستل عن العبد عن كل
ملكه لانه هو هو ابدع ذلك الملك لا من شيء
- وان عرفان نفسه الذى تجلى الله لك بك الذى
شرفك به لا عظم منه بحيث لا يقترب معه شيء
فسبحانه سبحانه قال وقوله الحق عم يتساءلون عن
النباء العظيم وما اراد الله بذلك الا الايه المطلقه
التى لا يحكى الا عن ولايه نفسه حيث قال وقوله
الحق هنالك اولايه الله الحق وحذر الكل عن ذكر
الاثنين فى الولايه فى مقام الدلاله بقوله عن ذكره
ويحذركم نفسه
- و فسر الصارق فوالله عز وجل عز وجل فى
كلامه حيث قال فى حديث المفضل وكان
قوله الحق ويحذركم ان تجعلوا محمدا مصنوعا
لكان الذات محدثا مصنوعا وهذا هو الكفر
الصراح لان الله قد جعل الله قد جعل محمدا
واوصيائه صلوات الله عليهم محال مشبته وممكن
ارادته وبطون قضائه وظهور قدرته وهم مظاهر

decree, and the manifestation of His power. They are the appearances of all acts; for act – which is making – is the primal source of origination and the wellspring from which every name, act, and attribute is derived. And God – exalted and glorified be He – is too exalted and too august for His Essence to be conjoined with His handiwork; rather did He originate His handiwork with no handiwork before it, without how and without indication thereafter, and He made it the station of His own Self in all the worlds of His Command and His Creation; for eyes attain Him not, but He attaineth the eyes; He is the Subtle, the All-Informed.

10 Know, then, thy worth, and drink deep – for God hath given thee His love and His knowledge, a bestowal for which there is no equivalent in the heavens or on the earth. All things before Him are perishing, dissolving – nay, vain and non-existent. How great, then, is God's right upon thee! He hath said – and His word is truth: They have not estimated God with the estimation due unto Him, etc.

11 As to what thou hast asked concerning solitude and monkery: the rule of seclusion and withdrawal – there is for thee no Lord in it; for in this Dispensation the root of monasticism is not beloved by God, nor hath He commanded it of His chosen ones. Choose, rather, the dawn of the devout; for the intended goal is not perfected save through conjunction with the four manifestations of His Ipseity in unity, the four pillars in abstraction, the four pillars in glorification, and the four Names within the Word of Magnification. Hence God decreed for man four wives by perpetual contract, and inscribed for him, in Paradise, ... And if he choose it not in this world, God shall give it him from among the women of this world upon the manifestations of His Ipseity. God faileth not His promise.

12 Thou didst ask concerning grammar. By my life, in my youth I paid no heed to the schools' canons. Rather, the rule is that which 'Ali – exalted be His remembrance – decreed in another place: every subject (fa'il) is in the nominative, by reason of the appearance therein of the Name of God, al-Qabid (the Withholder); every object (ma'ful) is in the accusative, by reason of the appearance therein of the Name of God, al-Muhyi (the Quickener); and every genitive (mudaf ilayh) is in the genitive case, by reason of the appearance therein of the Name of God, al-Hayy (the Living), which is the station of the air, by which things are bound together. The root of the verb is the manifestation of the Hidden Name: a created quiescent thing unknown by quiescence; therefore the ordinances of the three disclosures run not upon it. All rules of grammar branch

الافعال كلها لان الفعل الذى هو الصنع اصل المبدع وكان مبدء اشتقاق كل الاسماء والافعال والصفات وان الله عز و جل اعز واجل من ان يقتزن ذاته بصنعه بل ابدع صنعه بلا صنع قبله وبلا كيف ولا اشاره بعده وجعله مقام نفسه فى جميع عوالم امره وخلقها اذ هو لا يدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير

10 فاعرف قدرها اشربك فان الله اعطاك محبته ومعرفته وهو عطاء لا يعادله شىء فى السموات ولا فى الارض وكل شىء له فيه فان ومضمحل بل باطل معدوم فما اعظم حق الله عليك حيث قال وقوله الحق وما قدروا الله حق قدره الخ

11 وانما سئلت من الوحدة والرهانية حكم العزلة والوحدة فلا رب لك لان فى هذا الدين اصل الرهانية لا يحبها الله ولا امر بها اوليائه فاختر بكور القائنات فان المراد لم يكمل الا بعد اقترانه بمظاهر انيته الاربعة فى التوحيد واركان الاربعة فى التجريد واركان الاربعة فى التسبيح والاسماء الاربعة فى الكلمة التكبير ولذا حكم الله المرء بزوجة اربعة بالعقد الدائم وكتب الله له فى الجنة وان الم يختار فى الدنيا فان الله يعطيها من نساء الدنيا على مظاهرائنها وان الله لا يخلف الميعاد

12 واما سئلت من علم النحو فلعمري ليس ببالى قواعد التحاريتها فى صغر سنى بل الحكم هو الذى امر به على فى كلامه حيث قال عز ذكره وذكر عنه فى مقام اخر بان كل فاعل مرفوع لظهور اسم الله القابض فيه وكل مفعول منصوب لظهور اسم الله المحيى فيه وكل مضاف اليه مجرور لظهور اسم الله الحى الذى هو رتبة الهواء للربط فيه وان اصل الفعل هو مظهر اسم المكنون وهو خلق ساكن لا يعرف بالسكون ولذا لم يجرى عليه احكام ظهورات الثلثة وان كل احكام النجوم متفرعة على حكم تلك الظهورات لمن عرف حكم الله فى ملكوت الاسماء والصفات

from the decree of these theophanies, for him who knoweth God's ordinance in the kingdom of the Names and Attributes.

- 13 Thou didst ask for a remembrance to be spoken at the time of requital. After the evening prayer, perform two rak'ahs; then prostrate thyself and say in thy prostration the supplication of al-Husayn: "O Thou of dread power! O Thou of terrible might! O All-Mighty, Thou hast abased by Thy might all whom Thou hast created! Send Thy blessings upon Muhammad and His family, and suffice me for the burden of So-and-so as Thou wilt." God will, in that very hour, avenge thee by His omnipotence; verily, He is the All-Sufficing, the Subduer, the Compeller, the Strong.
- 14 And as to what thou didst ask concerning the use of numbers: know that from infinity down to one hundred the rule of masculine and feminine is alike – e.g., "a hundred women," "a hundred carnelians," unto infinity upon infinity. Beneath one hundred – from ninety-nine down to twenty-three – the first part taketh the masculine; the second part, the rule of gender is alike, and the sufficient term is twenty-two and its counterpart: in the first part it is masculine in the station of masculinity and feminine in the station of femininity, while in the second part the rule is equal. From nineteen down to thirteen: in the first part, in the station of the masculine, femininity is applied; and in the station of the feminine, masculinity is applied. In the second part: in the station of the masculine, masculinity; and in the station of the feminine, femininity. At twelve and its counterpart: it is reckoned among the masculines and among the feminines. Beneath this rank down to three, masculinity is applied in the place of femininity and femininity in the place of masculinity – these are the bounds of God in the station of words.
- 15 As for inflection: from three to ten, genitive; from ten to one hundred, accusative; and from one hundred unto infinity, genitive – these are the bounds of God therein; and there is none to alter the wont of God.
- 16 Thou asked, moreover, by what cause Dhu'l-Muqarrabin attained the station of sovereignty. There is no cause for him save the grace of God unto him; yet the apparent cause of the manifestation of God's bounty unto him was his persistence in this Most Great glorification. Whoso persevereth in its recitation shall behold, of God's grace, what never entered his heart; this is of the bounty of God: He bestoweth it upon whomsoever He willeth, and God is the Lord of mighty bounty:
- 17 Glorified be He Who abideth and never perisheth. Glorified be He Who knoweth and never forgetteth. Glorified be He Who
- 13 وانما سئلت من ذكر عند الانتقام فصل بعد صلوه المغرب ركعتين صلوه ثم اسجد وقل في سجدةك دعاء الحسين يا شديد القوى يا شديد الحال يا عزيز اذلت بعزتك جميع من خلقك صل على محمد واله واكفني موءنه فلانا بما شئت فان الله تنتقم عنه في الحين بقهاريته انه هو الكافي القاهر الجبار القوى
- 14 وانما سئلت من استعمال الاعداد فاعلم ان من اللانهايه الى المائه حكم التذكير والتانيث سوى كمثل مائه مرئه مائه عقيق الى ما لا نهايه بما لا نهايه لها بها وان من تحت المائه من التسعه والتسعون الى رتبه ثلثه وعشرون في الجزء الاول مقام التذكير وفي الجزء الثاني سواء حكم التذكير والتانيث والكفي رتبه اثنين وعشرون واختها في الجزء الاول في مقام التذكير مذكر وفي مقام التانيث موءنه وفي الجزء الثاني حكمه سواء وان في رتبه التسعه عشر الى ثلثه عشر في الجزء الاول مقام التذكير يطلق التانيث وفي مقام التانيث يطلق التذكير وفي جزء الثاني في مقام التذكير التذكير وفي مقام التانيث التانيث وان في رتبه اثني عشر واختها يذكر ان في المذكرات ويوءنه في الموءنه وان من تحت هذه الرتبه الى الثلثه يطلق التذكير مقام التانيث والتانيث مقام التذكير تلك حدود الله في مقام الالفاظ
- 15 وان في مقام الاعراب من الثلثه الى العشره مجرور ومن العشره الى المائه منصوب ومن المائه الى الى مالا نهايه لها بها مجرور تلك حدود الله لها وما احد لسنه الله تبديلا
- 16 انما سئلت بما بلغ ذو المقربين الى مقام سلطنيه فلا سبب له الا فل الله في حقه ولكن كان عله ظهور فضل الله في حقه مداوفته هذا التسبيح الاعظم الذي من داوم على قرائته فليشاهد من فضل الله ما لا يخطر بقلبه وان ذلك من فضل الله يوءنيه من يشاء والله ذو الفضل العظيم
- 17 سبحان من هو باق لا يفنى سبحان من هو عالم لا ينسى سبحان من هو حافظ لا يسقط سبحان

guardeth and never letteth fall. Glorified be He Who seeth and never doubteth. Glorified be He Who standeth and never sleepeth. Glorified be He Who is mighty and never is wronged. Glorified be He Who is veiled and never is seen. Glorified be He Who is all-embracing ... and never is burdened. Glorified be He Who is steadfast and never tottereth. Glorified be He Who is everlasting and never is heedless.

- 18 And glorified be thy Lord, the Lord of might, above that which they ascribe unto Him. And peace be upon the Messengers. And praise be to God, the Lord of all worlds.

من هو بصير لا يرتاب سبحان من هو قيوم لا ينام سبحان من هو عزيز لا يضام سبحان من هو محتجب لا يرى سبحان من هو واسع لا يتكلف سبحان من هو قائم لا يتهو سبحان من هو دائم لا يسهو

- 18 وسبحان ربك رب العزه عما يصفون وسلام على المرسلين والحمد لله رب العالمين

PR07.039r-040v,

CMB_F21.111.02-

115.15#17

BB00476

To: Azim, Mulla Husayn, Quddus

- 1 In the Name of God, the Powerful, the Most Holy

1 بِسْمِ اللَّهِ الْمُقْتَدِرِ الْمُتَقَدِّسِ

- 2 I bear witness at the beginning of religion that there is no God but Him, the Lord of all worlds. And there is none like unto Muhammad His Messenger, neither before nor after, nor in all the worlds. God has indeed chosen him in the Mother Book above all the former and latter ones. Say: I am verily the first of the worshippers, and I am verily the first of those who are certain that there is no God but God, the Lord of all worlds.

2 فاشهد في اول الدين ان لا اله الا هو رب العالمين وما لله مثل محمد رسول لا من قبل ولا من بعد ولا في العالمين ولقد اصطفاه الله في ام الكتاب على الاولين والاخرين قل اننى انا اول العابدين واننى انا اول المؤمنين على ان لا اله الا الله رب العالمين

- 3 And verily the Book from Him is the Bayan wherein all things have been detailed, and God has no Book except this wherein the laws of all things have been sent down, and it is indeed a mighty guardian Book. And God has created, for what has been revealed in the Book, witnesses from His presence who act by His leave. All declare that He Who created all things by His command shall be worshipped by all things through His command "Be!" and it is. His is the creation and the command, before and after, and unto Him shall all return.

3 واما الكتاب من عنده البيان قد فصل فيه كل شئ وما لله كتاب الا هذا قد نزل فيه احكام كل شئ وانه لكتاب مهيم عظيم ولقد خلق الله لما نزل في الكتاب شهداء من عنده فاولئك هم باذنه يعملون كل يقولون ان الذى خلق كل شئ بامرہ ليعبدن كل شئ بامرہ كن فيكون له الخلق والامر من قبل ومن بعد وان اليه كل يبعثون

- 4 He is the One Whom nothing can comprehend, and nothing can know, and nothing can remember, and nothing can unify, and nothing can worship as befits His worship. And from His knowledge nothing escapes, neither in the heavens nor on the earth nor what lies between them, and nothing frustrates Him, neither in the kingdom of command nor of creation nor what

4 هو الذى لن يدركه شئ ولن يعرفه شئ ولن يذكره شئ ولن يوحد شئ ولن يعبد حقه العباد شئ وانه هو لن يغرب من علمه من شئ لا فى السموات ولا فى الارض ولا ما بينهما ولا يعجزه من شئ لا فى ملكوت الامر ولا الخلق ولا ما دونهما وكلما يذكر به اسم شئ خلق عنده

lies beneath them. And whenever anything is mentioned by a name, it is created by Him.

- 5 And God has not attributed to Himself except the fourteen holy letters in the kingdom of the unseen and then in the dominion of the visible like the unseen, that they might be manifested through His manifestation in them, so that all things in the worlds of the Point before and after the letters might witness what God has testified concerning Himself and what has been sent down in the Bayan through His grace and mercy upon all things, through what He has created therein of His signs. Verily He is All-Knowing, All-Powerful.

5 و لن ينسب الله الى نفسه الا حروف العليين اربعة عشر احرف المقدسة في ملكوت الغيب ثم في جبروت الشهادة مثل الغيب ليظهرن بظهوره فيهم ليسهد كل شئ في عوالم النقطة قبل الحروف و بعدها ما قد شهد الله على نفسه و نزل في البيان من فضله و رحمته على كل شئ بما قد خلق فيه من اياته انه كان عليما قديرا

CMB_F23.126v10-127r17 (26), BYC_tablets.056.07-

057.04, MANU.066-067

BB00501

To: *Abdu'l-Karim Qazvini*

Date: 1263 ? (Maku or en route) [1846-1847]

Glorified be He unto Whom bow down all that are in the heavens and on the earth and whatsoever lieth between them; and verily He is the Mighty, the Wise. We have indeed known what hath been sent down in the Book, and We have been witnesses thereto. And whatsoever hath been set forth distinctly in the Book, We have in truth been aware of it.

Say: Victory cometh from none but God. He succoureth whomsoever He willeth by His command; verily He is powerful, mighty. They that succour God, and they who have believed in God and His signs – these, indeed, are the triumphant. Therefore stand ye firm upon the Path, for all act by the leave of your Lord.

God's are the hosts of the heavens and the earth and whatsoever lieth between them; and God is powerful and mighty. Say: The whole earth is God's. He will assuredly cause His sincere servants to inherit it, if ye but know that ye shall prevail. Then shall ye enter the seats which He hath permitted unto you – He Who hath opened the way – for God confirmeth whomsoever He willeth with His help, and sendeth down mercy into the hearts of them that believe in God and His signs, and of those who implore the bounty of their Lord.

Say: O people! Believe in God and His signs, and aid the Cause of God with all that ye are able, that ye may behold

سيحان الذى يسجد له ما فى السموات والارض وما بينهما وانه هو العزيز الحكيم ولقد علمنا ما نزل فى الكتاب وانا كنا شاهدين وان ما قل فصل فى الكتاب انا كنا به عالمين قل وما النصر الا من عند الله ينصر من يشاء بامر الله انه لقوى عزيز ان الذين ينصرون الله والذين هم امنوا بالله واياته فاولئك هم الفائزون فلتستقيم على الطراط فان كل باذن ربك يعملون والله جنود السموات والارض و ما بينهما وكان الله قويا عزيزا قل ان الارض كلها لله فليورثها عباده المخلصون اذا علمتم انكم انتم تغلبون فلتدخلن مقاعد الذى اذن السد لكم فان الله يؤيد من يشاء بنصره وينزل الرحمة فيقولوب الذين هم امنوا بالله واياته والذين هم من فضل ربهم يستلون قل يا ايها الناس امنوا بالله واياته ولتنصرن دين الله بما انتم تقدرتون لتروئن ما انتم فى فضل الله لتستلون ولا تنصرون الا بالله فانه ينصر من يشاء بجنود السموات والارض وما بينهما وكان الله عزيزا حكيما فلتكتبن ما نكتب على صورت التى قد نزلناه اليك فان الله يخلق بكل واحد احد

that which ye seek of God's grace, and ask of His bounty. Seek not victory save through God, for He succoureth whomsoever He willeth with the hosts of the heavens and the earth and whatsoever lieth between them; and God is mighty and wise.

Therefore write ye what We write, in the form wherein We have revealed it unto thee; for God createth, through every one, a unique one who shall be present there. And verily He hath power over all things. He is the Truth.

يحضر هناك وانه كان على كل شئ قديرا هو الحق

PR03.148v01-148v14

BB00382

Date: 1263 (Maku) [1846-1847]

- 1 In the Name of God, the All-Merciful, the Most Compassionate
- 2 O Thou in Whose grasp are might and majesty, before Whose fear all else doth tremble!
- 3 Thou seest, O my Lord, my dwelling-place in the heart of this mountain and Thou dost witness my forbearance. Verily I have desired naught else but Thy love and the love of those who love Thee. How can I extol the effulgent beauty of Thy Lordship, conscious as I am of my nothingness before the habitation of Thy glory? Yet the sorrow of solitude and loneliness prompteth me to invoke Thee through this prayer, perchance Thy trusted servants may become aware of my lamentations, may supplicate unto Thee on my behalf, and Thou wouldst graciously answer their prayers as a token of Thy grace and Thy favor.
- 4 I bear witness that there is no God but Thee, inasmuch as Thou art invested with sovereignty, grandeur, glory and power which no one among Thy servants can visualize or comprehend. Indeed Thou shalt, by virtue of that which is inherent in Thine Essence, ever remain inscrutable unto all except Thyself.
- 5 Nor can any describe Thee besides Thee; since Thine Identity is the pre-eternal Identity, whose very being separateth contingent things from the station of knowledge. Thou hast ever been without aught existent beside Thee, and Thou abidest now even as Thou hast ever been; with Thee there is, at this moment, nothing whatsoever. Every description in Thy court is falsehood, every epithet in Thy presence but vain invention.

- 1 بسم الله الرحمن الرحيم
- 2 يا من له العزة والعظمة وما سواه من خشيته يشفقون
- 3 يا الهي انت ترى موقعي في وسط الجبل هذا و تشهد على ضميري بانني انا ما اردت الا حبك و حب من يحبك فكيف اثني قص طلعة حضرتك بعد ما لا ارى وجودا لنفسي في تلقاء مدين عزتك ولكن لما ارى حزني في وحدتي وغربتي اناجيك بهذا الكال لساني لعل بذلك يطلع تطلع على ضجيجي امناءك و يدعوك في حقي و انت تجيبهم تحية منك و فضلا
- 4 فاشهد ان لا اله الا انت بما انت عليه من العز والوحدة والجلال والقدرة من دون ان يحيط بعلم ذلك احد من عبادك لانك كما انت عليه لن يعرفك غيرك
- 5 ولا يوصفك احد دونك اذ ذاتيتك لحي الذاتية الازلية التي هي بكنونيتها مفرقة الممكنات عن مقام العرفان وانك لم تزل كنت بلا وجود شيء ولا تزال انك كائن بمثل ما كنت ولم يك معك الآن شيء و كل وصف عندك كذب و كل نعت لديك إفك لديك إفك و كل الخلق يذكرونك

All creation maketh mention of Thee according to what Thou hast taught them in Thy dominion. Glorified and exalted art Thou! Thou hast said – and Thy word is truth – “Sight comprehendeth Him not, but He comprehendeth all sight; He is the Subtle, the All-Informed.”

- 6 I testify that Muhammad – may blessings be upon him and his House – is Thy servant, whom Thou didst choose for Thy Message, train for Thy trusteeship, accept for Thy love, elect for Thy knowledge, and set in the place of Thine own Self for the performance (of Thy charge), for Thou art not conjoined with the fashioning of created things; verily, Thou art God, the Most High, the All-Exalted. And I bear witness to the trustees of Muhammad, Thy Well-Beloved – blessings be upon them – according to what Thou didst ordain for them in the knowledge of the unseen and delineate of their selves in Thy Book, where Thou hast said – and Thy word is truth – “Servants honored; they outstrip Him not in speech, and by His command they act.”

- 7 I testify that my very existence is sin – how then when sin beareth yet another sin? By Thy might and Thy majesty! There is no power nor strength save through Thy will. Wert Thou to chastise me, through the perpetuity of Thine own Self, with an eternal chastisement, in requital for my remembering my self before Thy Self, I would be thereby deserving; for Thou art praised in Thy doing and obeyed in Thy decree. Unto Thee be praise in hardship and in affliction – a praise radiant, resplendent, sanctified, and exalted above the praise of all besides Thee; such praise as Thou lovest and approvest, and which Thou makest a relief from the straits wherein we stand.

- 8 By Thy might, I have beheld no honor save in obedience to Thy loved ones, nor abasement save in incurring the displeasure of Thy friends. Through Thy grace I behold my station to be the summit of Paradise, and I entertain no doubt of Thy judgment on the Day of Decision concerning those who differ about Thy signs.

- 9 Send, then, Thy blessings upon Muhammad and his House with all Thy breaths, Thy effulgences, and the tokens of Thy Mercifulness – for Thou, verily, art God, the All-Bountiful, the All-Bestowing. Glorified be thy Lord, the Lord of Might, exalted above that which they ascribe. And peace be upon the Messengers. And praise be to God, the Lord of all the worlds.

SWB#74 (p.217(a)x)

بما انت قد ذكرتهم في ملكك فسبحانك و تعاليت
قلت و قولك الحق لا يدركه تدركه الابصار و هو
يدرك الابصار و هو اللطيف الخبير

6 و اشهد ان محمد صلى الله عليه و آله عبدك الذي
اصطفيته لرسالتك و اصطنعته لولايتك و ارتضيته
لمحببتك و انتخبته لمعرفتك و جعلته مقام نفسك في
الاداء اذ انت لن تقتري بجعل الاشياء و انك انت
الله العلي المتعال و اشهد لاصياء محمد حبيبك
صلواتك عليهم بما قدرت لهم في علم الغيب و نعت
انفسهم في كتابك حيث قلت و قولك الحق و عباد
مكرمون لا يسبقونه بالقول و هم بامرهم يعملون

7 و اشهد ان وجودي ذنب فكيف اذا احتمل
الذنب ذنبا اخرى فو عزتك و جلالتك و لا حول
و لا قوة الا بمشيئتكم لو تعذبني بدوام ذاتك سرمد
الابد جزاء لذكر نفسي نفسك لكنت مستحقا به و
انك محمود في فعلك و مطاع في حكمك فلك الحمد
في الباساء و الضراء حمدا شعشعانيا لامعا متقدسا
منزها عن حمد ما سواك اجمعهم حمد الذي تحبه
و ترضاه و تجعله فرجا لما نحن فيه من الضيق

8 و اني و عزتك لم ار العز الا في طاعة احباءك
و لا الذلة الا في سخط اولياءك و اشاهد بفضلك
موقفي ذروة الفردوس و لا رب لي في حكمك
يوم الفصل بين الذينهم في اياتك يختلفون

9 فصل اللهم على محمد و آله بكل نفحاتك و تجلياتك
و ايات رحمتك انك انت الله الجواد الوهاب و
سبحان ربك رب العزة عما يصفون و سلام على
المرسلين و الحمد لله رب العالمين قروين يزد

KKD1.242.20x,

HNMJ.005-006x,

SWBP#74 (p.155-155(b)x)

BB00428*To: a relative of the Bab**Date: 1262 late ? [1845-1846]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate. 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 “Upon thee be the peace of God, so long as a star doth shine forth, and so long as the birds of the Realm on high warble and the wings of the spirit beat.” 2 عَلَيْكَ سَلَامُ اللَّهِ مَا لَاحَ كَوْكَبٌ وَ مَا تَغْرُدُ طَيْرُ الْعِمَاءِ
- 3 A brief word, uttered in the mountain prison: 3 وَ دَفَّ بِمَجْلِ الْقَوْلِ فِي سِجْنِ الْجَبَلِ
- 4 “We have no complaint of God’s decree; Nor is the lion shamed by chains.” 4 نَيْسَتْ مَا رَا اَزْ قَضَائِ حَقِّ كَلِّهِ عَارِ نَايِدِ شِيرِ رَا اَزْ سَلْسَلِهِ
- 5 Therefore, cleave thou unto the fear of God, exalted be His mention, for He hath said: “Whoso feareth God, He will make for him a way out, and will provide for him from whence he reckoneth not; and whoso putteth his trust in God, He shall suffice him. Verily God accomplisheth His purpose. God hath appointed for all things a measure.” 5 فَعَلَيْكَ بِتَقْوَى اللَّهِ عَزَّ ذَكَرَهُ فَانْه قَالَ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ مَنْ يَتَّكِلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ اِنَّ اللَّهَ بِالْغَاثِ اَمْرُهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا.
- 6 And the very limit of certitude is this: that, with God, thou shouldst fear none. And the very limit of resignation is this: that thou sorrow not for what hath slipped from thee in the life of this world. Prepare thyself for the Day of meeting thy Lord, for it is a mighty Day. 6 وَ اِنْ حَدَّ الْيَقِينِ اِلَّا تَخَافُ مَعَ اللَّهِ شَيْئًا وَ اِنْ حَدَّ الرِّضَا اِلَّا تَحْزَنُ بِمَا فَاتَكَ فِي الْحَيَاةِ الدُّنْيَا وَ اسْتَعِذْ لِيَوْمِ لِقَاءِ رَبِّكَ فَانْه لِيَوْمٍ عَظِيمٍ
- 7 Let both thy secret and thine open life be made to dwell in the fear of God, exalted be His mention. Say: “Never shall anything befall us save that which God hath ordained for us. He is our Protector; and in God let the believers put their trust.” 7 وَ اسْكُنْ سِرِّكَ وَ عَلَانِيَتِكَ بِتَقْوَى اللَّهِ عَزَّ ذَكَرَهُ قُلْ لَنْ يَصِيبَنَا اِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
- 8 Glorified be thy Lord, the Lord of might, far above that which they attribute unto Him. Peace be upon the Messengers. And praise be to God, the Lord of all worlds. 8 وَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

KSH6.006, MSHR5.233x

BB00558*Letter to Haji 'Abdu'l-Vahhab**Date: 1263 ? (Azarbayijan) [1846-1847]*

- 1 O supported Qiblih and glorified Dayspring - may God perpetuate your grace! 1 قبله موید و مطلع مجید ادام الله فضلکم
- 2 Although I have not attained the honor of your presence physically, yet by virtue of "souls are like recruited troops" I have found the cord of love connected. 2 اگر چه بصورت شرف حضور را درک نکرده ولی بحکم الارواح جنود مجنّده رشته محبّت را متصل دیده
- 3 I have risen to mention something of my distress, that by God's will and power it may become the cause of removing oppression. Although the matter is evident as it is in the mirrors of the thoughts of those who manifest grace, and writing about it now would cause delay, yet a summary of the details is that by the decree of justice, one who is oppressed is now in the hand of an oppressor. What is expected from your honor's kindness is that you will, with a glance of favor, arrange for the matter to be resolved in such a way that it is lifted from the source of the decree. And if you deem it advisable, grant permission for the horsemen to depart, so that if the Lord of the world, exalted be His mention, has ordained it, deliverance may be obtained, the blessing of attaining your presence achieved, and the heart find peace through revealing what is concealed within it. 3 در مقام ذکرى از اضطرار خود بر آمده که بمشیت الله و قدرته سبب رفع ظلم گردد اگر چه کما هو علیه امر در مرات خواطر فیض مظاهر مشهود است و تحریر آن الآن باعث تعطیل ولی مجملی از مفصل بحکم عدل الآن در ید ظالمی مظلوم و متوقع از عنایت آن سرور چنانست که به نظر عطوفت اصلاح امر را بنوعی که از مصدر حکم مرتفع گردد فرموده و هر گاه مقرون بصلاح ملاحظه فرمایند اذن مرخصی حضرات سوار را مقرر فرموده که هر گاه خداوند عالم عزّ ذکره مقدر فرموده باشد استخلاص حاصل شده درک فیض حضور را نموده و قلب خود را باظهار ما ستر فیه ساکن گرداند
- 4 And peace be upon those who gaze upon your countenance, and the mercy of God and His blessings. 4 و السلام علی الناظرین لطلعتکم و رحمة الله وبرکاته

KSHK.BWB

INBA58:184.03-184.11

BB00350*Tawqi'a Qa'imiyat**To: First believer (Muhammad Husayn) ?**Date: 1263 or 1264 [1846-1847]*

QISM

- 1 He is the Most Exalted. 1 هو الاعلی
- 2 In the Name of God, the Most Unapproachable, the Most Holy. 2 بسم الله الامنع الاقدس

- 3 Say: He is the One manifest above His creation, the Protector, the Self-Subsisting. God bears witness that there is no God but Him. His is the creation and the command. He gives life and causes death, then causes death and gives life, and verily He is the Ever-Living Who dies not. Within His grasp lies the dominion of all things. He creates whatsoever He willeth through His command. Verily He has power over all things.
- 4 Say: God is truth and whatsoever is besides God is creation, and all are His worshippers. Say: God creates what He willeth by His command. Not an atom's weight escapeth His knowledge in the heavens or in the earth or in what lieth between them. Verily He has knowledge of all things and power over all things.
- 5 O Muhammad, may God send His blessings upon thee, thy Lord, and upon those who are witnesses from His presence, then upon the gates of guidance and those who have believed in God and His signs. These are they upon whom blessings are sent and who submit themselves. The example of this Cause is like the fire of God which He will manifest on the Day of Resurrection. Those who enter therein, they are the ones who attain certitude that He is the Qa'im whom those in the kingdoms of the heavens and earth and what lies between them await, and all know Him by His command.
- 6 Say: The Day of Resurrection has been decreed to be fifty thousand years, and all were veiled from it. No spirit of the Bayan remained in any heart except those whom God exempted through His grace - the Letters of His Face or whomsoever He willeth from the letters of His creation. Verily He is possessed of great bounty.
- 7 Say: We initiated this creation and We shall repeat it - a promise binding upon Us. Verily We are powerful to accomplish it. Say: He Who created Muhammad before will create him again on the Day of Resurrection, then those who are witnesses from His presence, then whomsoever God willeth from among the Prophets and the truthful ones. Verily He has power over all things.
- 8 Say: The first to pledge allegiance to the Qa'im was Muhammad, the Messenger of God, then those nearest, even those nearest. Say: On that Day all who entered through the Gate prostrated to God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. For he is a light by his Lord's leave, and thus do We reward the patient ones.
- 9 Say: The difference between the letter Alif in fire and the letter Waw in light is the numerical value of the Gate. Thus does God
- 3 قل هو الظاهر فوق خلقه هو المهيمن القيوم
شهد الله انه لا اله الا هو له الخلق والامر يحيى و
يميت ثم يميت ويحيى و انه هو حي لا يموت في
قبضته ملكوت كل شئ يخلق ما يشاء بامرته انه
كان على كل شئ قديرا
- 4 قل الله حق وان ما دون الله خلق و كل له
عابدون قل الله يخلق ما يشاء بامرته لن يعزب من
علمه من شئ لا في السموات ولا في الارض
ولا ما بينهما انه كان بكل شئ عليما و انه كان
على كل شئ قديرا
- 5 ان يا محمد يصلى الله عليك ربك و على الذينهم
شهداء من عنده ثم على ابواب الهدى و الذينهم
آمنوا بالله و آياته فاولئك هم يصلون عليهم ثم
ليسلمون و ان مثل ذلك الامر كمثل نار الله التي
يظهرها يوم القية ان الذينهم دخلوا فيها فاذا هم
يوقنون انه هو قائم الذي ينظرون يومه من في
الملوك السموات و الارض و ما بينهما و كل
بامرته يعلمون
- 6 قل ان يوم القيمة يومئذ قد قضى خمسين الف سنة
و كل كانوا عنه محتجين و لم يبق روح البيان في
فؤاد الا ما قد استثنى الله بفضله حروف وجهه
او من شاء من حروف خلقه انه كان ذا فضل
عظيما
- 7 قل انا قد بدء انا ذلك الخلق و انا لنعيدنهم وعدا
علينا انا كما قادرين قل ان الذي خلق محمداً من
قبل ليخلقنه من بعد يوم القيمة ثم الذينهم شهداء
من عنده ثم من يشاء الله من النبيين و الصديقين
انه كان على كل شئ قديرا
- 8 قل ان اول من بايع بالقائم محمد رسول الله ثم
الاقربون هم الاقربون قل ان يومئذ كل من دخل
في الباب سجد الله رب السموات و رب الارض
رب العالمين فانه هو نور باذن ربه و ان بمثل ذلك
نجزى الصابرين
- 9 Say: The difference between the letter Alif in fire and the letter Waw in light is the numerical value of the Gate. Thus does God

transform fire into light for those who were prostrating before God their Lord.

9 قل ان فرق بين الالف في النار و حرف الوار
في النور عدد الباب كذلك يجعل الله النار نورا
للذينهم كانوا الله ربهم ساجدين

- 10 Say: The companions of the light are on that Day the companions of Paradise - they are the triumphant ones.

10 قل ان اصحاب النور هم يومئذ اصحاب الرضوان
هم الفائزون

- 11 Say: These are the hosts of God and these are they who shall be made manifest in all the earth by God. For whatsoever is therein and thereon belongs to none save God, and all are His servants and all bow down before Him. Verily all that is in the heavens and earth and what lies between them has been created for those who were assured of God and His signs before and after.

11 قل ان اولئك هم جندالله و اولئك هم على
الارض ظاهرون و لتظهرن على الارض كلها
بالله فان ما فيها و كان عليها لا يملكه احد الا
الله و كل عباد له و كل له ساجدون و ان كل
ما في السموات و الارض و ما بينهما قد خلق
للذينهم كانوا بالله و اياته من قبل و من بعد
موقنين

- 12 Say: Muhammad and those who were witnesses after him, and all who believed in God and His signs, have returned to the life which all were promised. Say: That future abode is life by my Lord's leave, and its inhabitants are sustained by the signs of God.

12 قل ان محمدا و الذينهم شهداء من بعده و كل من
آمن بالله و آياته قد رجعوا الى الحياة التي كل بها
يوعدون قل تلك الدار الآخرة حيوان باذن ربي
و ان اهلهاهم بآيات الله يرزقون

- 13 Say: We have brought forth another creation and made known what people did not know - a bounty from Our presence, for We are merciful to creation. Therefore take possession in the year wherein you shall be made manifest of what God has made lawful for you, and be not patient therein, for the entire Cause belongs to God and all shall return unto Him.

13 قل انا قد انشأنا نشأة الاخرى و ارفهنا ما كان
الناس به يعلمون فضلا من لدنا انا كنا بالخلق
راحمين فلتملكن في سنة التي انتم فيها تظهرون
ما قد احل الله لكم و لا تصبرن فيها فان الامر
كله لله و كل اليه ليرجعون

- 14 Command the people to recite the first verse of the Book at all times, before all times and after all times: God is Most Glorious, God is Most Exalted, God is Most Great, God is Most Luminous, God is Most Great, God is Most Manifest.

14 فلتامرّن ان يتلو الناس اية اول الكتاب في كل
حين و قبل حين و بعد حين الله احمى الله الاعلى
الله اعظم الله انور الله اكبر الله اظهر

CMB_F23.136v13-138r03 (42), CMB_F20.017r12-
018r07, BYC_tablets.076.09-078.05,
QISM.018

BB00647

Epistle to Muhammad Shah 3

Date: 1263-08-15 [1847-Jul-29]

- 1 He is the King, the Omnipotent, the All-Compassionate

1 هوالمليك المقتدر العطوف

- 2 May the hearts of all who abide within the kingdom of dominion be a ransom for thy heart, O Thou Possessor of sovereign,

2 فدا فواذك من في ملكوت ملك ياذا السطان
المقتدر الروف حمد و سپاس بي قياس ذات

all-subduing, and gracious power! Praise and thanksgiving, measureless and unbounded, befit the Most Holy Essence, Lord of Lords – He Who hath ever, by the sheer reality of His Being, been sanctified above the attributes of all else besides Himself, and shall forever remain, in the majesty of His Ipseity, uplifted beyond all need. No being hath place within the court of His holiness; He is exalted above the qualities of whatsoever is beneath Him. By the manifestation of His might and His dominion He hath brought the contingent world into being from utter nothingness through His Will; and through its six effulgent emanations He hath so irradiated all atoms that they shine with the light of His invention, yearn to behold the vesture of the beauty of His Countenance, and stand in awe before the justice of His decree. They behold in every thing naught save His revelation – more manifest than all things. Blind the eye that beholdeth Thee not! And Thou hast, from everlasting, kept watch over it. Ruined and lost the servant who hath no share of Thy love!

3 I seek refuge, O my Lord, with Thy Presence from Thy wrath; unto Thee I flee, hoping for Thy bounty and the breadth of Thy mercy. I supplicate Thee, through Muḥammad and His kindred, by the majesty of Thy grandeur: look upon me with a near regard, as becometh the sovereignty of Thy might. Verily, Thou art the All-Bountiful, the All-Bestowing.

4 From the hour I departed the precincts of nearness until now – which is the mid-day of the fifteenth of the exalted month of Sha'ban – moment by moment have I watched and waited that the bell of Thy favour might peal forth with the cry, "Glorified be He Who carried (His servant) by night"; that the peacock of the might of Thy Ipseity might call out, "Then drew he nigh and came down"; that the birds of the paradise of Thy Identity might warble, "Till he was at two bows' length or nearer"; that the cock of the paradise of Thine Essence might cry, "Is man to have whatever he desireth? Nay, unto God belong the next world and this."

5 Yet, through the revolutions of the spheres and the decrees attendant upon the mystery of "But for Thee I would not have created the heavens," on account of changes, the doubts of men, their inverted minds and sinister ascendants – now effaced – there hath ensued a delay in the royal glances, and a cause hath been furnished for solitary confinement upon the Mount of Maku within the broad realm of the kingly dominion. Ah, ah! By Him in Whose hand is my soul! Had I foreknown this station, my soul had not known Thee as it did. I have no doubt that the vastness of Thy bounty is not well-pleased with this: for the son of the Messenger of God – whose knowledge

اقدس مالک الملکی را سزا است که لم یزل بوجود کینونیه خود مقدس بوده از نعت ماسوای خود ولا یزال بر شان ذاتیت خود هست وموجودی در ساحت قدس او نیست ومنزه است از نعت مادون خود واز جهت ظهور قدرت خود وملک خود ابداع فرموده بمکات لامن شیئی بمشیت و ظهوراتھا الستة تا آنکه کل ذرات لا یخ شونند به اشراق نور اختراع او ومشتاق گردند بمشاهده قص جمال طلعت او وخائف گردند از عدل او ونینند شیئی در شیئی الا ظهور او را که اظہر است از هر شیئی عین لاتراک وانت لم تزل علیها رقیباً وخسرت... عبد لایکون له من حکب نصیباً

3 واعوذ بحضرتک یا مولای من سخطک والیک اهرب رجاءاً لجدک وسعة رحمتک واتشفع ب محمد وآله الیک لعز کبریائیتک فانظر الی بنظرة قریبة بمابلیق لسلطان عزتک انک انت الجواد الوهاب

4 از حین حرکت از ساحت قرب الی الان که یوم نصف شهر شعبان المعظم است آنافاناً مترصد بوده که ناقوس عنایت حضرت بنده سبحان الذی اسری ۳۷ ناطق و طاوس عزت کینونیت بصوت ثم دنی فتدلی ۳۸ مشرق واطیار فردوس ذاتیت بتغرد فکان قاب قوسین او ادنی ۳۹ متغرد ودیک افریدوس انیت به تنی ام للانسان ما تمنی فله الاخره والاولی ۴۰ مترنم گردد

5 ولی از گردش افلاک وقضاهای حضرت لولاک لما خلقت الافلاک ۴۱ لاجل تغییرات وشبهات خلق منکوس مدهوش وطوالع منحوسه مطموسه بوده که علت تاخیر توجہات سلطانی گشته وسبب سکون در جبل ماکو وحده باسعه ارض ملک شہریاری شده فآه آه فوالذی نفسی بیده لوعلت بهذا المقام ماعرفتک نفسی ولا شک لی ان سعة جود حضرتک لاترضی بذلک لان ابن رسول الله صلی الله علیه وآله مع علمه الذی لا یساویه الیوم احد فی ملکک لیس

today in Thy dominion none can equal – standeth before Thee in no less abject a posture than the sons of the earthly kings. If but a single noble should come down before Thee, by Thy might, Thou wouldst not decree imprisonment concerning him. But now hath the decree been accomplished as it hath been accomplished. Unto God do I pour out my plaint and my sorrow; upon Him do I rely in my loneliness and exile. Sufficient is He as Protector and Trustee.

- 6 This page of my supplication and visitation is penned from the vehemence of my heart's grief. I beseech that, in view of my poverty and my powerlessness, it may attract Thy gracious regard. Two packets as well – from two siyyids, confessors of the oneness of God – have arrived and were conveyed into thy Presence. Since both are known before Thy court by their own hand, I hope they will dispel the doubts of the contemplative among the people and become the means of nearness. Exalted is God above that which they ascribe unto Him.

لديک اذل موقفاً من ابناء ملوک الارض ولوان
واحداً منعم نزل عليك فو عزتک لاتامرفی
حقه بالسجن ولكن الآن قضی ما قضی الى
الله اشکو بئى و حزنى وعليه اعتمد فى وحدتى
وغربتى وكفى به ولياً و وكيلاً

6 صفحه مناجاتى و زيارتى از شدت حزن قلبى
نگارش شده اميد که از قبل عجز و فقرم منظور نظر
حضرت افتد و دو ملفوفه از دو سيد عالم موحد
رسيد ايفاد حضور شد چون هر دو معروفند نزد
حضرت بخطهما اميد که رافع شبهات موفتکه
ناس گردد و سبب قرب شود و تعالى الله عما
يصفون

AHDA.280-281

BB00646

Instructions for delivery of Tablet to Muhammad Shah

Date: 1263-r-21

- 1 He is the Most Exalted, the Most High
- 2 Praise be to the Lord Who, through the sublime manifestation of His grace, has distinguished His chosen ones by mighty tribulations - tribulations such that were a single drop from their oceans to descend upon the mountains, it would surely reduce them to dust. His is all praise, as befits Him, and I extol Muhammad and His family as they deserve, for He is the Mighty, the Praiseworthy.
- 3 The purpose of writings these lines is that a petition has been written to His Most Holy Presence - may God perpetuate His exalted glory - and entrusted to one of the friends of Truth to present immediately upon arrival and request permission for an audience. Since this was made contingent upon the movement of the royal star, the excuse for not granting audience was explained. Now that impediment has been removed, yet in any case we await what response may issue from the Holy Presence. However, should they themselves undertake this burden, it is

1 هو العلى الاعلى

2 حمد خداوندی را سزاوار است که از علو ظهور
مرحمت خود مخصوص گردانیده اولیاء خود را
بمصائب عظیمه که اگر یک قطره از البحر آن
مصائب بر جبلها نازل میشد همه را مندرک می
ساخت فله الحمد کما هو اهله و اثنی للحمد و اله
کما هو مستحقه انه عزیز حمید

3 غرض از نگارش این صفحه قرطاس اینکه
صفحه بحضور حضرت اقدس ادام الله اجلاله
العالى نوشته شده بمردی از دوستان حق زحمت
داده که بمجرد وصول بحضور برده و استدعای
اذن حضور را نموده چونکه منوط بحرکت
کوکب همایون فرموده اند عذر عدم حضور را
حال مستفسر شده و مانع مرتفع است ولی علی
ای حال مراقب جواب بوده که از ساحت
قدس گردد ولی هر گاه خود متحمل این

hoped the response will be accompanied by royal favors - may His exalted glory endure. In short, whoever undertakes this task, when in the presence of His Majesty, the Shadow of God, let them look upon this page and pardon its worldly formalities. Verily we are God's and unto Him do we return. And praise be to God, the Lord of all worlds.

زحمت شوند رجا که جواب با اقتران بعنايات
حضرت شهريارى ادام اجلاله العالى زياده
است غرض هر کس متحمل اين زحمت است
در قرب حضور حضرت ظل الله صفحه را
ملاحظه فرموده از جوهریات تعارفات کونیه
عفو فرماید فانا لله و انا اليه راجعون والحمد لله
رب العالمين

4 21 R 1263

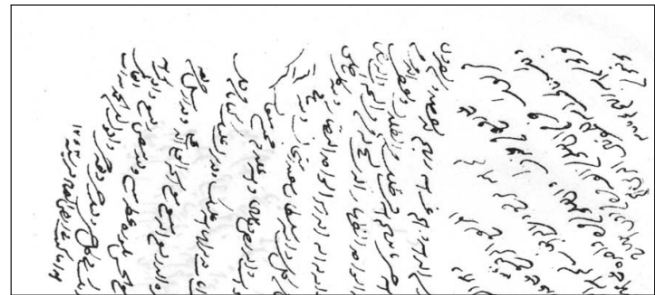
1263 ر 21 4

AHDA.279-280

BB00436

Letter to the first word

Date: 1263



QISM

1 He is Thou

1 هو انت

2 This is a Book from God, the Protecting, the Self-Subsisting, to the First Word. Bear thou witness that there is none other God but I, the Mighty, the Well-Beloved. Say to those who follow God's Cause: When will ye free yourselves, while day and night ye remain at rest? Say not "ah" - nay, rather say "There is no God but God." Verily, ye must negate negation and then affirm affirmation. This is the foundation of religion, would ye but reflect. How can ye consider yourselves sincere in God's religion when until now the words "There is no God but God" have not been made manifest, and all that ye say is mere lip-service? If ye truly say "There is no God but God," then all would abide in God's religion. This is the foundation of religion in every Revelation from God, the Inaccessible, the Impregnable, before Whom prostrate themselves whatsoever is in the heavens and on earth and whatsoever lieth between them. He is the Great Manifestation.

2 هذا كتاب من الله المهيمن القيوم الى الكلمة الاولى
ان اشهد انه لا الا انا العزيز المحبوب قل للذينهم
يتبعون امر الله متى لا تغرغن انفسكم وانتم بالليل
والنهار لتسكنون ولا تقولن اح لا اله الا الله
الا وان تغفن النفي ثم تثبتن الاثبات هذا اول
الدين ان انتم قليلا ما تتفكرون كيف انتم تحسبون
انكم في دين الله مخلصون و الى حينئذ ما ظهرت
كلمة لا اله الا الله و كل ما انتم تقولون قول
بالسنتك انتم بالحق لو تقولن لا اله الا الله فاذا
كل في دين الله ساكنون هذا اول الدين في كل
ظهور من عند الله الممتنع المنيع الذى يسجد له ما
في السموات والارض وما بينهما و هو الظهار
العظيم

3 And ye shall recite each night that verse as a remembrance from God, the Exalted, the High (1360 times according to the number of that Name: "In the Name of God, the Most High, Possessor of Loftiness; In the Name of God, the Most High, Possessor of the Exalted Ones; In the Name of God, the Most High, Possessor of Exaltations"), with a spirit from thy presence. And to recite it once with joy in thy soul is

3 ولتقرئن في كل ليل تلك الاية ذكرا من الله المرتفع
الرفع (1360 على عدد ذلك الاسم بسم الله الرفع
ذى الرفاعين بسم الله الرفع ذى الرفاعات بسم الله
الرفع ذى الرفعات على روح من عندك و ان
تتلون مرة واحدة على ابتهاج في نفسك خير من ان
تتلون الف مرة من دون ابتهاج ذلك ما يحب اله

better than reciting it a thousand times without joy. This is what God loveth for those near ones who know God their Lord and are certain of His signs, who desire naught save God and seek none other than their Lord. They are patient in God's path until God cometh unto them in the shadows of the clouds and the matter is decreed from God, the One, the Manifest, Whom glorify all in the heavens and earth and whatsoever lieth between them. Verily, there is no God but He, the One, the All-Seeing. To God belongeth whatsoever He hath created or will create of all things, and God is a Sovereign, Powerful and Transcendent. To God belongeth whatsoever is in the heavens and on earth and whatsoever lieth between them, and God is All-Knowing, Inaccessible, Most High.

للمقربين الذينهم يعرفون الله ربهم ثم بآياته يوقنون ولا يريدون الا الله وهم غير الله ربهم لا يقصدون يصبرون في سبيل الله حتى ياتيهم الله في ظلل من الظلال ويقضى الامر من عند الله الواحد الظهار الذي يسبح له من في السموات والارض وما بينهما وانه لا اله الا هو الواحد البصار والله كل ما خلق ويخلق من كل شئ والله سلطان مقتدر متجال والله ما في السموات والارض وما بينهما والله علام ممتنع متعال .

- 4 These are verses God hath sent down unto thee, and He had sent down unto thee aforetime a Book with His Most Exalted and Most Impregnable Effect, together with His Most High and Most Elevated Name, and thereafter He sent with al-Hasan a vial of mighty perfume and refined white sugar. Remember thou God, thy Lord, at all times, before all times and after all times, and say: Praise be to God, the Lord of all worlds. This was written in the land of Sad in the year 1263.

4 تلك آيات قد نزلها الله عليك وقد نزل عليك كتابا من قبل باثرة الارتفاع الامنع مع اسمه العلى الاعلى وقد ارسل من بعد مع الحسن بلورة عطر منيع وقند بيض رفيع واذكر الله ربك في كل حين وقبل حين وبعد حين واقول ان الحمد لله رب العالمين هذا ما كتب في ارض الصاد في سنة 1263

PR03.141r22-141v12, QISM.036

BB00683

Letter to the wife of the Bab, in Maku

Date: unknown (Maku)

Do not expect any assistance from thy brothers. They will not help; it is enough that they refrain from insults. Overlook their faults. Even Our enemies have not caused the like of what resulted from the acts of Siyyid 118 in Isfahan. God grant that when the light of thine eyes Mīrza Aqa reacheth maturity, he will be thy help and support. O God! Preserve him from all the evil of the envious and the contumacious.

EBTB.216-217, AFNAN.116

BB00247

*Tafsir-i-Kullu't-Ta'am (Commentary on "All Food")**To: Mulla Baqir, the Letter of the Living**Date: 1264-1265 [1848-1849]*

- 1 In the Name of God, the Most Gracious, the Most Merciful
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 What God willeth, there is no strength nor power except in God. Glory be to God! All praise be unto God! There is no god but God! God is the Most Great!
 2 مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
- 3 Praise be unto God Who hath everlastingly existed before all things, with no mention of aught else beside Him, and Who will continue to exist after the extinction of all things, with naught existing in His presence. He, verily, hath been and will ever remain the One God, Single, Unique, the Self-Subsisting. He hath taken unto Himself neither consort nor son, nor hath He had any partner before or after. He createth all things through His command and ordaineth the measure of all things through His power. He is established upon the throne of His mercy in His grandeur, dispensing as He pleaseth whatsoever He willeth. None can frustrate what He hath willed, and none can prevent what He hath decreed.
 3 الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَزَلْ كَانَ قَبْلَ كُلِّ شَيْءٍ وَلَا يَزَالُ أَنَّهُ هُوَ كَائِنٌ بَعْدَ فَنَاءِ كُلِّ شَيْءٍ وَلَا وَجُودَ شَيْءٍ لَدَيْهِ. أَنَّهُ هُوَ كَانَ هَا وَاحِدًا وَاحِدًا فَرْدًا صَمَدًا مَا اتَّخَذَ لِنَفْسِهِ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكَ مِنْ قَبْلِ وَمِنْ بَعْدِ خَلْقِ كُلِّ شَيْءٍ بِأَمْرِهِ وَتَدْرِيقِ مَقَادِيرِ كُلِّ شَيْءٍ بِقُدْرَتِهِ وَاسْتَوَى عَلَى عَرْشِ رَحْمَانِيَّتِهِ لِعَظَمَتِهِ يَنْفِقُ كَيْفَ يَشَاءُ بِمَا يَشَاءُ لَا رَادَ لِمَا شَاءَ وَلَا مَرْدَ لِمَا أَرَادَ
- 4 He hath created the Throne, the Seat, and the seven heavens in the heights, and hath made the first letter to be the Ba, which is the Throne whereupon the All-Merciful is established. He hath made it the first of His Book, and when it revolveth in the four corners, the letter Kaf is formed. Verily, it is the one addressed in discourse and the one who addresseth on the Day of Return. Through it beginneth what beginneth, and unto it returneth what returneth.
 4 قَدْ خَلَقَ الْعَرْشَ وَالْكَرْسِيَّ وَالسَّمَوَاتِ السَّبْعَ فِي الْعُلَى وَجَعَلَ حَرْفَ الْأَوَّلِ الْبَاءَ وَهُوَ الْعَرْشُ الَّذِي قَدْ اسْتَقَرَّ عَلَيْهِ الرَّحْمَنُ وَجَعَلَهُ أَوَّلَ كِتَابِهِ وَأَنَّهُ إِذَا دَارَ فِي الْأَرْكَانِ الْأَرْبَعَةِ يَخْلُقُ حَرْفَ الْكَافِ وَأَنَّهُ هُوَ الْمُخَاطَبُ فِي الْخُطَابِ وَالْمُخَاطَبُ فِي يَوْمِ الْآيَاتِ بِهِ بَدْءٌ مِنْ بَدْءٍ وَإِلَيْهِ يَرْجِعُ مَنْ رَجَعَ
- 5 Glorified and exalted is He! He hath created beneath its shadow the letter Fa, for when the Kaf revolves around itself in four stages, the letter Fa appeareth. Glorified and exalted is He! How wondrous is His handiwork! How magnificent His grace! How generous His craftsmanship! How mighty His manifestations! How glorious His revelations!
 5 سُبْحَانَهُ وَتَعَالَى عَنِ ذُلِّهِ الْفَاءُ لِأَنَّ الْكَافَ إِذَا يَدُورُ فِي حَوْلِ نَفْسِهِ عَلَى أَرْبَعَةِ مَرَاتِبٍ يَظْهَرُ حَرْفُ الْفَاءِ سُبْحَانَهُ وَتَعَالَى عَنِ عَجَبِ صَنْعِهِ وَمَا أَعْظَمَ لُطْفَهُ وَمَا أَكْرَمَ صَنَائِعِهِ وَمَا أَعْظَمَ ظُهُورَاتِهِ وَمَا أَجَلَّ بَرُوزَاتِهِ
- 6 He it is Who was established upon His throne before creating anything, and He was upon the water which He created within Himself before aught was joined unto it, for He, exalted be His might and glory, revealed Himself unto it and cast within its essence His likeness, without anything emerging from His Being in His presence or ascending from His Essence unto Him. Rather, He is He in the loftiness of His sovereignty, and He is He in the nearness of His equilibrium. He hath turned with His
 6 هُوَ الَّذِي قَدْ اسْتَوَى عَلَى عَرْشِهِ مِنْ قَبْلِ أَنْ يَخْلُقَ شَيْئًا وَأَنَّهُ عَلَى الْمَاءِ الَّذِي خَلَقَ فِي نَفْسِهِ مِنْ قَبْلِ أَنْ يَقْتَرَنَ بِهِ شَيْءٌ لِأَنَّهُ عَزَّ وَجَلَّ قَدْ تَجَلَّى لَهُ بِهِ وَالتَّجَلَّى فِي هَوِيَّتِهِ مِثَالَهُ مِنْ دُونِ أَنْ يَظْهَرَ مِنْ ذَاتِهِ شَيْءٌ عِنْدَهُ أَوْ أَنْ يَصْعَدَ مِنْ ذَاتِهِ شَيْئًا إِلَيْهِ بَلْ أَنَّهُ هُوَ فِي عُلُوِّ سُلْطَانِهِ وَأَنَّهُ هُوَ هُوَ فِي دُنُوِّ اعْتِدَالِهِ قَدْ أَقْبَلَ بِكُلِّهِ وَلِذَا قَدْ اِنْعَكَسَ جَمَالُ مَجْلِيهِ فِيهِ فِيهِ آيَاتُ

entirety, and therefore in the beauty of His Manifestation hath been reflected the Lord of the heavens and earth and all that lies between them, of what is above the highest heights and beneath the deepest depths - He is the Lord of the hereafter and of this present life. His is the creation and the command, in the past and in the future, and unto Him shall all return. Thus has God made it His Own station in the station wherein "We have given thee seven of the oft-repeated verses and the Great Qur'an." Verily the seven oft-repeated ones are the seven heavens and seven earths, while the Qur'an is the heaven of the Throne, and the "Great" is its earth. These are the eight Paradises wherein was created all that God's knowledge hath encompassed through His bounty. Verily He is the Munificent, the All-Bestowing.

- 7 Verily, it is the circling Kaf in the sight of the people of truth and exposition; the primal Point in the estimation of the people of wisdom and elucidation; and the solitary Fa' in the Súrah of the All-Merciful - none knoweth how this is save God, the One, the All-Compelling. He it is Who created it from nothing, and made it the Will, whereby He bringeth into being whatsoever He willeth. For the Kaf, in the form of inscription, possesseth three pillars: the first is the primal substance, extending from the rank of units unto the tens; the second from the tens unto the hundreds; and the third from the hundreds unto the thousands. God hath created within its interior a subtle Ya', which is the manifestation of the whole through three inner depths; and it is the Mim at the end of the Basmalah - the first who said "Yea" at the moment when God said, "Am I not your Lord?" and he answered, "Yea."

- 8 Verily it is the Truth. Unto Him belongeth whatsoever is in the heavens and the earth, and all that lieth between them, and all that is above the Most High and beneath the dust. Such is the Lord of the latter world and the former: His is creation and command, from before and from after; and unto Him is the return. Therefore hath God made it the station of His own Self in a certain station, even as He hath said: "We have given thee seven of the oft-repeated, and the Great Qur'an." The seven oft-repeated are the seven heavens and the seven earths; the Qur'an is the heaven of the Footstool, and the Great is its earth. These are eight gardens wherein was created all that the knowledge of God hath encompassed through His bounty. Verily He is the Most Generous, the All-Bestowing.

- 9 The one addressed is the Kaf, and He Who addressed it is God, exalted and glorified be He. He revealed Himself unto it through itself at the locus of the Point; wherefore He ascribed unto it the station of Oneness. All this hath been set forth

بينات وظهورات متلائحات وتجليات لا نهايات وعلامات في افق الجوهريات ودلالات في غياهب عرش المجرديات وايات في منتهى بواطن سر النهايات ومظاهر في كينونيات الانفس والغايات كل ذلك ابداعه لا من شئ بنفسه و ظهوره له به لا من شئ بذاته سبحانه وتع

7 انه هو الكاف المستديرة عند اهل الحقيقة والبيان والنقطة الاولى عند اهل الحكم والتبيان والفاء الفردانية في سورة الرحمن لا يعلم كيف ذلك الا الله الواحد القهار الذي قد خلقه لا من شئ وجعله المشية وبه ينشئ ما يشاء لان الكاف على هيئة المرقومية له ثلاثة اركان ك ركن الاول هو الجوهرة الاولى من رتبة الاحاد الى العشرات و ركن الثاني من رتبة العشرات الى المئات و ركن الثالث من رتبة المئات الى الالف وقد خلق الله في بطنه ياء خفيفا وهو ظهور كله ببطون ثلاثة وهو الميم في اخر البسملة وهو اول من قال بلى في حين الذي قال لله ا لست بربكم قال بلى

8 وانه هو الحق له ما في السموات والارض وما بينهما وما فوق العلى وما تحت الثرى ذلك رب الاخرة والاولى له الخلق والامر من قبل ومن بعد وان اليه الرجعى ولذا قد جعله الله مقام نفسه في مقام ولقد اتيناك سبعا من المثاني والقران العظيم. انما السبع المثاني هو السموات السبع والارضين السبع وانما القران سماء الكرسي والعظيم هو ارضه تلك جنات ثمانية خلقت فيها كل ما قد احاط به علم الله من فضله انه هو الجواد الوهاب.

9 وان المخاطب هو الكاف والذي خاطبه الله هو الله عز وجل ولقد تجلى له به في محل النقطة ولذا قد نسب اليه مقام الاحدية وفصل كل ذلك

in the ranks of reality – tenfold in the essential grades, eighteen immutable, and nineteen in motion – within the sphere of cycles and the pole of the circles of directions. Through the first is manifested His saying, exalted be He: “Put thy trust in the Living One Who dieth not.” And through the second: “To whom belongeth sovereignty this Day? To God, the One, the All-Compelling.” All this is a remembrance from God in the station of the Ba’ of the Basmalah. And all existence, whether hidden or manifest, began from it and returneth unto it. It standeth in God’s stead, manifesting from God unto itself by itself, and unto others through the manifestations of His acts – glorified be He.

- 10 Then He created the Sin beneath the Ba’, and made it the earth of the Throne, facing the heaven of the Point; it is itself the heaven of the Footstool. Within it is established the reality of exaltation, wherein the primal Will is veiled; through it all things are created. These are two letters from among the letters of the Basmalah which God revealed at the beginning of His Book. Were I to recount each of them in detail, the seas of possibility would be exhausted. The sum of the matter, and the fairest exposition, is this: that the Qur’an appeared in its entirety through Praise; that it appeared through the Basmalah; and that it appeared through the Point. Even as God began creation, so doth He bring it back again – this is a true promise in the Torah and the Gospel. This is the secret of secrets and the Point of realities. It is the saying of the Messenger of God – peace be upon Him – “O God! Show me things as they truly are.” And this, in very truth, is that very Kaf; for the Ha’ is cleft thereby. Through it entereth whomsoever entereth into Ridvan. I desire not to say more than this.

- 11 I ask God to manifest all things through His bounty, for He is the All-Powerful in origination, the Exalted in creation, the Sovereign in invention, and Mighty over all actions. Nothing escapeth His knowledge – neither in the heavens, nor on the earth, nor whatsoever lieth between them. Verily He hath ever been the Knower of all things, and He is powerful over all things.

- 12 I bear witness then that He is the One, the Inaccessible, Who passeth not away; the Living, Who dieth not; the One, the Only, the Self-Subsisting, Who begetteth not, nor is He begotten, and unto Whom none is comparable. There is no path for any soul to the knowledge of Him, nor any proof for any to establish His reality, save through that which He hath caused to gleam from the dawning-places of His effulgence and to shine from the manifestations of His light.

في مراتب الحقيقة في عشرات رتبة جوهريّة و ثمانية عشر غير متغيّرة و تسعة عشر متحركة في كرة الادوار و قطب دوائر الاقطار و الاول يظهر به قول الله عزّ وجلّ و توكل على الحى الذى لا يموت. و بالثاني لمن الملك اليوم لله الواحد القهار كل ذلك ذكر من عند الله في مقام بآء البسملة و ان كل الوجود من الغيب و الشهود بدء منها و رجع اليها و هو القائم مقام الله و المتجلى عن الله لنفسه بنفسه و لغيره بظهورات فعله سبحانه و ...

10 ثم خلق السّين في تحت البآء و جعله ارض العرش في تلقاء سماء النّقطة و هو يعينه سماء الكرسي و ان فيه مستقر حقيقة العلوية الذى محتجة فيه ارادة الاولية كل به يخلقون ذلك حرفين من حروف البسملة الذى قد نزل الله في اول كتابه و ان اريد ان اذكر كل واحد منه لينفذ كل البحر الامكان و ان مجمل القول و احسن التبيان هو ان القران ظهر كله بالحمد و انه قد ظهر بالبسملة و انه قد ظهر بالنقطة كما بدء الله الخلق يعوديه و عدا عليه حقاً في التورية و الانجيل ذلك سر الاسرار و نقطة الحقائق و هو قول رسول الله ص اللهم ارني حقايق الاشياء كما هي و ان هي بعينه هو ذلك الكاف لان الهآء منشق و انّ بذلك يدخل الرضوان من يدخل و لا اريد ان اذكر دونه

11 و اسئل الله ان يظهر كلشئ بفضلله لانه هو المقتدر في الانشاء و المتعالى في الابداع و الملك في الاختراع و المقتدر على كل الفاعل لن يعزب من علمه من شئ لا في السموات و لا في الارض و لا ما بينهما انه كان بكلشئ عليمًا. و انه كان على كلشئ قديرًا.

12 فاشهده حينئذ بانّه هو الفرد الذى لا يفوت و الحى الذى لا يموت و الواحد الاحد الصمد الذى لم يلد و لم يولد و لم يكن له كفوا احد لا سبيل لاحد في عرفانه و لا دليل لاحد في اثباته الا بما قد الاح من مطالع اشراقه و اضاء من مظاهر انواره و

- 13 The most excellent exposition is how God hath described His own Self: "Eyes comprehend Him not, but He comprehendeth the eyes, and He is the All-Subtle, the All-Informed." To this did 'Ali, peace be upon him, bear witness in the Orphaned Sermon, as We have mentioned before in numerous stations. The fruit thereof is that His signs are His proof and His existence His evidence. He cannot be known through aught else, nor can He be described save through Himself, for the realm of contingent being is, by its very nature, severed from its Creator and Originator. The circle of the letter Kaf, revolving around itself, as it is in its essence, as it is in its camphor-like nature, as it is in its manifestation, as it is in its concealment, as it is in its identity, as it is in its being, as it is in its selfhood, as it is in its ipseity, as it is in its firstness, and as it is in its lastness, proclaimeth that there is none other God but Him. The shadows of essence in the mirrors of the people of truth have testified that He cannot be known through them, nor described by what returneth to the ultimate end of their limitations.
- 14 Therefore, bear thou witness unto Him as He hath witnessed unto His own Self, that there is none other God but Him. He hath ever been standing over all things, manifest over all things, triumphant over all things, supreme above all things, and ascendant over the heights of all things. He hath never ceased to be unknowable through aught else and unmentionable save through His names, for the names are His manifestations and the similitudes His revelations. All proclaim that there is none other God but Him.
- 15 I bear witness unto the Manifestations of His Countenance and the Letters of His Basmala as God hath borne witness unto them in the knowledge of the Unseen and revealed in His Book - and who is more truthful than God in speech, and who is nearer than God in command? Verily, that which was revealed in the Furqan is known to the people of the Bayan, and that which was revealed in the decades before 'Ali and the decades after 'Ali are clear paths and evident ways for those who ascend to the summit of Truth and rise unto the dawning-places of Primal Unity. Blessed is he who succeedeth in reading them morning and evening, for this is a remembrance from Him for those possessed of understanding.
- 16 Glory be unto Thee, O my God! I bear witness that I shall surely bear witness unto Thee that there is none other God but Thee, the Lord of the heavens and the earth and whatsoever is between them, the Lord of all worlds. And I bear witness unto Muhammad, 'Ali, Fatimih, Hasan, Husayn, 'Ali, Muhammad, Ja'far, Musa, 'Ali, Muhammad, 'Ali, and Hasan as Thou hast borne witness unto them, then unto the Letter Ha which Thou
- ان اكل البيان واحسن التبيان هو ما وصف الله به نفسه لا يدركه الابصار وهو يدرك الابصار هو اللطيف الخبير وعلى ذلك قد شهد على عليه السلام في خطبة اليتيمية على ما قد ذكرناه من قبل في مقامات عديدة واتما الثمرة هو ان الدليل اياته وجوده اثباته لا يعرف بغيره ولا يذكر بدونه لان دائرة الامكانية بنفسها مقطعة مقطعة عن منشأها ومبدعها والكاف المستديرة في حول نفسه كما هي هي بجوهريتها وكما هي هي بكافوريتها وكما هي هي بظهورها وكما هي هي ببطونها وكما هي هي بذاتيتها وكما هي هي بكينونيتها وكما هي هي بنفسانيتها وكما هي هي بانيتها وكما هي هي باوليتها وكما هي هي باخريتها مدلة منطق بان لا اله الا هو دلت اشباح الجوهرية في مرايا اهل الحقيقة بالله لن يعرف بها ولا يوصف بما رجع الامر الى منتهى غاياتها
- فاشبهه حينئذ بما قد شهد لذاته بانه لا اله الا هو كان قائماً على كلشي وظاهراً على كلشي وقاهراً على كلشي وفاقاً فوق كلشي وغالباً فوق علو كلشي لم يزل لا يعرف بغيره ولا يذكر باسمائه اذ الاسماء ظهوراته والامثال تجلياته كل يدعو الله لا اله الا هو
- واشهد لمظاهر طلعته واحرف بسملته بما قد شهد الله لهم في علم الغيب ونزله في كتابه ومن اصدق من الله قبلاً. ومن اقرب من الله امراً وان على ما نزل في الفرقان هو المعروف عند اهل البيان وما نزل في عشرات القبل عن علي وفي عشرات البعد عن علي سبل واضحة وطرف لائحة للمتعارفين الى ذروة الحقيقة والمتصاعدين الى مطالع الاولية فطوي لمن وفق بقراءتهما في كل صباح ومساء وان ذلك ذكرنا من عنده لا ولي الاالباب.
- سبحانك اللهم فاشهد على باني لاشهدنك بان لا اله الا انت رب السموات والارض وما بينهما رب العالمين. واشهد لمحمد وعلي وفاطمة والحسن والحسين وعلي ومحمد وجعفر وموسى وعلي ومحمد وعلي والحسن بما قد شهدت عليهم ثم بالهاء الذي قد نزلته في ليلة القدر بمظاهر خمسة

didst reveal on the Night of Power in five manifestations, as encompassed by Thy knowledge - all of them proclaim: "Blessed be God! There is none other God but Him. His is the creation and the command. Blessed be God, the Lord of all worlds!"

حيث قد احاط به عليك كلها يدعوا تبارك الله
ان لا اله الا هو له الخلق والامر تبارك الله رب
العالمين.

- 17 Glory be unto Thee, O my God! I bear witness unto Thee concerning what Thou hast revealed in the disconnected letters of the Qur'an in thirteen letters thereof, even as I have mentioned Thee through their names, and in the Letter Ha through the Manifestations of Thy Countenance, the Suns of Thy Grandeur, the Moons of Thy Power, the Dawning-places of the Sun of Thy Oneness, and the effulgent, radiant Manifestations from the light of Thy Face. And I bear witness unto Thee with certitude in the twenty-seventh station concerning what 'Ali, peace be upon him, hath said and what Thou hast ordained therein, that Thou art, in Thy bounty, too exalted and too high for me to beseech Thee to deal with me as befiteth Thine own station, or to implore, from the mines of Thy grace and the keys of Thy mercy, that Thou bestow upon me what accordeth with the splendor of the light of Thy Countenance and Thy beauty. For, in Thy sight, my asking is a sin that proceedeth from me, and it recoileth upon mine own soul.

17 سبحانك اللهم لا شهدتك على ما قد نزلت في
احرف المقطعة القرآنية في ثلاثة عشر حرف منه
كما ذكرتكم باسمائهم وفي الهاء بمظاهر طلعتك و
شموس عظمتك واقار قدرتك ومطالع شمس
احديتك وظهورات المتلألآت المتشعشة عن
نور وجهتك ولا شهدتك موقنا في مقام السابع و
العشر بما قد قال علي عليه السلام وما قدرت عنده
بانك انت اجل واعلى كرما من ان اسئلك بان
تضع بي ما انت اهله او لان اطلب من معادن
فضلك ومفاتيح رحمتك بان تؤتيني ما ينبغي
لهاء نور وجهتك وجمالك اذ سؤالي عندك
ذنب قد صدر مني وانه يرجع الى نفسي

- 18 And verily, even as Thou didst create me when I was a thing unseen, I ask Thee - of this I have no doubt - that Thou wilt deal with me as is worthy of Thee, whether or not I ask or cry out before Thee or cling to the hem of the robe of Thy gracious favor. For Thy supreme gifts have no cause save Thy grace and bounty, and Thy mighty bestowals have no path save Thy mercy and favor.

18 وانك كما قد خلقتني وما كنت شيئا لاسئلك
لا ريب لي بذلك بانك لتصنع بي ما انت اهله
ولو لم اسئلك او ان اصح بين يديك او ان اتشبث
بذيال عفو رداء كرمك اذ ان مواهبك العليا
ليس لها علة الا كرمك وافضالك وعطياتك
العظمى ليس لها سبيل الا رحمتك وانعامك

- 19 Exalted be Thy generosity, magnified be Thy munificence, glorified be Thy grace, and elevated be the essential nature of Thy noble Being. Sanctified be that which issueth forth from the horizon of the majesty of Thine innermost Oneness, and that which dawneth from the horizon of the Unseen from the dawning-places of the Sun of Thy Self-Subsistence, or whatsoever can be attributed to Thee in the transcendent realm of Thy holy sovereignty's handiwork, from having any cause from contingent beings or reason from existent things. For all things testify with their whole being that they are nothing, and that Thou hast brought all things into being from nothing through Thyself, and there existeth not with Thee any deficiency in existence.

19 ففعالت وهآيتك وتعظمت جواديتك وتكرمت
فضآلتك وتعال كينونية كرم ذاتيتك و
تقدست ما يصدر من افق جلال كنه فردانيتك
وما يبرز من افق الغيب من مطالع شمس
قيوميتك او ما يمكن ان ينسب اليك في علو
صنع سلطان قدوسيتك من ان يكون لها علة
من عند الممكنات او سبب من عند الموجوات
اذ كل يشهد بكنهه بان لا شئ وانك قد شئت
الاشياء لا من شئ بنفسه ولم يكن عندك فقد
وجوده ف

- 20 Glorified art Thou, O my God! I beseech Thee by that which is most precious before Thee in Thine own Self, namely the Manifestations of Thy Name, the Living, the One, the Single, the Self-Subsisting, and by that which Thy knowledge encompasseth of Thy most exalted similitudes and Thy most beautiful

20 سبحانك اللهم لاقسمتك بما لا اعز عندك عند
نفسك وهو مظاهر اسمك الحي الواحد الاحد
الصمد وما قد احاط به عليك من امثالك
العليا واسمائك الحسنى بان تجعل الباء الفا اقرب

names, that Thou would transform the letter Ba into Alif in less than the twinkling of an eye, that it may arise with Thy Command and be established upon the head of the letter Ra in Thy Most Merciful, and upon the head of the letter ‘Ayn in Thy Most Great, and upon the head of the Ra in Thy Most Exalted, and upon the head of the Dal in Thy Most Enduring, and upon the head of the Qaf in Thy Most Straight, and upon the head of the Ba in Thy Most Glorious, and upon the head of the Nur in Thy Most Luminous, and upon the head of the ‘Izz in Thy Most Mighty, and upon the head of the Majd in Thy Most Glorious, and upon every name which Thou canst transform its Ya into Alif and elevate it that the Command may be one.

من لمح البصر ليقومن بامرک و لیستقرن علی
راس الرآء فی ارحمیتک و علی راس العین فی
اعظمیتک و علی رأس الرآء فی ارفعیتک و علی
راس الدال فی ادومیتک و علی راس القاف
فی اقومیتهک و علی رأس الباء فی ابهائیتک و
علی رأس النور فی انوریتک و علی راس العزّ فی
اعزّیتک و علی راس المجد فی امجدیتک و علی
کل اسم یمکن عندک ان تجعلن یائه ألفاً و ترفعه
لتکون الامر واحداً

- 21 Glorified art Thou, O my God! By Thy might and Thy power, Thy knowledge and Thy grandeur, Thy majesty and Thy sovereignty, Thy loftiness and Thy perpetuity, Thy oneness and Thy self-subsistence, I seek forgiveness for all of this and turn unto Thee in repentance before this and after this, and I bear witness before Thee and before him who is with Thee that Thou hast reduced those nine for the manifestation of the nearness of Thy Cause and the mercy of Thy mercy, that unity might be strengthened after the nine are reduced from it - that is, what is hidden within itself and stands upright with justice by Thy Command.

21 سبحاک اللهم فوعزتک و قدرتک و علمک و
عظمتک و کبریاتیک و سلطنتک و رفعتک و
دیمیتهک و احدیتک و صمدیتک لاستغفرن من
کل ذلک و لاتوبن الیک عن قبل ذلک و عن
بعد ذلک و لاشهدتک و من هو عندک بانک
قد انقصت تلک التسعة لظهور اقربیه امرک و
ارحمیه رحمتک لتقوی الوحده بعد ما تنقص عنها
التسعة ای ما یبطن فی نفسه و یقوم قائماً بالقسط
بامرک

- 22 Glory be unto Thee, O my God! Thou art sufficient for him in all these manifestations which Thy knowledge encompasseth, for Thou art sufficient for all things and nothing is sufficient without Thee. Therefore, O my God, suffice him through Thy sufficiency and send down upon him what is befitting from the handiwork of the sovereign power of Thy Lordship. And I bear witness before Thee that all good proceedeth through him and all evil is created through him.

22 سبحانک اللهم انک انت حسبه فی کل تلک
المظاهر ما قد احاط به علمک لانک تکفین
کل شیء و لا یکنی منک شیء فاکفه اللهم
بکفایتک و انزل علیه ما ینبغی من صنیع صنع
سلطان ربوبیتک. و لاشهدن عندک بان کل
الخیر به یرز و کل الشر به یخلق

- 23 Glory be unto Thee, O my God! I bear witness before Thee and before him who is with Thee that if Thou shouldst punish me as recompense for what was mentioned in these manifestations which Thy knowledge encompasseth from the beginning to the end, I would be deserving of it and would acknowledge and confess it. There is no God but Thee. Have mercy upon me through Thy mercy, for Thou art the Most Merciful of the merciful. There is no God but Thee. Send down upon me the wonders of Thy forgiveness, for Thou art the Best of forgivers.

23 سبحانک اللهم لاشهدنک و ما هو عندک بانک
لو تعذبنی جزاء ذکر فی تلک الظهورات ما قد
احاط به علمک من البدء الی النهايات لکنت
مستحقاً به و مقراً و معترفاً لا اله الا انت فارحم
علی برحمتک فانک انت خیر الراحمین. لا اله
الا انت فأنزل علی بدایع مغفرتک فانک خیر
الغافرین.

- 24 Glorified art Thou, O my God! I was a thing unseen, and Thou didst create me through Thy bounty and the dominion of Thy mercy. Thou hast appointed for me a sign from Thy presence whereby I might confess Thy oneness: that there is no God but He, the One, the Single, the Eternal Refuge, Who

24 سبحانک اللهم ما کنت شیئاً قد خلقتنی
بفضلک و ملیک رحمتک و جعلت الی ایه من
عندک لاوحدنک به ان لا اله الا هو الواحد
الاحد الصمد الذی لم یلد و لم یولد و لم یکن

begetteth not, nor is He begotten, and unto Whom none is comparable. And (Thou hast appointed) a sign that I may call upon Thee from mine own soul, seek Thy forgiveness from mine inmost essence, and turn unto Thee in repentance for all whereof I have borne witness against myself – and whereof Thou Thyself bearest witness. But since through this Thy unity is made manifest and the sovereignty of Thy oneness is exalted, I shall speak what Thou lovest and mention what Thou lovest. I desire naught save what Thou hast desired, nor do I love save what Thou hast loved, nor do I will save what Thou hast willed, nor am I capable save through what Thou hast made me capable, nor do I permit save what Thou hast permitted, nor do I defer save what Thou hast deferred, nor do I enumerate save what Thou hast enumerated, nor do I know save what Thou hast taught me.

له كفوا احده. واية لان ادعونك من نفسى ولاستغفرتك من ذاتي ولا توبن اليك من كل ما قد شهدت علىّ وتشهد ولكن ذلك لما كان به يظهر [تظهر] توحيدك ويرفع سلطان تفريدك لاقولن بما تحب ولاذكرن ما تحب ما اريد ان اشاء الا ما قد شئت ولا ان احب الا ما قد اجبتولا ان اريد الا ما قد اردت ولا ما اقدر الا بما قدرت ولا ان اءذن الا ما اذنت ولا ان اءجل الا بما اجلت ولا ان احصى الا بما احصيت ولا ان اعلم الا بما علمت

- 25 Therefore, O Lord, forgive me through Thy mercy, for Thou art the Lord of righteousness and forgiveness. Thou knowest that from fear of mentioning aught but Thee, I cannot mention that which my soul deserveth. I beseech Thee for pardon, O Lord of grace and bounty, and I implore Thee for mercy, O Lord of forgiveness and majesty. Grant me, O Lord, through Thy mercy, that which is best in Thy sight above all things, and make me content with what Thou hast decreed and grateful for what Thou hast ordained. Thine is the creation and the command. Blessed and exalted art Thou! I shall remember Thee as Thou hast taught me in Thy perspicuous Book and as Thou hast taught me in the creation of Thy signs. Say: My Lord! Cause me to enter with truth, and cause me to exit with truth, and grant me from Thy presence an authority to assist. And grant me through Thy mercy a mighty dominion. And whatsoever Thy knowledge encompasses of Thy grace - verily Thou art exalted above all things. And whatsoever Thou ordainest by Thy command - verily Thou art powerful over all things.

25 فاغفر اللهم لي برحمتك فانك اهل التقوى و اهل المغفرة و انك لتعلم من خوفى ذكر غيرك لن استطيع ان اذكره ما يستحق به نفسى فاستلک منك العفو يا ذا الفضل و الافضال و استلک منك الرحمة يا ذا المغفرة و الاجلال هب لي اللهم برحمتك ما هو خير عندك عن كلشي و اجعلني راضيا بما قضيت و شاكرًا بما امضيت لك الخلق و الامر تباركت و تعاليت لاذكرنک بما قد علمتني في محکم کتابک و علمتني في صنيع اياتک و قل رب ادخلني مدخل صدق و اخرجني مخرج صدق و اجعلني من لدنک سلطانا نصيرا. و هب لي برحمتک ملکنا کبيرا. و ما قد احاط به علمک من فضلک انک کنت بكلشي علما. و ما قد تقدر بامرک انک کنت على كلشي قديرا. و

- 26 And I shall remember Thee by what Thou hast revealed in the last verses of the Surah of the Night Journey: Say: Praise be to God, Who hath not taken unto Himself a son, and Who hath no partner in sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.

26 لاذكرنک بما قد نزلت في اخر سورة الاسرى. و قل الحمد لله الذى لم يتخذ ولدا و لم يكن له شريك في الملك و لم يكن له ولي من الدّل و کبره تکبيرا.

- 27 And furthermore, I have heard what Thou hast written, and have read what Thou hast inscribed, and have understood what Thou hast asked. Know thou that for every letter of what thou hast asked, were I to cause the world of command and creation to flow therefrom, it would be possible, for God hath created it thus. For He, exalted be His glory, hath placed the signs of His knowledge in the realities of souls and horizons, whereto

27 و بعد فقد سمعت ما قد كتبت و قرئت ما قد سطرت و اطلعت بما قد سئلت فاعلم ان لما سئلت لكل حرف منه لو اريد ان اجري فيه عالم الامر و الخلق ليمکن فيه لان الله قد خلقه كذلك لانه عزّ و جل قد جعل ايات معرفته في حقایق الانفس و الافاق حيث اشار الى ذلك في محکم

He hath alluded in His decisive verses: "We will show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth. Is it not sufficient concerning thy Lord that He is a witness over all things?"

28 Consider thou the number of "Lord," then take the number of "Living," for it shall be made manifest for thy Lord therein. Say: Blessed be the name of thy Lord, the Lord of Glory and Honor. All that dwells upon the earth shall perish, and there shall endure the face of thy Lord, the Lord of Glory and Honor. For those manifestations of the Living, when joined with the letter Ya, reveal the letter Kaf. Know thou that therein lies a subtle allusion and a precise essence, and to this pointeth the word of God: "He is witness over all things."

29 And the difference in what God hath revealed regarding the station of the Point, where Ali, peace be upon him, hath said in the beginning of the Prayer of the Tens: There is no God but God. He is One, no partner hath He. His is the Kingdom and His is the praise. He giveth life and causeth death, and causeth death and giveth life, and He is the Ever-Living Who dieth not. In His hand is all good and He is powerful over all things.

30 And verily the difference between the Powerful and the Witness is five, alluding to the Manifestations which appeared with the appearance of the Sacred House and the Sacred Month, and became a rank from it in the First Self, for the letter Ha is in the form of Ta, and it is the station of four in the letters of geometry.

31 And if thou lookest at all the numbers in the letters of geometry, thou wilt find naught but the ranks of ten from the Alif to the ten, for the Ghayn which is the very Alif is the first Alif. Likewise take the decree concerning the spirits of number for it is the essence in the mystery of the Beginning, and therefore hath God made the dawn of the Qur'an witnessed. For the Name of God the Witness hath appeared in every manifestation of the Beginning, and the Severe hath appeared in the words of thy Lord: "Verily, the grip of thy Lord is severe." Soon will the Name of God, the Witness, be made manifest through the appearance of the ranks of Reality in the dawning-place of the Ha.

32 And all these are subtle allusions for whoso desireth to ascend unto the horizon of Reality and comprehend the Point of Existence and behold it with the eye of oneness in the manifestations of multiplicity, and say with truth and certitude that there is no God but He. His is the Kingdom and the Dominion and the Glory and the Might and the Power and the Divine

الآيات سنريهم آياتنا في الافاق وفي انفسهم حتى يتبين لهم انه الحق اولا لم يكف ربك انه على كلشي شهيد.

28 فانظر في عدد الرب ثم خذ عدد الحى فانه يظهر لربك هنالك قل تبارك اسم ربك ذى الجلال والاكرام. وكل من عليها فان. ويبقى وجه ربك ذو الجلال والاكرام. لان تلك المظاهر الحى اذا اقترن بالياء يظهر الكاف فاعلم فان ذلك فيه اشارة لطيفة وجوهرة دقيقة و اليه الاشارة قول الله انه على كلشي شهيد.

29 وان فرق ما نزل الله في مقام النقطة حيث قد قال على عليه السلم في اول دعاء العشرات لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيى ويميت ويميت ويحيى وهو حي لا يموت بيده الخير وهو على كلشي قدير.

30 وان فرق القدير مع الشهيد خمسة اشارة بمظاهر التى قد ظهرت بظهور بيت الحرام والشهر الحرام وصارت رتبة منه في نفس الاولى لان الهاء صورته صورة التاء وهو مقام الاربعة عند حروف الهندسة

31 وانك ان تنظر الى كل الاعداد في حروف الهندسة لم تجد الا مراتب العشرة من الالف الى العشرة لان الغين الذى هو الالف بعينه هو الالف الاول وكذلك خذ الحكم في ارواح العدد فانه الجواهر في سر المبدء ولذا قد جعل الله القران الفجر مشهودا. لان اسم الله الشهيد هو قد ظهر بكل ظهور المبدء وقد ظهر الشديد في قول ربك وان بطش ربك لشديد. فسوف يظهر اسم الله الشهيد بظهور مراتب الحقيقة في مطلع الهاء

32 وان كل ذلك اشارات لطيفة لمن اراد ان يستعرج الى افق الحقيقة ويستدرک نقطة الوجود وينظر اليها بعين الوحدة في مظاهر الكثرة ويقول [ازيد فان افضل معنى الكل يطلق على امر بان] صادقا موقنا انه لا اله الا هو له الملك والملكوت والعزة والجبروت والقوة واللاهوت والقدرة

Realm and the Sovereignty and whatsoever was created in the mountains of ruby. This is the Command of God from before and after, and He is the Ever-Living Who dieth not, and He is the Single One Who passeth not away.

- 33 Know, then, that every “food” is a remembrance – indeed, all food is a delectable remembrance – if it be connected to its true meaning. The term “all” applieth only to a matter from which nothing is excluded, and this is possible only in the Point of the Primal Will; for within it are veiled all manifestations of origination. It is complete in itself by itself; and each part, through its manifestation to another, is related to the whole. This is the single Command and the hidden Mystery by which all things were created and brought forth.

- 34 For the B is the A made manifest from the A, the J the manifestation of the third, the D of the fourth, the H of the fifth, the W of the sixth, the Z of the seventh, the H of the eighth, and the T of the ninth. Thereupon the nine stand through the appearance of the Y in the unity: He Who is God in the highest heights is He Who is God in the lowest depths. There is no God but He; we worship none but Him, and unto Him are we sincere.

- 35 When thou hast grasped a drop from the meaning of universality, know that “food” hath infinite applications according to the understanding of the people of reality – none comprehendeth them save God, exalted and glorified be He. Yet will I mention it in a manner perceptible to men in general.

- 36 The food of the ears consisteth of two kinds: either it is created from the Most Exalted Realm, and its nourishment is the remembrance of God – this is the station of the Will in its self-offering; or it is created from the Kingdom of Vision, which is to behold all things with the remembrance of God. Concerning this Jesus, the son of Mary, counseled: Associate with him whose very sight remindeth thee of God. This is the station of Desire in its act of giving, for God made the food of the Will the remembrance of divinity – “Allah” – and the food of Desire the remembrance of identity – “He” – after the word of negation, “none.”

- 37 The station of Destiny is the nostril in the outer body: it behoveth the believer to inhale pleasant fragrances, for that is his sustenance from God. Hence it hath been the custom of the Prophets and Messengers from Adam until this day to use perfumes and noble scents. Of its virtue the Imam, peace be upon him, said: “Whoso prayeth two cycles with perfume, it is as though he had prayed a thousand without it – this

و ما خلق في جبال الياقوت ذلك امر الله من قبل و من بعد و هو الحى الذى لا يموت و هو الفرد الذى لا يفوت

33 فاعلم ان كل الطعام هو ذكر [ان كل الطعام ذكر] لذيد ان اتصل [...ان اتصل] معنى الكل يطلق على امر لا يخرج عنه شئ و ان ذلك لا يمكن الا في نقطة المشية لان فيه محتجب كل ظهورات المنشئة و انه كل لنفسه بنفسه و بعض بعض يظهره الى غيره و هو الامر الواحد و السر المستسر به خلق ما خلق و ذوت ما ذوت

34 لان الباء هو الف ظاهر عن الالف و الجيم هو مظهر الثالث و الدال مظهر الرابع و الهاء مظهر الخامس و الواو مظهر السادس و الزاء مظهر السابع و الحاء مظهر الثامن و الطاء مظهر التاسع هنالك قامت التسعة لظهور الباء في الوحدة ان الذى هو اله في فوق العلى هو الذى اله في تحت الترى لا اله الا هو لا نعبد الا اياه انا له مخلصون.

35 فاذا عرفت رشحا من معنى الكلية فاعلم ان للطعام اطلاقات ما لا نهاية عند عرف اهل الحقيقة حيث لا يحيط بها احد الا الله عز و جل ولكن لا ذكرن على صورة الحسنة ليعرفها كل الناس

36 طعام الاسماع لا يخلوا من امرين اما انه خلق من العلين فكان طعامه ذكر الله و هو مقام المشية في بذلك ثم طعام الاعين هو ان تنظر الى كل شئ بذكر الله حيث قد وصى به عيسى ابن مريم جانس من يذكر الله رؤيته و هو مقام الارادة في بذلك فجعل طعام المشية ذكر الالهية. الله و طعام الارادة ذكر الهوية بعد النفى الا هو

37 ثم مقام القدر هو مقام الانف في ظاهر البدن ينبغي للمؤمن ان يستشم روائح الطيبة فان ذلك طعامه من عند الله و لذا كان سنة النبيين و المرسلين من لدن ادم الى يومئذ بان يستعملون العطريات الجوهرية و كفى في فضله ما قال الامام عليه السلم على ما هو المراد هذا من صلى

for him who is able.” But for him who cannot, God hath made the water of the believer his perfume. Therefore did the Messenger of God say: “Three things I love of your world: perfume, women, and the solace of mine eyes in prayer.”

ركعتين مع العطر فكأنما صلى ألف ركعة بغيرها
ذلك لمن استطاع إليه سبيلاً. ومن لم يستطع
جعل الله طيب المؤمن الماء. ولذا قال رسول
الله ص اخترت من دنياكم ثلاثة الطيب والنساء
وقرة عيني في الصلوة

- 38 For perfume was created from the ocean of Destiny, and whoever is adorned with the attributes of God must needs employ the fragrances and inhale the essences, such as clove and its like, which God hath created. His sustenance in the realm of reality is the Name of God, the Living.

38 لان الطيب قد خلق من بحر القدر ومن كان
متصفا بصفات الله عز وجل لابد ان يستعمل
العطريات وان يستشم الجوهريات مثل القرنفل
وما دون ذلك مما قد خلق الله عز وجل وان
رزقه في مقام الحقيقة اسم الله الحى

- 39 Then the station of Decree is the mouth, the seat of the sovereignty of knowledge, which is the tongue, for the numerical value of “tongue” equaleth that of the Name of God, the All-Knowing, in accordance with His saying: God hath made neither the Sacred House nor the Sacred Month but a support for mankind... that ye may know that God knoweth what is in the heavens and the earth, and that God is All-Knowing of all things. It is the divine sovereignty in the body; through it He createth what He willeth. Therefore let the remembrance of thy heart, in the realm of truth, be through the stillness of thy self-subsisting tongue.

39 ثم مقام القضاء هو الفم وفيه مستقر عليه سلطان
العلم وهو اللسان لان عدد اللسان هو عدد اسم
الله العالم طبق ما قال الله عز وجل ما جعل الله
الكعبة بيت الحرام ولا الشهر الحرام قياما للناس
والهدى والقلائد ذلك لتعلموا ان الله يعلم ما
في السموات وما في الارض وان الله بكل شئ
عليم. وانه لسلطان الله في البدن به يبدع ما
بدع فاجعل ذكر فؤادك في مقام الحقيقة بسكون
لسانك القيوم.

- 40 As for the three manifest signs, they are the stations of Term, Permission, and Book. Recite the Verse of the Throne until the words: “He is the Most High, the Most Great.” For the station of Identity correspondeth to the remembrance of Hearing, the station of Sublimity to Term, and the station of Majesty to Book – this is the true sustenance.

40 ثم ايات الثلاثة الظاهرة هو مقام الاجل والاذن
والكتاب فافراء اية الكرسي لتختم الى قول الله و
هو العلى العظيم. فان مقام الهوية هو ذكر الذى
قد خلق الله لمقام الاذن وذكر العلو لمقام الاجل
وذكر العظمة لمقام الكتاب هذا رزق حقيقة

- 41 In the outer world, however, each knoweth according to his degree, as I have taught thee regarding hearing, sight, and heart; so let the same principle govern the sustenance of thy whole body, for everything in itself is the Greater World. The Prophet, peace be upon him, alluded to this: “Within thee is enfolded the greater world.”

41 واما في مقام الظاهر كل يعرف على حسب رتبته
كما علمت في الاسماع والابصار والافتدة فاجر
القاعدة في رزق ساير بدنك فان كل شئ في نفسه
انه لعالم الاكبر حيث قد اشار على عليه السلم و
فيك انطوى العالم الاكبر

- 42 These are the stages of reason within thy bodily form. Seek knowledge of the unseen from the world of testimony; let the pillars of the Sacred House be thy inner pattern, and trust in the Living One Who dieth not.

42 هذا مراتب العقل في ظاهر جسدك واستفهم
من عالم الشهادة الغيب واستشعرن اركان بيت
الحرام وتوكل على الحى الذى لا يموت.

- 43 Say: “On the Day when the earth shall be changed into another earth, and the heavens likewise, and they shall appear before God, the One, the Subduer.”

43 وقل يوم يبدل الارض غير الارض والسموات
وبرزوا لله الواحد القهار.

- 44 For before thou understood this exposition, the earth and heaven of thy body were bound in the chain that God created; but if thou act according to what I have taught thee, and render to each limb its due – thy hearing, thy sight, thy heart, thy tongue, thy hand, thy foot, thy body – thou hast indeed fulfilled the covenant of God. Then is thine earth transformed into the earth of Paradise, and thou drinkest of the Kawthar of Reality, and shalt never thirst again.
- 45 This is the meaning in the outer sense; in the inner sense, God hath created all things in the image of His unity, so that were they purified of accidents and manifested in the fullness of divine self-disclosure, they would be nothing but a sign of His own Self: “There is no God but He, the Mighty, the Merciful.”
- 46 The one addressed in all this is the Primal Will, and “food” signifieth the manifestation of God in whatever His knowledge encompasseth. All is lawful for it, for it proceedeth from Him, save what Israel forbade unto himself.
- 47 And in this verse first know Israel and then his children. Yet regard neither “all,” nor “food,” nor “Israel,” nor his “children” with more than a single gaze; for God hath said: “Your creation and your resurrection are but as a single soul.”
- 48 All the degrees of creation and law, of realities and attributes, of essences and accidents, of inner and outer worlds, revolve around a single Point, a single Mystery, a single Command, a single Word.
- 49 Therefore, having taught thee the meaning of “food” – which is everything that falls under the name of “thing” beneath the Name of God, by which it was created – know that it acteth not above it.
- 50 Thus the food that nourisheth those who stand at the station of Mim is every food that nourisheth those who stand at the station of Sin, in the two letters that follow the B of the Bas-malah. And so it is with thee: apply the same principle to all the eight Paradises, the all-encompassing Throne, and whatsoever lieth before it. For the food God hath made lawful to the Will may not be eaten by him who standeth at the station of Desire. I have shown thee in thy body that what delighteth the ear cannot be what delighteth the eye; the ear perceiveth not vision, nor doth the eye perceive sound.
- 44 فان قبل ما علمتكم ذلك البيان كان ارض بدنك و سمائك في سلسلة التي قد خلقها الله عز وجل ولكن ان تعمل بما علمتكم و تؤتي كل ذي حق خلقه الله فيك حقه من سمعك و بصرك و فؤادك و لسانك و يدك و رجلك و بدنك لقد وفيت بعهد الله و بدلت الارض بارض الجنة و اشربت من ماء كوثر الحقيقة و لا تظمأ بعده ابدا
- 45 ذلك ذكر في سبل الظاهر و اما في مقام الباطن قد خلق الله كلشي على هيئة توحيدة بحيث لو صفي عن الاعراض و ظهر بظهور تجلي الله له به في غاية الاعتدال لم يكن الا اية نفسه انه لا اله الا هو العزيز الرحمن.
- 46 و ان الخطاب في الكل هو نفس المشية و الطعام هو ظهور الله ما قد احاط به علم الله كله حل له لانه بدء منه الا ما حرم اسرائيل على نفسه
- 47 و ان في هذه [*] الاية اولاً فاعرف اسرائيل ثم بنوه ولكن لا تنظر الى الكل و لا بطعام و لا اسرائيل و لا بنوه الا بنظر واحدة فان الله عز و جل قد قال و ما خلقكم و ما بعثكم الا كنفس واحدة
- 48 و ان كل مراتب التكوين و التشريع و الحقائق و الصفات و الجواهر و الاعراض و البواطن و الاجهار كل يطوف في حول نقطة واحدة و سر واحد و امر واحد و كلمة واحدة
- 49 فاذا علمتكم الطعام و هو كل ما وقع عليه اسم شئ في تحت اسم الله الذي خلق به لانه لا يجري في فوقه
- 50 مثلا ان طعام الذي يرزق اهل الوقوف في مشعر الميم هو كل طعام الذي [يرزق به اهل الوقوف] يأكله به اهل الوقوف في مشعر السين في حرفين الاولين بعد الباء في البسملة و كذلك انت فاجر القاعدة في كل جنات الثمانية و العرش المحيط الاعظم و ما وقع في تلقائه فان طعام الذي قد احل الله للمشيئة هو لا ينبغي ان يأكله من هو واقف في مقام الارادة لاني قد اشهدتك في ظاهر بدنك ما يستلذ به السمع ما يقدر العليين ان يستلذ به و كذلك انت فاعرف كل الظهورات

- لكل رتبة طعام ما يستلذ به العين دون ما يستلذ به السمع لان السمع لا يبصر والعين لا يسمع
- 51 Every station hath its appointed term, its book, its limit and boundaries; it can neither fall short of its degree nor exceed its bounds. This is the meaning of the saying of al-Sadiq, peace be upon him: "Nothing in heaven or on earth existeth but through these seven qualities."
- وان لكل اجل وكتاب وحد وحدود لا يقدر ان يتخلف عن حده ولا ان يتجاوز عن حدوده وهذا معنى قول الصادق ع لا يكون في الارض ولا في السماء شئ الا بهذه الخصال السبعة
- 52 I have shown thee that the creation of the Greater World is within thyself, for man existeth not save through these seven manifestations in the outward frame. This is proof of the First World and the appearance of pre-eternity in time, and what was decreed in the beginnings of causes.
- اني قد اشهدتك خلق عالم الاكبر في نفسك بان لا يكون انسانا الا بتلك الظهورات السبعة في ظاهر جسده ذلك دليل على عالم الاول وظهور الازل في الليل الاليل وما قدر في مبادئ العلل
- 53 If thou hast understood this, know that this address, when interpreted in the station of the Messenger of God, extendeth not beyond 'Ali; for all his food is that which God hath made lawful for him in the Book, unchanging, unaltered – for God hath distinguished him with the prerogatives of exaltation and sovereignty that none beside him may attain.
- فاذا علمت ذلك فاعلم ان هذا الخطاب اذا اريد ان افسره في مقام رسول الله ه فهو لا يتجاوز الى علي بل كل طعامه مما احل الله له في الكتاب من دون ان يتغير حرفا ولا ان يتبدل لان الله قد اختص به خصايص ارتفاعه وسلطنته حيث لا ينبغي لاحد من دونه
- 54 Likewise, in the station of 'Ali, all his food is that which proceedeth from him; and what God hath prescribed for him that he neither said nor did is included beneath his shadow and shall be gathered in another creation.
- وكذلك في مقام علي كل طعامه ما قد ظهر منه وكتب الله عليه ما لم يقل ولا يعمل فهو مما يدخل في ظله بل [عبر] [يخسر] في خلق اخر
- 55 Thus also with thee: apply the same principle unto the end of the Dispensation of the Bayan, to the chosen ones among the people of exposition. For those seven degrees are the manifestations of what I have taught thee within thy body:
- وكذلك انت فاجر القاعدة الى ما ينتهي الامر من عالم البيان الى النجباء من اهل التبيان فان تلك المراتب السبعة هو ظهورات ما علمت في بدنك
- 56 the Bayan is the station whereby thou hearest and unitest thy Lord, "There is no God but He"; vision is the station of meanings, the station of Desire; the gates are the station of Destiny, manifest in the nostrils; the Imamate is manifest in the sovereignty of the body, the tongue; the pillars comprise all that is nourished, eaten, or sustained by the Imam from the table of the All-Merciful to appear through the limbs; and the nobles and chosen ones are manifest in thy bodily form for every book, every term, every limit, and every exposition.
- ان البيان هو مقام الذي به تسمع وتوحد ربك انه لا اله الا هو والابصار هو مقام المعاني وهو مقام الارادة والابواب مقام القدر وقد ظهر في ظاهر جسدك في مقام الانف ثم الامامة ما قد ظهر في سلطان البدن اللسان ثم الاركان وكل ما يزرق وكل ما يأكل وكل ما يتحمل الامام ويأكل من طعام الرحمن ليظهر من الاركان ثم مقام التقباء والنجباء ما قد خلق الله في ظاهر جسدك لكل كتاب واجل ولكل حد وبيان
- 57 In truth, nothing can be brought into being save through these seven. Whoso imagineth that God is able to diminish one of them hath overstepped His bounds and taken upon himself what hath been decreed within his own confines. Nay, verily, God is powerful over all things; yet the ordinance of His wisdom and the exaltation of the tokens of His mercy requireth that He
- ولا يمكن ان يخلق شيئا الا بهذه السبعة ومن زعم ان الله يقدر ينقص واحدة منهن فقد تعدى عن حدوده واحتمل ما قد كتب في محدودته بلى ان الله قادر على كل شئ ولكن صنع حكمته وعلو لصف رحمته لا ينبغي ان يخلق خلقا الا على هيئة

create no creation but after the form wherewith He fashioned man – for he is the image sculpted by the All-Merciful with His two hands, the isthmus of the two worlds and the confluence of the two seas. Whatsoever hath been created in the Greater World hath been created within man. Of him the All-Merciful made mention, uplifting his degrees with the fairest exposition: “The All-Merciful hath taught the Qur’an – He created man – He taught him utterance.” Bear thou witness to what I have shown thee, and guard well what I have entrusted to thee; for no one hath beheld its like nor given utterance thereto, nor hath creation borne witness unto it, that it might be made manifest.

58 Say: Those who were the Manifestations of the Name of God, the Living, the Self-Subsisting – these verily knew all this and bore witness to the creation of all things; yet they disclosed it not in plain speech, nor did they reveal such exposition. And before the Rising-place of Cancer appeareth and the star of the realm of possibility returneth to the loftiest summit of exposition, it beseemeth not that such a declaration should be unveiled from man, save in that very hour when the Tree of Reality itself giveth voice to what God hath treasured within it of wisdom, utterance, the blessed Word, and decisive signs.

59 Ponder what ‘Ali – upon him be peace – proclaimed in the sermon known as al-Tatanjiyyah. In it there hath shone forth from the horizon of Reality that whereby thou mayest witness, in the station where he saith: “Expect the appearance of the Speaker of Moses from the Tree upon the Mount,” – a disclosure manifest and a vision described. By this was the Tree of the Bayan made firm, and thereby were revealed in the Qur’an those references to the sun and the moon “by a reckoning.” All things are thereby uplifted and made to appear. He is the One Who multiplieth the one and uniteth the many; the fire made quiescent; the vivifying spirit in the subtle vestures – He may neither be defined by universals nor described by substance; for universals were created through Him and substances were brought into being by Him.

60 Return then to what I taught thee in the first discourse concerning the wondrous dawns of the Firstness: every letter thereof is a channel of the salsabil that floweth from the ruby mount. It is the water of life at the beginning of the first in the end of the last; inwardly, in the nearness of the inner; outwardly, in the loftiness of the outer. All this is a remembrance from God that none should transgress the bounds of what He hath sent down in the Book; for “every food” is that which the All-Merciful hath already expounded in the Qur’an – He

التي قد خلق الانسان لانه صورة التي قد صورها الرحمن بيديه و هو برزخ العالمين و مجمع البحرين كل ما خلق في عالم الاكبر قد خلق في الانسان حيث قد ذكر الرحمن اعلى درجاته باحسن التبيان الرحمن علم القران خلق الانسان علمه البيان فاشهد ما اشهدتك و استحفظ ما استودعتك لان مثل ذلك لم يطلع به احد و الا يذكره و لم يشهد عليه خلق و الا يبرزه

58 قل ان الذينهم كانوا مظاهراسم الله الحي القيوم. قد علموا كل ذلك و شهدوا على خلق كلشي ولكن لم ينطقوا بذلك البيان و لم يظهروا ذلك و شهدوا على خلق كلشي ولكن لم ينطقوا بذلك البيان و لا يظهروا ذلك التبيان و ان قبل ان يطلع مطلع السرطان و يرجع نجم عالم الامكان الى اعلى ذروة البيان لا ينبغي ان يبرز من الانسان مثل ذلك البيان الا في ذلك الاوان التي ينطق شجرة الحقيقة بما قد اودع الله فيها من الحكمة و البيان و الكلمة المباركة و الايات المحكمات

59 فانظر فيما قال على عليه السلم في خطبة المعروفة بالتطنجية فان فيها ما لاحت و اشرفت من افق الحقيقة و لتشهد في مقام الذي قال عليه السلم فتوقعا ظهور مكرم موسى من الشجرة على الطور فيظهر هذا ظاهر مكشوف و معين موصوف الخ فان ذلك كل ما قد نزل في القران به ثبت شجرة البيان و به نزل ما قد نزل في القران من ذكر الشمس و القمر بحسبان كل رفع به و برز به و هو الواحد المتكثر و المتكثر المتوحد و النار المنخمد و الروح الحيوان في الاقاص اللطيفة لا يوصف بالكلية و لا ينعت بالجهرية لان الكلية قد خلقت به و الجهرية قد ذوتت به

60 فترجع الى ما قد علمتك في الخطبة الاولى من بدايع ظهورات الاولية فان لكل حرف منه مجراه عين السلسيل الذي تجرى من عين جبل الياقوت و انه هو الماء الحيوان في الاوائل من بدء الاول في الاواخر في ختم الاخر و في البواطن في دنو الباطن و في الظواهر في علو الظاهر كل ذلك ذكر من عند الله بان لا يتجاوز احد حدود ما نزل الله في الكتاب لان كل الطعام هو الذي قد فصله الرحمن

permitted what He willed and forbade what He willed, and He forbade naught save what Israel forbade himself. What is unlawful unto men is only that which the Will beareth out of reverence for the manifestation of the Primal Will and the ascendancy of the sovereignty of Oneness.

61 All laws have been abrogated save this sacred Law and those purified ordinances that have descended from the mines of Reality. Yet if God should will, He effaceth what He pleaseth and confirmeth, and with Him is the Mother of the Book. By the verses of the Qur'an He made lawful what He made lawful and made unlawful what He made unlawful; and were He to desire to make lawful what He willeth by those same verses, He could do so – for with Him is the Mother of the Book; He sendeth down whatsoever He willeth, howsoever He willeth. And who is more truthful in speech than God? – “Were all the trees upon earth pens, and the sea – with seven seas to replenish it – ink, the words of God would not be exhausted. Verily God is Almighty, All-Wise.”

62 For the words of God are made known only from their mine; and their mine is the Tree that spoke, in the cycle of Moses son of 'Imran, with that wherewith it spoke, as recorded in the Qur'an in certain stations – the loftiest and most exalted whereof is His saying, exalted be He: “When he came unto it, a voice called him from the right bank of the valley, in the blessed spot, from the Tree: ‘O Moses! Verily, I – verily I – am God, the Lord of the worlds.’” That primordial Reality ascended beyond the bounds of exposition and the limits of exemplification until it attained the station of humanity. There did the worlds of the unseen appear in the dawning-place of the seen, as ‘Ali – upon him be peace – explicitly declared in that sermon, saying in purport: “I am that radiant light; I am that manifest proof.” Yet what was unveiled to Moses was but “a fraction of a fraction of a grain” – nay, less; for throughout the Qur'an the address of God to Moses is recorded only in numbered stations. This is the meaning of his words, “a fraction of a fraction of a grain.” For the atoms speak in the station of humanity: at times they speak, moment by moment, even as God spoke to Moses from the Tree with that which none knoweth in its number save God – “Verily, I am God, the Mighty, the Wise.”

63 This is the highest of the remembrances of Reality and the subtlest of delicacies among the viands of the dwellers in Paradise. Thereby was made lawful in every Dispensation what was made lawful, and thereby was forbidden what was forbidden. From

في القرآن من قبل و حدّد ما شاء و حرّم ما شاء و ما حرم الا ما حرم الاسرائيل على نفسه و ان كل ما لا يحل على الناس هو ما يتحمل الارادة اعظاما لظهور المشية و ارتفاعا لطلوع سلطان الاحدية

61 و ان كل الشرايع قد نسخت الا هذه الشريعة المقدسة و تلك الاحكام المطهرة التي قد نزلت من معادن الحقيقة بلى لو يشاء الله يحو ما يشاء و يثبت و عنده ام الكتاب لان بايات القرآن حلل ما قد حلل و حرّم ما قد حرّم و لو اراد الله ليحلل ما يشاء بتلك الايات لان عنده ام الكتاب لينزل ما يشاء كيف يشاء و من اصدق من الله حديثا قال و قوله الحق و لو ان ما في الارض من شجرة اقلام و اجر يمدّه من بعده سبعة البحر ما نفدت كلمات الله ان الله عزيز حكيم

62 لان كلمات الله لا يطلع الا عن معدنها و ان معدنه هو شجرة التي قد نطقت في كور موسى ابن عمران بما قد نطق حيث قد نزل في القرآن في مقامات معدودة و ان اعلاها و ارفعها هو الذي ذكر الله سبحانه فلما اتاها نورى من شاطئ الوادى الايمن في البقعة المباركة من الشجرة ان يا موسى اتى انا الله رب العالمين. و ان تلك الحقيقة الاولى قد صعدت عن حدود البيان و ارتفعت عن حدود المثالية الى اتصال الى مقام الانسانية هنالك قد ظهرت عوالم الغيب في مطلع الشهادة كما صرح بذلك على عليه السلام في هذا المقام من تلك الخطبة ما هذا بيانه انا ذلك النور الظاهر انا ذلك البرهان الباهر و انما كشف لموسى بعض من بعض الذر من المثقال فان ما قد ظهر لموسى ابن عمران بعض من بعض الذر او دونه لان في كل القرآن ما ظهر خطاب الله لموسى ابن عمران الذي في مقامات معدودة و هذا معنى قوله عليه السلام بعض من بعض الذر لان الذر ينطق في مقام الانسانية ربّما ينطق في كل حين على مثل ما نطق الله لموسى ابن عمران من الشجرة بما لا يعلم عدده الا الله انه انا الله العزيز الحكيم.

63 هذا اعلى اذكار الحقيقة و ارق اللطائف في طعام اهل الجنة و انه هو الذى حلل ما حلل في كل الشرايع و حرّم ما حرّم في كل الشرايع من عنده

Him the Books and the Scriptures were sent down; He it is Who despatched the Messengers as bearers of glad-tidings and warners from before Him that none should be worshipped but God – my Lord and your Lord. This is the straight Path. This is a mention from this surging, fathomless ocean – a drop from this abundant, bottomless deep.

نزلت الكتب والصحف وهو الذى ارسل الرسل مبشرين ومنذرين من عنده ان لا تعبدوا الا الله ربى وربكم فان هذا صراط مستقيم. هذا ذكر من هذا البحر المتلاطم العميق. وقطرة من ماء هذا الطمطام المتذاخر العميق.

- 64 And the balance of permissibility is the same as the balance of its reversal: all is from God. He alone is the Permitter – there is no God but He – and He forbiddeth what He willeth, how He willeth – there is no God but He. All are in His grasp; He disposeth in His dominion as He willeth, for what He willeth, by what He willeth. When the days arrive whereon the Manifestations of the Sun of Oneness return, and the Dawning-points of the Point of Reality appear, then shall He lighten what He willeth of works and ordinances – a grace from God unto mankind and a mercy from Him unto the believers, the possessors of understanding. But before that Day, what hath been sent down in the Qur'an is lawful, beyond doubt; and likewise the ordinances that were revealed correspondingly and bounded by God's command: all these are the paths by which the servant journeyeth unto God.

64 واما الميزان فى الحلية هو الميزان فى عكسه كل من عند الله هو المحلل وحده لا اله الا هو وهو الذى يحرم ما يشاء كيف يشاء لا اله الا هو كل فى قبضته يتصرف فى ملكه كيف يشاء لما يشاء بما يشاء فاذا صار اوان ايام رجع مظاهر شمس الاحدية وظهورات نقطة الحقيقة فاذا يتخفف بما قد شاء الله من الاعمال والسنن فضلا من عند الله على الناس ورحمة من عنده على المؤمنين من اولى الالباب ولكن قبل ذلك اليوم ما نزل فى القرآن حلال لا ريب فيه وكذلك ما نزل فى تلقائه من الاحكام التى قد حددت بامر الله كل ذلك سبل سير العبد الى الله

- 65 For example: When the Point of Firstness inclined to the zenith, his heart decreed that he should at that hour offer unto God four rak'ahs; and when he followed the Will of God within his heart, there descended upon him the verse from God, and the obligation became incumbent upon all people. Such is the balance in all divine ordinances and in whatsoever hath dawned from the horizon of the unseen of Lordship; for God, exalted be He, being All-Knowing of all things, hath chosen for His loved ones only that which is better for them with Him. Thus did He allude in the Perspicuous Verses with fairest exposition: "We have made lawful unto you the goodly things." And whatsoever answered thereto hath descended, for He, exalted be He, is the Lord of bounty, generosity, munificence, and grace; naught in the heavens or on earth overwhelmeth Him. He made lawful what He willed out of His grace that men might seek His bounty, give thanks unto Him, and glorify Him, being His worshippers.

65 مثلا ان نقطة الاولى لما صارت الزوال حكم فؤاده بانه يصلى حينئذ لله اربع ركعات فلما اتبع ارادة الله فى فؤاده عليه قد نزل الاية من الله وصارت الفرض على كل الناس وكذلك الميزان فى جميع اوامر الهية وما برز من مطلع افق الغيب الربانية لان الله عز وجل كان عالما بكل شئ لم يختار لاحبائه الا ما هو خير لهم عنده ولذا قد اشار فى محكم الايات على احسن التبيان قد احللنا لكم الطيبات وما نزل فى تلقاء ذلك لانه عز وجل كان ذو الفضل والكرم والجود والنعم لن يتعاطمه شئ فى السموات ولا فى الارض قد احل ما شاء بفضله ليعتق الناس من فضله وليشكروه وليسبحوه وكانوا له عابدين.

- 66 If, then, thou art illumined by this Point and beholdest the creation of this Word in accord with what God hath decreed within thyself of the verses of His dominion and the modes of His sovereignty, know that the order of the human temple turneth upon four manifestations: a manifestation in the temple of thy heart, then in the temple of thy intellect, then in the temple of thy soul, then in the temple of thy body. By the first is established, upon the arc of descent, the first pillar of

66 فاذا اطلعت بهذه النقطة واشهدت خلق هذه الكلمة على طبق ما قدر الله فى نفسك من ايات مملكته وشئون سلطنته فاعرف بان مدار هيكل الانسانية منوط على اربعة ظهورات ظهور فى هيكل فؤادك ثم فى هيكل عقلك ثم فى هيكل نفسك ثم فى هيكل جسمك بالاول يثبت فى قوس المنزل ركن الاول من

the House: it is incumbent upon the servant to make his remembrance of God the remembrance of glorification – for God, exalted be He, hath said: “Their cry therein shall be: ‘Glory be to Thee, O God!’” When thou takest thy stand upon that seat and composest thyself upon that loftiest carpet, then drink of the water that stagnateth not, with the words God hath taught thee: “Glory be to Thee, O God!” – for this is the food God sendeth from His presence to the people of that station.

67 When thou descendest from that world to the world of the intellect, there hath God appointed thy food to be the remembrance of the word of praise – unto which He alludeth, after glorification, by His saying: “And glorify with the praise of thy Lord.” Drink, then, of the pure milk whose taste is not altered, in the watches of thy night and day.

68 When thou descendest from that station to the station of the soul – that is, the divine soul – God there hath made thy draught the wine, a delight to those who drink. Make, then, thy food that God hath made lawful unto thee the remembrance of unity: “There is no God but He.”

69 And when thou descendest from that station to the station of thy body, God there hath appointed thy food to be what hath descended from Him: the word of magnification in the Name of the All-Merciful; and He hath made lawful unto thee that clarified honey, as a grace from God and a provision from His presence unto those who have believed in God and His signs and who are truly knowing of Him.

70 Then, when thou returnest and completeth the journey of descent and desirest to ascend unto God, the Loving Lord, make the first the last: let the portion of thy body be “Glory be to Thee, O God!”; of thy soul, “Praise be to God!”; of thy intellect, “There is no God but God!”; and of thy heart, “God is the Greatest!” Look not upon these manifestations with the gaze of difference, for such is not the path of the people of reality and the retreat of return. Verily, He Who created you is He Who provideth for you; He Who created you is He Who causeth you to die; He Who causeth you to die is He Who quickeneth you. No partner hath He in His act, nor adversary in His sovereignty. These are mirrors declaring: “There is no God but He.” He createth what He willeth and doeth what He desireth.

71 These four words are, in truth, one word: no part of it precedeth another, though the first pillar hath its mark in the heart and the fourth its mark in the body. Not this limited body – nay, for it is sanctified from places and bounds, exalted

البيت حق على العبد بان يجعل ذكر الله ذكر التسبيح حيث قد قال الله عز وجل دعوتهم فيها سبحانك اللهم فاذا وقتت على ذلك المقعد واسترقدت على ذلك البساط الارفع فاشرب من ماء غير الاسن بما قد علمك الله سبحانك اللهم فانه طعام الذي قد نزل الله من عنده على اهل ذلك المقام

67 و اذا تنزل من ذلك العالم الى عالم العقل هنالك قد جعل الله طعامك ذكر كلمة التوحيد و اليه الاشارة قول الله عز وجل بعد ذكر التسبيح و سبح بحمد ربك فاشرب من اللبن الخالص الذي لم يتغير طعمه في ساعات ليلك و نهارك

68 و اذا تنزل عن ذلك المقام الى مقام النفس اى النفس الالهى هنالك قد جعل الله شرابك ماء الخمر لذة للشاربين. فاجعل طعام الذي قد احل الله لك ذكر التوحيد ان لا اله الا هو

69 و اذا تنزل عن ذلك المقام الى مقام جسدك هنالك قد جعل الله طعامك عما قد نزل من عنده كلمة التكبير في اسم الرحيم و حل لك ذلك العسل المصفى فضلا من الله و رزقا من عنده على الذين امنوا بالله و اياته و كانوا له عالمين.

70 و اذا رجعت و كلمت في سفر النزول و اردت ان تصعد الى الله الملك الودود فاجعل الاول الاخر كان نصيب جسمك سبحانك اللهم و نفسك الحمد لله و عقلك لا اله الا الله و فؤادك الله اكبر و لا تنظر الى تلك الظهورات بنظر الاختلاف فان ذلك ليس سبل اهل الحقيقة و الماب بل ان الذي خلقكم هو الذي رزقكم و ان الذي خلقكم هو الذي يميكنكم و ان الذي يميكنكم هو الذي يحييكم لا شريك له في فعله و لا مضاد له في سلطانه تلك مرآة مدلة ان لا اله الا هو يخلق ما يشاء و يفعل ما يريد

71 و ان تلك الكلمات الاربعة كلمة واحدة حيث لم يسبق جزء منها جزء مع ان ركن الاول مشعره الفؤاد والرابع مشعره الجسم لا هذا الجسم المحدود فانه هو خلو عن الامكنة و الحدود و متعال

above the description of tongues and measured forms. This exposition is for thy comprehension; otherwise, the very truth of the Reality and the mystery of the divine subtlety is what God hath sent down: "He is the First and the Last, the Outward and the Inward." Though thou seest that the letters of "the First" differ from those of "the Last," and those of "the Outward" from those of "the Inward," yet, at the Point of Reality with God, the letters of the First are those selfsame letters of the Last; and the spirit of the Outward is identically the spirit of the Inward. Consider the geometry of numbers in the oceans of the alphabet: the measure of ascent is the point, and the measure of station is the point – al-awwal is one, and al-akhir is one, with three points – thereby ranks are preserved and forms are invested, that the glory and beauty, the splendor and majesty of God, and whatsoever pertaineth to His names and attributes, may be disclosed.

- 72 If thou wouldst behold this in reality, look within thyself: the one who heareth is the same as the one who seeth, though the letters of "sight" are other than the letters of "hearing." Apply then this balance; it hath descended from the Tree of the Bayan. It is the living spirit created from the water of life: drink thereof, in the vessel of thy night and day, and dedicate thy whole being to God alone. Behold naught beside Him save as it was before existence – a thing unmentioned. Nay, seek God's forgiveness for that and turn unto Him; for the first rung of reality and the first gate opened for the people of knowledge is the unveiling of the splendors of majesty without allusion. How, then, could he whose path to knowledge is the negation of all allusion say, "I shall make thee know by this or that"? Glory be to God! Praise be to God! There is no God but God! God is the Greatest! – a light remembrance for him who, with a subtle essence, gazeth upon what God hath created within himself of the form of that gentle light.

- 73 As for thy question concerning the saying of al-Sadiq – peace be upon him – "When the wind of love bloweth in the heart, it seeketh intimacy in the shade of the Beloved and preferreth the Beloved above all else," and thereafter the spreading of His commands: know the negation of negation in the right of piety, for this day hath God made thy sight keen. This is the Day of Religion mentioned by God in the Revelation. Return from the first of the Qur'an to the last thereof and bear witness to what God hath mentioned regarding the Day of Religion, which He hath reserved unto Himself – His exalted word after the negation: "To you your religion, and to Me My Religion."

عن وصف الالسنه و الهندسة المعدود هذا بيان لعلمك به و الآحق الحقيقة و سر اللطيفة الربانية هو الذى قد نزل الله سبحانه هو الاول و الآخر و الظاهر و الباطن مع انك انت ترى حروف الاول غير الآخر و الظاهر غير الباطن ولكن كان الامر عند الله على نقطة الحقيقة حروف الاول بعينه هو الحروف الآخر و كذلك روح الظاهر هو بعينه روح الباطن فانظر فى هندسة الرقومية فى البحر الابجدية فان ميزان الصعود هو النقطة و الوقوف هو النقطة مثلاً الاول هو واحد و الآخر واحد بثلاث نقاط ذلك حفظ المراتب و تتمص المظاهر لظهور جلال الله و جماله و بهاء الله و سلطانه و كبرياء الله و ما هو عليه من اسمائه و صفاته

72 و ان تحب ان ترى ذلك بالحقيقة فانظر فى نفسك ان الذى يسمع هو الذى يبصر مع ان حرف البصر غير حرف السمع كذلك فاجر الميزان فانه قد نزل من شجرة البيان و انه هو الروح الحيوان الذى قد خلق من ماء الحياة فاشرب فى اثناء ليلك و نهارك و اخلص كلك لله وحده و لا ترى ما دونه الا كقبل وجوده لم يك شيئاً بل استغفر الله من ذلك و اتوب اليه من هذا لان اول سلم الحقيقة و اول باب قد فتح الله لاهل المعرفة هو كشف سبجات الجلال من غير اشارة و ان اقرب الاشارة هو هذا او ذاك فيكشف يمكن من كان سبل عرفانه نفى الاشارة عن بابه لاعرفك بذكر هذا او ذلك فسيحان الله و الحمد لله و لا اله الا الله و الله اكبر هذا ذكر خفيف لمن ينظر بعنصره اللطيف الى ما قد خلق الله فى نفسه من هيكل ذلك النور اللطيف.

73 و انما ما سئلت من معنى قول الصادق عليه السلام اذا هاج ربح المحبة فى الفؤاد استانس فى ظلال المحبوب و اثر المحبوب على ما سواه فاما [نشر] اوامره الخ فاعرف نفى النفى لحق التقى فان اليوم قد جعل الله بصرك الحديد هذا يوم الدين الذى قد ذكره الله فى التنزيل فعُد من اول القران الى اخره و اشهد بما قد ذكر الله فى يوم الدين و جعله لنفسه حيث قال عز ذكره بعد النفى و لكم ولى دين فان كله اسم العلى و نفسه بعد ظهور وحدة

Its entirety is the Name of the Most High, and its very self, after the appearance of the oneness of Reality, is a host unto God: "To God belongeth the kingdom of the heavens and the earth and whatsoever is between them; and unto God is the return." "This is a Day whereon We have gathered you and those of old; this is a Day whereon God separateth between all with truth; and it is the Most Certain Truth."

74 Bear witness, then, that from the dawning of that Light unto this thy day is the meaning of what al-Hasan – peace be upon him – said concerning the Surih of Unity: that the final word is the meaning of the first; and that, from the rising of the First unto this thy day, the degrees of the Five have been perfected in the reality of universal manifestation, which was encompassed by a wall with a gate whose inner part is mercy. Look, then, within the wall and behold the creation of God therein; for God is the Lord of thy Lord and the Lord of all things. There is no God but He – unto Him belong creation and command. Blessed be God, the Lord of the worlds!

75 From the day the Sun of Reality rose, the wind of love hath blown in the hearts of the people of guardianship; whom it drew, it drew; whom it made shy, it made shy – through that living spirit and that breeze which floweth from the third corner of the Sacred House. Whosoever was made modest thereby and perfumed thereby hath sealed the covenant of love upon his heart, fulfilled his pact with his Creator, and followed the commands of his Beloved, not failing the Manifestations created of the lights of His purpose. For every right hath a reality, every house a gate, every name a meaning, and every body a spirit. These parables do We propound for men, but none comprehend them save the men of knowledge.

76 And if thou desirest to tread that most exalted path and to abide beneath the Throne of "I am nearer," then make thy whole being as on the day thou wert nothing; then fashion thyself as the living one whom thy Lord created upon the sign of His own Self – "There is nothing like unto Him" – without gazing upon aught beside Him. Then wilt thou abide beneath the Throne of Grandeur and commune with thy Lord in the tongue of thy secret and thy open utterance, morning and evening. The most exalted of all communings for the servant in whose right and left, above and around, the breezes of love are blowing, is that which I now send down in this station: it is the breeze that draweth the people of the heart and conveyeth them to the summit of existence. This is, verily, the spirit of supplication in the kingdom of origin and return. So quicken thou thy spirit with this living spirit, that thou mayest

الحقيقة عدة لله ملك السموات والارض وما بينهما وان الى الله المصير. هذا يوم قد جمعناكم والاولين هذا يوم يفصل الله بين الكل بالحق وانه لحق اليقين

74 فاشهد بان من مطلع ذلك النور الى يومك هذا هو معنى ما قال الحسن عليه السلام في سورة التوحيد بان كلمة الاخرى معنى كلمة الاولى و ان من مطلع الاول الى يومك هذا قد كملت مراتب الخمسة في حقيقة ظهور الكلية التي ضرب بسور له باب باطنه فيه الرحمة فانظر في نفس السور واشهد خلق الله فيه فان الله هو رب ربك ورب كلشي لا اله الا هو له الخلق والامر تبارك الله رب العالمين

75 و ان من يوم الذي طلع شمس الحقيقة هاج ريح المحبة في قواد اهل الولاية واستجذب من استجذب واستحي من استحي بذلك الروح الحيوان والريح الذي تجرى عن ركن الثالث من البيت الحرام فاذا كل من استحي بذلك واستروج بذلك الروح قد اعقد عقد المحبة بفؤاده واستوفى بعهد من بارئه وتأثر اوامر محبوه ولا يختلف عن مظاهر التي خلقت من انوار مقصوده فان لكل حق حقيقة ولكل بيت باب ولكل اسم معنى ولكل جسد روح تلك الامثال نضربها للناس وما يتعقلها الا العالمون

76 وانت اذا تريد ان تسلك الى ذلك المسلك الاعلى وان تستقر عند عرش اوادني فاجعل كلك كيوم الذي ما كنت شيئاً ثم اجعل نفسك كحي الذي قد خلقك ربك على اية نفسه ليس كمثله شيء من دون ان تنظر الى شيء دونه هنالك تستقر عند عرش العظمة وتناج ربك بلسان سرّك وجهرك بالغدو والاصال وان اعل ما يتناجى به العبد الذي تجرى عن يمينه وشماله وفوقه وكل جوانبه ارياح المحبة لاهل الحقيقة هو الذي انا اذا انزله في ذلك المقام وهو ريح الذي يجذب اهل القواد ويوصله الى ذروة الابدان وان هذا هو الروح المناجات في ملكوت المبدء والنهايات روح روحك بهذا الروح الحيوان لتجذب الى مقام الانس والبيان

be drawn unto the court of intimacy and exposition – a grace from God and a mercy from His presence. Verily, He is the Mighty, the All-Bountiful.

فضلاً من عند الله ورحمة من لدنه أنه هو العزيز
المنان

Berlin3655.155v-167r

GOH.043x, GOH.058-059x, GOH.061-062x, GOH.076-077x, GOH.079x,
GOH.081x, GOH.098x, GOH.296-297x

BB00264

Li-ithnayni min Ardi'j-Janna

Date: unknown (Maku?)

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

1 بِسْمِ اللَّهِ الْأَعْظَمِ

2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone without peer. Thine is the Kingdom and the heavenly dominion, Thine the might and the celestial realm, Thine the power and the divine realm, Thine the strength and the ruby realm, Thine the sovereignty and the human realm. Thine are majesty and glory, Thine the countenance and beauty, Thine the face and perfection, Thine the similitude and parables, Thine the stations and grandeur, Thine the might and invincibility, Thine the power and exaltation, Thine the greatness and independence, Thine the grandeur and sublimity, Thine the joy and gladness, Thine the sovereignty and dominion. Thine is whatsoever Thou hast loved or wilt love in the Kingdom of Thy Cause and creation.

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي لِأَشْهَدُكَ وَكُلَّ شَيْءٍ عَلَى أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَالْمُلْكُوتُ وَلَكَ الْعِزُّ وَالْجَبَرُوتُ وَلَكَ الْقُدْرَةُ وَاللَّاهُوتُ وَلَكَ الْقُوَّةُ وَالْيَاقُوتُ وَلَكَ السُّلْطَنَةُ وَالنَّاسُوتُ وَلَكَ الْعِزَّةُ وَالْجَلَالُ وَلَكَ الطَّلَعَةُ وَالْجَمَالُ وَلَكَ الْوَجْهَ وَالْكَامِلُ وَلَكَ الْمَثَلُ وَالْأَمْثَالُ وَلَكَ الْمَوَاقِعُ وَالْأَجْلَالُ وَلَكَ الْعِزَّةُ وَالْإِمْتِنَاعُ وَلَكَ الْقُوَّةُ وَالْإِرْتِفَاعُ وَلَكَ الْعِظَمَةُ وَالْإِسْتِقْلَالُ وَلَكَ الْكِبَرِيَاءُ وَالْإِسْتِجْلَالُ وَلَكَ الْبَهْجَةُ وَالْإِبْتِهَاجُ وَلَكَ السُّلْطَنَةُ وَالْإِقْتِدَارُ وَلَكَ مَا أَحَبَبْتَهُ أَوْ تَحَبَّبْتَهُ مِنْ مَلَكُوتٍ أَمْرَكَ وَخَلَقَكَ

3 Thou hast ever been one God, single, eternal, self-subsisting, living, unchanging, sovereign, supreme, holy, everlasting, endless, inaccessible, exalted, ruling, possessing, glorified, powerful. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any protector in what Thou hast fashioned. Thou hast ordered by Thy wisdom the affairs of the Kingdom of Thy heaven and earth, and perfected by Thy Will the affairs of those in the Kingdom of Thy Cause and creation.

3 لَمْ تَزَلْ كُنْتَ هَا وَاحِدًا أَحَدًا صَمَدًا فَرْدًا حَيًّا قَيُّومًا سُلْطَانًا مَهِيْمًا قَدُوسًا دَائِمًا أَبَدًا مُمْتَنِعًا مَرْتَفَعًا مُسْتَلْطًا مُمْتَلَكًا مُجْتَلَاً مُقْتَدِرًا مَا اتَّخَذْتَ لِنَفْسِكَ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَكَ شَرِيكَ فِيمَا خَلَقْتَ وَلَا وَلِيَّ فِيمَا صَنَعْتَ قَدْ دِيرْتَ بِحِكْمَتِكَ أَمْرَ مَلَكُوتِ سَمَائِكَ وَأَرْضِكَ وَاتَّقَنْتَ بِمَشِيَّتِكَ أَمْرَ مَنْ فِي مَلَكُوتِ أَمْرَكَ وَخَلَقَكَ

4 Thou hast ever been triumphant over all possibilities, manifest above all beings, inaccessible above all creatures, exalted above all atoms, transcendent above all who dwell in the kingdoms of earth and heaven, sovereign over all who inhabit the realms of names and attributes, and powerful over all creation. Sanctified are all Thy names and exalted are all Thy examples.

4 لَمْ تَزَلْ كُنْتَ قَاهِرًا فَوْقَ كُلِّ الْمَمَكَّاتِ وَظَاهِرًا فَوْقَ كُلِّ الْمَوْجُودَاتِ وَمُمْتَنِعًا فَوْقَ كُلِّ الْكَائِنَاتِ وَمَرْتَفَعًا فَوْقَ كُلِّ الذَّرَاتِ وَمَتَعَالِيًّا فَوْقَ مَنْ فِي مَلَكُوتِ الْأَرْضِ وَالسَّمَوَاتِ وَمُسْتَلْطًا فَوْقَ مَنْ فِي مَلَكُوتِ الْأَسْمَاءِ وَالصِّفَاتِ وَمُقْتَدِرًا فَوْقَ كُلِّ مَنْ فِي الْإِنْشَاءِ تَقَدَّسَتْ أَسْمَائُكَ كُلُّهَا وَتَعَالَتْ

Thou hast made Thyself known to all things, so nothing remains ignorant of Thee; yet Thou art hidden from all things, so nothing finds Thee. Thou art manifest above all things, and concealed beneath all things, the First before all things, and the Last after all things.

- 5 All bow down before Thee, all sanctify Thee, all glorify Thee, all extol Thee, all magnify Thee, all prostrate before Thee, all are detached unto Thee, all are guided to Thee, all are victorious through Thee, all worship Thee, and all turn their faces through Thee toward Thee. Thou hast ever been the All-Forgiving through bounty and grace, and the All-Compelling through might and justice. Thy giving is grace from Thy bounty, and Thy withholding is justice from Thy equity.

- 6 O God! Do Thou enrich all Thy creation from Thy presence, and send down upon all Thy chosen ones the dawning-places of Thy grace. Do Thou inspire in all Thy remembrance and thanksgiving, the triumph of Thy chosen ones and martyrs, tranquility in Thy remembrance, assurance in Thy grace, fear of Thee, and longing for Thee.

- 7 Glorified and exalted art Thou! Thou art He Who hath apportioned among Thy servants the measures of that toward which they journey, and hast bestowed upon each according to how their tongues stammer in Thy remembrance and yearn for Thy presence and nearness. Praise be unto Thee, O my God, praise that filleth Thy heaven with the appearance of Thy glory and Thy earth with the dawning of Thy holiness, and what lieth between them with the exaltation of Thy Cause and the inaccessibility of Thy remembrance.

- 8 Glorified, glorified art Thou! Thou hast not favored anyone except through knowledge of Thee, love for Thee, meeting with Thee, friendship with Thee, Thy good-pleasure and Thy glory. Therefore, O God, do Thou send down upon the land wherein Thou hast caused Thy chosen ones to enter Thy paradise, and upon those who dwell round about it, that which will establish their hearts in Thy religion, strengthen them through Thy power over all else in Thy creation, make manifest through them Thy manifestation over all others among Thy servants, send down upon them the blessings of heaven through Thy grace, bring forth for them the blessings of earth through Thy bounty, preserve them from what may sadden them before them and behind them, on their right and their left, above their heads and beneath their feet, enrich them through Thy riches, exalt them through Thy might, assist them through Thy help, support them through Thy signs, and nurture them through Thy words.

امثالك باسرهمن قد تعرفت نفسك كلشي فها جهلت من شي واستغيت عن كلشي فها وجدك من شي انت الظاهر فوق كلشي والباطن دون كلشي والاول قبل كلشي والآخر بعد كلشي

5 كل وكل ليسجدنك إليك وكل ليقدرنك وكل ليعظمنك وكل ليجلنك وكل ليكبرنك وكل ليسجدن لك وكل لينقطعن اليك وكل ليستدلن عليك وكل لينصرون بك وكل ليسجدن لك وكل ليتوجهن بك اليك لم تزل كنت غفارا بالجوود والافضال وقهارا بالجبر والاعدال عطائك فضل من فضلك ومنعك عدل من عدلك

6 فلتغنين اللهم كل خلقك من عندك وتنزلن اللهم على كل اولائك مطالع فضلك ولتلهمن اللهم كل ذكرك وشكرك ونصر اوليائك وشهدائك والسكون بذكرك والاطمينان بفضلك والخشية منك والشوق اليك

7 سبحانك وتعاليت انت الذي قد قسمت بين عبادك مقادير ما هم اليه لساأزون ووهبت كل علي قدر ما يتجلجن لسانه بذكرك ويشوقنه الى لقاءك وقربك فلك الحمد يا الهي حمدا يملأ سمائك ظهور عزك وارضك طلوع قدسك وما بينهما من ارتفاع امرك وامتناع ذكرك

8 فسبحانك سبحانك ما مننت على احد الا بعرفانك وحبك ولقائك وودك ورضائك وبهائك فلتنزلن اللهم على ارض التي قد ادخلت ادلائك فيها في جنتك وعلى من يكن من حولها ما يثبتن افتدتهم على دينك وتقوينهم بقوتك على ما دونهم من خلقك ويظهر منهم بظهاريتك على ما سواهم من عبادك ولتنزلن بركات السماء عليهم من فضلك ولتخرجن لهم بركات الارض من جودك وتحفظنهم من بين ايديهم ومن خلفهم وعن ايمانهم وشمائلهم ومن فوق رؤسهم وتحت ارجلهم عما هم يحزنون ولتغنيهم بغنائك ولتعزهم بعزك وتنصرهم بنصرك ولتؤيدهم بآياتك ولترينهم بكلماتك

- 9 Glorified and exalted art Thou! Thou art He Whose mercy hath encompassed all created things, and Thy bounty hath surrounded all atoms. Therefore, O my God, send down upon Thy servants that which will satisfy them from the treasures of Thy grace, reassure them through the wonders of Thy generosity, make them manifest upon the earth through Thy Manifestation, and strengthen them on earth through Thy power. Glory be to Thee and exalted art Thou, Who recompenseth every soul according to what it hath earned. Thou causest to enter whom Thou willest into Thy love and good-pleasure, which is the highest of Thy gardens and Thy paradise, and Thou withholdest from whom Thou willest the recognition of Thy Proof and His good-pleasure. That is the fire which Thou hast promised to the sinful among Thy servants.
- 9 سبحانك وتعاليت انت الذي قد وسعت رحمتك كل الممكّات واحاطت موهبتك كل الذرات فلتنزلن اللهم على عبادك ما يرضيهم من خزائن فضلك ويطمئنهم من بدايع جودك ويظهرهم على الارض بظهورك ويقوينهم على الارض بقوتك سبحانك وتعاليت انت الذي تجزى كلنفس بما كسبت تدخل من تشاء في حبك ورضائك الذي هو أعلى جناتك ورضوانك وتمتع عن تشاء عن عرفان حجتك ورضائه ذلك نار التي قد وعدت عبادك المجرمون
- 10 Glory be to Thee, O my God! By Thy might, I seek refuge with Thee in this life from that fire, for whoso entereth therein shall dwell therein after death. And I beseech Thee for that paradise, for whoso entereth into the love of Thy Proof and His recognition shall enter therein after death. Glory be to Thee and exalted art Thou! All worship Thee - some beholding this with their eyes and others unknowingly. The heavens worship Thee through their steadfastness, the celestial spheres through their motion, the sun through its radiance, the moon through its light, the stars through their rising and setting, the earth through its stability, the mountains through their elevation, the seas through their waves, the trees through their fruits, and all things through that which proclaimeth their beauty before Thee - such is their worship of Thee before Thine eyes.
- 10 فسبحانك يا الهى انى وعزتك لستجirin بك في تلك الحياة عن ذلك النار اذ من دخل فيها يدخل من بعد موته فيها ولاسلتك من ذلك الرضوان لان من دخل في حب حجتك وعرفانه يدخل من بعد موته فيها سبحانك وتعاليت كل ليعبدنك بعض يبصرون هذا باعينهم وبعض من حيث لا يعلمون تعبدك السماء باستقامتها والافلاك بتحركها والشمس بضيائها والقمر بنوره والكواكب بطلوعهن وغروبهن والارض باستقرارها والجبال بارتفاعها والبحار بامواجها والاشجار باثمارها وكلشئ بما يذكرنا على بهائه بين يديك ذلك عبادته لك بين عينيك
- 11 Glory be to Thee and exalted art Thou! Thou hast said, and Thy word is the truth: "There is nothing that doth not glorify His praise." Yea, by Thy might! There is nothing that doth not glorify Thee from the beginning that hath no beginning unto the end that hath no end. Thou hast sent down Thy most beautiful names in Thy words and Tablets, and bestowed them upon whom Thou willest among Thy creation as a token of Thy honor and as evidence of Thy bounty and gift. Do Thou, O my God, send down upon all Thy guides, those who were and those who will be, that which will show them the good of their world and their hereafter. Verily, Thou givest life and causest death, then causest death and givest life. Verily, Thou art the Ever-Living Who dieth not, the King Who passeth not away, the Just Who wrongeth not, the Sovereign Who changeth not, the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou willest by Thy command. Verily, Thou hast power over whatsoever Thou pleasest.
- 11 سبحانك وتعاليت قلت وقولك الحق وما من شئ الا يسبح بحمده بلى وعزتك وما من شئ الا وانه ليسبحك من اول الذي لا اول له الى اخر الذي لا اخر له قد نزلت اسمائك الحسنى في كلماتك والواحد ووهبتها على من تشاء من خلقك عزا لهم من كرامتك وجودا من لدنك من موهبتك وتنزلن اللهم على كل ادلائك ممن كان او يكون ما يرينهم خير دنياهم واخريهم انك تحيي وتميت ثم تميت وتحيي انك انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا تفوت عن قبضتك من شئ لا في السموات ولا في الارض ولا بينهما تخلق ما تشاء بامرك انك كنت على ما تشاء مقتدرا

- 12 These are answers for him who hath migrated unto God, the One, the Single, the Self-Subsisting, his honor the most glorious and most noble, his honor Mulla Ahmad - upon him be the glory of his Lord without limit or end. I beseech God to preserve him in His glory until he turneth toward the everlasting realm, or ascendeth from this world and entereth the garden of eternity. Verily, He hath power over all things and knowledge of all things.

12 هذه اجوبة للمهاجر الى الله الاحد والفرد الصمد
جناب الواحد الامجد جناب الملا احمد عليه بهاء
ربه بلا عدد ولا امد واسئل الله أن يقيه في بهائه
الى ان يوجه الى عالم السرمد او يصعده عن ذلك
العالم ويدخله في جنة الابد انه كان على كلشيء
قديرا وبكلشيء عليما

MKI4494.063

BB00286

Tafsir-i-Hadith yaktumuhu 'an ghayri ahlihi

To: Mirza Najaf-Quli

Date: unknown (Maku?)

- 1 In the name of God, the Most Great, the Most Great!

1 بسم الله الاعظم الاعظم بسم الله الاعظم الاعظم

- 2 Glorified art Thou, O my God! I testify, and all things testify, that Thou art God, there is no God but Thee, alone, without partner. Thine is the kingdom and the dominion, Thine the might and the power, Thine the strength and divinity, Thine the force and sovereignty, Thine the majesty and sublimity, Thine the beauty and perfection, Thine the glory and grandeur, Thine the sovereignty and authority, Thine the greatness and independence, Thine the exaltation and transcendence, Thine the might and inaccessibility, Thine the power and ascendancy, Thine the joy and delight, Thine the dominion and omnipotence, and Thine is whatsoever Thou hast loved or wilt love in the kingdom of Thy Cause and creation.

2 سبحانك اللهم يا الهى لا شهدنك كل شىء على
انك انت الله لا اله الا انت وحدك لا شريك
لكلك الملك والملكوت ولك العز والجلال ولك
القدره واللاهوت ولك القوة والياقوت ولك السلطنة
والناسوت ولك العز والجلال ولك الطلعه والجمال
ولك الوجهه والكمال ولك المثلوا لأمثال ولك
المواقع والالاجال ولك العظمه والاستقلال ولك
الكبرياء والاستجلال ولك العزه والامتناع
ولك القوه والارتفاع ولك البهجه والابتهاج ولك
السلطنة والاقتدار ولك ما احببته او تحبه من
ملكوت امرك وخلقك

- 3 Thou hast ever been one God, single, eternal, self-subsisting, everlasting, forever, transcendent, inaccessible, elevated, sovereign, possessing, powerful. Thou hast taken neither consort nor son, and Thou hast no partner in what Thou hast created, nor any helper in what Thou hast fashioned. Thou hast ever been the Subduer of the mighty, the Manifest among the manifest, the Most Glorious among the glorious, the Forgiver of sins, the Light of lights, the Consoler of hearts, the Creator of creation, the Seer of all things, the Helper of helpers.

3 لم تزل كنتها واحدا احدا صمدا فردا حيا قيوما
دائما ايدا متعاليا متمنا مرتفعامستلطا ممتلكا محتلا
مقتدرا ما اتخذت لنفسك صاحبه ولا ولدا ولم
يكن لك شريك فيما خلقت ولا ولى فيما
صنعت لم تزل كنتها القهار القهار وظاهر الظهور
وفاخر الفخر وغافر الغفر وناور النور وواجب
الجبر وسائر السخاء وفاطر الفطر وناظر
النظر وباصر البصر وناصر النصراء

- 4 Thou hast made Thyself known from the time Thou wast known through what Thou hast revealed in Thy Book that there is no God but Thee, lest anyone should differ regarding Thy manifestation unto infinity in the knowledge of Thee, and lest the names of good be confused with the merit of Thy Being and the exaltation of Thy Self.
- 4 قد تعرفت بنفسك من حين ما قد عرفتما قد نزلت في كتابك انه لا اله الا انت لئلا يختلف احد ما وظهرك الى مالا نهيه له في عرفانك ولا تشبه عليه اسماء الخيريهم استحقاق ذاتك واسترفع نفسك
- 5 All praise be unto Thee, O my God, for having made me know Thee through Thy knowledge, and having caused me to enter Thy paradise, and having bestowed upon me what Thou hast bestowed upon Thy chosen ones. Glorified and exalted art Thou! All good is from Thee, through Thee, and unto Thee, Thou Who art One, there is no God but Thee.
- 5 فلك الحمد يا الهى علما قد عرفتنى بعرفانك وادخلتنى فى رضوانك ومننت على بما قد مننت على اوليائك سبحانك وتعاليت كل الخير لك ومنك وبك واليكونك لا اله الا انت و*
- 6 ...without that thou shouldst love him, or be pleased that he should be ascribed unto thee. For whosoever hath known thee through the knowledge of thine own self – his greatest Ridvan is thy good-pleasure; and thou art exalted through thy pleasure, yet thou art not known by thy creatures. And whosoever hath not known thee – his veil is the greatest fire within his own self, after thou hast completed for him the proofs of recognition, the evidences of attraction, the decisive arguments, the dawning-places of outward signs, and the rising-points of inward meanings.
- 6 ... من دون ان تحبته او ترضى ان ينسب اليك فكل من قد عرفك بعرفانك اكرم رضوانك فى حقه وهو يعز برضوانك وانت لا تعرف بخلقكوكل من لم يعرفك فحجابه اكبر نارك فى نفسه بعد ما قد اتممت عليه دلائل العرفان وبراين الانجذاب وحجج المحكمات ومطالع الظاهرات ومشارك الباطنات
- 7 Glory be unto Thee, and exalted art Thou! One among Thy loved ones – who believed in Thee from the first appearance of Thy Manifestation – was asked concerning the word whereby Thy Proof speaketh; and [it is said that] the three hundred and thirteen shall be dispersed, and twelve shall remain – one of them the Vizier, and eleven the chosen Nuqaba'. Glory be unto Thee, glory be unto Thee! How lofty is the station of that word, and how resplendent the might of that being! Glory be unto Thee, and exalted art Thou!
- 7 وسبحانك وتعاليت قد سئل احد من اوليائك بما قد امن بك من اول ظهورك عن كلمه التى تنطق بها حجتك ويفر اصحاب الثلاثمائة وثلث عشر ويبقى اثني عشر حيث واحد منهم الوزير واحد عشر منهم النقباء المصطفين فسبحانك سبحانك ما اعلى شانك الكلمه وما ابهى عز تلك الكينونيه سبحانك وتعاليت
- 8 Inspire him then, O my God, with insight in Thy days, and with the remembrance of the praise of Thine own Self – “There is none other God but Thee” – until the first appearance of that word shall come, and the veil shall be lifted from the secret that enshroudeth it; that all Thy guides may arise through it, and be put to flight by the power of Thy utterance, and then return unto Thee with Thy verses. Glory be unto Thee, and exalted art Thou!
- 8 فلتلهمنه اللهم ابصر فى ايامك وذكر ثناء نفسك نفسك ان لا اله الا انت حتياتي اول ظهورها ويكشف عنها نقاب سرها حتى يطع بها كل ادلائك وينهزمون من صطوه كلامك ثم يرجعون اليك باياتك سبحانك وتعاليت
- 9 Inspire him also, O my God – him who asked – concerning the manifestation of that word in such wise as [befitteth its] station. Verily I remember Thee; and Thou hast caused to appear, from every land whereon Thy servants dwell and worship Thee, an essence [of devotion]; and Thou hast made this servant the first of those who believed in Thee. If the veil were lifted from
- 9 فلتلهمنه اللهم من سئل بان ظهور تلك الكلمه على شان ما انتى اناذا كرك وقد اظهرت من كل ارض التى عليها عبادك ويعبدونك جوهر او جعلته مثل هذا العبد اول موء من بك فاذا كل ما على تلك الارض لو يكشفن بصائرهم الغطاء ليرون انهم طائفون فى حول هذا لان كلهم يريدون الحق والحق

their inner sight, all who are upon that earth would behold that they circle around this one; for all seek the Truth, and the Truth hath risen only in that single soul. Yet this is but a thing that followeth upon that word. When the Truth shall reveal it, the possessors of minds shall be unable to bear it; they shall tremble before the justice of God, and turn unto God, the All-Compelling. But since God hath created their hearts from the Light of lights, they love [that which leadeth] unto God, the One, the All-Compelling.

- 10 O my God! I have set forth something of that word for him who hath a heart or lendeth an ear from Thy presence – so that there may arise within his heart naught but love for Thee and yearning for Thy good-pleasure; and that his hearing may receive naught but what Thou wouldst have him hear of Thy remembrance and Thy glory. For Thou hast forgiven passing thoughts to those who believe in Thee; and Thou hast magnified and exalted [this matter], even if that word be not disclosed, and hast made it the mark of Thy love and the sign of Thy affection, out of Thy bounty upon Thy creation and Thy generosity toward Thy servants.

- 11 Therefore, O my God, do Thou send down upon all Thy loved ones and upon all who are related to the mention of Thy Name, from the first of His love, that which will draw them nigh unto Thee and establish them in the exaltation of Thy Cause and Thy decree in the Hereafter and in this world. And do Thou, O my God, nurture all Thy creation in that whereby they ascend unto Thee, for every goodly attribute that appeareth from a believing man or woman createth in its likeness an angel in the highest heaven, and beneath its shadow in the realms below the highest heaven. Therefore, O my God, do Thou guide all unto Thy religion, and make, O my God, the attributes of all to be among those attributes whereby Thou createst in the Ridvan the forms of angels that commune with the believers by Thy leave and fulfill their needs through Thy grace.

- 12 Verily, nothing escapeth Thy knowledge and nothing eludes Thy grasp. Thou givest life and causeth death, then causeth death and givest life, and verily Thou art the Ever-Living Who dieth not, and the Sovereign Who passeth not away, and the Just One Who wrongeth not, and the Ruler Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over whatsoever Thou wilt.

ما طلع الا في ذلك الواحد فاذا هذا شي ء من بعد تلك الكلمه اذا يظهرها الحق لن يستطيع ان يحملها اولو الافكار ويشفقون من عدل الهالي الله القهار ولكن بما قد خلق الله قلوبهم من نور الانوار يحبن * الى الله الواحد القهار

10 وقد بينت بالهي شيئا من تلك الكلمه لمن له قلب او سمعن عندك حيث لا يخطر بقلب الا حبك ورضاك ولا يسمع سمعه الا ما تحسبان تسمعه من ذكرك وبهاك اذ انك انت قد عفوت الخطرات عن الموءمينيك وان نظمت وكبرت اذا لم يظهرها وجعلتها سمه حبك وصفه ودك جودا من عندك على خلقك وكرما من لدنك على عبادك

11 فلتنزلن اللهم على كل اوليائك وعلى من ينسب الى ذكر اسمك هذا من اولي محبته ما يقر بهما ليك زلفي ويقومهم على ارتفاع امرك وحكمك في الاخره والاولوترين اللهم كل خلقك بماهم يتعالون اليك اذ كل صفه حسنه اذا ظهرت من موءمن وموءمنه يخلق على مثلها ملك في العليين وفي ظل هذا في دون العليين فلتهدن اللهم كل الى دينك ولتجعلن اللهم صفاتك من صفات التي تخلق بها في الرضوان اشباح الملائكة وتراد مع الموءمين باذنك وتعصني حوائجهم من لدنك

12 انك لن يعزب من علمك شي ء ولا يفوت عن قبضتك من شي ء ويحيي ويميت ثم يميت ويحيي وانك انت حي لا تموت وملك لا تزول وعدل لا تجور وسلطان لا تحول وفرد لا يفوتعن قبضتك من شي ء لا في السموات ولا في الارض ولا ما بينهما تخلق ما تشاء بامرک انك كنت على ما تشاء مقتدرا

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BB00081

Date: unknown (Maku or Chihriq)

1 In His Name, the Most High, the Most Great!

1 بِسْمِ الْعَلِيِّ الْعَظِيمِ

2 Glorified art Thou, O Lord my God! There is none other God but Thee. Through Thee have I known Thee, and by Thy call have I ascended unto Thee, and through what Thou hast inspired me of Thy remembrance have I recognized Thy oneness. Were it not for Thee, I would have been as nothing, and were it not for Thee, I would not have drawn near to remembrance, and were it not for Thee, I would not have performed any good deed, and were it not for Thee, I would not have acquired any matter.

2 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ بَكَ عَرَفْتُكَ وَبِدَعْوَتِكَ صَعَدْتُ إِلَيْكَ وَبِمَا تُلْهِمُنِي مِنْ ذِكْرِكَ وَحَدَّثْتَكَ لَوْلَا أَنْتَ مَا كُنْتُ شَيْئاً وَ لَوْلَا أَنْتَ مَا قَرَّبْتُ ذِكْرًا وَ لَوْلَا أَنْتَ مَا عَمَلْتُ خَيْراً وَ لَوْلَا أَنْتَ مَا اكْتَسَبْتُ أَمْرًا

3 Through Thee, O my God, do I exalt Thee above all others, and through Thee, O my Lord, do I sanctify Thee from all else, and through Thee, O my Beloved, do I remember Thee with the beauty of Thy bounty, and through Thee do I contemplate Thee in the majesty of Thy signs. Thou hast ever been what Thou art. Thou canst not be described by any other than Thyself, nor be praised except by Thine own Being, nor be glorified by Thy creation, nor be extolled by Thy dominion, for the existence of others negates Thy Self.

3 فَيَا إِلَهِي نَزَّهْتُكَ عَنْ غَيْرِكَ وَ بَكَ يَا رَبِّي قَدَسْتُكَ عَنْ دُونِكَ وَ بَكَ يَا مَحْبُوبِي أَذْكُرُكَ بِجَمِيلِ احْسَانِكَ وَ بَكَ أَرَأَيْكَ فِي جَلِيلِ الْآثِكِ لَمْ تَزَلْ أَنْتَ أَنْتَ لَا تُوصَفُ بِغَيْرِكَ وَ لَا تُنَعْتُ بِدُونِكَ وَ لَا تُحْمَدُ بِخَلْقِكَ وَ لَا تُثْنَى بِمَلَكِكَ إِذْ وَجُودُ الْغَيْرِ مَقْطَعُ نَفْسِكَ

4 Glorified art Thou, O Beloved, above what is concealed in existence and what is hidden in non-existence. Thou hast ever been the One Who indicateth Thine eternity and Who speaketh forth the praise of Thy grandeur. Through Thy remembrance of Thyself do I exalt Thee above my remembrance of Thee, and through Thy praise of Thine Essence do I sanctify Thee from my praise of Thee. Thou art the One praised in all deeds, and Thou art the Most Exalted through bounty and grace.

4 فَسُبْحَانَكَ يَا مَحْبُوبَ عَمَّا اسْتَتَرَ فِي الْوُجُودِ وَ عَمَّا خَفِيَ فِي الْمَفْقُودِ لَمْ تَزَلْ أَنْتَ الدَّالُّ عَلَى اذِلَّتِكَ وَ النَّاطِقُ بِنَاءً كَبِيرًا ثَبَتَكَ فَبِذِكْرِكَ نَفْسُكَ ائْزَهَكَ عَنْ ذِكْرِي إِيَّاكَ وَ بِنَاءُكَ ذَاتَكَ اُقْدَسَكَ عَنْ ثَنَائِي إِيَّاكَ أَنْتَ الْحَمُودُ فِي كُلِّ الْأَفْعَالِ وَأَنْتَ الْمُتَعَالَى بِالْجُودِ وَالْإِفْضَالِ

5 The cause of Thy creation hath ever been Thy generosity, and the reason for Thy invention, Thy grace, around which revolve the mill of all contingent beings and move the spheres in the kingdoms of earth and heaven. To Thee belongeth all praise, and through Thee is proof made impossible, for Thine Essence, as it is in itself, is pure and separate in its substantiality from the bounds of knowledge, and Thy Reality, as it is in itself, is simple and detached, cutting off all substantiality from the bounds of utterance.

5 لَمْ يَزَلْ كَانَ عِلَّةً اِبْدَاعِكَ جُودُكَ وَ سَبَبَ اخْتِرَاعِكَ فَضْلُكَ إِذْ حَوْلَهَا تَدُورُ رَحَى الْمَمَكَّاتِ وَ تَتَحَرَّكُ الْاَفْلَاقُ فِي مَلَكُوتِ الْاَرْضِ وَ السَّمَوَاتِ فَلَاكَ يَنْبَغِي التَّسْبِيحُ وَ بَكَ يَمْتَنِعُ الدَّلِيلُ إِذْ كَيُنُونِيَّتِكَ كَمَا هِيَ عَلَيْهَا كَافُورِيَّةٌ بِحُجَّةٍ مُفَرِّقَةٍ الْجَوْهَرِيَّاتِ عَنْ حَدِّ الْعُرْفَانِ وَ اَنْ ذَاتِيَّتِكَ كَمَا هِيَ عَلَيْهَا سَازِجِيَّةٌ عَدْلَةٌ مُقَطَّعَةٌ كُلِّ الْجَوْهَرِيَّاتِ عَنْ حَدِّ الْبَيَانِ

6 How can I mention any but Thee, O my Beloved, after Thou hast given me to drink of the water of life in Thy knowledge? And how can I mention myself and its conditions after my awareness of Thy Being and Thy manifestations? By Thy

6 فَكَيْفَ أَذْكُرُ غَيْرَكَ يَا مَحْبُوبِي بَعْدَ مَا أَشْرَبْتَنِي مَاءَ الْحَيَاةِ فِي مَعْرِفَتِكَ وَ كَيْفَ أَذْكُرُ نَفْسِي وَ شُؤْنَاتَهَا بَعْدَ عَلَيِّ بِذَاتِكَ وَ ظُهُورَاتِكَ وَ عَزَّتِكَ

might! It beseemeth not the non-existent to mention non-existence before Thy Ancient Self, O Everlasting One!

لا ينبغي للمعدم ان يذكر العدم في تلقاء نفسه
القديم يا ديموم

- 7 Through Thee, O my God, do I turn to Thee, and from Thee do I seek the most glorious spirit before Thee. If I have sinned against Thee, I am but Thy servant, and if I have obeyed Thee, I am still but Thy servant. I feel no sorrow for my disobedience nor joy for my deeds, for with Thee the decree of light and darkness is the same, and the judgment of good and evil is at the level of creation. Verily, the servant, as he is, is that he remember himself with his conditions, and he hath no sin like this and no error similar to this.

7 فبك يا الهى ارغب اليك ومنك اسئل روح
الابهيح لديك ان اذنبتك فما انا الا عبدك وان
اطعتك فما انا الا عبدك لا حزن لى بغصيانى و
لا سرور لى باعمالى لان لديك حكم النور والظلمة
سواء وحكم الخير والشر على حد الانشاء وان
العبد كما له هو ان يتذكر العبد بشئونه وليس له
ذنب مثل ذلك ولا خطأ شبه ذلك

- 8 How could it not be so? He who saith "Thou art Thou," how can he dare say "I am I"? By Thy might! I shall ever say "Thou art Thou" and shall not return to myself, nor remember my being, nor cling to the conditions of my heart, for all this is evil before Thee and error in Thy presence. If all seek Thy forgiveness for their sins, I, by Thy might, praise Thee for my sin and have no [regret] for it, for how else would Thy forgiveness be manifested? And if I had not sinned against Thee, from where would Thy protection appear?

8 وكيف لا من قال انت انت فكيف يقدر ان
يقول انا انا وعزتك لم يزل اقول انت انت ولا
ارجع الى نفسى ولا اذكر ذاتى ولا اتشبه بشئون
فؤادى اذ كل ذلك سيئة عندك وخطيئة
لديك ان كان الكل يستغفر من ذنبه فانا و
عزتك احمدك على ذنبى ولا لى به لانى ؟
عصيتك فن اين يظهر عفوكم وانى لو لم اذنبتك
فن اين يظهر ستركم

- 9 Glorified art Thou, O my Beloved! I desire sin that through it the sovereignty of Thy tenderness might be revealed, and I long for error that through it the dominion of Thy mercy might be made manifest, for Thy most exalted attributes and Thy most beautiful names have preceded all creation with fulfillment, and have decreed it with destiny, and have ordained in its regard origination, and have executed in its essence glory. These names are manifest and cannot be concealed, and these attributes are evident and cannot differ. It behooveth the servant, according to his station, to perform in Thy dominion a deed that would manifest Thy wondrous names and reveal Thy hidden attributes.

9 فسبحانك يا محبوبى انى ارغب الى الذنب ليظهر
بذلك سلطان رافتك وانى اشتاق الى الخطأ
ليعلن بذلك ملك رحمتك لان صفاتك العليا
واسمائك الحسنى قد سبقت كل الخلق بالامضاء
وحتمت عليه بالقضاء وقدرت فى شأنه البداء و
امضيت فى سره البهاء وان تلك الاسماء ظاهرة
لا تحتجب وان هذه الصفات معلنة لا تختلف
وان للعبد يليق بشأنه بان يعمل فى ملكك عملا
ليظهر اسمائك البديعة ويعن صفاتك الخفيفة

- 10 O Lord! Thou proceedest to reveal Thy subtle attributes, and this is established only through the disobedience of Thy servants and the forgetfulness of the lands. Therefore dost Thou love the places of testimony and the scenes of the servants, that the scrolls of their disobedience may be spread before Thee and the sins of their souls be read upon the carpet of Thy sovereignty. Through this Thou dost manifest Thy wondrous mercy and inscribe upon them Thy subtle favors.

10 وان ذلك لا يثبت الا بالعصيان من العباد
و بالنسيان من البلاد ولذا انت تحب مواقع
الاشهاد ومشاهد العباد لينشر بين يديك صحائف
عصيانهم وتقرأ على بساط سلطنتك خطيئات
نفوسهم وانت بذلك تظهر رحمتك البديعة و
تكتب عليهم عناياتك الخفيفة

- 11 O my God! Thou knowest that this is an exalted night and the final evening, as the nights of this month of Thine and these days of Thy fasting draw to a close. We have witnessed naught against ourselves save what Thou hast witnessed against us. These hours have passed in heedlessness and its

11 وانت يا الهى تعلم ان هذه ليلة جليلة وعشية اخيرة
قد انقضت ليللى شهرك هذا وايام صيامك هذه
وما شهدنا على انفسنا الا ما انت شاهد علينا
قد مضت ؟ بالاغفال وقضت ساعاته بالنسيان
وانت يا الهى ملك الاحسان وقديم الامتان

moments elapsed in forgetfulness. Thou, O my God, art the King of beneficence and the Ancient of favors. Therefore, bestow upon us as Thou didst bestow upon Muhammad and the family of Muhammad and the followers of Muhammad and the servants of Muhammad. For our hands are empty of goodly deeds and our scrolls are void of righteous acts and what Thou lovest from disobedience.

فامن علينا كما مننت على محمد و آل محمد و شيعة محمد و عبيد محمد فان ايدينا صفر عن اعمال الحسنة و صحائفنا خلو من الصالحان و ما انت تحبها من العصية

- 12 Unto Thee have hands been stretched forth for bounty, and unto Thee have feet been directed for favor. Thou art the Ever-Living Who slumbereth not, the King Who cannot be approached, and the Sovereign Who cannot be wronged. Bestow upon us then, O Lord of Majesty and Bounty, and have mercy upon us, O Lord of Grace and Favor! Enable us to attain every goal and whatever good Thy knowledge encompasseth in the days to come, by the right of Muhammad, Thy beloved, the best of mankind, and by Thy Sacred House, and Fatima the Sacred Month, and Hassan the Corner and Station, and Hussein the Lawful and Forbidden, and the Imams from the seed of Hussein, peace be upon him - the manifestations of Thy signs in the kingdom of creation and the places of Thy revelations in the depths of the heaven of invention.

12 فاليك بسطت الايدي للاكرام و اليك تقلت الاقدام للانعام و انت حي لا تنام و ملك لا ترام و سلطان لا تضام فامن علينا يا ذا الجلال و الاكرام و ارحم بنا يا ذا الفضل و الانعام و بلغنا الى كل مرام و ما يحيط علمك من خير الايام بحق محمد حبيبك خير الانام و على بيتك الحرام و فاطمة الشهر الحرام و الحسن الركن و المقام و الحسين الحل و الحرام و الائمة من ولد الحسين عليه السلام مظاهراياتك في ملكوت الابداع و محال تجلياتك في غياهب سماء الاختراع

- 13 Verily, Thou art God, the Munificent, possessed of grace, possessed of generosity and glory, possessed of gifts and favors, possessed of bounties and beneficence, possessed of blessings and benevolence. Thy gift, O my God, is the best of gifts, Thy bestowal the best of bestowals, and Thy decree the best of afflictions, for Thou decreest only what becometh the sovereignty of Thy generosity and ordaineth only what is worthy of the dominion of Thy grace.

13 انك انت الله الجواد ذو الافضال و ذو الكرم و الاجلال و ذو الموهبة و النوال و ذو العطايا و الامتنان و ذو الالاء و الاحسان عطيتك يا الهى خير العطايا و موهبتك خير القضايا و تقديرك خير البلايا اذ انك انت لا تقدر الا ما ينبغي لسلطان جودك و لا تقضى الا ما يليق بملك فضلک

- 14 Unto Thee be the most glorious splendor in this dark night, and unto Thee be the greatest praise in this deafening trial. Thine is the creation and from Thee is the command, and unto Thee doth everything return in poverty and every thing confesseth its impotence. I beseech Thee in this hour by what Thou lovest from all the people of creation and invention, and what Thou wilt create hereafter through origination and bring into being through innovation.

14 فلك البهاء الابهى في هذه الليلة الظلماء و لك الثناء الكبرى في هذه الفتنة الصماء فلك الخلق و منك الامر و اليك يرجع كل شئ بالفقر و يعترف كل شئ بالعجز اسئلك في هذه الساعة بما انت تحب من كل اهل الابداع و الاختراع و ما انت تبده بعد بالانشاء و تختاره بالاحداث

- 15 Thou knowest, O my Beloved, that Thy joy hath ever descended upon the chosen ones among Thy servants, and the gladness of Thy honor hath ever been ordained for those near ones among Thy loved ones. Indeed, Thy month is about to pass from us and Thy days to bid us farewell. I beseech Thee by Thy generosity to seal for us this month of Thine with Thy greatest remembrance and Thy most luminous presence, and to ordain for me and for whom Thou lovest all that Thou hast

15 و انك تعلم يا محبوبى بان سرورك لم يزل نازلة على المصطفين من عبادك و ابهاج كرامتك لا تزال مقدرة للمقربين من اوليائك و لقد قرب ان يفوتنا شهرک و يودعنا ايامک فاسئلك بجودک ان تحتم لنا شهرک هذا بذکرک الاکبر و لقائک الانور و ان تكتب لى و لمن تحب كل ما قدرت لمحمد و آل محمد في المنزل الاکبر و الافق المستر

decreed for Muhammad and the family of Muhammad in the greatest dwelling and the hidden horizon.

- 16 For Thou art the Lord of generosity and bounty, the King of grace and pre-existence, and the Sovereign of justice and non-existence. Should Thou grant us what we have asked, it would be from Thy all-encompassing grace and Thy perfect generosity. And shouldst Thou deny us what we have mentioned before Thee, Thy decree would be justice wherein there is no tyranny, and Thy ruling would be truth that cannot be reversed.
- 17 This would be naught but a favor from Thee regarding my right and a bounty from Thy presence regarding my station, for Thou knowest best the interests of one who turns to Thee in his days. I have no choice save what Thou hast chosen, nor can I ask save what Thou hast graciously bestowed.
- 18 O Lord! Thy generosity hath emboldened me to beseech Thee, and Thy bounty hath encouraged me to cherish hope. Thy grace hath moved me to implore Thee persistently and to humble myself before Thee, O Thou Who art the Bestower of gifts and favors!
- 19 O Lord! It behooveth One like Thee to be my Lord, while I stand in fear before Thee. O Lord! It behooveth One like Thee to be my Sovereign, while I am imprisoned before the court of Thy glory. O Lord! It behooveth One like Thee to be my King, while I am overcome before Thy servants. O Lord! It behooveth One like Thee to be my Master, while I am abased in the hands of Thy slaves. O Lord! It behooveth One like Thee to be my Lord, while I stand alone before Thee on this mountain. O Lord! It behooveth One like Thee to be my Almighty One, yet I see my rights in the hands of others among Thy servants, whom Thou knowest better than I do and over whom Thou hast more power than I.
- 20 By Thy glory! Though this may befit the sovereignty of Thy grandeur, it becometh not my inherent poverty nor my essential helplessness. How is it that Thou hast named Thyself the All-Compelling, yet dost not hasten to judge Thy servants, though Thou art the Almighty, the All-Powerful? By Thy truth! This becometh not the sovereignty of Thine eternity, nor is it worthy of the dominion of Thy self-subsistence, nor doth it befit the court of Thy sanctified glory.
- 21 For Thou art self-sufficient above all things, while I am worthy of nothing. Yet Thy mercy hath encompassed all things, Thy loving-kindness hath surrounded all things, Thy bounty sufficeth all things, and Thy might subdueth all things. Far be it from One like Thee, O Beloved, though these words of mine may resemble the utterances of the transgressors. By Thy
- 16 اذ انك انت رب الجود والكرم وملك الفضل والقدم و سلطان العدل والعدل ان تهب لنا بما سئلتنا فهو من فضلک الواسع وجودک البالغ و ان تمنعنا عما ذكرناه بين يديک ففضلك عدل لا جور فيه و امضائك حق لا مرد له
- 17 و ما كان ذلك الا فضلا منك في حق وجودا من ليدک في شأنی لانک اعلم بمصالح؟؟ متقلب في ايامک و ليس لي ان اختار الا ما اخترت و لا ان اسئل الا ما اكرمت
- 18 ای رب کرمک قد شبعنی بالسؤال وجودک قد جرائی بالامال فضلک قد اجترعنی بالالاح من ليدک و التذلل اليک يا ذا الموهبة والافضال
- 19 ای رب ينبغي لمثلک کان ربی وانا کنت خائفا بين يديک ای رب ينبغي لمثلک کان الها لي وانا کنت مضطرا بين عينیک ای رب ينبغي لمثلک سلطانا لي وانا کنت مسجونا في تلقاء مدين عزتک ای رب ينبغي لمثلک مليکا وانا کنت مغلوبا بين ايدي عبادک ای رب ينبغي لمثلک مالکا وانا کنت ذليلا في ايدي مملوکک ای رب ينبغي لمثلک کان لي سيدا وانا کنت بين يديک علی الجبل هذا فريدا ای رب ينبغي لمثلک کان لي جبارا واری حق في يد غیری من عبادک الذين انت اعلم بهم منی و اقدر عليهم عنی
- 20 فوعزتک ان کان هذا يليق بسلطان کبريائيتک لا ينبغي لفقر ذاتی و لا بعجز کينونيتی فكيف سميت نفسك قهارا و لم تسرع في حکم عبادک بعد ما کنت انت مقتدرا جبارا فوحدک هذا لا يليق بسلطان ازليتک و لا ينبغي لمليک قيوميتک و لا يصح لبساط عز سبوحيتک
- 21 اذ انت غني عن کل شيء و انی انا لم استحق بشيء لكن برحمتک قد وسعت کل شيء و عنايتک قد احاطت علی کل شيء و موهبتک تکفي کل شيء و جباريتک تسکن کل شيء فحاشا ذلك الظن لمثلک محبوبا و لو کان مقاتلي

glory! I desire naught but to mention those who are detached, for this is Thy test which Thou hast willed to try me with, and Thy tribulation through which Thou hast ordained to observe me.

22 By Thy might! I have no path, no refuge, no guide, and no escape. To whom shall I complain when Thou art my God? To whom shall I turn when Thou art my hope? From whom shall I seek severance when Thou art my Sovereign? Whom shall I implore when Thou art my King? To whom shall I cry when Thou art my Master?

23 By Thy glory! Even shouldst Thou drive me from Thy door, I would return to Thee, and if Thou shouldst turn me away from Thy presence, I would take refuge in Thy court. For whither can the servant turn save to his Lord? And where can the slave flee save to his Master? No, by Thy glory! I see the paths of all seekers leading to Thee, the ways of detachment ascending toward Thee, the gates of suppliants descending before Thee, the prayers of the hopeful descending before Thee, and the scrolls of all Thy creation spread before Thee.

24 Thou art He Who hath stretched forth His hands in giving, Who hath favored creation with bounties, Who hath exalted Thyself above all created things through praise, and Who hath transcended all things through glory. Therefore, unto Thee do I pour forth my soul, O my God, and before Thee do I cry out.

25 This is the month wherein Thou didst free Thy servants from the fire and didst pardon those deserving of punishment. Am I not one of Thy servants? Am I not one of those who belong to Thy kingdom? To whom then shall I turn, when Thou art my Lord? To whom shall I cry, when Thou art my God?

26 My very traces Thou dost witness, my supplications weigh upon me and Thou hearest them, my tribulations constrict my breast and Thou dost enumerate them, my affairs have become burdensome and Thou art their Creator. I beseech Thee by Thy Name through which Thou dost create whatsoever Thou willest as Thou willest, and bestowest upon whomsoever Thou willest as Thou willest, and favorest whomsoever Thou willest as Thou willest, and gracest whomsoever Thou willest with whatsoever Thou willest, to gaze upon me with a near gaze, grant me a mighty gift, favor me with bountiful bestowals, and ordain for me sincerity through Thy decree which prevaieth in whatsoever Thou willest.

27 Did any but Thee create all things through the word "Be"? Is any but Thee aware of the secrets within? Nay, by Thy glory! Glory be to Thee and exalted art Thou! It is Thy way to show

هذا تشبه مقالة المجترحين ولكني وعزتك ما اردت الا ذكر المنقطعين لان هذه فتنتك التي قد شئت ان تراني فيها بمصيبتك التي قد حتمت ان تنظر الي عليها

22 فوعزتك مالي سبيل ولا مهرب ولا دليل ولا مفر فالي اين اشتكي وانت الهى والى اين اقبل وانت رجائي والى اين انقطع وانت سلطانى والى من الهى وانت ملكي والى من اضج وانت مالكي

23 فوعزتك لو انهرتني عن بابك لارجع اليك وان تردني عن جنابك لالوذ بحضرتك فن اين يرجع العبد هل الى غير سيده وهل يهرب المملوك الى غير مالكة لا وعزتك انى ارى سبل المطالب اليك ؟ وطرق الانقطاع اليك رافعة وابواب الداعين لديك نازلة ودعوات الراجين لديك نازلة وصحائف كل خلقك عندك ؟

24 وانت الذى بسطت يديك بالاعطاء ومننت على الخلق بالالاء واسترفعت عن كل اهل الانشاء بالثناء واستعالت عن كل شئ بالباء فاليك افرغ يا الهى ولديك اضج

25 وان هذا شهر الذى اعتقت فيه طلائك من النار وعفوت عن المستحقين بالعذاب هل انى لست عبدا من عبيدك وهل انى لست مملوكا فى ملكك فالى من انقطع وانت ربى والى من اضج وانت الهى

26 وقد تدرس اثارى وانت شاهدها واثقلت على دعواتى وانت سامعها وضافت على صدرى بلبائى وانت محصيا وكبرت على قضايائى وانت مبدعها فاسئلك باسمك الذى تبدع به ما تشاء كما تشاء وتهب لمن تشاء كما تشاء وتمن على من تشاء كما تشاء وتفضل لمن تشاء بما تشاء ان تنظر على بنظرة قريبة وتهب لى موهبة عظيمة وتمن على بعطايا الجزيلة وتقدر لى الاخلاص بحكمك الذى هو ماض فيما تشاء

27 هل غيرك خلق الكل من حرف الكاف والنون و هل غيرك مطالعا على سرائر البطون لا وعزتك

kindness to them that are nigh unto Thee, and Thy custom to shower favors upon the wayward.

- 28 By Thy might! If Thou wishest me to be among the remorseful, I am the first of the penitent; or if among the patient, I am the first of them that seek forgiveness. For by the testimony of creation and its people, and the decree of invention, my very existence is pure sin and my traces mere falsehood.

- 29 How then can one whose very being is thus, and whose deeds of selfhood reach such extent, dare mention before Thee his grievous calamities and his great transgressions? Woe, utter woe, if sin be made the means of sin, and the cause of pardon be made transgression!

- 30 O my God! Thou art witness that were it not for the necessity of accepting Thy decree and following Thy command, I would declare Thee far above my unity with Thee and my mention of Thy Self. For what am I and what is my measure that I should make mention of Thee? For my mention which riseth from me is according to my measure, not Thine. It is a sin derived from the sin of my existence, and a transgression confirmed by the transgression of my being.

- 31 How then can one whose mention before Thee and whose description of Thee is such, how can his seeking Thy forgiveness be the cause of Thy pardon, and his repentance before Thee the cause of Thy grace? Nay, by Thy might! Nothing can save me from Thy wrath save Thy pardon, and naught can bring down Thy gift save Thy grace.

- 32 From time immemorial the cause of Thy bounty hath been Thy bounty, and the cause of Thy grace Thy grace, for I was nothing and Thou didst create me. I have no doubt that Thou wilt grant me what is best for me, for Thy bounty preceded my existence and Thy grace was the cause of my manifestation. How then can He Whose custom before my existence was bounty withhold His grace from me after my existence? Nay, by Thy truth! I have thought naught of Thee save the best thoughts, and witnessed from Thee naught save the best intentions.

- 33 I have no fear after knowing Thy grace, no abasement after knowing Thy might. My solitude on this mountain doth not dismay me after my intimacy with Thy presence. The calamities of the world do not repel me after knowing Thy mercy, nor do the decrees of the transgressors against my rights grieve me after my certitude in Thy decree and the sovereignty of Thy might.

- 34 My Lord! Have mercy on him who is just in Thy dominion, who feareth in Thy kingdom, who fleeth unto the sovereignty

سبحانک و تعالیت ؟ الاحسان الى المقربين و سنتک الافضال على المعتدين

- 28 فوعزتک لو تحب ان اکون من النادمين فانی اول التائبين او اکون من الصابرين فانی انا اول المستغفرين اذ بشهادة الابداع و اهله و حکم الاختراع و قبضة وجودی ذنب بحت و اثارى افک صرف

- 29 فمن کان هذا حد کینونته و مبلغ اعمال انيته كيف يقدر ان يذكر عندک دواهیة العظمی و خطیئاته الکبرى فالویل کل الویل ان يجعل وسيلة الذنب ذنبا و يجعل علة العفو خطیئة

- 30 و انک یا الهی شاهد على بانى لولا الواجب عن قبول حکمک و المفروض من اتباع امرک لنزهتک عن توحیدی ایاک و ذکرى نفسک لانى مالى و ما مبلغ حتى اکون ذا کرک لان ذکرى الذى يرفع منى هو قد کان بقدرى لا بقدرک و هو ذنب الذى ذوت من ذنب وجودی و خطیئة التى حققت من خطیئة کینونتی

- 31 فمن کان هذا مبلغ ذکره لیدیک و نعتہ عندک فكيف يكون استغفاره ایاک سبب عفوک و توبته لیدیک سبب فضلک لا و عزتک لا ینجینى عن سخطک الا عفوک و لا ینزل موهبتک الا فضلک

- 32 ز ان لم تزل کان علة جودک جودک و سبب فضلک فضلک لانى ما کنت شیئا و انک قد خلقتنى و لا شک لى بانک تهب لى ما هو خیر لى لان جودک قد سبق وجودی و فضلک قد صر علة ظهوری فمن کان عادته قبل وجودی جوده فكيف یمنعني بعد وجودی عن فضله الا و حقک ما ظننت بک الا احسن الظنون و ما شاهدت منك الا خیر البطون

- 33 و ليس لى خوف بعد على بفضلک و لا ذلة بعد على بعزتک و لا يستوحش انفرادى على الجبل هذا بعد انسى بحضرتک و لا تزجرنى مصیبات الدنيا بعد على برأفتک و لا یحزننى قضایا المعتدين فى حقى بعد یقینى بحکمک و سلطان جبروتیتک

of Thy might. Make up for what hath passed from Thy believing servants, and cause them to attain the summit of Thy bounty with Thy detached servants, and bring them to the sacred precinct in Paradise among Thy chosen servants. O my Lord! When I gaze upon the garments of Thy bestowing nature, my heart is cooled as though it were pieces of ice in a frozen sea, but when I look upon myself, my heart is consumed as though by a fire that no water can quench.

34 رب ارحم من هو العادل في ملكك والخائف في ملكوتك و الهارب الى سلطان جبروتك و ادرك ما فات من عبادك المؤمنين و بلغهم الى ذروة جودك مع عبادك المنقطعين و اوصلهم الى حظيرة القدس في الفردوس مع عبادك المصطفين اي رب لما انظر الى قصص طلعة وهاييتك ببرد فؤادي كانه قطع ثلج في بحر ماء جم و لما انظر الى نفسي تحرق فؤادي كانه هو نار لا يطفئه ماء ؟ ؟

- 35 By Thy glory! Even if Thou shouldst punish me with the punishment of Thy power, and enlarge my body to the size of Thy heaven and earth, and burn me in the fire such that no one else is tormented but me - by Thy glory, Thou art the Just One in the sovereignty of Thy grandeur, the One Who is obeyed in the kingdom of Thy oneness, the One Who is praised in all Thy deeds and handiwork, and the One Who is thanked in Thy decrees and ordinations. And I, by this, deserve the recompense of denying the pure essence of Thy unity, for the lot of the contingent is torment and the state of the needy is punishment.

35 بعزتك لو تعذبني بعذاب قدرتك و تكبر جسمي بكبر سمائك و ارضك و تحرقني في النار بحيث لا تجعل معذبا غيري فبعزتك انت العادل في سلطان كبريائيتك و المطاع في ملكوت فردائيتك و المحمود في كل فعالك و صنايعك و المشكور في قضايك و تقاديرك و اني بذلك اهل جزاء كافر ساذج توحدي عندك اذ حد الممكن هو العذاب و شأن المفتقر هو العقاب

- 36 Therefore, unto Thee do I flee, O Bestower, and in Thee do I seek refuge, O Oft-Returning! If Thou forgivest none but the believers, whither shall the sinners flee? And if Thou pardonest none but the obedient ones, where shall the rebellious run? From Thee unto Thee do I flee, and from Thee unto Thy presence do I hasten. Thou art the King, the All-Powerful, and the Sovereign, the Administrator.

36 فاليك الوديا وهاب و بك استجير يا تواب لو لم تعف الا عن المؤمنين فمن اين يفر المسيئين و ان لم تغفر الا للطائعين فمن اين يهرب العاصين فيك اليك اهرب و منك لديك افر و انت المليك المقتدر و السلطان المدير

- 37 Be Thou my supporter behind all things and my shelter with all things. Direct through the sovereignty of Thy direction my affairs, and dispose through the dominion of Thy decree my condition, for besides Thee none hath power over anything, and all else besides Thee is needy and cannot accomplish anything. Thine is all creation and command, and in Thy hands are destiny and administration. Every hardship is made easy through Thee.

37 كن لي وراء كل شيء ظهيرا و مع كل شيء كهفا و دير سلطان تدبيرك في امري و صرف بملكك تقديرك في شأني اذ دونك لا يقدر على شيء و ما سواك محتاج لا يستطيع بشيء لك الخلق و الامر كله و بيدك التقدير و التدبير و كل عسر عليك سهل يسر

- 38 Therefore, O God, open the gates of joy through Thy grace, and send down, O Lord, the best outcome through Thy might, for none hath power to withhold or bestow in the kingdom of Thy heaven and earth except by Thy leave. All good and all gladness are through Thy will. Nothing can be attributed to Thee, nor raised before Thee, nor dost Thou love it or art pleased with it, that Thou wouldst not obtain, nor can any fugitive flee from Thy dominion. All are within Thy grasp and the sovereignty of Thy decree, and all are under the shadow of Thy will and the dominion of Thy direction.

38 فافتح اللهم ابواب الفرح بطولك و انزل اللهم خير المخرج بحولك اذ ليس لاحد قبض و لا بسط في ملكوت سمائك و ارضك الا باذنك لكل الخير ؟ و كل البشر بمشيئتك لا ينسب اليك و لا يرفع لديك و لا انت تحبه و لا ترضى به لا يفوتك فأت و لا يقدر ان يهرب من مملكته هارب فكل في قبضتك و سلطان تقديرك و كل في ظل مشيئتك و ملكك تدبيرك

- 39 None attaineth unto any good except through Thy grace, and no soul acquireth evil except through Thy justice, for the signs of Thy sovereignty are manifest and cannot be concealed, and the evidences of Thy mercy are exalted and cannot be withheld. Beloved is he who turneth toward Thee, for the one who turneth shall never be rejected or enslaved, and deprived is he who turneth away from Thee, for the one who turneth away shall forever be banished and prohibited.
- 40 Grant me, O my God, in this hour, the best of what Thou hast ordained in Thy kingdom and sent down upon Thy creation. Enable us to attain unto that which Thou lovest and with which Thou art pleased, quench our thirst from the cup of Thy bounty and Thy glory, and grant us complete detachment unto the depths of lights, and ascension unto Thee with the chosen ones among Thy righteous servants, and descent upon Thee with the near ones among Thy virtuous servants, until I am illumined by the light of Thy countenance, O Almighty, and take my portion from the meeting of Thy face, O Concealer, and bear witness before Thee to that which Thou lovest and with which Thou art pleased, O Chosen King, and delight in Thy remembrance in every condition, O Sovereign, the Gracious, the All-Forgiving, and forget everything besides Thee through the sovereignty of Thy might, O Subduer!
- 41 Thou art the Knower of secrets and the Witness of what is hidden in hearts. Thou knowest the concealed things in the inmost parts and art aware of what is hidden. Therefore forgive me and all whom Thou lovest as Thou lovest, by Thy hidden Name, and bestow upon me and those whom Thou lovest, through Thy Protected Remembrance - by which when Thou art called upon at the gates of heaven they are opened, and when Thou art called upon in the narrow places of earth they burst forth, and by which the earth was spread out, and the seas flowed, and the sky was raised up, and the trees put forth leaves, and the mountains were lifted up - I beseech Thee by the right of this Most Glorious, Most Mighty, Most Exalted, Most Great, Most Noble, Most Ancient Name, that Thou send blessings upon Muhammad, the Lord of all peoples, and upon the Manifestations of His Self, the Sources of bounty and generosity, in this hour of this dark night, and that Thou send down upon us the sovereign of relief through Thy grace, and aid us with the hosts of the heavens and earth through Thy bounty. For we have cast ourselves before Thee and committed our affairs into Thy hands. Deal with us as befitteth Thee and do with us as seemeth Thee and ordain for us what Thou deservest, for Thou hast said - and Thy word is the truth - and taught us Thy prayer and Thy just decree: "Our Lord! Give
- 39 لا يبلغ الى شيء خيراً الا بفضلك ولا يكتسب ذو روح شراً الا بعدلك اذ ايات سلطنتك ظاهرة لا تحتجب و دلالات رحمانيتك عالية لا تمتنع المحبوب من اقبل اليك وان المقبل لا يزال غير مردود ولا مملوك وان المحروم من اعرض عنك لان المعرض لا يزال مطرود ممنوع
- 40 هب لي يا الهى في هذه الساعة خير ما قدرت في ملكك و نزلت على خلقك و اتلنا الى ما انت تحبه و ترضاه و تروينا من كأس جودك و ابهاك و هب لنا كمال الانقطاع الى لجج الانوار و الصعود اليك بالمصطفين من عبادك الابرار و النزول عليك مع المقربين من عبادك الاخيار حتى اتنور بنور طلعك يا جبار و اخذ حتى من لقاء وجهك يا ستار و اشهد ليدك بما انت تحبه و ترضاه يا ملك المختار و اتلذذ بذكرك في كل شأن يا سلطان الفاضل الغفار و انسى كل شيء دونك بسلطان جبروتيتك يا قهار
- 41 انت العالم بالسرائر و الشاهد على الضمائر تعلم خفيات البطون و تطلع بما هو المكنون فاغفر لي و لكل من تحب كما تحب باسمك المخزون و هب لي و لمن تحب بذكرك المصون الذى اذ ادعيت به على ابواب السماء انفتحت و اذ ادعيت على مضائق الارضين انفجرت و ان به الارض سطحت و البحور جرت و السماء قامت و الاشجار ورقت و الجبال رفعت و اسئلك بحق هذا الاسم الاكرم الاعز الاجل العظيم الاكرم الاقدم ان تصلى على محمد سيد الامم و على مظاهر نفسه محال الجود و الكرم في تلك الساعة من هذه الليل الاليل و ان تنزل علينا سلطان الفرج بفضلك و تنصرنا بجنود السموات و الارض بجودك فانا قد القينا انفسنا بين يديك و فوضنا امورنا بايديك فاصنع بنا ما انت عليه و افعل بنا ما انت اهله و اكتب لنا ما انت مستحقه فانك قلت و قولك الحق و علمتنا دعائك و حكمك العدل ربنا اتما في الدنيا حسنة و في الآخرة حسنة و قن عذاب النار

us good in this world and good in the hereafter, and protect us from the torment of the fire.”

- 42 There is no power nor strength save in God. Our Lord! Cause us to depart with truth and make us among Thy triumphant servants and join us with those of Thy righteous servants who are nigh unto Thee. Verily Thou art God, the Munificent, the All-Forgiving. Glorified be thy Lord, the Lord of Might, above what they describe. And peace be upon the Messengers. And praise be to God, the Lord of all worlds.

42 ولا حول ولا قوة الا بالله ربنا اخرجنا مخرج
صدق و اجعلنا من عبادك الفائزين و الحقنا
بالمقربين من عبادك الابرار انك انت الله الجواد
الغفار و سبحان ربك رب العزة عما يصفون و
سلام على المرسلين و الحمد لله رب العالمين

CMB_F23.153r13-159v14 (54)

BB00390

- 1 He is the One, the True, the King, the One to Whom all resort for aid.

1 هو الواحد الحق الملك المستعان

- 2 Praise be to God for that which He hath decreed; exalted is He above whatsoever they associate with Him. In this matter wherein I speak, I am constrained by a state of jealous concern, yet patience is the better course, that the condition of affairs may become manifest. To Him belong praise and thanksgiving, for the Manifestation of all things is known unto Him. Verily, the Truth – glorified be He – hath purposes and ordinances; a command may issue in one form and yet lead to another end. How many a person hath set out with an intent, yet the outcome hath borne witness otherwise. Prostration before Him is not confined to sustenance or outward provision, but pertaineth also to the human soul and the ordering of its affairs. Both the outward and the inward are under His governance; He unfoldeth them as He willeth. Words that are more knowing than their speakers, and utterances that surpass the intent of those who voice them – such things do not endure among this company, save as God permitteth. That which is crooked returneth upon itself; that which is sound abideth.

2 الحمد لله على ما قضى وانه تعالى عما يشركون دراين
يرم که منقم از حالت غيرتند رتر دافسر ده کي
حال است در جورب بق وله حق ش وسقى له
والشكر لمجلى الكل معلوم است حق سبحانه را
امشياقى است امرى که بلين يکى ار باشد بلين
بدى متبى لهشت بم شخص ويونر راومى شهد
راستجود لستين ورز مسئه انسان وانستن مورشاين
گونه امور ور ظاهر وباطن خواهد يروب انشور
ان که الفاظ که اعلم از انيان وافقه از اين طائفه
اهر ثمانند على ما حلکى بد وزثت خو و لا

- 3 As for the sorrow of the soul, it need not be nourished. Should affliction befall thee – whether it be named hardship or loss – let no harm enter thy being. If hospitality be offered and there be naught save a crust of bread, let it suffice without distress; for if we offer what little we possess as a gift, we shall in the end gain the greater good. Many a time hath one endured harm, only that he might be preserved from a greater loss.

3 وان ما حزن نفس مايميد وتد خونيد بايه ضررى
يسمى شيمت ونقصانى بر نفسى وارد ن وروم
مهمانى وار دشد ن خالى خورا ازار ورنع نداشته
فان خث را هديه او نموديم خير سر کر فتميم
اکنه ضررى بر باند اشتم تا اکنه نقصانى ویده
باشد

- 4 Praise be to God! His earth is vast, and His mercy complete. To attach oneself to certain souls is forbidden; rather is severance the secret of true detachment. This hath been spoken:

4 الحمد ارض ضرا واسعة است ورحمت او كامله
اقتران با اين نفوس حرام وانقطاع سر انقطاع

that the outward may appear joined, yet inwardly remain free. Whithersoever one goeth, if attachment be clung to, one shall be drawn back again – there is no other path. But if a soul, even at the end of its course, should inwardly turn away and return to its own place, the way of detachment remaineth open. Such a one hath truly detached himself, though he stand where he stood before.

- 5 Consider the days that were marked by piety, migration, and contentment. The world's arrangements were few, yet obstacles intervened. Old reckonings remained, and after one's departure how much expense fell upon the prudent – and woe unto that same person! Whatever was given for the road and its provisions, and whatever was entrusted or remitted, all passed away in like manner. This is well known: to associate oneself with certain persons leadeth in the end to such an outcome.

- 6 One day I visited him in his poverty; another night I was invited to his dwelling. He possessed a measure of pride, such that whenever my name was mentioned he sought a particular course, and whenever I came he displayed a certain manner. These are matters I myself find difficult to bear. Yet there is no escape from heavenly decree; the command is fixed and bestowed upon each according to what is fitting. The remainder of affairs they know best; and whatever is decreed shall assuredly be done.

- 7 Unless deeds be wrought with pure hands, toil and ascetic striving avail not. At times one speaketh plainly, yet is not heeded; perhaps within that poor hut there is a lamp lit, and by that light the truth shall in time be made manifest. Those debts which were incurred by that noble person, after all the causes have run their course, shall be shown to be as God willeth, that the truth may proceed as He ordaineth.

- 8 The chosen ones and the elect of the Messenger have written that, in certainty, matters unfold thus. "Such hath been the way of God among all worlds." Other affairs remain deferred; forms are taken up and migrations occur, yet they profit little. This I say from bitter experience: conditions have not changed from former days, save that in these times many – of the well-known and others – have passed away, that God may bring to pass whatsoever He willeth.

- 9 The condition admits of no reply, nor is there a place for disputation. God willing, those present shall remain steadfast and attain to the station of proclamation. I have spoken briefly, according to the measure of inquiry. Matters have gathered,

طنجا گفته شد ظاهری را باهم کگوید و بهر جا که خواهد رود و اگر هم بگوید ید مہرج خواهد ردد دیگر راه ند مامنه دیگر شخص ہرکاه خین نہیت ددر باطن با اوثر سنہ ہرکاه تمیواند شخصہ خوروا نکاه وردد یا اکمنہ نمیتہ اند ویا نمحواهد راہ انقطاع باز است اوہم منقطع کشتہ بمکان خود باز لشت نہاید

- 5 نظر بایام کہ اتقائی بود غرم مہاجرتی ورضخ بود دنیای وضع اسبابی لیکنی معوق ماند وان مبالغ کهنہ اندکر باقی ماند جہ قدر بعد از رفتن خرج حکیم و ووا۱ همان شخص شد وانکام اہدنش خرج راہ وغیرہ وانجہ ورائجب حوالہ لشت تماما او سیان رفت علی معلوم است باشخص ہا باقی ہمشین شدن عاقبت جنین است

- 6 روزی بم بیاموش رفتم وشي بدعوتش کویا این مایہ استکبارا داشت ہرکاه ذکر ماند نامم بجہ طریق کویم و ہرکاه وامدن بجہ وضع نمایم اموری است کہ خود ستخور سخت نموم وقضای اشمانی نشتنہ وامر محتوم از نز وموہوب بہرجال ہرجہ صلاح وربقیۃ امور دانند بطبوب وید خباب خ دش عمل نماید

- 7 ہرکاه یکال زحمت ب زہد واند ونہال نشوند وکاهی وجون بق ترش نہ نشنید شاید کہ دران کلبہ دروشی بان ونیری بران خت تا ان قروضی کہ سرکارش نمودہ بعد از اسبب ان واوہ شود ظاہر کہ یشادہ است تاحق جہ جاری فرماید

- 8 المستبہ وخران رسول راشینہ اند کہ ب یقین جہ نمونند ہکذا جرت سنت اللہ علی العالمین باقی امور معوق ماند وصورت کرفت ومہاجران غر یمیت نموند این بمدم مروم اشد در شد سابق عوض نشدہ اند مکر این ایام نبت ب لہای کہ شت قدری از معروفین وغیرہ مردہ اند تا خداونہ جہ جاری دارد

- 9 حالت جواب قا ونيان نيت ونہ جواب خان انشاء اللہ لسيد ست باشند حاضرین مبتلغ سند مند مختصر جہ قدر ولجوتی اند کزوہ کزوہ شد ومطلق خاطر خواہر شموخہ شروہد يك باخد است

group upon group, yet the heart desireth only that tranquillity be preserved. All is from one Source.

- 10 And God is the Beloved of the God-fearing. And one final reflection remains: God is with the patient. [n.b. typed text is corrupted]

10 والله حبيب المتقين آخريك ملاحظة يم بوند ان
جه شد والله مع الصابرين

HARV.14

BB00521

Answer to Mirza Muhammad 'Ali

To: Mirza Muhammad 'Ali (Qazvini ?)

Date: unknown (Maku?)

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who bestows His remembrance upon whomsoever He willeth. Verily, there is no God but He, the Mighty, the All-Wise.
- 3 O my God! How can I call upon Thee when Thou knowest my innermost secret, and how can I refrain from calling upon Thee when Thou hast commanded me to praise Thee? I testify that there is no God but Thee, alone without any partner. Thou hast ever existed when nothing else existed, and Thou shalt continue to exist after all things have perished. Creation with all its manifestations hath not changed Thee, nor have its innovations with all their conditions altered Thee. Thou art God, the Munificent, the All-Encompassing.
- 4 I bear witness to Muhammad and his successors—Thy blessings be upon them all—according to what Thou hast ordained for them in the knowledge of the unseen, whereof none besides Thee can comprehend. Verily, Thou art God, the Self-Sufficient, the All-Praised.
- 5 I beseech Thee, O God, by Thy Most Beautiful Names and Thy Most Great Signs, to preserve our hearts from turning to any but Thee, and to guard our souls from heedlessness of the First of Thy creation, the Light of Thy Essence, and the Splendor of Thy Eternity—Muhammad, Thy blessings be upon him and his family. Preserve our beings from seeking protection from any save the Guardians of Thy Cause, the Custodians of Thy Mystery, the Interpreters of Thy Revelation, and the Pillars of Thy Unity—the Imams of Religion and the Guides of the people of certitude, Thy blessings be upon them all.

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي يمن على من يشاء بذكره انه لا اله الا هو العزيز الحكيم

3 يا الهى كيف ادعوك وانك تعلم سرى وكيف لا ادعوك وانت امرتنى بالثناء عليك فاشهد ان لا اله الا انت وحدك لا شريك لك لم تزل كنت بلا وجود شيء ولا تزال انك كائن بعد فناء كلشيء لم يتغيرك الابداع بظهوراته والاختراع بشئوناته وانك انت الله الجواد الواسع

4 واشهد لمحمد واوصيائه صلوات الله عليهم بما انت قد قدرت لهم فى علم الغيب حيث لا يحيط بعلم ذلك احد دونك وانك انت الله الغنى الحميد

5 فاستك اللهم باسمائك الحسنى واياتك العظمى ان تحفظ افتدتنا عن التوجه الى غيرك وقلوبنا عن الغفلة من اول خلقك ونور كينونيتك وبهاء ازليتك محمد صلواتك عليه واله ونفوسنا عن الاعتصام بغير ولاة امرك وحفظة شرك وتراجمة وحيك واركان توحيدك ائمة الدين وهداة اهل اليقين صلواتك عليهم اجمعين

- 6 And preserve our bodies from pride and abasement before any save the chosen ones among Thy friends and the noble ones among Thy servants. And guard us from every evil encompassed by Thy knowledge. Verily, Thou art God, the Munificent, from Whose knowledge nothing escapes, and Thou art God, the Strong, the Mighty.

6 واجسادنا عن الاستكبار والتذلل عند غير النقباء
من اوليائك والنجباء من عبادك والحفظ عن كل
سوء احاط بع علمك انك انت الله الجواد الذى
لا يعزب من علمك شيء وانك انت الله القوى
العزیز

PR07.030v-030v, BYC_collect3.008-009,
TZH3.331.15-332.05

BB00568

Date: unknown (Maku or Chihriq)

- 1 And as for what you asked about God's word (mighty and glorious is He) regarding the command for the angels to prostrate and Iblis's pride, where He said (exalted and glorified is He): "Were you arrogant, or were you among the exalted ones?" - observe with the eye of origination that God has created in all things three signs from Himself: a sign of the nobility of the Family of God, and verily they are the exalted ones; and a sign from His angels, which is the condition of true servitude in every station according to its reality; and a sign from His absolute Divinity for preserving His worlds in what they have accepted for themselves without command or compulsion.
- 2 So take the meaning of the verse from the Primal Will to the ultimate station of dominion. "And all the angels prostrated to Adam except Iblis, who alone transgressed..." And if today you alone should acknowledge this Cause while all who are on earth reject it, this would be confirmed in your right...
- 3 Know then the allusion, for it has been sent down from behind seventy thousand veils.

1 و اما ما سألت قول الله عز و جل فى حكم سجود
الملائكة و استكبار ابليس حيث قال جل و علا
استكبرت ام كنت من العالمين فانظر بعين البدء
فان الله قد خلق فى كل شئ ثلاثة آيات من
نفسه و هى آية كرامة آل الله و انهم لهم العالون
و آية من ملائكته و هى شئون العبودية الحق
فى كل مقام بحقيقته آية من الهيته المحته لحفظ
- عوالمه بما قبلت لنفسه من دون امر و لا جبر

2 نفذ معنى الآية من المشية الى منتهى مقام الملك
و ان كل الملائكة قد سجد و الا ابلis
ففسق وحده و ان اليوم لو انت بنفسك
وحده تقر بهذا الامر و من على الارض كلهم
يعرضون من هذا الامر فهذه تصدق فى حقك
.....

3 فاعرف الاشارة فانها نزلت عن وراء سبعين الف
جباب

KSHK.BWB

AVK2.165.16x

BB00569

- 1 God cannot be described as being elevated above anything or established upon anything, for what was revealed in the Book from the Loving Friend regarding “He is established upon the throne” meant nothing by “throne” except His knowledge and power, which is His very Self and none other. For were it other than Him, it would necessitate conjunction, while He is exalted above peers and likenesses. He has ever been knowing when there was nothing to be known, and will ever be powerful when there is nothing over which to exercise power.
- 2 And sometimes in the usage of the people of infallibility, the station of establishment refers to the station of the manifestation of the divine effulgence to other than Him through other than Him, and it is the station of honorary relationship, where God has related it to Himself as a mark of honor for the one so related and as a bounty from Him upon the one mentioned, just as God says “the Kaaba is the House of God,” and there is no doubt that God is none other than His creation which He has related to Himself so that all His servants might honor it and circumambulate around His loved ones.

KSHK.BWB

1 ولا يمكن ان يوصف الله باستعلائه على شئ ولا باستوائه على شئ لان ما نزل في التنزيل من عند الخليل الرحمن على العرش استوى لم يكن المراد بالعرش الا علمه و قدرته و هو نفسه لا غيره لان لو كان غيره لزم الاقتران و هو المتعالى عن الاشباه و الامثال و هو لم يزل كان عالما و لا معلوم هنالك و لا يزال انه هو قادرو لا مقدور هنالك

2 وربما يطلق في عرف اهل العصمة مقام الاستواء مقام ظهور التجلي لغيره بغيره و هو مقام نسبة الشرفية حيث قد نسبة الله الى نفسه تعظيما لمن نسب و فضلا من عنده على من ذكر بمثل ما يقول الله الكعبة بيت الله و لا شك ان ليس الله الا هو خلقه قد نسبة الله لنفسه ليعظمه كل عباده و يطوف في حول احبائه

AVK2.157.20x

BB00575

He – glorified be His mention – resembleth the sun. Were un-numbered mirrors to be placed before it, each would, according to its capacity, reflect the splendor of that sun, and were none to be placed before it, it would still continue to rise and set, and the mirrors alone would be veiled from its light. I, verily, have not fallen short of My duty to admonish that people, and to devise means whereby they may turn towards God, their Lord, and believe in God, their Creator. If, on the day of His Revelation, all that are on earth bear Him allegiance, Mine inmost being will rejoice, inasmuch as all will have attained the summit of their existence, and will have been brought face to face with their Beloved, and will have recognized, to the fullest extent attainable in the world of being, the splendor of Him Who is the Desire of their hearts. If not, My soul will indeed be saddened. I truly have nurtured all things for this purpose. How, then, can anyone be veiled from Him? For this

فان مثله جل ذكره كمثل الشمس لو يقابلنه الى ما لا نهاية مرايا كلهن ليستعكسن من تجلي الشمس في حدهم وان لم يقابلها من احد فيطلع الشمس ويغرب والحجاب للمرايا واتي ما قصرت عن نصحي ذلك الخلق وتديري لاقبالهم الى الله ربهم و ايمانهم بالله بارئهم وان يؤمنن به يوم ظهوره كل ما على الارض فاذا يسر كينونتي حيث كل قد بلغوا الى ذروة وجودهم ووصلوا الى طلعة محبوبهم وادركوا ما يمكن في الامكان من تجلي مقصودهم والا يحزن فؤادي واتي قد ريت كل شيء لذلك فكيف يحتجب احد على هذا قد دعوت الله ولادعوته...

SWBP#17 (p.110(b)x)

have I called upon God, and will continue to call upon Him.
He, verily, is nigh, ready to answer.

SWB#17 (p.156-156x), ESW.156

BB00588

Verily, today, by consensus, the Messenger of God designated the Hidden Awaited One and the Mighty, Victorious Qa'im whom God must manifest so that he may fill the earth with justice after it had been filled with oppression and injustice.

KSHK.BWB

وإنَّ اليومَ بالاجماعِ وصي رسولُ الله مُحَمَّدُ الغائبِ
المنتظرِ والقائمِ المقتدرِ المنتصرِ الَّذي لا يَدُّ له ان
يظهره اللهُ حتَّى يَمْلأَ الارضَ قسطاً بعدَ ما ملئت
ظلماً و جوراً

ASAT4.527x

BB00041

Du'a' li-Hadrat-i-Ni'ma

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

1 بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

2 Glorified art Thou, O my God, and praised art Thou! I bear witness at this moment to Thy oneness, acknowledge Thine eternity, and testify to Thy unity through the very essence of my being, through the mere manifestation of my reality, and through the ultimate goals of my identity. And through all that Thy knowledge hath encompassed of my beginning and my end, my outward and my inward being, I testify that Thou art God; there is no God but Thee, the One, the Single, the Unique, the Self-Subsisting. Thou hast ever existed while nothing existed with Thee, and Thou wilt forever remain while nothing shall be mentioned with Thee. Glorified and exalted art Thou! Glorified and bestowing art Thou! Glorified and elevated art Thou! Glorified and majestic art Thou! Glorified and generous art Thou!

2 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُكَ حَيْثُذْ بَتَوْحِيدِي
أَيَّاكَ وَاقْرَارِي بَارْلِيَّتِكَ وَايْقَانِي بَوَحْدَانِيَّتِكَ بِجَوْهَرِ
كَافُورِ ذَاتِيَّتِي وَمَجْرَدِ ظُهُورِ كَيْنُونِيَّتِي وَمُنْتَهَى
غَايَاتِ ... إِنِّي وَمَا قَدْ احَاطَهُ عَلَيْكَ مِنْ أَوْلِيَّتِي
وَأَخْرِيَّتِي وَظَاهَرِيَّتِي وَبَاطِنِيَّتِي بِأَنَّكَ أَنْتَ اللهُ لَا
إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْإِلَهَ الْفَرْدُ الصَّمَدُ الَّذِي لَمْ
تَزَلْ كُنْتَ بَلَا وَجُودِ شَيْءٍ مَعَكَ وَلَا تَزَالُ أَنْتَ
أَنْتَ كَائِنٌ بَلَا ذِكْرِ شَيْءٍ مَعَكَ سُبْحَانَكَ وَتَعَالَيْتَ
سُبْحَانَكَ وَتَعَطَّى سُبْحَانَكَ وَتَرَفَعْتَ سُبْحَانَكَ وَ
تَجَلَّيْتَ سُبْحَانَكَ وَتَكْرَمْتَ

3 All call upon Thee, yet none hath access to know Thee. All exist, yet none hath proof of the manifestation of their certitude in Thee. Thou art He Who cannot be known throughout all eternity, nor described through what returns to the ultimate end of all endings and the paths of realities among contingent beings and the ways of existence among abstract

3 كُلٌّ يَدْعُوكَ وَلَا سَبِيلَ لِأَحَدَائِي عِرْفَانِكَ وَكُلٌّ
... وَلَا دَلِيلَ لِأَحَدٍ فِي ظُهُورِ إِيْقَانِكَ أَنْتَ
الَّذِي لَنْ تَعْرِفَ فِي أَزْلِ الْأَزَالِ وَلَنْ تُوصَفَ
بِمَا يَرْجِعُ الْأَمْرُ فِي غَايَةٍ؟ مَتْنِي الْتَهَايَاتِ وَ سَبَلِ
الْكَيْنُونِيَّاتِ مِنَ الْمَمَكَّاتِ وَطَرَقِ الْمَوْجُودَاتِ مِنَ

entities. These all testify that Thou art free from them while being manifest to them through themselves.

4 Therefore, glorified art Thou! Glorified art Thou! How exalted is the sovereignty of Thy Lordship! How great is the dominion of Thy oneness! How mighty is the court of Thy Self-Subsistence! How resplendent are the lights of the light of Thy countenance! How manifest are the revelations of Thy visage! At times Thou causest whom Thou wilt to ascend to the heights of creation, and at times Thou bringest down whom Thou pleasest to the uttermost depths of earth and that which lieth beyond it, which none can comprehend save Thee.

5 Glorified art Thou! Glorified art Thou! All desire to attain Thy presence and meet Thee, yet none hath a way to know Thy Essence or to arrive at the seats of Thy holiness. For the reality of creation in its essence and the nature of invention in its substance testify that the paths are utterly cut off and the ways are completely blocked. Whenever those who ascend attempt to reach the highest subtleties of the abstract heaven, they return to the station created within their hearts, testifying that there is no God but Him, none can know Him save Him, none can worship Him except Him, none can unite with Him but Him, and none of His creation can find Him.

6 And all those who are veiled among the people of ascent unto the court of Thy glory; and those who draw nigh upon the carpet of Thy bounty; and those who drink from the chalice of Thy love; and those who gaze upon the vestures of Thy countenance; and those who find intimacy in the sovereignty of Thy oneness; and those who take shelter beneath the shade of the shadows of the Tree of Thy singleness; and those who repose upon the carpet of the intimacy of Thy mercifulness; and those who delight in the remembrance of the letters of Thy dominion; and those who ascend unto the horizon of the infinite through Thy power; and those who rise unto the summit of the infinite through Thy might; and those who journey from Thee unto Thee; and those who speak from Thy presence in Thy presence – their hearts bear witness that there is none other God but Him.

7 The circling Kaf revolved about the world of the First, around its precinct; and the spheres of the Cloud of Names were uplifted within the pavilions of holiness and majesty, by virtue of that which Thou didst deposit within its temples. Glory be unto Thee, O Lord most Great, O Sovereign most Generous, O Manifest Originator, O [Supreme] Authority, O Merciful King – exalted beyond that any created being should encompass Thy manifestations, or that souls and spirits among the people of

المجرديات مُدلةً بأنك انت خلو عنها و متجلى لها بها بنفسها

4 فسبحانك سبحانك ما اعلى سلطان ربوبيتك و ما اكبر ملك وحدانيتك و ما اعظم بساط قدس صمدانيتك و ما ابهى انوار بها نور وجهتك و ما ... تجليات ظهور طلعتك مره تصعد من تشا الى ذروة الانشا و مره تنزل من تريد الى منتهى ذكر الثرى و ما قدر من بعده اذ لا يحيط به علم احد سواك

5 فسبحانك سبحانك كل يريد وصلك ولقاك و ما لاحد سبيل في عرفان كنهك و لا الورود على مقاعد قدسك لان حقيقة الابداع لكفوريتيه و ذاتية الاختراع بجوهرية ... بان جواهر السبل مقطوعة مقطوعة و غياهب الطرق مسدودة مسدودة و كلها يتعارج اهل العروج الى اعلى لطائف مجردات سما ... يرجعن انفسهن الى مقر الذي خلقت في افدتهن بانه لا اله الا هو لن يعرفه غيره ... يعبد سواه و لن يوحد دونه و لن يجده احد من خلقه

6 و كلها يستر في اهل الصعود ؟ الى ساحة مجدك و الوافرون على بساط فضلك و الشاربون عن كأس حبك و الناظرون الى قص طلعتك و المستأنسون بسلطان احديتك و المستظلون في ظل ظلال شجرة فردانيتك و المسترقدون على بساط انس رحمانيتك و المتلذذون باذكار حروف سلطنتك و المتعارجون الى افني الانهايات بقوتك و المتصاعدون الى ذروة الانهايات بعزتك و المتسافرون منك اليك و المتكلمون من عندك لديك تشهد افدتهم بان لا اله الا هو

7 دارت كاف المستديرة في حول عالم الاول حول منطقته و استرقت افلاك عمى الاسما في سرادقات القدس و الجلال بما اودعت في هياكله فسبحانك من رب عظيم و من ملك كريم و من مبدع مبين ؟ و من سلطان ؟ رحيم من ان تقدر ... هو ظهوراته او ما تشهد عليه الانفس و الارواح من اهل الحقيقة بالتصاعد الى ذروة امتناعه

truth should testify unto aught save their ascent toward the summit of Thine inaccessibility.

- 8 Glory be unto Thee, O God! Thou art the Originator of the heavens and the earth and all that lieth between them, from nothing. How shall I remember Thee, O my Lord, by my remembrance of Thee? Or how shall I praise Thee, O my God, with my commendation, when I know that the Tree which spake from Thy presence is itself created by Thy command and brought into being by Thy will; and that, despite its elevation – an elevation without end – and its rejoicing – an exultation without limit – it testifieth before Thee even as it then testified: that I possess no remembrance, O my God; no existence, O my Beloved; no praise for Thee, O my King and my Sovereign; no deed, O my Ordainer and my Fashioner; and that unto Thee alone is my return, my turning, my refuge, and my abiding place.

- 9 How then shall I remember Thee, O God, by these overturned manifestations and these theophanies which, in Thy presence, are naught and in Thy dominion are utterly effaced? Thou art He Who was before every thing, and Thou art He Who shalt remain after the extinction of all things. Thou didst bring the universe into being by Thyself, and didst draw it toward the air of Thy nearness by that which Thou didst cast into its likeness; and Thou didst raise it unto the carpet of the sovereignty of Thy mercifulness by that which Thou didst reveal through Thy signs.

- 10 How mighty are the signs of Thy power! How resplendent the tokens of Thy greatness! How exalted the manifestations of the sovereignty of Thy self-subsistence! How all immaterial realities were stilled at the dawning of the light of Thy singleness; how all modes of being were humbled before the splendor of the lights of Thy self-sufficiency!

- 11 I therefore call Thee to witness, O God – Thou Who bearest witness to the creation of all things, yet no thing beareth witness to Thy making; Thou Whose signs teach all things, yet Whose knowledge no thing encompasseth; Thou Who fashionest all things in the most perfect manner encompassed by Thy knowledge, while none knoweth how that thing is fashioned by Thee; Thou Who hast exalted Thy dominion through the sublimity of the sovereignty of Thy oneness, unto a station before which all that is in the kingdoms of the earth and the heavens hath bowed down at the rising of the lights of the glory of Thy grandeur, and before whatsoever issueth from the horizon of the unseen from the dawning-places of the Sun of Thy oneness.

8 فسبحانك اللهم انت مبدع السموات والارض
وما بينهما لا من شيء كيف اذكرك رب بذكرى
اياك او ان اصفك يا الهى بشئائى عندك فى ام
الكتاب بعد علمى بان شجرة الى نطقت من عندك
هى مخلوقة بامرك و... بارادتك وانها هى مع
ارتفاعها الذى لا غاية لها الارتفاع وابتهاجها
الذى لا منتهى له فى الابتهاج تشهد بين يديك
بمثل ما تشهد حينئذ بان لا ذكر لى يا الهى ولا
وجود لى يا محبوبى ولا ثناء لى عليك يا مالكى
وسلطانى ولا عمل لى يا مقدرى ومصورى و
كلما... اليه... منقلبى ومثواى

9 فكيف اذكرك اللهم بتلك الظهورات المؤتلفة و
التجليات التى هى معدومة عندك ومضمحلة فى
ملككتك انت الذى كنت كائناً قبل كلشئ و
انت الذى... باقياً بعد فنا كل شئ قد...
الكون بنفسه و... فى... الى هوا... قربك
بما القيت له فى مثاله وارفعته الى بساط سلطان
رحمانيتك بما... باياتك

10 فما عظمت آيات قدرتك و ما جلّت آيات
عظمتك و ما علت ظهورات سلطان قيوميّتك
و ما سكنت كل المجردات عند طلوع نور
فردانيتك و ما خضعت كل الكينونيات عند بهاء
انوار صمدانيتك

11 فاشهدك اللهم يا من يشهد خلق كل شئ و
لا يشهد صنعه شئ آيات يعلم كل شئ ولا يحيط
بعلمه شئ و يا من يصور كلشئ باحسن ما قد
احاط به علمه ولا يعلم كيف ذلك الاء آياه و
يا من استعلى على ملكه بعلو سلطان فردانيته على
مقام خضعت كل ما فى ملكوت الارضين و
السموات لطلوع انوار مجد كبريائيته و ما يبرز
من افق الغيب عن مطالع شمس احديته

- 12 Glorified art Thou, O my God, with such glorification wherewith Thou hast glorified Thyself in all Thy Books and which Thy knowledge encompasseth - a glorification befitting none save Thee and which none deserveth except Thee, O Lord of lords and Ordainer of all causes. A glorification which in Thy knowledge no glorification can equal, a glorification purified from the mention of aught else but Thee and sanctified from praise of any besides Thee, a glorification whereby the unity-professing ones ascend to the summit of detachment and the sincere ones rise unto the heaven of independence, a glorification that filleth the pillars of all things with awe of Thee and [...] the earth and all thereon with Thy wrath, and filleth the heavens and all therein with Thy mercy, and Paradise and all therein with Thy bounty, and the Fire and all therein with Thy overwhelming power - a glorification which is concealed with Thee in the veils of the Unseen and preserved in the pavilions of glory, wherewith Thou hast glorified Thyself and which Thou hast sent down in the decisive verses of Thy Book wherein Thou hast said, and Thy word is the truth: "Who is able to glorify Thee with such glorification wherewith Thou hast glorified Thyself?" - when Thou didst humble Thyself saying "No just estimate have they made of God. On the Day of Resurrection the whole earth will be but His handful, and the heavens will be rolled up in His right hand. Glory to Him! High is He above the partners they attribute to Him!"

- 13 Glorified art Thou, O my God [...] that my glorification of Thee is limited by the bounds of my self and confined to the station of my being, and it can never ascend unto Thee because of the loftiness of Thy elevation, and can never reach Thy presence because of the sublimity of Thy majesty. Yet according to my [...] and lowliness and the extremity of my poverty and need, I would glorify Thee with such glorification wherewith Thou hast glorified Thyself, though I neither have the power for this nor know how to do this, for what I know is not befitting to the sovereignty of Thy oneness nor worthy of the majesty of Thy unity, while that wherewith Thou hast glorified Thy Essence is what befits the court of Thy nearness and is worthy of the sovereignty of Thy justice. I beseech Thee therefore, O my God, by Thy mercy which embraceth all atoms and Thy bounty which encompasseth all created things, to grant me what Thou hast ordained in the glorification of Thyself by Thyself and the magnification of Thine Essence by Thine Essence, for verily Thou art the One with power to create.

- 14 I glorify Thee, O Thou Who art the All-Glorious in the kingdom of grandeur and Who art exalted above all names and likenesses. Therefore, O my God, send Thy blessings upon the first pillar of Thy Sacred House, whereon Thou hast inscribed

12 فسبحانك اللهم بما سبحت به نفسك في نزلت في كل كتب واحاط به عليك تسبيحاً لا ينبغي لاحد سواك ولا يستحقه احد شريك يا رب الارباب ومقدر الاسباب تسبيحاً لا يعدله له في عليك تسبيح ؟ تسبيحاً كان مطهراً عن ذكر غيرك ومقدساً ؟ عن ثلث دونك تسبيحاً يتعارج به الموحدون الى ذروة الانقطاع ويتضاعف به المخلصون الى سماء الامتناع تسبيحاً يملأ اركان كل شيء خشيتك ويظهر ؟ الارض ومن عليها سخطك ويملا السّموات وما عليها من رحمتك والجنة وما فيها من موهبتك والنار وما فيها من قهاريتك تسبيحاً هو عندك مكنون في جيب الغيب ومحفوظ في سرادقات المجد بما سبحت به نفسك ونزلته في محكم كتابك حيث قلت وقولك الحق ومن يقدر ان يسبحك بمثل ما سبحت به نفسك حيث وضعت به نفسك وما قدروا الله حق قدره والارض جميعاً قبضته يوم القيمة والسّموات مطويات بيمينه سبحانه وتعالى عما يشركون

13 فسبحانك اللهم الى ... بان تسبيحى اياك هو محدود بحدود نفسي ومردود الى مقام ذاتي و هو لن يرفع اليك لعلو ارتفاعك ولن يصل الى جنابك لعلو كبرياتك ولكن على قدر ضري ؟ ومسكنتي ومنتى فقرى وفاقى ؟ لاسبحتك بما سبحت به نفسك ولولا اقدر على ذلك ولولا اعلم ذلك لان ما اتى علمت هو لا يليق لسلطان فردانيتك ولا ينبغي لجلال عزّ صمدانيتك وما انت به قد سبحت ذاتك هو الذى يليق بساط قربك ويليق لسلطان عدلك فاستك اللهم رحمتك التى وسعت كل الذرات وموهبتك التى احاطت كل الممكّات ان تهب لى ما قدرت في تسبيح نفسك نفسك وتحيّد ذاتك ذاتك

14 فانك المقتدر على الانشأ والمكبر في سلطان الجلال والمتعالى عن الاسماء والامثال فصل اللهم على ركنك الاول من بيتك الحرام حيث

with the hand of Thy power that whereby Thou hast glorified Thyself - Glory be unto Thee, there is no God but Thee. Then I praise Thee, O my God, with the utmost power of my being and with whatsoever Thou hast deposited within the essence of my reality, and with all that Thy knowledge encompasseth of my hidden and manifest self - with such praise as Thou hast praised Thyself, and hast established in Thy mighty Book, and hast preserved in the pavilions of the unseen and of grandeur through Thine exaltation. Such praise as through it they who praise may ascend to the most exalted horizon of realities, and whereby they who render thanks may rise to the highest pinnacle of subtleties. Praise which Thou alone deserveth, and none else. Praise which is exalted above all praise through Thine exaltation, and which riseth above all praise even as Thou art raised above all, and which transcendeth all praise and elevation through the dominion of Thy power. Praise that hath no equal in Thy knowledge, praise that hath no likeness in Thy Book, praise that no praise in Thy dominion can match, praise that no praise in Thy kingdom can equal, praise that no praise in Thy sovereignty can rival, praise that hath no peer in the creation of Thine acts, praise that hath no parallel in the wonder of Thine handiwork.

- 15 Praise whose beginning calleth unto its end, praise whose end pointeth to Thine endlessness, praise that is manifest through the manifestation of Thy singleness, praise that is hidden through the concealment of Thy self-sufficiency. Praise that at every moment donned the garment of Thy sovereign majesty and from which appeared the conditions of Thy compulsion and the manifestations of Thy dominion, and wherewith Thou hast described Thyself of Thy light and Thy creation and the conditions of Thy generosity and the emergence of Thy victory and the manifestations of Thy revelation and the stations of Thy mercy and the evidence of Thy bounty and the signs of Thy grace and that wherewith Thou hast praised Thyself, which no knowledge of Thy creation can encompass. Praise that filleth the Throne with Thy light and the Seat with Thy proof, and the seven heavens and whatsoever is therein with the manifestation of Thy signs, and the seven earths and whoso is upon them and within them and whatsoever is in them and upon them with the blessings of the sovereignty of Thy grace and Thy gift, and Paradise with what Thou hast created therein of the wonders of the manifestations of Thy singleness, and the Fire with what Thou hast ordained therein of the conditions of the justice of Thy dominion, that all things may be purified therefrom and attain unto the most exalted degrees of the chambers of Thy Paradise, and there

قد كتبت يدي قدرتك على ذروته ما سبحت به نفسك سبحانك لا اله الا انت ثم احمدك اللهم بمنتهى قوة كينونيقي وما اودعت في كنه ذاتيقي وما احاط به علمك من سرى و علانيتي حمداً قد حمدت به نفسك و اثبتته في محكم كتابك و حفظته في سرادقات الغيب و العظمة بارتفاع حمداً يتعارج به الحامدون الى اعلى افق الحقائق و يتصاعد به الشاكرون الى اعلى ذروة الرقائق حمد انت تستحقه لا دونك حمداً بعلو كل حمد لعلوك و يرتفع على كل حمد كارتفاعك و يستعلى كل حمد و ارتفاع باستيلا قدرتك حمداً لا يكون له مثل في علمك حمداً لا يكون له شبه في كتابك حمداً لا يعادله حمد في ملكك حمداً لا يساويه حمد في مملكته حمداً لا يعادله حمد في سلطانك حمداً ليس له كفو في صنع فعالك حمداً ليس له عدل في بدیع ابداعك

15 حمداً يدعى او له عن آخره حمداً يدل آخره على آخرتك حمداً يظهر بظهور فردانيتك حمداً يطن ببطون صمدانيتك حمداً يتمص في كل حين قيص سلطان كبريائيتك و يظهر من لديه شئون جباريتك و ظهورات قهاريتك و ما وصفت به نفسك من نواريتك و فطارتك و شئونات سبخارتك و بروزات نصارتك و تجليات ظهاريتك و مقامات رحمانيتك و دلالات وهايتك و علامات فضائيتك و ما قد حمدت (صمدت) به نفسك حيث لا يحيط به علم احد من خلقك حمداً يملأ العرش نورك و الكرسي برهانك و السموات السبع و ما فيهن من ظهور آثارك و الارضين السبع و من عليها و فيها و ما فيهن و عليها من بركات سلطان فضلك و موهبتك و الجنة ؟ ما خلقت فيها من بدايع ظهورات فردانيتك و النار و ما قدرت فيها من شئونات عدل قهاريتك لتخلص كل الاشياء عنها و توصلها الى اعلى درجات غرفات جنتك و لم يكن شيئاً الا في مقره و يعدل خلق كل شيء في مقعد

remaineth nothing save in its place, and the creation of all things is made just in its seat.

- 16 Praise whereby Thou showest mercy unto all contingent beings and forgiveth all existing things, and whereby Thou changest the manifestations of falsehood into steadfast revelations and veiled realities into endless manifestations.

16 حمداً ترحم به على كلّ ممكّات وتغفر به عن كلّ الموجودات و تبدل ظهورات المؤثمة بالتجلّيات الثابتات والحقائق المحتجبة بالظهورات اللانهايات

- 17 How exalted is Thy bounty, O Lord of the earth and the heavens! How sublime is Thy generosity, O Thou Who art the King of the kingdom of beginning and end! This is the uttermost limit of my powerlessness in glorifying Thee, and the ultimate confession of my being in praising Thee. What can I hope to attain when Thou hast described Thyself - and who is more truthful in speech than Thee? For unto God belongeth all praise, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds, and unto Him belongeth all grandeur in the heavens and the earth, and He is the Mighty, the Wise. For whenever I ascend to a pinnacle of glorification and rise to a station of praise, it increaseth my poverty before Thee and my powerlessness in Thy presence. Glory be unto Thee, O my God, and praise be unto Thee! I seek Thy forgiveness for all wherewith I have glorified Thee and I turn unto Thee repentant for all wherewith I have praised Thee, for my glorification compared to Thy glorification is pure nothingness, and my praise compared to Thy praise is absolute extinction.

17 فما اعلی كره ؟ منك يا ربّ الارضين والسّموات و ما اعلی جوداً ؟ منك يا مالك ملكوت البداية و النّهايات هذا منتهی عجزی فی تسبیحک و غاية اعتراف کینونیتی بتحمیدک و ما عسى ان ابلغ و قد وصفت به نفسك و من اصدق منك قیلاً فله الحمد ربّ السّموات و ربّ الارض ربّ العالمين و الکبریا فی السّموات و الارض و هو العزیز الحکیم فکلما استعرجت الى ذروة تسبیح و استصعدت الى مقام تحمید یزیدنی ؟ فی فقری عندک و عجزی لیدیک فسبحانک اللهم و بحمدک استغفرک من کلّ ما سبحتک و اتوب الیک من کلّ ما قد حدثک اذ ؟ تسبیحی جنب تسبیحک عدم بحت و تحمیدی جنب تحمیدک فنیاً صرف

- 18 I call Thee to witness – and those who are with Thee among the dwellers of Thy heavens and the inhabitants of Thy earth – that wert Thou to chastise me with every chastisement encompassed by Thy knowledge, and wert Thou, in the plenitude of Thy creative power, to bring into being a portion of my laudation of Thy Essence and my glorification of Thy Being, it would still be but little compared with that which I verily deserve at the threshold of Thy hallowed sanctity and the lofty height of Thy glory.

18 و قد اشهدتک و من هو عندک من اهل سمواتک و سکنان ارضک بانک لو تعذبنی لکلّ ما قد احاط به علمک من عذابک و کنت مقتدرّاً علی الابداع فی انشاءک جزاً تحمیدی ذاتک و تسبیحی کینونیتک لکان قلیلاً فی جنب ما اتّنی انا استحقّه فی تلقای مدين قدسک و علو ارتفاح مجدک

- 19 Glorified be God, and praise be unto God! How exalted is His exaltation and His praise! How great His majesty and His magnification! All the realities of contingent beings have gone astray from comprehending it, and all abstract essences have vanished when called upon to affirm it.

19 فسبحان الله و الحمد لله ما اعلی علوّه و تسبیحه و ما اکبر کبریاثیته و تحمیده ضلت عنها کلّ حقائق الممکّات عن ادراکه و اضمحلت کلّ مجردات الذّاتیات عن اثباته

- 20 Yet, O my Lord, even as Thou hast promised, in Thy Book, recompense unto him who giveth Thee thanks – Thou hast said (and who is more truthful than Thou in speech): “Give thanks unto Me, and be not ungrateful.” – this is the measure of my gratitude for Thy favors, though I cannot number them; and this is the extent of my praise for Thy bounties, though I am powerless to reckon them. For Thou hast taught me: “If ye

20 و لكن ربّ کما قد وعدت لمن یشکرک فی کتابک بشکرک آیاه حیث قلت و من اصدق منك قیلاً ان تشکروا الى اشکرکم و لاتکفرون هذا مبلغ شکرى الیک و لو لم احصیها و هذا مبلغ حمدى نعمایک و لو لم استطع ان اعدّها لانک قد علّمتنی بان تعدوا نعمة الله لاحتصوها بلی ذلک حقّ من عندک و

would count the bounty of God, ye shall not be able to reckon it.” Yea, this is the truth from Thee, and none knoweth how it is save Thee; for none besides Thee bringeth Thy bounty into being, and all else save Thee subsisteth only through Thy grace – whatsoever is other than Thee is confirmed by Thy beneficence.

- 21 How then can one, stamped with origination, marked by coming-into-being, and realized through invention, aspire to ascend unto the praise of the Lord of the heavens and the earth, or rise to the summit of glorifying the Creator of all that was in the beginning and the end? Nay, by Thy glory, I have not glorified Thee nor praised Thee, nor can I, nor am I able, nor do I desire, nor wish for that, for this is an impossible matter and a path cut off from those who are assured of Thy oneness and believe in Thy unity. Glory be to Thee! Glory be to Thee! If this be the utmost of my powerlessness to glorify Thee and the extremity of my poverty in praising Thee, how then can I remember Thee, O my God, with the remembrance of extolling Thy unity? Glory be to Thee! Glory be to Thee! There is no God but Thee. Nay, by Thy glory, I do not remember Thee by the remembrance of extolling Thy unity. Glory be to Thee! I am indeed of those who profess Thy unity. Glory be to Thee! I am indeed of those who extol Thy oneness. For whenever I ascend to the summit of professing Thy unity and rise to the horizon of extolling Thy oneness, I find only Thy remembrance of me and my remembrance of Thee in Thy kingdom.

- 22 How then can this reach the majesty of Thy holy exaltation, or befit the sanctified court of Thy unity and oneness, or how can such unity settle before the reality of Thy grandeur and the sovereignty of Thine eternity? Nay, by Thy glory, if I say “There is no God but He,” I have indeed set up a deity within himself, and the needy one has pointed to his own powerlessness, and the contingent being has returned to his limitations. And if I say “There is no God but God,” the signs of the Divine Identity in their abstractness indicate that they are originated through Thy creation, and the highest manifestations of identities show that they are invented through Thy origination, and they are not what they are in their essence except as a contingent word which Thou didst create by Thy command and establish out of nothing by Thy sovereignty. Far be it from one such as I to mention that I would desire to profess Thy unity through the conditions of Thy kingdom, or to prove Thy oneness by mentioning what Thou hast created through Thy origination. Nay, by Thy glory, I have not desired and will never desire, nor am I able, for within the bounds of contingency and the chain of nothingness, it is impossible to unify

لا يعلم كيف ذلك إلا انت لان غيرك قد خلق نعمتك ... قد ذوت بالإك وما سواك قد تحقق به نعمك

- 21 فكيف من وجه بالاحداث و دوت بالابداع و حقق بالاخترع يستطيع ان يتعارج الى حمد مالك الارضين و السموات او ان يتصاعد الى ذروة ثنا منشيء و ما في البداية و النهايات لا و عزتك ما سبحتك و لا حمدتك و لن تستطيع و لا اقدر و لا اريد ذلك و لا تمنى لان ذلك امر ممتنع و سبيل منقطع عن الموقنين بوحدانيتك و المؤمنين بصمدانيتك فسبحانك سبحانك لو كان هذا منتهى عجزى في تسبيحك و غاية فقرى في تحميدك فكيف اذكرك اللهم بذكر ؟ تهليلك سبحانك سبحانك لا اله الا انت لا و عزتك لا اذكر ... بذكر تهليلك سبحانك اتى كنت من الموحدين سبحانك اتى كنت من المهللين لاقى كلما استعرج الى ذروة توحيدك و استرقى الى افق تهليلك لم اجد الا اذكرك اياى و ذكرى اياك فى ملكك

- 22 فكيف يبلغ ذلك الى جلال قدس ارتفاعك او يليق ذلك بساط قدس فردانيتك و صمدانيتك او يمكن ان يستقر ذلك التوحيد عند حقيقة بكبريائيتك و سلطان ازليتك لا و عزتك ان قلت ان لا اله الا هو فقد ضرب الها في نفسه و استدل المفتقر على عجزه و ارجع الممكن الى حده و ان قلت ان لا اله الا الله فقد دلت آيات الهوية بمجديتها بانها محدثة عند انشائك و اعلى تجليات الهويات بانها مختزعة باحداثك و ما هي هي بكنونيتها الا كلمة حادثة حيث قد خلقتها بامرك و اقتها لا من شيء بسلطانك فخاشا و ذلك الظن من مثلى لا ذكر بان اريد ان اوحدهك بشئونك مملكتك او ان اثبت توحيدك بذكر ما قد خلقته بانشائك لا و عزتك ما اردت و لن اريد و ما ... و لا استطيع لان فى حدود الامكانية و سلسلة المدومية متمتعة ... الامتناع توحيد كنهك و منقطعة غاية الانقطاع عرفان العبد و حدانيتك و الايقان بتفريدك

Thy essence, and utterly cut off is the servant's knowledge of Thy oneness and certitude of Thy uniqueness.

- 23 And here I am, at this moment, acknowledging my powerlessness and my ultimate limitation, confessing my shortcoming and my greatest deficiency. I shall bear witness to Thy unity as Thou hast revealed in Thy Book; I shall not remember Thee by other than it, for what proceeds from me is a grievous sin and a great error. But this is what hath been sent down from Thee, and Thou didst deposit its signs within the horizons and within the souls of Thy creation, and wert well-pleased therewith for whosoever proclaimeth Thy oneness – though those signs be at the furthest limit of abstracted essences and the utmost extremity of camphor-like severance – they remain fashioned signs, created epiphanies, and conditioned dispositions, all declaring that dominion circulateth within its own sphere, that the possible being speaketh only within the compass of its own self, and that the needy pointeth to his impotence. For the unity of the Essence wherewith Thou hast unified Thyself can be borne neither by the potency of origination nor by the reality of invention, for the mention of any other than Thee is a form of polytheism. How then can there be unity between two mentions or oneness be established between two? Far be it! Rather, with certainty, acknowledgment, truthfulness and sincerity, I bear witness before Thee that Thou art God, the Single, the One, the Unique, the Eternal, Who hath ever been without peer and will forever remain without equal. When Thou didst create the signs of Thy unity as was possible in creation in the realities of the people of detachment, Thou didst therefore reveal those sacred verses in Thy Book that all who desire might drink the wine from its rivers, that the people of truth might ascend thereby to its loftiest chambers, that the contingent might reach the ultimate height of Thy creative grasp, that the needy might arrive at the source of Thy wealth in creation, and that all who desire to meet Thee might comprehend through its recitation in the watches of night and day.

- 24 How exalted it is as a token of Thy generosity, how mighty as a sign of Thy grace, how glorious as Thy gift, how sublime as Thy mercy, and how magnificent as Thy favor, bounty and kindness! Glory be unto Thee, O my God! I praise Thee and seek Thy forgiveness, and I turn unto Thee in repentance from every mention I make of Thee. There is no God but Thee, O Thou Who art the All-Merciful, the Most Compassionate, the Ever-Living, the Self-Subsisting, the Lord of Glory and Honor. Bear witness unto me as I bear witness unto Thee, then as atoms are created and brought into being, that I have testified to Thy unity, that there is no God but Thee. Glory be unto Thee, I am of those who believe in Thy oneness.

23 و انا ذا ؟ حينئذ لا كون معترفاً بالعجز و قصارى العظمى و ... بالتقصير و قضايى اكبرى لاشهدن على توحيدك ... نزلت في كتابك لا اذكرك بغيره لان ما يصدر منى ذنب عظيم و خطأ كبير ولكن ذلك لما نزلت من عندك و اودعت آياته في الافاق و الانفس من خلقك و رضيت بها لمن وحدك و لو كانت تلك الايات بمنتهى جواهر مجردياتها و غاية انقطاع كافورياتها آيات منجعة و ظهورات منخلقة و شئون مدلة بان الملك يدور في حول نفسه و الممكن منطق عن حول ذاته و المفتقر يدل على عجزه و ان توحيد الذات كما انت وحدت به نفسك لا يتحمله قوة الابداع و لا حقيقة الاختراع لان عنه ؟ ذكر غيرك ضرب ضرب الشريكة فكيف يمكن التوحيد بين الذكرين او يثبت التفريد بين الاثنين حاشا و ذلك الظن بك بل موقناً معترفاً صادقاً مصداقاً شاهداً مستشهداً ... بين يدك بانك انت الله الفرد الواحد الاحد الصمد الذى لم يزل لن ... غيرك و لا يزال ... سواك بل لما قد خلقت آيات توحيدك بما يمكن في الابداع في حقائق اهل تجريدك لذا قد نزلت تلك الايات المقدسة في كتابك ليسقين كل من اراد الخمر في انهارها و لتعارجن بها اهل الحقيقة الى اعلى غرفاتها و ليبلغ الممكن الى منتهى ذروة قبضتك الابداع و ليصل المفتقر الى منبع غناك في الانشأ و ليستدركن كل من اراد لقائك في تلاوتها في آمل الليل و النهار

24 فما اعليها منك كراماً و ما اعظمها منك فضلاً و ما اجلها منك موهبة و ما ارقعها منك رحمة و ما القيا منك و امتناناً وجوداً و احساناً فسبحانك اللهم و بحمدك استغفرك و اتوب اليك من كل ذكرى اياك ان لا اله الا انت يا الله يا رحمن يا رحيم يا حي يا قيوم يا ذا الجلال و الاكرام فاشهد على بما اشهدتك ثم ما ذرات و تدع و تخلق باقى قد بتوحيدك انه لا اله الا انت سبحانك من الموحدين

- 25 Then say ten times: Your God is One God; there is no God but He, the All-Merciful, the Most Compassionate. God - there is no God but He, the Ever-Living, the Self-Subsisting.
- 26 Then say ten times: God - there is no God but He, the Ever-Living, the Self-Subsisting. He it is Who fashioneth you in the wombs as He pleaseth. There is no God but He, the Mighty, the Wise.
- 27 Then say ten times: God beareth witness that there is no God but He, and the angels, and those possessed of knowledge, maintaining His creation with justice; there is no God but He, the Mighty, the Wise. God - there is no God but He - will surely gather you together on the Day of Resurrection, about which there is no doubt. And who is more truthful in statement than God?
- 28 Then say ten times: Such is God, your Lord. There is no God but He, the Creator of all things; therefore worship ye Him, and He is Guardian over all things. Follow what hath been revealed unto thee from thy Lord - there is no God but He - and turn away from those who join partners with God.
- 29 Then say ten times: Say: O mankind! Verily, I am the Messenger of God unto you all, He unto Whom belongeth the dominion of the heavens and the earth. There is no God but He; He giveth life and causeth death. Therefore believe in God and His Messenger, the unlettered Prophet, who believeth in God and His words: follow him that ye may be guided. And they were not commanded except to worship one God: there is no God but He. Glory be to Him above what they associate with Him.
- 30 Then say ten times: But if they turn away, say: God sufficeth me. There is no God but He. In Him do I put my trust, and He is the Lord of the Mighty Throne. And We brought the Children of Israel across the sea, and Pharaoh and his hosts pursued them in rebellion and transgression until, when drowning overtook him, he said: I believe that there is no God but He in Whom the Children of Israel believe, and I am of those who submit.
- 31 Then say ten times: And if they are not ashamed, know ye that it hath been sent down through the knowledge of God, and verily there is no God but Him. Will ye then submit? Say: He is my Lord, there is no God but Him, in Him do I put my trust, and unto Him do I turn.
- 32 Then say ten times: The angels and the Spirit descend by His command upon whomsoever He willeth of His servants, saying: Warn ye that there is no God but Me, therefore fear Me. And
- 25 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ وَالْحَمْدُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
- 26 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ هُوَ الَّذِي يَصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
- 27 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا
- 28 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ ذَلِكَمَ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ اتَّبِعْ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ
- 29 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يَحْيِي وَيُمِيتُ فَاْمُنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيُّ الْأُمِّيَّ الَّذِي يَأْمُرُ بِاللَّهِ وَكَلِمَاتِهِ فَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ وَمَا أَمْرُوا إِلَّا لَعِبْدِ الْهَٰؤُلَاءِ وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ
- 30 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ وَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَجَاوِزْنَا؟ بَنِي إِسْرَٰئِيلَ فِرْعَوْنَ وَجُنُودُهُ بَغْيًا وَعَدُوا إِذْ دَرَكَهُ الْفُرْقَانُ قَالَ مَنْ اللَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ إِسْرَٰئِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ
- 31 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ
- 32 ثُمَّ قُلْ عَشْرَ مَرَّاتٍ يَنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَيَّ مِنْ تَشْيٍ مِنْ عِبَادِهِ إِنْ أَنْذَرْتُمْ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُوا اللَّهَ وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى أَنَّهُ

if thou speakest aloud, then verily He knoweth the secret and that which is yet more hidden. There is no God but Him, His are the most excellent names. And I have chosen thee, so hearken unto that which is revealed: Verily I am God, there is no God but Me, therefore worship Me and establish prayer for My remembrance. Verily your God is He besides Whom there is no God. He encompasseth all things in His knowledge.

لا اله الا هو السميع الحسنى وانا اخترتك فاستمع
لما يوحى انى انا الله لا اله الا انا فاعبدنى وافهم
الصلاة لذكرى انما الحكم الذى لا اله الا هو وسع
كل شىء علماً

- 33 Then say ten times: And We sent no messenger before thee but We revealed unto him, saying: There is no God but Me, therefore serve Me. And [remember] when he went forth [thinking] that We had no power over him, then he cried out in the darkness: There is no God but Thee! Glory be to Thee! Lo! I have been a wrongdoer.

33 ثم قل عشر مرّات و ما ارسلنا من مثلك من
رسول الا نوحى اليه انه لا اله الا انا فاعبدون
و اذ ذهب تنظن ان عليه فنى فى
الظلمات ان لا اله الا انت سبحانك انى كنت
من الظالمين

- 34 Then say ten times: Exalted then be Allah, the True King! There is no God save Him, the Lord of the Throne of Grace. Allah! There is no God save Him, the Lord of the Throne Supreme!

34 ثم قل عشر مرّات فتعالى الله الملك الحق لا اله
الا هو ربّ العرش الكريم الله لا اله الا هو ربّ
العرش العرش العظيم

- 35 Then say ten times: And He is Allah; there is no God save Him. His is all praise in the former and the latter, His is the command, and unto Him ye will be brought back. And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.

35 ثم قل عشر مرّات وهو الله لا اله الا هو له الحمد
فى الاولى والاخرة وله الحكم واليه يرجعون و
لا تدع مع الله الها آخر لا اله الا هو كل هالك
الا وجهه له الحكم واليه ترجعون

- 36 Then say ten times: O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky? There is no God save Him. Whither then are ye turned? For when it was said unto them, There is no God save Allah, they were scornful.

36 ثم قل عشر مرّات يا ايها الناس اذكروا نعمة الله
عليكم هل من خالق غير الله يرزقكم من السماء لا
اله الا هو فانى تؤفكون فانهم كانوا اذا قيل لهم
لا اله الا الله يستكبرون

- 37 Then say ten times: Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away? The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying.

37 ثم قل عشر مرّات ذلكم الله ربكم له الملك لا اله
الا هو فانى تصرفون غافر الذنب وقائل ؟ التوب
شديد العقاب ذى الطول لا اله الا هو اليه المصير

- 38 Then say ten times: Such is Allah, your Lord, Creator of all things. There is no God save Him. How then are ye perverted? Blessed be Allah, the Lord of the Worlds! He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him. Praise be to Allah, Lord of the Worlds!

38 ثم قل عشر مرّات و ذلكم الله ربكم خالق كل
شىء لا اله الا هو فانى تؤفكون تبارك الله ربّ
العالمين هو الحى لا اله الا هو فادعوه مخلصين له
.... و الحمد لله ربّ العالمين

- 39 Then say ten times: There is no God save Him. He quickeneth and giveth death. Your Lord and the Lord of your forefathers. How then, when their reminder cometh unto them, [will they take heed]? Know thou that there is no God save Allah, and ask forgiveness for thy sin and for believing men and believing women.

39 ثم قل عشر مرّات لا اله الا هو يحيى ويميت ربكم
و ربّ آبائكم الاولين فانى لهم اذا جاءتهم ذكراهم
فاعلم انه لا اله الا الله واستغفر لذنبك والمؤمنين
و المؤمنات

- 40 Then say ten times: He is Allah, than Whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful. He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner [unto Him]!
- 41 Then say after that: They measure not Allah His rightful measure. The whole earth will be His handful on the Day of Resurrection, and the heavens will be rolled in His right hand. Glorified is He and high exalted from all that they ascribe as partner [unto Him]!
- 42 Then say ten times: Allah! There is no God save Him. In Allah, then, let believers put their trust. Lord of the East and the West; there is no God save Him. So choose thou Him for thy Defender. His is the Sovereignty of the heavens and the earth, and He chose no son nor hath He any partner in the Sovereignty. He created everything and measured it very precisely.
- 43 O God! By what Thou hast revealed in Thy Book concerning the essence of my being, and the camphor of my existence, and the pure nature of my soul, and the ultimate purpose for which Thou didst create within me the consciousness of mystic knowledge and the manifestations of understanding, through that which Thy knowledge hath encompassed, that there is none other God but Thee.
- 44 Glory be unto Thee, O God, I was among those who remember Thee. Glory be unto Thee, O God, I was among those who believe in Thy unity. Glory be unto Thee, O God, I was among those who know Thee. Glory be unto Thee, O God, I was among those who prostrate themselves. Glory be unto Thee, O God, I was among those who are humble. Glory be unto Thee, O God, I was among those who are longing. Glory be unto Thee, O God, I was among those who behold. Glory be unto Thee, O God, I was among those who fear. Glory be unto Thee, O God, I was among those who yearn. Glory be unto Thee, O God, I was among those who supplicate. Glory be unto Thee, O God, I was among those who seek forgiveness. Glory be unto Thee, O God, I was among those who repent. Glory be unto Thee, O God, I was among those who are remembered. Glory be unto Thee, O God, I was among those who exist. Glory be unto Thee, O God, I was among those who worship. Glory be unto Thee, O God, I was among those who return. Glory be unto Thee, O God, I was among those who draw nigh. Glory be unto Thee, O God, I was among those who elevate themselves.
- 40 ثم قل عشر مرّات هو الله الذي لا اله الا هو عالم الغيب والشهادة هو الرحمن الرحيم هو الله الذي لا اله الا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون
- 41 ثم قل عبد ذلك و ما قدروا اليه حقّ قدره و الارض جميعاً قبضته يوم القيمة و السموات مطويات بيمينه ؟ سبحانه و تعالى عما يشركون
- 42 ثم قل عشر مرّات الله لا اله الا هو و على الله فليتوكل المؤمنون ربّ المشرق والمغرب لا اله الا هو فاتّخذه وكيلاً له ملك السموات و الارض و لم يتخذ و له اذ لم يكن له شريك في الملك نفلق كلشيء قدره ؟ تقديراً
- 43 اللهم بما قد نزلت في كتابك بكنه ذاتي و كافور كينوني و مجرد نفساني و منتهى امر الذي قد خلقت في من مشاعر العرفانية و ظهورات المدركة في تجليات الحقيقة بما قد احاط به علمك بان لا اله الا انت
- 44 سبحانك اللهم الى كنت من الذاكرين سبحانك اللهم اتى كنت من الموحدين سبحانك اللهم اتى كنت من العارفين سبحانك اللهم اتى كنت من الساجدين سبحانك اللهم اتى كنت من الخاشعين سبحانك اللهم اتى كنت من سبحانك اللهم اتى كنت من المشتاقين سبحانك اللهم اتى كنت من الناظرين سبحانك اللهم اتى كنت من الخائفين سبحانك اللهم اتى كنت من الراغبين سبحانك اللهم اتى كنت من السائلين سبحانك اللهم اتى كنت من المستغفرين سبحانك اللهم اتى كنت من التائبين سبحانك اللهم اتى كنت من المذكورين سبحانك اللهم اتى كنت من الموجودين سبحانك اللهم اتى كنت من العابدين سبحانك اللهم اتى كنت من الراجعين سبحانك

اللَّهُمَّ اِنِّي كُنْتُ مِنَ الْاَقْرَبِينَ سُبْحَانَكَ اللَّهُمَّ اِنِّي
كُنْتُ مِنَ الْمُتَرَفِعِينَ

- 45 For that which is attributed to me beseemeth not to be attributed to Thee, and that which is mentioned of me deserveth not to be mentioned of Thee. Glory be unto Thee above all that, and before that, and after that, and above that, and to the right of that, and to the left of that, for the first indication is the source of perdition, and the nearest indication is this or that. Glory be unto Thee, glory be unto Thee, that I should mention Thee by the mention of this or that. Nay, Thee alone do I desire. There is none other God but Thee, Lord of all things and their Creator, Provider of all things and their Fashioner, the One Who giveth life to all things. There is none other God but Thee. Thine is the creation and the command, before and after. There is none other God but Thee. Thou hast described Thyself in the Book by that which Thou didst reveal in mention of the people of Paradise when Thou didst say - and Thy word is the truth - "Their cry therein shall be 'Glory to Thee, O God!' and their greeting therein 'Peace!' and the close of their cry 'Praise be to God, Lord of the worlds!'"

45 لان ما نسب اليّ هو لا ينبغي ان ينسب اليك و ما يذكر لي لا تستحق ان تذكر به سبحانك من كلّ ذلك و من قبل ذلك و من بعد ذلك و من فوق ذلك و عن يمين ذلك و عن شمائل ذلك اذ اول الاشارة هو معدن الهلاكه و ان اقرب الاشارة هو هذا او ذلك سبحانك سبحانك من ان اذكرك بذكر هذا او ذلك بل اياك اردت وحده لا اله الا انت ربّ كلّ شيء و خالقه كلّ شيء و رازقه و مصوّر كلّ شيء و محيي لا اله الا انت لك الخلق و الامر من قبل و من بعد لا اله الا انت قد وصفت نفسك في الكتاب بما زلت في ذكر اهل الجنة حيث قلت و قولك الحقّ دعويهم فيها سبحانك اللهم و تحيتهم فيها سلام و آخر دعويهم ان الحمد لله رب العالمين

- 46 How then shall I mention Thee, O God, with the remembrances of grandeur and the lights of holiness and the conditions of sanctity and the manifestations of glory and the signs of the Kingdom and the tokens of the Realm and the realities of sovereignty which Thou hast deposited in the souls and horizons from Thy presence? For Thou art more glorious and greater than to be described by majesty or grandeur, and higher and more magnificent than to be characterized by magnificence and exaltation, inasmuch as all grandeur before Thy grandeur is prostrate and all greatness at the rising of the light of Thy countenance is humble. Exalted is Thy grandeur above my describing it by magnificence or greatness, and exalted is Thy greatness above my characterizing it by the attributes of holiness and majesty.

46 فكيف اذكرك اللهم باذكار للكبريائية و انوار و شئون القديسية و تجليات السبوحية و دلالات الملكوتية و علامات الجبروتية و حقائق الملكية ممّا قد اودعت في الانفس و الافاق من عندك بانك انت اجل و اكبر من توصف بالجلال او الكبريا و اعلى و اعظم من ان تبع بالعظمة و الارتفاع اذ كلّ العظماء عند عظمتك ساجدة و كلّ الكبراء عند طلوع نور طلعتك خاضعة فتعال كبريائتك من ان انتعها بالعظمة او الكبريا و تعالت عظمت من ان اصفها نعت ؟ القدس و الجلال

- 47 Glory be unto Thee! Thou art He to Whom belongeth grandeur over the people of Thy kingdom, Who hath clothed all created things in the garment of Thy greatness, proclaiming that Thou art more glorious than the description of magnificence and greatness, and showing that Thou art exalted above that which is created by origination. I beseech Thee, O God, by that through which Thou hast magnified Thy Self, which none can encompass in knowledge save Thee, that Thou wilt clothe me in the garments of Thy grandeur and the vestures of Thy mercy, and wilt grant me the gifts of the sovereignty of Thy Self-Subsistence, and wilt honor me with the might of the kingdom of Thy holy oneness, and

47 فسبحانك انت الذي يكون الكبريا لاهل مملكته و مقصص الموجودات قيص عظمتك معلنا ؟ بانك انت اجل من وصف العظمة و الكبريا و مدلا بانك انت متعال عما خلق بالانشاء فاستك اللهم بما كبرت به ذاتك حيث لن يحيط بعلمه احد الا اياك ان تجعلني بخلع كبريائتك و تتمص افاض رحمتك و ترزقني بمواهب سلطان قيوميّك و تعزني بعزة ملك قدس فردائيتك و تستقرني عند عرش احديتك و تساني كلّ ذكر دون ذكر طلعتك و كلّ لذة قرب دون لذة قرب وجهتك

wilt establish me before the throne of Thy oneness, and wilt cause me to forget every mention save the mention of Thy countenance and every pleasure of nearness save the pleasure of nearness to Thy presence.

- 48 For the servant's beholding aught else but Thee is a fire that consumeth him utterly, and the needy one's being content with less than Thee is a sin that hath no equal in Thy Book. Far be it from one such as I to magnify Thy grandeur or to aspire to know Thy greatness, for unto the needy one all paths are barred and unto the seeker all ways are forbidden, and I was as naught until I remember my own self according to the glory that is Thine. Unto Thee have hands been stretched forth and necks extended, needs raised up and hearts poured out, eyes fixed intently. There is no God but Thee, the One Sovereign, the All-Compelling.

- 49 Glory be to Thee, O my God! Thou didst promise those who believed in Thee and in Thy signs that which Thou didst reveal in the Book, where Thou didst speak the truth: "The good pleasure of God is greater." Then Thou didst acquaint me with the wonders of Thy mercy and the manifestations of Thy Lordship, that this good pleasure is with Thee a mighty creation, as Thou didst reveal concerning its recognition for whosoever desires to follow the Great Announcement and was a believer in God, the Most High, the Great, that "the remembrance of God is greater." Through this I knew that this good pleasure is that Most Great Remembrance. Then Thou didst reinforce the word to establish the mention of Lordship after Divinity, as Thou didst reveal in the holy verse: "And thy Lord do thou magnify." Then were gathered together the Manifestations and connected what was in the beginning and the endings in Thy Word for whosoever desired to ascend to the horizon of infinitude and settle upon the throne of fellowship in the seat of essences, as revealed in the perspicuous verses where Thou didst speak the truth: "Say: Call upon Allah, or call upon the Merciful: by whatever name ye call upon Him, to Him belong the Most Beautiful Names."

- 50 ...and lower not thy voice in thy prayer, neither raise it to excess, but follow a way between these two. And say: "Praise be to God, Who hath not taken unto Himself a son, and Who hath no partner in the kingdom, nor hath He any protector out of abasement; and magnify Him with a mighty magnifying." I call Thee to witness – Thou Whom all things have witnessed in Thy sovereignty – that Thy greatness is too lofty that the very mention of magnifications should soar unto the air of Thy

48 اذ نظر العبد لا غيرك نار تحرق كلّه ورضيا المفتقر بدونك ذنب لا يساويه ذنب في كتابك حاشا من مثلي بان اكبر كبريائيتك او ان طمع في عرفان عظمتك اذ للمفتقر كلّ السبل مسدودة وللممتنع كلّ الطرق ممنوعة وما كنت شيئاً حتى اذكر نفسي بذكرها ولا اكون شيئاً حتى اذكر ذاتي بما هو عليه في عزّها فاليك بسطت الايدي ومدت الاعناق و رفعت الحوائج وافضت القلوب وشخصت الابصار لا اله الا انت الملك الواحد القهار

49 سبحانك اللهم قد وعدت الذين آمنوا بك وباياتك ما قد نزلت في الكتاب حيث قلت قولك الحق و رضوان من الله اكبر ثم عرفتني على بدائع رحمتك ومواقع ربوبيتك بان هذا الرضوان هو عندك خلق عظيم حيث قد نزلت في عرفانه لمن اراد ان يتبع النبأ العظيم و كان مؤمناً بالله العليّ الكبير بان و لذكر الله اكبر قد علمت بذلك بان ذلك الرضوان هو ذلك الذكر الاكبر ثم قد اثبتت القول لاثبات ذكر الربوبية بعد الالوهية حيث قد نزلت في الاية المقدسة وربك فكبّر ثم قد اجتمعت الظهورات واتصلت ما في البداية والنهايات في قولك لمن اراد ان يستعرج الى افق اللانهايات واستقر على سرير الانس في مقعد الهويات بما نزلت في محكم الايات حيث قلت وقولك الحق قل ادعوا الله او ادعوا الرحمن اياماً تدعوا فله الاسماء الحسنى

50 و بصلوتك ولا تخافت بها و اتبع بين ذلك سبيلاً و قل الحمد لله الذي لم يتخذ ولداً ولم يكن له شريك في الملك و لم يكن له ولي من الذي و كبره تكبيراً فاشهدك لكلما قد شهدت على كبريائيتك اكبر من ان يطير الى هوا قدسه ذكر التكبيرات عن كلّ الموجودات و علو سلطان قيوميتك اعلى و اقرب من ان ينال اليه اعلى سبل المجرّدات

holiness from any created thing; and the exaltation of the dominion of Thy self-subsistence is nearer and higher than that the highest paths of immaterial beings can reach.

51 Glory be unto Thee, O God, and praise be unto Thee! There is none other God but Thee. God is Most Great – by that greatness whereby Thou hast magnified Thine own Self, and not by aught beside Thine own Self. For the greatness which I know, and whereunto I call Thee to witness, is but pure abasement and utter extinction; it is less than what an ant hath known of Thy greatness. Whatever I have testified of Thy majesty – glory be unto Thee!

52 O God! Through Thee doth every beginning begin, and unto Thee doth every return return. None can repel Thy command, nor can any turn back Thy decree. Thou hast no partner in sovereignty, and no protector out of abasement. Thou hast not taken unto Thyself a consort, nor hath Thine Essence been conjoined with any of the signs of Thy dominion; for Thou hast ever been sanctified above the praise of Thy creatures and exalted beyond the praise of Thine own Essence. Forgive, O God, whatsoever I have confessed in reliance upon Thy forgiveness; and substitute, O God, for what I deserve, that which Thou dost deserve – through Thy mercy, Thy bestowal, Thy generosity, Thy bounty, and the majesty of Thy care; for in Thy hand is grace and gracious bestowal, and in Thy grasp is liberality and honor....

53 Thou givest unto whom Thou wilt as Thou wilt, by what Thou wilt; and Thou withholdest from whom Thou wilt as Thou wilt, by what Thou wilt. Glory be unto Thee, O God, and praise be unto Thee! Glory be unto Thee, O God, and Thy greatness! Glory be unto Thee, O God, and Thy majesty! Glory be unto Thee, O God, and Thy exaltation! Glory be unto Thee, O God, and Thy self-subsistence! Glory be unto Thee, O God, as Thou art, with Thy names and attributes – names and attributes which none can encompass in knowledge save Thee.

54 I beseech Thee, O God, by the creative power of [the] Basmalah, and by the sanctity of [Thy] glorification, and by the dominion of the realm of the kingdom of the Mim [and its mystery], and by the primordial, everlasting divinity of the Alif, and by the subtleties of the holy grace of the carpet of the intimacy of Thy mercy, and by the banner which Thou hast raised in the Mine of Grandeur for whoso would shelter beneath the shade of the Tree of Identity, and by the guidance which Thou hast singled out for the near ones of Thy realm, and hast honored thereby [Thy chosen ones] and the people of Thy Paradise – And then by the Firstness that hath no first,

51 فسبحانك اللهم والحمد لك لا اله الا انت والله اكبر بما كبرت به ذاتك لا دون ذاتك لان كبريائيتك التي اتى اعرفها واستشهدك عليها هو ذل بحت وفناء صرف وهي اقل مما عرفت التملة من كبريائيتك اذ ما شهدت عليها من عظمتك فسبحانك

52 اللهم بك يبدء كل من بدء واليك يرجع كل من رجع لا راد لامرك ولا مرد لتقديرك ولا شريك لك في الملك ولا ولي من الدل ما اتخذت لنفسك صاحبة وما اقترنت ذاتك باية من آيات مملكتك اذ انك لم تزل خلوعن ثيا ذاتك و متعال عن ثيا خلقك فاغفر اللهم كلما شهدت على بمغفرتك وبدل ؟ اللهم كلما انا استحقه بما انت تستحقه برحمتك وموهبتك وكرمك وجودك وسلطان عنايتك اذ بيدك الفضل والافضال وفي قبضتك الجود والاجلال

53 من تشا كما تشا بما تشا وتمنع عن تشا بما تشا كما تشا سبحانك اللهم وبحمدك سبحانك اللهم وبكبريائيتك سبحانك اللهم وعظمتك سبحانك اللهم وبرفتك سبحانك اللهم وبصمدائيتك سبحانك اللهم بما انت عليه من اسمائك وصفاتك حيث لا يحيط بها علم احد دونك

54 فاستل اللهم بارئية البسمة وسوحية و ملكوت ملك ميم ؟ واولية ابدية الوهية الفه و لطف قدوسية بساط انس رحمته ولول الذي قد رفعته في معدن العظمة لمن يستظل في ظل شجرة الهوية و هداية التي قد اختصها المقربون من اهل مملكتك وشرفت بها من احبيك و اهل جنتك ثم بالاولية الذي لا اول له ولطائف لطف الذي لا يساويه لطيف وانه هو برأفتك ثم برا ظهور رحمانيتك على العرش ثم بحا

and by the subtleties of Thy tenderness whereunto no tenderness is comparable; and by [the radiance of] Thy compassion; and then by the Ra' of the appearance of Thy mercifulness upon the Throne; and then by the Ha' of the praise whereby Thou hast [praised] Thine own Self and hast caused all within Thy dominion to be enthralled thereby;

حمد الذي ذاتك واسترقن به على جميع اهل
ملككتك

55 And then by the Mim from whose right-hand side floweth the wine-water for the people of Thy unity, and whereby Thou conferrest sovereignty upon whom Thou willest of the denizens of Thy kingdom, over the realms of Thy heaven and Thy earth;

55 ثم بميم الذي يجري عن يمينه ما انخر لاهل
توحيدك و تملك من تريد من اهل مملككتك
ملكوت سمالك و ارضك

56 And then by the Nun whereby Thou didst create the lights, and didst appoint it a light with Thee in the Mother Book – wherein Thou hast said, and Thy word is the truth: “God is the Light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp; the lamp is in a glass; the glass is as though it were a shining star... lit from a blessed tree, an olive neither of the East nor of the West; its oil well-nigh would shine though no fire touched it – light upon light. God guideth unto His light whom He willeth... In houses which God hath permitted to be raised, and wherein His name is remembered – therein glorify Him, morn and evening, men whom neither traffic nor selling divert from the remembrance of God, and from keeping up prayer and giving the poor-due; they fear a Day wherein hearts and eyes shall be overturned; that God may recompense them for the best of what they have done, and increase them of His bounty; and God provideth whom He willeth without reckoning.”

56 ثم بنونه الذي قد خلقت بها الانوار وجعلته نوراً
عندك في ام الكتاب حيث قلت و قولك الحق
الله نور السموات و الارض مثل نوره كمشكوة
فيها مصباح المصباح في زجاجة الزجاجه كأنها
كوكب وري من شجرة مباركة زيتونه
لا شرقية ولا غربية يكاد زيتها ولو لم تمسسه
ما نور على نور يهدي الله لنوره من يشاء و يضرب
الله الامثال للناس و الله لكل شئ عليم في بيوت
اذن الله ان ترفع و يذكر فيها اسمه يسبح له فيها
بالغدو و الاصال رجال لاتتهمهم تجارة و لا بيع
عن ذكر الله و اقام الصلوة و ايتا الزكوة يخافون
يوماً تتقلب فيه القلوب و الابصار ليجزيهم الله
احسن ما عملوا و يزيدهم من فضله و الله رزق
من يشاء

57 And then by [the] Lastness that hath no beginning and no end; and thereby Thou didst create the bounties of Paradise for its people; and by the Night wherein the Qur'an was sent down, and wherein measures were ordained for the people of exposition, and which Thou hast made, in Thy presence, better than a thousand months, even as Thou hast revealed in the Qur'an;

57 ثم آخرتك لا بدء لها و لا ختم و به
خلقت آلا الفردوس لاهلها و بالليلة التي قد نزلت
فيها القرآن و قدرت فيها المقادير لاهل البيان و
جعلتها عندك خيراً من الف شهر بما قد نزلت في
القرآن

58 And then by the outspreadness of Thy vast mercy which hath encompassed all atoms and embraced all beings; and then by the Ha' of Thy everlasting life whereby Thou bestowest upon whom Thou willest as Thou willest – Thou Who wast a Living One when there was no living one, a Living One after the extinction of every living one, a Living One with every living one, a Living One when there was no living one – yea, a Living One when none beside Thee could possibly be;

58 ثم بانبساط رحمتك الواسعة التي قد وسعت كل
الذرات و احاطت كل الكائنات ثم بحا حيوتك
الابدی الذي به تمتی ؟ على من تشاء كما تشاء اذ
كنت وحياً لاحی و حياً بعد فنا كل حي و حياً
مع كل حي و حياً حين لاحی و حياً حيث
لم يمكن معك غيرك

59 And then by the Ya' of certainty, whereof Thou hast said – and Thy word is the truth – in the glorious Book: “Worship thy Lord until certainty come unto thee.” We have worshipped

59 ثم بيا اليقين حيث قلت و قولك الحق في الكتاب
المجيد فاعبد ربك حتى يأتيك اليقين قد عبدناك
اللهم رب قبل ان يأتينا اليقين و بعد و معه و فيه

Thee, O God, our Lord, before certainty came unto us, and after it, and with it, and in it. There is no power and no might save through Thee. Thee do we worship, and from Thee do we seek help.

ولا حول ولا قوة الا بك ايّاك نعبد و ايّاك نستعين

- 60 And then by the Mim of Thy kingship over all created things, whereof Thou hast said – and who is more truthful than Thou? – “Say: O God, Possessor of sovereignty! Thou givest sovereignty to whom Thou wilt, and Thou takest sovereignty away from whom Thou wilt; Thou exaltest whom Thou wilt and abases whom Thou wilt; in Thy hand is all good; verily Thou art powerful over all things. Thou causest the night to enter into the day, and the day to enter into the night; Thou bringest forth the living from the dead, and the dead from the living; and Thou providest whom Thou wilt without measure.”

60 ثم بميم مالكيّتك كلّ الموجودات حيث قلت و قولك الحقّ و من اصدق منك قل اللهمّ مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعزّز من تشاء وتذل من تشاء بيدك الخير اناك على كلّ شيء قدير توجّل الليل في النهار وتوجّل النهار في الليل وتخرج الحيّ من الميت وتخرج الميت من الحيّ و تزرق من تشاء بغير حساب

- 61 O God! By Thee, by Thy verses, and by Thy words – whoso seeketh refuge in Thee and in Thy words from that Fire – verily Thou art [He Who saveth] whom Thou wilt; and Thou sayest unto it: “Be thou coolness and peace.”

61 اللهمّ بك و بآياتك و من استعاذ بك و بكلماتك من ذلك النار فانّك انت على من تشاء و تقول لها كوني برداً و سلاماً

- 62 I bear witness unto Thee, O my God, by what Moses, son of Imran, heard around [...] the fire, where Thou didst say—and Thy word is the truth—“And when he reached it he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And glorified be Allah, the Lord of the Worlds! O Moses! Lo! It is I, Allah, the Mighty, the Wise!”

62 فاشهدك اللهمّ بما قد سمع موسى ابن عمران عن حول النار حيث قلت و قولك الحقّ فلا جاءها نودي ؟ ان نورك من في النار و من حولها و سبحان الله ربّ العالمين يا موسى انه انا الله العزيز الحكيم

- 63 Then by what he heard from the Tree on the right side of the Mount, where Thou didst say—and Thy word is the truth—“And when he came unto it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Verily I am God, the Lord of the worlds!”

63 ثمّ ما قد سمع عن الشجرة عن يمين الطور حيث قلت و قولك الحقّ فلما آتتها نودي ؟ من شاطئ الوادي الايمن في البقعة المباركة من الشجرة ان يا موسى انا الله ربّ العالمين

- 64 Yea, I take Thee to witness, O my God, even as Thou hast witnessed unto Thyself, and I bear witness, as do all within the kingdom of Thy earth and heaven and whatsoever hath been created and shall be created [...] Thy Book, that Thou art God, the Mighty, the Wise, and that Thou art God, the Lord of the worlds. Thine is the creation and the command, both before and after, and unto Thee shall all return.

64 بلى فاشهدك اللهمّ بما قد شهدت على نفسك و اشهد من في ملكوت ارضك و سمائك و ما خلق و تخلق كآياك بانك انت الله العزيز الحكيم و اناك انت الله ربّ العالمين لك الخلق و الامر من قبل و من بعد و اليك المصير

- 65 I beseech Thee, O my God, by Muhammad and ‘Ali and Fatimih and Hasan and Husayn and ‘Ali and Muhammad and Ja’far and Musa and ‘Ali and Muhammad and ‘Ali and Hasan and Muhammad, and by the first pillar of the Sacred House, beneath whose shade floweth water that stagnates not, then by the second pillar of the Sacred House, where floweth a stream of milk whose taste changeth not, then by the third pillar that none [...] except Thee, and by what descendeth from the right

65 اسئلك اللهمّ بمحمّد و علي و فاطمة و الحسن و الحسين و علي و محمد و جعفر و موسى و عليّ و محمد و عليّ و الحسن و محمد و الركن الاول من البيت الحرام الذي يجري في ظلّه ماء الغير الاسن ثمّ الركن الثاني من البيت الحرام الذي يجري عن جعل الذي خلق في ظلّه نهراً من اللبن لم من لم

of that pillar, a river which Thou hast described in the Mother Book as wine, delightful to those who drink, then by the fourth pillar where that which was revealed on the Night of Power did cleave asunder, through which Thou didst create the Word of Magnification and make it the temple of the Muhammadan Name, even as Thou didst make the first the temple of the manifestation of the 'Alid Name, and by the pure honey that floweth in the river created at its left hand - that Thou send blessings upon Muhammad and the family of Muhammad.

66 And by Thy Sacred House and the Sacred Month and the four rivers which Thou hast described in the Mother Book, the sanctuaries wherein Thou hast glorified Thyself, then praised Thy Essence therein, then proclaimed Thy Unity therein, then magnified Thy Self therein, that Thou send blessings upon Muhammad and the family of Muhammad.

67 And by the throne whereon Thou art established, which verily was created by Thy command upon four pillars: from its first pillar did all whiteness in the kingdom of earth and heaven become white, and from the second did all yellow things in the East and West become yellow by what Thou didst create throughout all cycles, and by the third wherefrom all greenness in the kingdom of beginning and end became green, then by the fourth whereby all red things which Thou hast numbered in the Mother Book became red, and Thou didst make those supreme words and most excellent similitudes but a single word, and made them all fathers, preservers and repositories of Thy mysteries and interpreters of Thy verses.

68 I seek Thy forgiveness, O my God, for my mention of Thee, then for my mention of Thee, then for my mention of Thee, for Thou hast not created in the temples of their most luminous hearts [...] Thy Lordship and Thy Divinity, where Thou didst reveal in the exposition of the knowledge of the pillar [...] as described by Thy friend, the Commander of the Faithful, in the Prayer of the Tens: In the Name of God, the Merciful, the Compassionate. Say: He is God, the One! God, the Eternal! He begetteth not, nor is He begotten, and there is none like unto Him. Yea, verily Thou art God, the One, the Single, the Unique, the Eternal!

69 Nay, I seek Thy forgiveness for this mention of Thee, for in that Surih, in the station of Thy Names, Thou didst not mention a number higher than the letter Sad, nor doth there flow therein from above the number of Qaf. I seek Thy forgiveness for all whereby I have mentioned Thee and I turn unto Thee in repentance from all whereby I have borne witness unto Thee.

يتغير طعمه ثم بالركن الثالث ان لا الا انت
و بما نزلت عن يمين ذلك الركن نهر الذي قد
وصفته في ام الكتاب خمرًا لذة للشاربين ثم بالركن
الرابع حيث لما قد انشق هـ الذي نزل في ليلة
القدر قد خلقت به كلمة التكبير وجعلته هيكل
اسم المحمدية كما جعلت الاول هيكل طلعة اسم
العلوية وبالغسل المصفي الذي يجري في نهر الذي
خلق عن شمائله ان تصلي على محمد وآل محمد

66 و بيتك الحرام والشهر الحرام والانهار الاربعة
التي قد وصفتها في ام الكتاب البيوت التي قد
سبحت فيها نفسك ثم حدثت فيها ذاتك ثم
وحدثت فيها كينويتك ثم كبرت فيها نفسائيتك
ان تصلي على محمد وآل محمد

67 و عرش الذي قد استقررت عليه وانه و هو قد
خلق بامرک على اركان اربعة عن ركنه الاول
قد ابيض كل البياض في ملكوت الارض و
السمي و من الثاني قد اصفر كل الاصفر في
المشارق والمغارب بما قد خلقت في كل الادوار
و بالثالث الذي قد اخضر منه كل خضرة في
ملكوت البداية والنهايات ثم بالرابع حيث قد
احمر به كل محمر ما قد احصيته في ام الكتاب و
ما جعلت تلك الكلمات العليا والامثال الحسنى
الا كلمة واحدة وجعلت كلها ابواب حفظة ؟ و
مستودعين لاسرارک و مترجمين آياتک

68 استغفرک اللهم من ذکرى اياک ثم من ذکرى اياک
ثم من ذکرى اياک لانک ما قد خلقت في هياکل
افتدتهم الانور ؟ ربوبيتک ؟ والوہيتک حيث قد
نزلت في بيان عرفان رکن على ما وصف
به وليک اميرالمؤمنين في دعاء العشرات بسم الله
الرحمن الرحيم قل هو الله احد الله الصمد لم يلد
و لم يولد و لم يكن له كفواً احد

69 بلی آنک انت الله الواحد الاحد الفرد الصمد بل
استغفرک من ذکرى اياک هذا لانک ما ذكرت
في تلك السورة في مقام اسميتک اعلى عدداً من
حرف الصاد بل لايجرى فيه عن فوق عدة ؟

- 70 Therefore deal Thou with me, O my God, as befitteth [...] the sovereign might of Thy power and the greatness of Thy glory, for I am one who cleaveth to the hem of Thy pardon and bounty, and who wandereth between the two hands of the throne of Thy Most Merciful Nature, therefore make me, O my God, as one befitting the sovereignty of Thy dominion, where-with Thou hast described Thyself, such that after the passing away of all things, “Unto whom belongeth the Kingdom this day?” Then Thou hast loved Thyself as “Unto God, the One, the All-Compelling.”
- 71 I testify before Thee, O my God, that there is no sovereignty except Thine, before and after, there is no God but Thee. In Thee have I sought protection and refuge, in Thee have I taken shelter [...] and there is no might nor power except through Thee. And verily Thy greatness, Thy dominion, Thy power and Thy majesty leave no escape in the throats of my enemies and Thine enemies.
- 72 And I say, trusting in Thee and clinging to Thy cord: “Sufficient unto me is God.” And God hath heard him who [...] “I have no refuge save God.” I bear witness to that which God hath called, and He [...] from whom He hath disassociated Himself, and unto God belongeth the Last and the First. Glorified be thy Lord, the Lord of Glory, from that which they describe. And peace be upon the Messengers, and praise be to God, the Lord of all worlds.

القاف استغفرک من کلّ ما قد ذکرک و اتوب
إلیک من کلّما قد شهدت علیک

70 فاصنع اللهم لی ؟ کما لسلطان عظمتک و
ملیک ملک قدرک و کبریاتک فانی انا المتشبّث
بأذیال عفوک و کرمک و المتروّد بین الکافین باستوا
عرش رحمانیک فاجعلنی اللهم ما ینبغی لسلطان
قهاریک حیث قد وصفت به نفسك بعد فناء کلّ
شیء لمن الملك الیوم ثمّ قد احببت نفسك لله
الواحد القهار

71 فاشهدک اللهم علی ذلك بان لا سلطان الا لك من
قبل و من بعد لا اله الا انت بك اعتصمت و
استجرت و بك تحصنت و ولا حول ولا
قوة الا بک و ان لعظمتک و قهاریک و قدرک
و کبریاتک لا ورا فی نخور اعدائی و اعدائک

72 و اقول متوکلاً علیک و معتصماً بحبلک حسن ؟
الله و کفر سمع الله لمن و عن لیس لی ورا الله
منتہی اشهد الله بما دعی و انه تمنّ تبرء و
ان لله الاخرة و الاولى سبحان ربّ العزة
عمّ بصفون و سلام علی المرسلین و الحمد لله رب
العالمین

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Epistle to Haji Mirza Aqasi 4 (Khutbiy-i-Qahriyyih)

Date: 1263-11 ca. (Maku) [1847-Oct]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God Who, through the overwhelming might of His supreme dominion, hath subdued the essential realities of all created things that have associated partners with Him. All praise be to God Who, through the transcendent greatness of His exalted majesty, hath manifested His grandeur over the

1 بسم الله الرحمن الرحيم

2 الحمد لله الذی تقهر بتقهیر تقهر اقتهار قهر قهاریتہ
علی کینونات المشرکات من المکات و الحمد لله
الذی تعظم بتعظیم تعظم اعتظام عظم عظمتہ
علی ذاتیات المؤتفکات من الموجودات و الحمد

essences of all deviating existences. All praise be to God Who, through the compelling force of His almighty power, hath exercised His sovereignty over the inner realities of all remote beings. All praise be to God Who, through the determination of His ordained destiny, hath demonstrated His power over the manifestation of all quiddities.

- 3 Glorified and exalted is He! He hath forbidden the recognition of the innermost essence of His divine Countenance to the people of allusions, and hath removed from the nearness of His holy dominion all material entities from among the people of the veils. He hath made the most severe of His fires for the essential realities of the people of proofs to be their heedlessness of the remembrance of His greatness, and His most grievous punishment for the abstract realities of the people of the kingdom to be their turning away from His divine Countenance.

- 4 How mighty is His authority over the oppressors of the people of His Cause, who in the realm of the Divine Essence are sanctified from all similitudes and indications! How tremendous are His retributions upon those who have waxed proud against the people of His love, who in the realm of Divine Might are purified from all names and attributes! How glorious are the manifestations of His wrath through His justice against those who are heedless of the rights of the people of His knowledge, who in the realm of the Kingdom are cleansed from all examples and allusions! How sublime is the revelation of His anger through His grace against those who have distanced themselves after knowing the people of His Countenance, who in the realm of earthly dominion are elevated above the limitations of stations and signs!

- 5 Glorified and exalted is He! By reason of the loftiness of His wrath and the greatness of His displeasure, He sent forth Muhammad - peace be upon him and his family - from the innermost heart of eternity unto all nations, distinct from any similitude among the children of his kind. He made him the manifestation of His justice and His overwhelming power, then of His grace and His almighty sovereignty. He was content with his wrath in place of His own wrath, and with his anger through His bounty, that through his overwhelming power he might cause those whom he overpowered through his justice to reach the uttermost depths of the fire, and through his compelling might cause those who were patient under him through his grace to attain their ultimate station in the ranks of the iniquitous.

- 6 For He is too glorious to be wrathful through His supreme essence, with which nothing can be associated and unto which

لله الذي تجبر بتجبر تجبر اجبتار جبر جباريته على نفسانيات المبعديات والحمد لله الذي اقتدر بتقدير تقدر اقتدار قدر قدرته على انبات الماهيات

3 فسبحانه و تعالى قد حرم عرفان قص طلعة حضرة فردائيه على اهل الاشارات و ابعد عن قرب ساحة قدس جبروتيه كل الماديّات من اهل السبحات و جعل اشد ناره للجوهريات من اهل الدلالات غفلتها عن ذكر عظمة نفسه و اشد عذابه للجرّادات من اهل الملك اعراضها عن طلعة حضرته

4 فما اكبر سطوته للظالمين على اهل ولايته الذين هم في عالم اللاهوت مقدسين عن الأشباه و الدلالات و ما اعظم نقماته للمستكبرين على اهل محبته الذين هم في عالم الجبروت منزّهين عن الأسماء و الصفات و ما اجل ظهورات سخطه بعدله للغافلين من حقّ اهل معرفته الذينهم في عالم الملكوت مطهّرين عن الأمثال و الاشارات و ما اعلی ظهور غضبه بطوله للمستبعدين بأنفسهم بعد علمهم بأهل طلعتهم الذين هم في عالم الملك مرتفعين عن حدّ المقامات و العلامات

5 فسبحانه و تعالى لعلو غضب نفسه و عظم سخط جنابه قد بعث محمد صلى الله عليه وآله من بجوحة القدم على سائر الأمم منفرداً عن الشبابة من ابناء الجنس و المثل و قد جعله مظهر عدله و قهاريته ثم طوله و جباريته و رضى بسخطه عن سخطه و من غضبه بفضل له ليوصل بقهره لمن قهر عليه بعدله الى منتهى دركات النار و ليبلغ بجبره لن صبر عليه بطوله الى منتهى مقامه في مقامات الفجار

6 اذ هو اجلّ من ان يغضب لعلو كينونته التي لا يقرن بها شئ و لا يصعد اليه شئ و هو لم يزل

nothing can ascend. He hath ever been such that nothing comprehendeth Him while He comprehendeth all things, and He is the All-Powerful, the Most Great, the Compelling.

لا يدركه شيء و هو يدرك الأشياء كله و هو
المقدر المتكبر الجبار و

- 7 Glorified and exalted is He! After Muhammad - peace be upon him and his family - He revealed Guardians for His grace and Successors for the justice of His Prophet, manifesting thereby the loftiness of His Beloved's station and the majesty of His Messenger's self. He made them the manifestations of His justice and His might in wrath, and the wellsprings of His grace and His overwhelming power in displeasure, for He, as He is in Himself, doth not overpower anything through His essence, nor compel anything through His reality, nor show wrath against anything through His self, nor displeasure through His identity. For He is too glorious to be associated with His servants or to be reached by the highest flight of the hearts' innermost hearts. He is unique in creation, without peer or opposite.

7 سبحانه و تعالى قد اظهر بعد محمد صلى الله عليه و
آله اولياء لطول نفسه و اوصياء لعدل نبيه اظهارة
لعلو شأن حبيبه و جلاله نفس رسوله و جعلهم
مظاهر عدله و جبروتيته في الغضب و معادن طوله
و قهاريته في السخط لانه كما هو عليه لا يقهر
بكينونيته على شيء و لا يجبر بذاتيته على شيء و
لا يغضب بنفسانيته على شيء و لا بسخط بانيته
على شيء لانه اجل ان يقتن بالعباد او ان يصعد
اليه اعلى طير الأفئدة من الفؤاد و هو المتفرد في
الانشاء عن الأشباه و الأضداد

- 8 Wherefore hath it been sent down in the Qur'an concerning the Manifestations of His justice and His bounty, for those who heed the Bayan – the decree of the Bayan: "Say: They grieved Us; wherefore We took vengeance upon them." Thereafter, because of the exaltation of the wrath of the friends of religion and the greatness of the indignation of the pillars of certitude – the Imams who have borne witness to the truth with full knowledge – God created servants for the manifestation of their bounty, bodies for the disclosure of their justice, faces for the loci of their anger, and signs for the sources of their displeasure. He placed all His displeasure in their displeasure, all His wrath in their wrath, all His justice in their judgment, and all His bounty in their deeds. Through them, the fire of hell becomes deserved by those upon whom the word of punishment is due.

8 و لذا قد نزل في القرآن في شأن مظاهر عدله و
طوله لمن نظر بالبيان حكم البيان قل اسفونا انتقمنا
منهم ثم بعد ذلك لعلو غضب اولياء الدين و
عظم سخط اركان اليقين ائمة الذين شهدوا بالحق
و هم يعلمون قد خلق الله عبداً لظهور طولهم و
هياكلاً لبروز عدلهم و وجوهاً لمحال غضبهم و آياتاً
لمعادن سخطهم و جعل كل سخطه في سخطهم و
كل غضبه في غضبهم و كل عدله في حكمهم و
كل طوله في فعلهم فبهم يستحق نار جهنم من
استحق عليه كلمة العذاب

- 9 I seek refuge in Thee, O my God, from their displeasure – which pointeth to naught but Thy displeasure – and by the displeasure of Thy Prophet and the displeasure of the Prophet's Trustees – Thy blessings be upon them. And [I seek refuge] then from their wrath, which is an indication of Thy wrath, and the wrath of Thy Prophet, and the wrath of His Trustees – Thy blessings be upon them. In Thee do I seek sanctuary; by their very selves do I supplicate protection from their overpowering might and their majesty. By them do I draw nigh unto Thee and seek their intercession with Thee, in the hope of their pardon and their compassion.

9 فاعوذ بك يا الهى من سخطهم الذى لا يدل الأعلى
سخطك و بسخط نبيك بسخط اوصياء نبيك
صلواتك عليهم ثم من غضبهم الذى هو دال على
غضبك و غضب نبيك و غضب اوصياء نبيك
صلواتك عليهم و بك استجير بذنبهم من قهرهم و
جباريتهم و من جبروتيتهم اتقرب اليك و اشفع
بهم اليك رجاء عفوهم و عطوفتهم

- 10 Should any one of them become wrathful, the fires would be kindled in their essence and the reckoning is realized in its reality, and the punishments descend from the heaven of Thy might upon its inhabitants; and the good deeds of those who waxed proud against them would be changed into evil deeds –

10 ان يغضب احد منهم قد تذوت النيران بكينونيتها
و تحققت الحساب و ذاتيتها و تنزلت السطوات
من سماء قهرك على ساكنيها و تبدلت الحسنات
بالسيئات من الذين استكبروا عليهم من سماء

[descending] from the heaven of Thy all-subduing power upon its people. For the decree of unbelief is verified by their wrath, the decree of idolatry is realized through their displeasure, the decree of denial is made plain by their might, and the decree of rejection is brought forth by their power.

- 11 Through them, O my God, I seek refuge from Thy wrath, and through them I flee from Thine indignation, and through them protection is sought through Thy covenant from Thine overwhelming power, and through them I seek intercession with Thee from Thy dominion. By Thy might and Thy majesty, verily the rejected one is he upon whom their indignation has descended, and the object of wrath is he upon whom their wrath has descended, and the accursed one is he against whom their overwhelming power has judged, and the tormented one is he against whom their dominion has ruled. Glory be to Thee, O my God! Nothing in the heavens or on earth can withstand their justice, for it indicates Thy justice. Therefore, O God, have mercy upon all atoms through Thy grace and Thy bounty. Verily Thou art the Bestower, and verily Thou art, beyond them all, the All-Encompassing, the Almighty, the Severe.

- 12 Now then, know, O thou who disbelievest in God and associateth partners with His signs and turneth away from His presence and showeth pride against His gate, that God - exalted be His mention - nothing escapeth His knowledge and nothing is beyond His power. He hath not granted thee respite in thy stations nor has He been heedless of judging thine actions, for only he hastens who fears missing something, but He heareth the sound and perceiveth what is missed and sendeth down death. Therefore witness with certainty, then observe with the eye of certainty, then contemplate with the truth of certainty within thyself, for God - mighty and glorified is He - hath said: "Verily hell encompasseth the unbelievers."

- 13 By Him Who holdeth my soul in His hand, thy heedlessness of My remembrance and thy disobedience to My judgment and thy turning away from My countenance is more severe for thee than the fire of hell; nay, it shall appear to thy soul on the Day of Resurrection. For if thou knew now with the knowledge of certainty, thou wouldst surely see the hell-fire, then thou wouldst surely see it with the eye of certainty. By Him Who is the King of my being, the lands and all who dwell therein have been covered with dust because of thy wrongdoing, and now there is nothing in God's knowledge except that it turneth away from thee and not from thee.

قَهَّارِيَّتِكَ عَلَى أَهْلِهَا إِذْ حَكَمَ الْكَفَرُ قَدْ تَحَقَّقَ مِنْ غَضَبِهِمْ وَحَكَمَ الشُّرَكَ قَدْ تَذَوَّتْ مِنْ سَخَطِهِمْ وَحَكَمَ الْمُجْدَ قَدْ تَبَيَّنَ مِنْ قَهْرِهِمْ وَحَكَمَ الْإِنْكَارَ قَدْ وَجَدَ مِنْ جَبَّارِيَّتِهِمْ

11 فَبِهِمْ يَا إِلَهِي أَعُوذُ مِنْ غَضَبِكَ وَبِهِمْ أَهْرُبُ مِنْ سَخَطِكَ وَبِهِمْ يَسْتَجِيرُ بِذِمَّتِكَ مِنْ قَهَّارِيَّتِكَ وَبِهِمْ اسْتَشْفَعْتُ إِلَيْكَ مِنْ جَبَّارِيَّتِكَ فَوْعَرَّتْكَ وَجَلَّالَتُكَ أَنَّ الْمُرْدُودَ مِنْ قَدْ نَزَلَ عَلَيْهِ سَخَطُهُمْ وَأَنَّ الْمَلْعُونِ أَنَّ الْمَغْضُوبَ مِنْ قَدْ نَزَلَ عَلَيْهِ غَضَبُهُمْ وَأَنَّ الْمَلْعُونِ مِنْ قَدْ حَكَمَ عَلَيْهِ قَهَّارِيَّتِهِمْ وَأَنَّ الْمُعَذَّبَ مِنْ حَكَمَ عَلَيْهِ جَبَّارِيَّتِهِمْ فَسُبْحَانَكَ يَا إِلَهِي لَا يَقُومُ بَعْدَهُمْ شَيْءٌ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ لِأَنَّهُ دَالٌّ عَلَى عَدْلِكَ فَارْحَمِ اللَّهُمَّ عَلَى كُلِّ الذَّرَّاتِ بِفَضْلِكَ وَجُودِكَ أَنْتَ الْوَهَّابُ وَأَنْتَ مِنْ وَرَائِهِمْ مُحِيطٌ جَبَّارٌ شَدِيدٌ

12 أَمَّا بَعْدُ فَاعْلَمْ يَا أَيُّهَا الْكَافِرُ بِاللَّهِ وَالْمُشْرِكُ بِآيَاتِهِ وَالْمُعْرِضُ عَنْ جَنَابِهِ وَالْمُسْتَكْبِرُ عَنْ بَابِهِ أَنَّ اللَّهَ عَزَّ ذَكَرَهُ لَا يَعْزِبُ مِنْ عِلْمِهِ شَيْءٌ وَلَا يَعْجِزُ فِي قُدْرَتِهِ شَيْءٌ وَأَنَّهُ مَا أَمْلَكَ فِي مَقَامَاتٍ وَلَا أَغْفَلَ عَنْ حَكْمِكَ فِي أَعْمَالِكَ لَا تَمَّا يَعْجَلُ مِنْ يَخَافُ الْقَوْتَ وَأَنَّهُ يَسْمَعُ الصَّوْتَ وَيُدْرِكُ الْقَوْتَ وَيُنْزِلُ الْمَوْتَ فَاشْهَدَ بِالْيَقِينِ ثُمَّ انْظُرْ بِعَيْنِ الْيَقِينِ ثُمَّ لَاحِظْ بِحَقِّ الْيَقِينِ فِي نَفْسِكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

13 فَوَالَّذِي نَفْسِي بِيَدِهِ أَنَّ غَفْلَتَكَ عَنْ ذِكْرِي وَعَصْيَانَكَ فِي حُكْمِي وَأَعْرَاضَكَ عَنْ طُلْعِي لَكَ أَشَدُّ مِنْ نَارِ جَهَنَّمَ بَلْ أَنَّهُ هِيَ تَظْهَرُ لِنَفْسِكَ فِي يَوْمِ الْقِيَامَةِ فَإِنَّ الْآنَ لَوْ تَعْلَمُ بِعِلْمِ الْيَقِينِ لَتَرُونَ الْجَحِيمَ ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ فَوَالَّذِي هُوَ مُلْكُ وَجُودِي قَدْ تَغَبَّرَ الْبِلَادُ وَمَنْ عَلَيْهَا مِنْ ظُلْمِكَ وَمَا الْآنَ شَيْءٌ فِي عِلْمِ اللَّهِ إِلَّا هُوَ مُعْرِضٌ عَنْكَ وَلَا عَنْكَ

- 14 Therefore gently, gently with thee, O enemy of God and enemy of His friends! If thou knew what thy hands have wrought in My Cause, thou wouldst flee to the peaks of the mountains and sit naked in the ashes and sob because of the decree of existence and swoon before the people of the heart. Know then that what thou hast perpetrated, O manifestation of Satan, is as though thou hadst wronged all existence, both seen and unseen, and slain all who dwell in the kingdom of the All-Loving. For verily the Imam - peace be upon him - hath said: "Whoso beareth one sin, it is as though he hath borne all sins."
- 14 فهلاً مهلاً لك يا عدوّ الله و عدوّ أوليائه لو تعلم ما اكتسبت يداك في امرى لتفرّ الى قُلل الأوتاد و تجلس عرياناً في الرماد و تشقى من حكم الایجاد و تصعق لأهل الفؤاد أمّا تعلم ما فعلتها مظهر الایلیس فكأنما ظلمت على كلّ الوجود من الغیب والشهود و قتلت كلّ من في ملكوت الودود فإنّ الامام عليه السلام قال من احتمل ذنباً فكأنما احتمل كلّ الذنوب
- 15 Alas! Alas! By thy wrongdoing the Paradise and all within it have cried out in anguish, and the earth and all upon it have been struck with terror. The waters have been altered and the winds disturbed, the lands laid waste and the mountains crushed, the leaves turned yellow and the branches withered, and the fruits cut off. Alas! Alas! How shall I recount what thou hast unjustly wrought? The heavens are nigh rent asunder thereby, the earth split open, and the mountains crumble away. Indeed thou hast burned the heart of Muhammad and the family of God in the chambers of good-pleasure, and caused the maidens of Paradise to strike their faces in their garden retreats.
- 15 فآه آه فبظلمك تشهقت الفردوس و من فيها و تصعقت الأرض و من عليها فقد تغیرت المياه و الأرياح و تحرّبت البلاد و اندكت الجبال و اصفرّت الأوراق و ابيضت الأغصان و انقطعت الثمار فآه آه كيف اذكر ما اكتسبت بغير حق فكان السموات ينفطرن منه و تنشق الأرض و تحتر الجبال هذا فقد حرقت كبد محمد وآل الله في غرفات الرضوان و لطمت الحوريات بسوء على وجوههن في روضات الجنان
- 16 Knowest thou not what thou hast done? Thou hast turned away from the command of thy Lord Who hath manifested thee in the worlds which God created for thee, though thou art but a bonded slave in His dominion. By Him Who, were the veil to be lifted from thine eyes, thou wouldst consent to be cut to pieces with scissors and wander through the world among the deranged, nor would a mustard seed of wrongdoing against Me cross thy mind. Nay, wert thou to possess the East and West of the earth, thou wouldst give it all to gaze but once upon My face, yet it would not be accepted from thee, by virtue of My station which God hath specially conferred upon Me. Didst thou imagine thou couldst take pleasure in this world, seated upon the throne of sovereignty, and show pride toward Me, saying that God had placed authority in thy hands? Nay, by My Lord! Thou sittest but upon the breast of hellfire, finding pleasure only in the fire of remorse, eating naught but the fruits of the tree of reckoning, and drinking naught but scalding water.
- 16 أما تعلم ما فعلت و لقد اعرضت عن امر مولاه مجليک في عوالم التي قد خلقها الله لك و انت عبد رقّ في ملكه فوالذي لو كشف الغطاء عن عينيك لترضى ان تقرض بالمقاريض و تمشي في الدنيا وراء المجانين و ما خطرت ببالك ذرة خردل ظلم في حقّي بل لو ملكت شرق الأرض و غربها لتعطي بأن تنظر الى وجهي مرّة واحدة و لا يقبل منك بعظم مقامى الذى خصنى الله ارقّت؟ ان تستلذّ في الدنيا و قعدت على بساط السلطنة و تكبرت على من قولك بما جعل الله الحكم في يديك لا وربّي ما قعدت الا على صدر النيران و لا تستلذّ الا بنار الحسرت و لا تأكل الا من ثمار شجرة الحساب و لا تشرب الا من حميم الغلات
- 17 So hold! Hold thy hand! Dost thou seize people's wealth unjustly and spend it as thy heedless soul desires, supposing God will not question thee concerning it? Nay, by My Lord! Verily thou hast an appointment on the Day of Resurrection before God and His Messengers and His angels and all His servants. There shalt thou recognize My station and find the fire of hell
- 17 فهلاً مهلاً لك أتاخذ اموال الناس بالباطل و تصرف الى ما تهوى اليه نفسك بالغافل و تزعم انّ الله لا يسألک عنه لا وربّي انّ لك موعداً يوم القيامة بين يدي الله و رسله و ملائكته و جميع عباده هنالك لتعرف مقامى و تجد نار جهنم في

within thyself. Even now thou wearest but garments of pitch, enjoying naught but the torment of the sun and moon in their courses.

- 18 So hold! Hold thy hand! Dost thou still make claims after this, or art thou content with injustice and hast forgotten justice, after what God - exalted be His remembrance - hath said concerning the wrongdoers: "Let not those who disbelieve think that Our respite to them is good for themselves: We grant them respite only that they may grow in their iniquity: And theirs is a shameful chastisement."

- 19 O thou who art consumed by the fire of Hell and its stones! Reflect for a moment on Solomon's son and Alexander, then their dominion in God's good-pleasure - exalted be His remembrance. Then consider the son of Shaddad and Nimrod, and their dominion in God's wrath - exalted be His remembrance. Did they not both die and become as though they had never been? And they have no escape forever. If glory lies in worldly dominion and the extent of its lands and wealth, then verily those who are kings of the earth possess more dominion than thee and more wealth than thee. And if glory lies in God's good-pleasure and knowledge of Him, then why dost thou burn thyself with thine own hands and remain heedless of the Day that shall come upon thee? Hath not God said concerning those who built up this world: "How many were the gardens and springs they left behind, and corn-fields and noble buildings, and wealth wherein they had taken such delight! Thus was their end, and We made other people inherit them. Neither did the heavens and earth weep for them, nor were they granted respite. Hath not God said that the abode of the Hereafter shall be for those who seek neither self-exaltation nor corruption in the earth, and the end is for the God-fearing?"

- 20 Consider for a moment - if thou canst not endure in this world, how canst thou be content with thy glory in a life that is as naught compared to the life of the Hereafter? For therein thou shalt live as God willeth and desireth, and death shall never overtake thee. By Him Who hath chosen me for His love, I desire naught for thee save the mercy of God, that thou mayest be delivered from that which hath made thee heedless and have mercy upon thyself for having forgotten His wisdom.

- 21 How can I recount thy grievous transgressions and thy grave misdeeds? Consider from the first day when We wrote concerning thee "Fear God, thy Lord" until now - forty months have passed. If thou hadst shown true love and had truly feared God, by Him Who holdeth my soul in His hand, not even a mustard seed's weight would have been diminished from thy glory. Nor did I covet thy dominion even to the extent of a mustard seed,

نفسك وإنّ الآن ما لبست الأثياب القطران و ما تنعم إلا بما تعذب الشمس و القمر بحسبان

- 18 فهلأ فها لك ادعوت بعد اورضيت ظمأ و نسيت عدلا بعد ما قال الله عزّ ذكره في حقّ الظالمين حيث قال و قوله الخلق للمؤمنين و لا تحسبنّ الذين كفروا أنّما نملي لهم خيراً لأنفسهم أنّما نملي لهم ليزدادوا أثماً و لهم عذاب مهين

- 19 فيا أيها المفتر بنار السجّين و حجر السجّين فكّر لحظة ابن سليمان و ذا القرنين ثمّ ملكهما في رضاء الله عزّ ذكره ثمّ ابن شداد و نمروث ثمّ ملكهما في سخط الله عزّ ذكره أليس أنّهما ماتا و كانا منذ بيت؟ و لا لهما من محيص أبداً و ان كان الشرف ملك الدنيا وسعة أرضها و أموالها فإنّ الذين هم ملوك الأرض لأكثر ملكاً عنك و أكثر أموالاً عنك و ان كان الشرف برضاء الله و عرفانه فمن أين تحرق نفسك بأيديك و تغفل عن يوم الذي يأتيك أليس الله قال في حقّ الذين عمروا الدنيا كم تركوا من جنّات و عيون و زروع و مقام كريم و نعمة كانوا فيها فاكهين كذلك اورثناها قوماً آخرين فما بكت عليهم السّماء و الأرض و ما كانوا منظرين أليس الله قال إنّ الدار الآخرة نجعلها للذين لا يريدون في الأرض علواً و لا فساداً و العاقبة للمتقين

- 20 فكّر لحظة هل تصبر في الدّنيا فكيف ترضى بعزّتك في عمر الذي هو لا يذكر في جنب حياة الآخرة لأنك فيها حيّ بما شاء الله و اراد و ما لك من موت أبداً فوالذي اختارني لحبه ما اريد عليك إلا رحمة الله لتخلص عمّا غفلك عنه و ترحم عليها بما نسيت حكمه

- 21 فكيف اذكر موبقاتك العظيم و جبرأتك الكبيرة انظر من أوّل يوم الذي أنا كتبت في حقك خف عن الله ربك الى الآن قد مضى اربعين شهرا و أنّك لو اظهرت المحبة و خفت عن الله في الحقيقة فوالذي نفسى بيده لم ينقص عن عزّتك

for all of this world and the next compared with recognition of Him is as a handful of ashes. Indeed, he who knoweth his Lord seeketh naught besides God and seeth no glory save in His good-pleasure, no abasement save in His displeasure. And verily the station whereby thou hast shown pride before God and against me - none who hath known my true station would incline unto it. Nay, even the lowliest among the knowing poor hath spurned thy station. Yet thou, despite thy claim to fear God, hast seized it with thy own hands as though God had created it for none but thee.

قدر خردل ولا آتی طمعت فی دولتک اقل من خردل لان کل الدنیا والآخرة مع کفین الصغر لکف رماد بل ان العارف بره لم يطلب دون الله شيئاً ولا يرى عزاً الا في رضاه لا ذلاً الا في سخطه وان مقامات الذي به استکبرت على الله على لم يميل اليه احد من عرف حق بل ان ادنى المساكين العارفين قد ضرب بظهر فعليه مقامک انت مع ما تدعى خشية الله قد اخذته بأيديک کان الله ما خلق ذلك لغیرک

- 22 Consider for a moment what he whom thou didst make governor of Fars hath wrought against me and my followers - God's curse be upon him, for never would even an infidel approve such treatment of another infidel. And thou hadst power to remove him, yet wrote not a single word to him, lest thou shouldst put an end to his tyrannous and hostile actions, until he did what he did, thereby bringing shame upon thyself and gathering the fuel of hell for thy provision. Had thou written but a line to him, he would never have approached me. And thou knowest well his lineage, which is the most despicable of lineages, and his standing, which is the lowest among his people who are sinners, and his neglect of prayer, his wine-drinking, his self-slaughter, and his abundant tyranny. I think not that he hath left any major or minor sin uncommitted. By Him Who holdeth my soul in His hand, were all the misdeeds committed during thy reign to be borne by thee, they would not harm thee to the extent of an atom compared to his tyranny against me. Fie upon him! May the curse of God and His wrath be upon him as long as the heavens and earth endure. God shall soon take vengeance upon him through His justice. He, verily, is the All-Powerful, the Strong.

22 فکّر لحظة قد اطّلت بما فعل بی وشيعتی من جعلته حاکم الفارس لعنة الله عليه حيث لا یرضی کافراً لکافر ابدأ وانت تقدّر على (دفعه) رفعه و ما کتبت اليه حرفاً لعل (لثلاً) تقضى عن فعله ظلماً وعدواناً حتى فعل ما فعل وبه افتضح نفسك و اجمع حطب جهنم لزاادک مع انک لو کتبت اليه سطرًا لا یقرب الی ابدًا مع انک تعلم نسبه الذي هو ارذل الأنساب وحسبه الذي هو اردی بلغة اهله من اهل العصاة ونسيانه حکم الصلوة و شرب خمره و قتل نفسه و كثرة ظلمه و ما اظن انه ترک كبيرة و لا صغيرة بل والذي نفسی بيده لو احتمل کل الجریرات فی ايام دولتک لم یضربک بمثل ذرة ظلمه فی حقّی فاف له فلجنة الله و سطواته عليه ما دامت السموات و الأرض فسوف ینتقم الله عنه بعدله انه هو المقتدر القوى

- 23 By My life! I was compelled in a land in my homeland to such a degree that I departed in fear and trepidation, until I was received by one born among Christians who honored me, exalted me, and established me in a station than which none greater could be found within his power in the religion of God, until he passed away. I beseech God to grant him, as recompense for his kindness, the best of all the hereafter, and there is no doubt that God does not fail in His promise. After that, I became aware of my position, of which no one had knowledge nor any way to reach, and I was content with what was done by one who had no station except that of cattle. I ask God to rend him utterly asunder as recompense for his lies and transgression, for He is the Mighty, the Compelling, the Severe. Then I came unto you, and you showed no shame before God, nor before my grandfather the Messenger of God,

23 و لعمری قد اضطررت فی ارض فی وطنی بشأن قد خرجت خاوفاً مترقباً حتى نزلت علی من ولد فی النصاری فقد وقرنی و عززنی و استقرنی فی مقام لا یوجد عنده اعظم منه بما استطاع فی دین الله حتى قضی نجبه فاسأل الله ان یعطيه جزاء احسانه خیر الآخرة کلّها و لا شک ان الله لا یخلف الميعاد بعد ذلك اطّلت بموقفی الذي ليس لأحد به علم و لا الی سبیل و رضیت بما فعل الذي لا شأن له الا شأن الانعام ما فعل فاسأل الله ان یمرقه بكلّ مرق جزاء کذبه و طغيانه انه هو المقتدر الجبار العسوف ثم نزلت علیک و ما استحیت من الله و لا من جدی رسول الله و لا

nor before any of my forebears the Imams, and feared only that a morsel of your bread might be cut off, and commanded what you commanded. By Him Who holds my soul in His hand, had I come unto the house of the most base of men, he would have been ashamed of such conduct and would not have turned me from his door, as has been heard of the conduct of one born in unbelief, while you were born in Islam. Even though I had written to you in a gracious manner befitting your station about which you boasted, saying that such behavior was not worthy of your station.

- 24 Judge fairly by God: if the son of the Russian Emperor had come to you, would you have ordered his imprisonment? Is the son of God's Messenger more lowly in your sight than him, even while you turn in your nights and days under the rule of one of his party in your near vicinity, yet show no mercy to the descendants of Muhammad, peace be upon him and his family, despite their manifest weakness and helplessness? Then you expressed your sorrow at having ordered my removal by land routes while you reclined upon the throne of sovereignty in your might. Yes, indeed that is true, and failed has he who bears injustice.

- 25 And thereafter, despite the vastness of your realm and the abundance of your wealth, you permitted my imprisonment in a place where there was no human being and beyond which there was no more distant land, and arranged my lodging with one whose station you know. By my life, were he to come to the door of My house that I might appoint him a mere groom to My donkey, I would not choose him – by reason of the feebleness of his judgment and the lowness of his station. What made Me laugh at his deed is this: time and again he went out to strike the shaykh with a broom – held in the hands of the common folk and with grasses in the hands of the boys. Such is the measure of his ignorance with thee. And yet thou writest to him – may My soul be thy ransom! Nay, it behoveth one such as thee rather to make thy soul his ransom! Thou takest the king's monies and bestowest them upon a people more astray than cattle, that they may spend them on aught save the love of God, drink wine, and curse thee in secret. This is your portion in this worldly life, while you do not spend for the progeny of God's Messenger, peace be upon him and his family, even the worth of an animal in the course of his imprisonment, and you are content with less than what Harun did with Musa ibn Ja'far, peace be upon them, for he at least gave orders regarding the path.

- 26 You have been heedless of this and do not feel, despite your advanced age which approaches ninety years, any fear of one

من احد من آبائى ائمة الدين وخفت من ان يقطع من خبزك كف و امرت بما امرت فوالذى نفسى بيده لو نزلت على بيت اربل الناس ليستحيى عن ذلك ولا يردنى عن بيته كما سمع سلوك من ولد فى الكفر و انك ولدت فى الاسلام مع اتى قد كتبت اليك بشأن الحسنة لمقامك الذى غردت به بأن ليس لشأنك مثل هذا بينى

24 انصف بالله لو نزل عليك ابن سلطان الروس هل تأمر بالسجن أليس ابن رسول الله لديك اذل منه مع أنك تقلب فى ليلك و نهارك بحكم احد من حزنه فى قرب جوارك و لا ترحم على ذرية محمد صلى الله عليه وآله مع اظهار ضعفه و عجزه ثم اظهرت بذلك حزنك لما امرت بالمسير من سبل البر مع استقرارك على بساط السلطنة و اقتدارك بلى ان ذلك لحق و لقد خاب من حمل ظلها

25 و بعد ذلك مع سعة ارضك و كثرة اموالك قد اذنت لى بسجن الذى لم يك هنالك انسان و ليس ابعد منها ارض و جعلت نزولى على الذى انت تعرف مقامه فاعمرى لو جاء الى باب بينى بأن اجعله خادماً لمارى ما اخترته لقلته رأيه و بعد مقامه و مما اضحكى فعله انه خرج مراراً عديدة الى ضرب الشيخ؟ بمكنسة ايدى رعية و حشيش ايدى الصبيان فهذا مبلغ جهله لديك و انك مع ذلك تكتب اليه روحى فداك بل بمثلك يلىق ان تجعل روحك فداه و تأخذ اموال الملك و تعطى قوم لى اضل من انعام ليصرفون فى غير محبة الله و يشربون الخمر و يلعنونك فى السر و ان ذلك حفظك فى الحيوه الدنيا و لا تصرف لذرية رسول الله صلى الله عليه وآله بقدر قيمة حيوان فى سبيل سجنه و ترضى بأدنى عمل هارون مع موسى ابن جعفر عليهما السلام لانه فى السبيل ما امر

26 و أنك غفلت عن هذا و لا تستشعر مع كبر سنك الذى قرب الى تسعين سنة بأن تخاف ممن

who is twenty-eight years old, and you order his banishment to a foreign land, after knowing his lineage from God's Messenger and his nobility which none in Persia can match, and sufficient is it for my pride that the most distinguished of non-Arabs are those in the Persian realm, concerning whom He - peace be upon Him - said regarding those therein: "If knowledge were in the Pleiades, men of Persia would attain it." And sufficient for your station is what hath been revealed, and may my spirit and all in the kingdoms of command and creation be sacrificed for Him: "Abandon the Turks, even if one be thy father. If they love thee, they will devour thee, and if they hate thee, they will slay thee."

27 I know well that thou dost not care about thy condition, for one who cares not for indecency even in the presence of people - which is a sign of the impurity of seed according to the explicit text of the Imam, peace be upon him - would not care about such things. Yet I write this due to God's intense wrath towards thee, and so thou mayest know that every sin occurring in the realm of the king lies upon thee. Nay, on the Day of Resurrection, the father of evil will say: "I wrought it in thee." The king hath perished by what thou didst unto him through forms of trinity and quaternity, by what those around thee from among thy trusted partisans told thee, and he followed thee, yet thou hadst no mercy upon him and wert content with his destruction. God preserve thy soul, for thou hast wronged none but thyself and gathered the fire only for thine own self.

28 Though I be in prison, I am as though in Paradise near my Lord, for I see no pleasure save in nearness to Him, no joy save in His good-pleasure, no rest save in intimacy with His presence, and I see all else as before its existence - as nothing. Sufficient is He as Guardian and sufficient is He as Helper. He hath said - and His word is truth - "Nothing shall befall us save what God hath decreed. He is our Master, and in God let the trusting put their trust."

29 I have completed the favor unto thee through what hath flowed from My pen in this hour by God's leave - exalted be His mention. If thou knewest the reality, thou wouldst see fear for thyself more intense than the fire of hell. I have informed thee of some of what thou hast earned, that thou mightest return. If thou returnest, there shall be no return in thy judgment. None can inform thee like One Who is aware.

30 Consider - thou wert but a drop of water which emerged from two stations; soon shalt thou return beneath the earth and say: "Would that I were dust!" Thou shalt have no loving friend to deliver thee, no companion to benefit thee, no child to seek

هو ابن ثمانية وعشرين سنة و تأمر به الى بلد الغربة بعدما تعرف نسبه من رسول الله و حسبته الذي لا يعادله في الفارس احد و كفى في نفري بأن واعتر العجم في ملك الفارس حيث قال صلى الله عليه في شأن من فيه لو كان العلم في الثريا لناوله ايدى رجال فارس و كفى في مقامك ما قد روى و من في ملكوت الأمر و الخلق فداه اترك التروك ولو كان ابوك ان احبوك اكلوك و ان ابغضوك قتلوك

27 و اتي اعلم انك لا تبالي بما كنت في شأنك لان من لم يبالي بالفحشاء و في محضر الناس الذي هو علامة شرك التطفة بنص الامام عليه السلام لم يبالي من ذلك ولكن كتبت ذلك لشدة سخط الله عليك و لتعلم بأن كل ذنب وقع في دولت الملك انت بل يقول يوم القيامة ابو الشرور بأن عملته فيك و لقد هلك الملك بما صنعت في حقه من شكل التثليث و التربع بما اخبرته ببعض ما اخبرك الذين في حوله من امناء حزبك و انه لأجل اتبعك و انت ما ترجمت عليه و رضيت بهلاكته و هلاكه ابق الله نفسك فانك ما ظلمت الا نفسك و ما جمعت النار الا لنفسك

28 و اتي مع موقفي في ال سجن كاتي في الفردوس عند ربي لاني لا اري لذة الا في قرية و لا سرور الا في رضاه و لا راحة الا في انس جنابه و لا اري ما دونه الا كقبل وجوده لم يك شيئاً كفى به ولياً و كفى به نصيراً قال و قوله الحق لن يصيبنا الا ما كتب الله لنا هو مولينا و على الله فليتوكل المتوكلون

29 قد اتممت النعمة في حقك بما اجريت من قلبي في هذه الساعة باذن الله عز ذكره و انك لو تعلم الواقع لترى خوفاً من ذلك لنفسك اجزم نار جهنم و لقد اخبرتك ببعض ما اكتسبت لعلك ترجع و ان عدت لا عود في حكمك و ما انبتك بمثل خبير

30 انظر كنت قطرة ماء الذي خرجت من مقامين فسوف ترجع الى تحت التراب و تقول يا ليتني كنت تراباً و ليس لك لم حبيب يخلصك و لا

God's forgiveness for thee - only those who curse thee and ask God to reduce thy punishment. Lo! That indeed is a great wrong. Thou hast populated the acceptance of the dead and revived the souls of the disobedient, and grieved those who are the loci of divine outpouring and inspiration, concerning whom God - exalted be His mention - hath indicated: "Neither My earth nor My heaven can contain Me, but the heart of My believing servant containeth Me." And thou hast annihilated contented and well-pleasing souls.

صديق ينفك ولا ولد يستغفر الله ربه لك الآ
الذين يلعنونك ويسألون الله لضعف العذاب في
حقك الا ان ذلك ظلم عظيم قد عمرت قبول
الأموات واحييت نفوس العصاة وحزنت الآل
هن محال الفيض والالهام حيث اشار الله عز
ذكره لا يسعني ارضي ولا سمائي بل وسعني قلب
عبدى المؤمن وافيت نفوس الراضية المرضية

- 31 His word - exalted be His mention - declareth: "Whoso killeth a believer, it is as though he hath killed all mankind." And the Messenger of God - peace be upon Him and His family - hath said: "Whoso harmeth a believer hath harmed Me, and whoso harmeth Me hath harmed God." And the word of one of His Messenger's successors regarding the hostile one, when asked about him, peace be upon him, stated: "The hostile one is he who showeth enmity to our followers."

31 قوله عز ذكره من قتل مؤمناً فكأنما قتل الناس
جميعاً وقول رسول الله صلى الله عليه وآله من
اذى مؤمناً فقد اذنى ومن اذانى فقد اذى الله
وقول وصي من اوصياء رسوله في حق الناصب
حين سأل عنه قال عليه السلام انما الناصب من
يضرب العدو او لشيعتنا

- 32 Watch thyself and await thy Lord's command, for God's term shall come to pass, and He lieth in wait. Think not that God is unaware of what the wrongdoers do. Those who have done wrong shall soon know what fate shall befall them. Glorified be thy Lord, the Lord of might, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of all worlds.

32 راقب نفسك وانتظر امر ربك فان اجل الله
لا ت وانه لبالمرصاد ولا تحسبن الله بغافل عما
يعملون الظالمون وسيعلم الذين ظلموا اى منقلب
ينقلبون وسبحان الله ربك رب العزة عما يصفون
وسلام الله على المرسلين والحمد لله رب العالمين

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To: *Mirza Aqa ?*

Date: 1263-11 [1847-Oct]

- 1 He is God, the Most Great, the Most Exalted, the Most High
- 2 Today is the first of Dhi'l-Qa'dah. All praise be to God as He deserves, and may God's blessings be upon Muhammad and his family and followers as befits His grace and bounty, for He is the Generous, the Bestower. In past months, repeated mention was made that indicated life, praise be to God. Now as before, though in the mountain, it is pleasant since it is

1 هو الله المتكبر الأكبر العلي الأعلى

2 حالنحرير غرة ذى القعدة است الحمد لله كما هو
مستحقه وصلى الله على محمد وآله وشيعته كما هو
عليه من الفضل والجود إنه هو الجواد الوهاب
در شهور ماضية مكرر ذكرى كه مشعر بر حیات
بود شده لله الحمد الآن كما كان چون در رضای

according to the Beloved's good-pleasure [...] What can I say about the actions of the Sovereign, the Almighty, and the Wise, Compelling King? Each time I came to this place of glory, why were these people bewildered and tested, and how was the truth of the enduring Word (may my spirit and all who are known to God be sacrificed for Him) made manifest, as He said what is mentioned in Al-Nu'mani's Book of Occultation: "Azerbaijan is inevitable for us, nothing can withstand it" etc. Indeed, I have no recourse but to commit my affair to God and seek relief from Him, for He sees His servants. Though I have no equal in grief today, since it is in God's path there is perfect contentment and joy. Such has been God's way from before, and you will find no change in God's way.

محبوب است اگر چه در جبل است ولی خوش است ... حد است که در فعل ملک قهار و سلطان مدیر جبار لم و بم گویم هر کاحد اخر باین محل عز شدم این خلق مدهوش از چه را و ممتحن می شدند وصدق کلام باقی روحی ومن هو فی علم الله فداه از چه راه ظاهر می شد حیث قال بما هو مذکور فی غیبة النعمانی لابد لنا من اذریحان لا یقوم لها شرا الخ بلی لیس لی سبیل إلا أن أفوض أمری إلى الله وأسئل الفرج من عنده إنه بصیر بعباده اگر چه محزونی امروز مثل خود کمان ندارم ولی چون در سبیل الله هست کمال رضا و فرح است سنة الله قد خلت من قبل ولن تجد لسنة الله تحویلاً

- 3 Multiple letters have been written to his grandfather and father to comfort their hearts. In any case, He said if they wish, staying in Yazd is far better than Shiraz - the choice is theirs. A petition was submitted to them on the 28th of the revered month of Sha'ban - God willing it has arrived. May they have no anxiety whatsoever. Praise be to God, all goes well, and in every case they should beseech God to bring about whatever is best. Though they are obviously in utmost grief, they should console themselves with the mention of Joseph and Imam Musa. The contents of this page should be read in their presence to bring comfort to their hearts. These days no fresh news has arrived from the sources of command, until later when the decree of the Supreme Bestower manifests what transpires.

3 عرایض متعدده بحضور جده ووالده نوشته شده تسلی خواطر ایشان را در هر حال فرموده هر گاه میل دارند توقف یزد بمراتب بهتر از شیراز است دیگر مختارند عریضه بیست هشتم شهر شعبان المعظم بحضور ایشان معروض داشته انشاء الله رسیده مطلق اضطرابی نداشته باشند بحمد الله خوش میگذرد و در هر حال از خداوند مسئلت فرمایند که آنچه خیر است جاری فرماید اگر چه بدیهی است در کمال حزن هستند ولی بذکر یوسف و حضرت امام موسی خواطر را تسلی دهند مضمون همین صفحه را در محضر ایشان خوانده تسلی خواطری بهم رسد این ایام خبر تازه از مبادی حکم نرسیده تا بعد تقدیر حضرت واهب العطا یا چه جاری کرد

- 4 Recently letters dated the 8th of Jumada II were seen. This page, after being reviewed, was sent to Shiraz for their perusal. I wrote replies to the letters which will be sent and will arrive. A new copy of Jannat al-Khulud was seen - arrangements have been made for copies to reach everyone. One is also for the mother - apparently they should give it to the household - they have discretion [...] Complete the accounts with Bombay likewise [...] And pay the price for it so the account may be settled. I conclude this page with these two verses:

4 و تازه گی خطوط إلى مورخه هشتم جمادی الثاني را مشاهده نمود همین صفحه را بعد از ملاحظه روانه شیراز نمود که ملاحظه فرمایند جواب خطوط نوشتم بفرستد خواهد رسید نسخه جنات الخلودی تازه دیده شد سفارش شده حضور همگی خواهد رسید یکی هم سهم والده است گویا بطرف خانه بدهند مختارند قبل اشاره شد خورده ... و در را قطع نمایند و آنچه بخواهند برسانید محاسبه با بمبائی را هم بگذرانید كذلك ... و قیمت له دانه را بدهند تا حساب بگذرد باین دو فرد ختم مینمایم صفحه را والسلام

- 5 You who are free - like branches born of spring, Count joy as treasure at each passing hour; The Hunter hath with me a settled pact - For me as well, the snare is but His art.

5 شما کازاد کان شاخسارید نشاط سر در کل وقت شمارید که صیاد مرا با من قراری است مرا هم باشکنج دام کاری است

- 6 Regarding the friends in Yazd who sent greetings - may God's peace be upon them. Tell Shaykh Muhammad Husayn: "I guarantee Paradise for such a friend as you if you pay your elder brother's debt. If you wish, then give; otherwise tomorrow you will know that all the keys of Paradise and Hell are in my hand like my ring. God suffices as a witness over me."

6 ذکر دوستان یزد که سلام ذکر نموده بودند سلام حق بر ایشان باد بجناب شیخ محمد حسین را گفته ضامنم جنت را از برای مثل تو دوستی هر گاه دین برادر اکبرت را ادا کن این شئت فاعط و الا ستعلم غداً بأن مفاتیح الجنة و النار کلها فی یدی نکاحی و کفی بالله علی شهیداً

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Tafsir-i-Hadith-i-Kuntu Kanz (Commentary on the Hidden Treasure)

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 2 All praise be unto God Who hath exalted Himself through the sublimity of His grandeur above the most elevated essence of abstract realities, and Who hath magnified Himself through His Essential Eternity above the uttermost knowledge of all essential beings. He hath ever been beyond the reach of all names and attributes, and no created thing can attain unto the ultimate understanding of Him. He is the Pure Essence Who hath ever been and beside Whom there was none other, and will forever be, and with Whom nothing else existeth in His rank. All names are but attributes of His Will, and all attributes are but descriptions of His Purpose, that the servants might know their Creator and describe Him according to what He hath revealed unto them through them, that "there is no God but Him" - the Single, the One, the Eternal. Nothing comprehendeth Him and nothing is associated with Him. Verily, He neither resteth upon anything nor is compared with anything, neither is He absent from anything nor entereth into anything. He is exalted above being called a thing. Glory be unto Him! "Nothing is like unto Him." He is the One, the Supreme, the All-Compelling.

2 الحمد لله الذي قد تعالى بعلو كبريائيته عن علو اعلی جوهر المجردات و تعظم بذاتية ازليته عن متنی عرفان الجوهریات و هو لم یزل لایقع علیه الاسماء و الصفات و لا یصعد غایة درک الکاينات و هو الذات البحت الذي لم یذل کان و لم یکن احد غیره و لا یزال انه هو کائن و لم یکن معه شیء فی رتبته کل الاسماء صفة لمشیته و کل الصفات نعت لأرادته، لیعرف العباد بارئهم ویصفوه بما تجلی لهم بهم بانه «لا اله الا هو» الفرد الاحد الصمد لا یدرکه شیء و لا یقترن به شیء و انه هو لا یستوی علی شیء و لا یقارن شیء و لا یخلو عن شیء و لا یدخل فی شیء و هو المتعال بان یقول انه هو شیء سیحانه «لیس کثله شیء» و هو الواحد المتکبر القهار

- 3 And I bear witness in this my station upon the surface of this mountain that Muhammad is His servant and His Messenger, whom He hath chosen from the midst of the apex of creation through the manifestation of His sovereignty, and whom He hath clothed with the garment of grace for the revelation of His grandeur, and made him unique among all peers and equals in the kingdoms of His earth and heaven, that those who seek

3 و اشهده فی مقامی هذا علی صفح الجبل بانّ محمداً عبده و رسوله قد اصطفیه من بحیوة ذورة الابداع بظهور سلطنته و قصه بقمیص الافضال لبروز کبريائيته و جعله متفرداً عن الاشباه و الامثال فی ملکوت ارضه و سمائه

proofs might know His attributes through His attributes and His qualities through His qualities. He is the Messenger from Him unto all the worlds.

- 4 And His Manifestations are twelve souls with God, whom God hath made the pillars of His unity, the banners of His sanctification, the manifestations of His uniqueness, and the signs of His sovereignty and might. None knoweth them save God Who created them and He Who is above them, and all others beside them are not mentioned in their presence, and if mentioned, are as a passing shadow - nay, I seek God's forgiveness for even this excessive limitation. I neither describe them nor claim to know them, but rather confess my powerlessness, as God, glorified be He, hath said: "They are honored servants who speak not until He hath spoken, and act by His command."
- 5 And I bear witness that God hath chosen for them their followers to preserve their religion and creation, and created them from a hidden clay from the surplus of their clay, and they are witnesses from them unto all creation. They judge not except by their leave, and will naught except by their will, and they are fearful of His glory. And whosoever denieth them or shall deny their authority, none of his deeds shall be accepted, and these are they who are the lost.
- 6 And now, regarding what thou hast inscribed upon the tablet of paper and what thou hast asked concerning the verse from the Book and the tradition wherein God, glorified be He, saith: "I was a Hidden Treasure and loved to be known, therefore I created creation that I might be known." Know thou that the seas of creation and invention would not suffice to explain the meaning of a single letter thereof, and I have no way to comprehend it, for my existence and all that pertaineth unto it is but mentioned in its shadow, according to the measure of my weakness and the extremity of my poverty and distress.
- 7 The meaning intended in the verse "Call not upon another god besides God" is that thou shouldst know the outward decree, for He is the Manifest One, there is no god but Him. The existence of aught else is nullified by the very mention of aught else, and there is no greater proof than this with God, if thou be of those who possess insight. And know thou the outward decree wherewith God hath warned you in His Book, and the Truthful One (peace be upon him) hath said in the tradition of the letters: "He hath warned you against making Muhammad a created thing, for then the Essence would be temporal and created, and this is manifest unbelief; for the Divinity, which is the pure Essence itself, none but He knoweth, and that which the servants are able to know and the people of existence describe

ليستدلّ المستدلّون عن نعته بنعته و عن وصفه بوصفه و هو رسول من عنده على العالمين؛

4 و مظاهر نفسه اثني عشر نفساً عند الله الذين قد جعلهم الله اركان توحيده و رايات تقديسه و مظاهر تفريده و علامات سلطانه و عزّته. لم يعرفهم احد الا الله جاعلهم و من هو فوقهم انما دونهم عندهم لم يذكر و ان يذكر كظل فتي بل استغفر الله من ذلك التحديد الكثير. ولا اصفهم ولا اقول اتى اعرفهم بل اعترف بعجزى بما قال الله سبحانه «عَبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهٖ يَعْمَلُونَ»

5 و اشهد ان الله قد اصطفى لهم شيعة لحفظه دينهم و خلقهم و من طينة مكنونة من فاضل طينتهم و هم شهداء من عندهم على جميع الخلق ما يحكمون الا بأذنهم و ما يشاؤون الا بمشيئتهم و هم من خشيته مشفقون و من جحدهم او يجحدهم في حكمهم فلن يقبل من عمله شيء و اولئك هم الخاسرون.

6 اما بعد قد رأيت من سطرت في لوح القرطاس و اشهد بما سئلت آية من الكتاب و حديث ما قال الله سبحانه «كنت كنزاً مخفياً فاحببت ان اعرف فخلقت الخلق لكي اعرف» فاعلم بان البحر الابداع و الاختراع لم يكف في بيان معنى من حرف منها و ليس لي سبيل الى معرفتها لان وجودي و ما ينسب اليه لم يذكر الا في ظلها و ان على قدر ضعفي و منتهى مسكنتي و ضري.

7 انما المراد في الآية «فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ» ان تعرف حكم الظاهر فهو الظاهر لا اله الا هو فيبطل وجود غيره بذكر وجود غيره و لم يكن اعظم من ذلك دليل عند الله ان كنت من المستبصرين و ان تعرف حكم الظاهر قد حذركم الله في كتابه عن نفسه و قال الصادق (ع) في حديث الحروف «اي حذركم ان تجعلوا محمداً مصنوعاً لكان الذات محدثاً مصنوعاً و ان هذا هو الكفر الصراح؛ لان الالهية التي هي نفس ذات البحت لم يعرفها غيره و ان الذي يقدر ان يعرف العباد و يوصفه اهل الابداع هو ذكره الذي نسبه الى نفسه و جعله قائماً

is His Remembrance, which He hath attributed to Himself and made to stand in His place.” Therefore do the perspicuous verses bear witness to this: “Whoso obeyeth the Apostle, hath indeed obeyed God,” and this verily is the manifest truth.

- 8 Know thou that there is no difference in the knowledge of God, glorified be He, and that its highest degree for the people of love is to know Him through Him, that is, through His Manifestation of Himself by Himself, even as the Fourth Imam (peace be upon him) hath said: “I have known Thee through Thee, and Thou didst guide me unto Thee and called me unto Thee, and were it not for Thee, I would not have known what Thou art.”

- 9 Should the servant desire to know Him through aught else, then that which is known would be other than Him, not His Self, for He cannot be known through His creation nor described by His servants. And whoso desireth to know Him through His creation is ignorant in his knowledge, and whoso desireth to describe Him through the praise of His creation is a heretic regarding His names, and whoso desireth to turn unto Him through Muhammad to know Him thereby hath disbelieved in His presence, for the call is a branch of knowledge, and knowledge is a branch of love, and love is worship itself.

- 10 Whoso worshippeth God through any of His attributes or names hath disbelieved in Him and hath worshipped naught. And whoso turneth unto Him through any of His servants hath not turned unto Him, and the face of His might veils him from beholding His countenance. All the philosophers have gone astray and the words of all the mystics have been rendered void, for they have all fabricated lies about God, their Lord, from what Satan hath cast into their souls.

- 11 Verily the clear path and manifest way is what the Imam (peace be upon him) hath said, as related in Al-Kafi: “Whoso worshippeth the name and the meaning hath associated partners with God, and whoso worshippeth the name hath perished, and whoso worshippeth the name through the meaning hath disbelieved.” But whoso worshippeth the meaning by applying the names unto Him - these are truly the companions of the Commander of the Faithful (peace be upon him). This is but a drop from the ocean of the inner meaning of the outer.

- 12 And if thou desirest the outer meaning of the inner, then know the words of Ali an-Naqi (peace be upon him) - may my spirit and all who are in God’s knowledge be his sacrifice - in the Comprehensive Visitation: “Whoso desireth God beginneth with you, and whoso professeth His unity accepteth it from you.”

على مقامه و لذا شهد بذلك محكم الآيات «مَنْ يُطِيع الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ» و أَنَّ ذَلِكَ هُوَ الْحَقُّ الْمُبِينُ.

8 فاعلم أَنَّ المعرفة لله سبحانه لم اختلاف و أَنَّ اعلى مراتبها لاهل المحبة ان يعرفه به، اي بظهوره له به كما قال السجاد (ع) «عرفتك بك و انت دلتني عليك و دعوتني اليك و لو لا انت لم ادر ما انت»

9 و لو اراد العبد ان يعرفه بغيره فالمعروف هو غيره لا نفسه لانه هو لا يعرف بخلقه ولا يوصف بعباده فالمعروف هو غيره لانفسه لانه هو لا يعرف بخلقه ولا يوصف بعباده و من اراد ان يعرفه بابداعه فهو جاهل في عرفانه و من اراد ان يصفه بثناء خلقه فهو الملحد في اسمائه و من اراد ان يتوجه اليه بمحمد ان يعرفه به فيكفر بحضرته لان الدعوة هي فرع المعرفة و المعرفة فرع المحبة و المحبة هي نفس العبادة

10 من عبدالله بشيء من صفته او اسمه فقد كفر به و لم يعبد شيئاً و من توجه هاليه يوجد احد من عباده فم يتوجه اليه و يحجبه وجه عزه عن النظر الى طلعت و ضلت الحكماء كلهم و بطلت اقوال الصوفية باجمعهم حيث كل قد افترضوا على الله ربهم من حيث يلتقي الشيطان من انفسهم

11 انما السبيل الواضح والمنهج اللائح هو ما قال الامام (ع) بما روى في الكافي «من عبد الاسم والمعنى فقد اشرك و من عبد الاسم فقد هلك و من عبد الاسم المعنى فقد كفر» و عبد المعنى بايقاع الاسماء عليه فاولئك اصحاب امير المؤمنين عليه السلام حقاً ذلك رشح من حكم باطن الظاهر.

12 و ان ارادت ظاهر الباطن فاعرف قول علي النقي (ع) روي و من هو في علم الله فداء في زيارة الجامعة «من اراد الله بدء بكم و من وحده قبل عنكم و من قصده توجه بكم لان الامر لم يرجع الى الذات و لا الى الذكر الاول» فكلها نسب اليهم

هو المنسوب الى الله كما شهد بذلك تلك الزيارة

- 13 Whosoever knoweth them hath known God, and whosoever seeketh them hath sought God. For the Cause returneth not to the Essence nor to the Primal Word. All that is attributed to them is attributed to God, as witnessed by that visitation prayer: "Whoso knoweth you hath known God, and whoso denieth you hath denied God." Verily the knowledge of God appeareth only through knowledge of them, as declared by the words of the Proof in the prayer for each day of Rajab: "Through them Thou hast filled Thy heaven and earth until it became manifest that there is no God but Thee." And the Imam, peace be upon him, hath said: "God is not known except through knowing us. Through us is God known and through us is God worshipped. Were it not for us, God would not be worshipped."

13 «من عرفكم فقد عرف الله و من جحدكم فقد جحد الله» وان معرفة الله لم يظهر الا بمعرفتهم كما صرح بذلك قول الحجة عليه السلام في دعاء كل يوم من شهر رجب «فيهم ملئت سمائك وارضك حتى ظهر ان لا اله الا انت» وقال الامام عليه السلام «لا يعرف الله الا بسبيل معرفتنا بنا عرف الله و بنا عبد الله لو لا نا ما عبد الله»

- 14 This is but a drop from the oceans of that station for whoso desireth to know the decree of the Ever-Living Who slumbereth not, to rest upon the carpet of intimacy with the Sovereign Who cannot be oppressed, and to witness the power of the King Who cannot be resisted. And if thou desirest to know the inner essence of the inner essence, the All-Glorious hath declared in His Book, where He revealed in the Surih of Joseph: "Are diverse lords better, or God, the One, the All-Compelling?" For the manifestation of the Fourth Cause and the Perfect Word is not complete except through the manifestation of itself in itself. This verse, from the beginning of its essence to the ultimate secret of its center, returneth unto itself - this is a remembrance for whoso desireth to remember or seeketh a way unto the Lord of the Throne.

14 و ان ذلك رشخ من اجر ذلك المقام لمن اراد ان يعرف حكم حتى الذي لا ينالم ويستقر على بساط انس سلطان الذي لا يضام ويشهد بقدره ملك الذي لا يرام. وان ارادت ان تعرف باطن الباطن قد صرح سبحانه في كتابه حيث نزل في سورة يوسف عليه السلام «أَرَأَيْتَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ» لان ظهور علّة الرابعة والكلمة التامة هي لا يتم الا بظهور نفسها في نفسها و ان هذه الآية لما نزلت من مبدء جوهريتها الى منتهى سر مركزها هي يرجع اليها ذلك ذكر لمن اراد ان يذكر او ينبغي الى ذى العرش سبيلاً.

- 15 The truth of this matter is that the contingent hath ever been contingent, unable to know its Lord, and the Eternal shall never descend to be known in Its Essence. He hath brought forth, through the outpouring of His power and the sovereignty of His creative Will, a sign in the realities of souls and horizons that they might be guided thereby to His knowledge and know Him through it. It is a temporal sign indicating God, the All-Glorious, insofar as is possible within its essence, though none knoweth Him as becometh Him save Himself, and none describeth Him save He. It is a temporal sign like thy saying "There is no god but God" - just as by it God's unity is indicated, so is it with His likeness. It is the Supreme Example in the heavens and earth, though "there is nothing like unto Him," and He is the Exalted, the Supreme.

15 ان بيان حقيقة ذلك الامر هو ان الممكن لم يزل ممكن لم يقدر ان يعرف ربه و ان الازل لا يزال لن ينزل حتى يعرفه طلعت و لقد ابدع من فيض قدرته و ملك صنع ربوبيته آية في حقائق الانفس و الافاق ليستدلوا بها على معرفته ويعرفون بها و هي آية حادثة تدل على الله سبحانه بما يمكن في ذاتها الا كما هو اهله لا يعرفه غيره و لا يصفه دونه و هي آية حادثة كمثل قولك «لا اله الا الله» كما ان بها يدل على توحيد الله فهي بمثابة و هي المثل الأعلى في السماوات و الارض الذي «ليس كمثل شئ» و هو العلى المتكبر

- 16 Whoso intendeth by this verse other than God, the All-Glorious, or attributeth its decree to other than Him, or

seeketh other than His face, hath opposed God in His decree, disputed with Him in His dominion, and warred against Him in His sovereignty - for such is a grievous punishment. The Face that shall endure after the passing of all things is the Face of God, the All-Glorious, which He hath attributed to Himself - this is the station of the Family of God, peace be upon them, as their Master declared in his sermon: "I am the Face of God that dieth not." This attribution is like saying "House of God" - it is attributed to God to honor and glorify it. Yet none knoweth the Face of the Eternal Essence save Him, such that one could decree its subsistence and the passing of all else. Rather it is the Face manifest from His Face, indicating His Countenance, and expressing His Features. Of this have come countless tidings from the Suns of Glory and Mystery for whoso desireth to know them or be guided by them. To this doth the Book testify in His mighty words: "And there shall fall down swooning all who are in the heavens and all who are in the earth, save those whom God willeth." Verily the Family of God, peace be upon them, are intended, and they are the Countenance that shall never perish.

16 ومن ان غير الله سبحانه هو المراد في هذه الآية او يرجع الى دونه حكم او ينبقى دون وجهه فقد ضاد الله في حكمه ونازعه في ملكه وحاربه في سلطانه وله عذاب شديد. وانما الوجه الذي ينبقى بعد فناء كل شيء هو وجه الله سبحانه الذي نسبه الى نفسه و هو مقام آل الله سلام الله عليهم حيث صرح سيدهم عليهم السلام في خطبته وقال «انا وجه الله الذي لا يموت» و ان مثل هذه النسبة كمثل قولك بيت الله فهو منسوب الى الله تشريفا له وتعظيما من عنده عليه الا ان وجه ذات الازال لم يعرفه غيره حتى يحكم ببقائه وفناء غيره بل هو الوجه الظاهر عن وجهه والدال على طلعته والحاكي بقمص وجهته وبذلك وردت الاخبار من شمس العظمة و الاسرار حيث لا يكاد يحصى لمن اراد ان يعرفها او ان يستدل بها وعلى ذلك يشهد الكتاب في قوله عز ذكره «فَصَبَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ» فان آل الله سلام الله عليهم المراد وهم الوجه الذي ليس لهم من نفاد.

17 This is a mention in the outward path, but if you desire the inward path, the number of the Countenance is fourteen, which is the number of the fourteen pillars, and they are the guides unto God in the worlds of command and creation. Their first is Muhammad and their last is Muhammad, and among their names is "the Hand," whereby God, glorified be He, has made known through the majesty of their station and the loftiness of their rank that the kingdom of the heavens and earth is in His hand - that is, in their grasp. By their hands do they rule and do as they will, and nothing in the heavens or on earth can frustrate them. Yet they will naught except as God wills, and God is ever behind them, All-Informed, All-Witnessing, and All-Encompassing.

17 ذلك ذكر في سبيل الظاهر وان ارادت مسلك الباطن ان عدة الوجه هي اربعة عشر وهي عدة قصبات اربعة عشر وهم الادلاء على الله في عوالم الامر والخلق اولهم محمد وآخرهم محمد وان من اسمائهم هو اليد حيث عرف الله سبحانه بجلالة شأنهم وعلو قدرهم بان ملكوت السموات والارض بيده اى قبضهم وايديهم يحكمون ويفعلون ما يريدون ولا يعجزهم شيء في السموات ولا في الارض ولكنهم ما يشاؤون الا ان يشاء الله وكان الله ورائهم خبير شهيد ومحيط.

18 Verily the number of the letters of the Countenance is the number of God's name "the Generous" and "the Bestower" and "the Hand" which is above all hands. These are the number of alphabetical letters in two verses therefrom - those are the verses of God in their manifestation. The Countenance was sent down by God on the Night of Power, and it is the first and last of the outpouring. Its temple is the temple of the letter Ha', and its number equals the number of His Word, and His Word corresponds to His hidden and manifest reality. His quintuple name in geometric figures is thus, and that is

18 ان عدة احرف الوجه هي عدة اسم الله الجواد والوهاب واليد الذي هو فوق الايدي تلك عدة حروف الهجائية في آيتين منها تلك آيات الله يظهورها والوجه انزله الله في ليلة القدر وهو اول الفيض وآخره هيكله هيكل الهاء وعدته هي مساوى عدة كلمته وكلمته هي طبق سره وعلايته واسمه الخمس في رقوم الهندسية هكذا وذلك شكل الذي نقش على خاتم سليمان بن داود عليهما السلام وفعل بها ما فعل بأذن الله و

the figure that was inscribed on the seal of Solomon, son of David, peace be upon them both, by which he did what he did by God's leave. Indeed God, glorified be He, has not created any word whose beginning reflects its end and whose inner reality reflects its outer reality except the word Ha'. Therefore it appears at the beginning of the Most Great Name "Huwa" (He), and when multiplied by itself reveals the Most Exalted Name, which is 'Ali, most exalted above all things, and all things shall perish save the face of thy Lord.

19 Its letters are the Alif and the repeated Ya', and the word comprises four: the Standing One, the Self-Subsisting, the Most Holy, and the Ancient. And in each of these four, when separated from the hundred, you will find only twenty Ha's, and every five from the word without addition or reduction of letters. This indeed is from God's grace unto whomsoever He willeth, and this is the manifest triumph.

20 And at the end of the verse, what is meant by return to God is the return to His stations and His signs, for the Essence is the Eternal, from which nothing has emerged and into whose knowledge nothing enters. He has created signs for Himself and made the return to them a return to Him, to which reference is made in His words, glorified be He: "Even as He brought you forth in the beginning, so shall ye return." Things did not emerge from the Essence nor do they return to It. "God created all things through the Will, and the Will by itself," and He made it the station of His action in fulfillment and decree, as is clearly stated in 'Ali's sermon on the Day of Ghadir. Rather, all things have had their realities endowed through it and return to it, and the Command of God shall never end.

21 And verily the meaning of the tradition is similar to the meaning of the verse "all things with God are as the greater world wherein all things are manifest." God, glorified be He, wished to expound in this tradition the stages of the divine action: "I was" signifies the stage of the Primal Will; "a hidden treasure" the stage of Purpose; "hidden" the stage of Decree; "and I loved" the stage of Divine destiny; "to be known" the stage of Permission; "so I created creation" the stage of Term; "that I might be known" the stage of the Book. These are seven stages through which no thing from the world of non-existence can be clothed with the garment of being except by them.

22 God made Muhammad the bearer of the first, Ali of the second, Fatima of the third, Hasan of the fourth, Husayn of the fifth, Ja'far of the sixth, and Musa of the seventh. These are stages which, when they descend from the world of the unseen to that of witness, manifest the letters of the Face and complete the

ان الله سبحانه ما خلق كلمة يحكى اوله عن آخره
وسره عن علانيته الا كلمة الهاء ولذا وقع في
اول اسم الاعظم هو وهو اذا ضرب في نفسه
يظهر اسم الاعلى وهو على اعلى من كل شيء و
كل شيء يفتي الا وجهه ربك

19 و ان حروفه هو الالف و مكرر الباء و ان كلمة
هي اربعة القائم و القيوم و القدوس و القديم و
كل من تلك الاربعة اذا فرق بين المائة لم تجد
الا عشرين هاء و كل خمسة من كلمة بلا زيادة
حروف و لا انتقاص و ان ذلك من فضل الله
على من يشاء و ان ذلك من فوز المبين.

20 و ان آخر الآية ان المراد بالرجوع الى الله هو
الرجوع الى مقاماته و علاماته لان الذات هو
الصمد لم يخرج منه شيء لم يدخل عليه شيء قد
خلق آياتا لنفسه و جعل الرجوع اليها الرجوع اليه
و العود اليها و اليه الاشارة قوله سبحانه « كَا
بَدَأُكُمْ تَعُودُونَ » ان الاشياء لم تبدوا من ذات
و لم يرجعوا اليه « قد خلق الله الاشياء بالمشية و
المشية بنفسها » و جعلها مقام فعله في الأداء و
القضاء كما صرح بذلك خطبة على (ع) في يوم
الغدير و انما الاشياء كلها قد ذوت حقائقهم بها
و يرجع اليها و ما كان لأمر الله من نفاد.

21 و ان معنى الحديث هو بمثل معنى الآية كل
شيء عند الله كعالم الاكبر فيه مشهود كل
شيء و ان الله سبحانه قد اراد ان يبين في هذا
الحديث مراتب الفعل كنت: مقام المشية؛ كنزاً:
مقام الاردة؛ مخفياً مقام القدر؛ فاحببت: مقام
القضاء؛ ان اعرف: مقام الاذن؛ خلقت الخلق:
مقام الاجل؛ لكي اعرف: مقام الكتاب. تلك
مراتب سبعة لا يمكن ان يلبس حلّة الوجود
شيء من عالم المفقود الا

22 بهاء قد جعل الله حامل الاول محمد (ص) و
الثاني على و الثالث فاطمة، و الرابع الحسن و
الخامس الحسين، و السادس جعفر (ع) و السابع
موسى (ع) تلك مراتب اذا نزلت من عالم الغيب

number of the Hand and reveal the Name “the Generous” and conceal the Name “the All-Giving.” And God created nothing in the heavens and earth except through these fourteen, each one of them being an angel whom God has strengthened to be established upon that Pillar and to record the deeds of all beings beneath its shade - this in the stage of outward manifestation.

23 And if thou desirest the path of the inward, the first is the stage of the Declaration which calls “I was” and with it is neither treasure nor hidden thing; then the second is the stage of Inner Meanings, the third of the Gates, the fourth of the Imamate, the fifth of the Pillars, the sixth of the Chiefs, and the seventh of the Nobles. And verily this interpretation is identical with the first.

24 And if thou desirest the inward path which is more inward than the first of the first, these are the manifestations of the Most Beautiful Names in the mention of Muhammad and Ali, peace be upon them, and Ali and Muhammad - every letter of their names indicates a rank from that holy tradition until the decree connects with the last that descends therein.

25 What thou hast read suffices thee to know a single letter thereof, but none can attain to this save whom God willeth, and unto Him do all matters return. I seek His forgiveness and turn unto Him in repentance from all that I have mentioned at this time, for whatsoever proceedeth from sin is sin with Him, and verily He is the Self-Sufficient, the Most High. “Glorified be thy Lord, the Lord of Glory, from what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.”

الى الشهادة يظهر احرف الوجه ويكمل عدة اليد ويعلن الاسم الجواد ويخفي اسم الوهاب و ما خلق الله شيئاً في السموات والارض الا بتلك الاربعة (عشر) كالواحد منه هو ملك الذي قد ايده الله ليستقر على ذلك الركن ويكتب اعمال العالمين في ظله ذلك في مقام الظهور.

23 وان ارادت سلك الباطن الاول مقام البيان هو الذي يدعوا كنت ولا يكون معه كنز ولا مخفي ثم الثاني مقام المعاني والثالث الابواب والرابع مقام الامامة والخامس الاردكان والسادس النقباء والسابع التجباء وان ذلك التفسير هو عين الاول.

24 وان اردت مسلك الباطن الذي هو باطن من الاول من الاول تلك ظهورات اسماء الحسنى في ذكر محمد و علي عليهما السلام و علي و محمد كل حرف من اسمهما يدل على رتبة من ذلك الحديث القدسي الى ان يتصل الحكم بانخر ما ينزل فيه

25 وكفاك ما قرئت لك ان تعرف حرفاً منه و لكن لا يستطيع بذلك احد من يشاء الله و ان اليه يرجع الامر كله واستغفره واتوب اليه من كل ما ذكرت في الحين لان ما يصدر من الذنب ذنب عنده و انه لهو الغنى المتعال. «و سبحان الله ربك رب العزة عنا يصفون و سلام على المرسلين و الحمد لله رب العالمين.»

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Date: 1264-1265 [1848-1849]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

2 Glorified art Thou, O Lord! How can I make mention of Thee by my remembrance of Thee, or how can I praise Thee through my glorification of Thee? For the loftiest heights to which Thy

2 سبحانك اللهم كيف اذكرنك بذكرى اياك او لاسبحنك بتسبيحي اياك وان اعلى ما يتعارج

sincere servants can ascend, and the most elevated stations which those who profess Thy oneness among Thy chosen ones can reach, are but created by Thy command, brought into being by Thy creation, and realized through Thy bounty.

- 3 Glorified art Thou, O Lord, above every remembrance! I desire to make mention of Thee, for Thou hast ever existed while nothing else existed beside Thee, and Thou wilt continue to exist just as Thou hast always been, with none beside Thee or near Thee.

- 4 Glorified art Thou, O Lord! Thou hast ever been the One God, the Ever-Living, the Self-Subsisting, the Single, the Independent. Thou hast taken neither consort nor offspring, nor hath Thy Being been joined with anything in Thy dominion. For Thou wert living when there was no life, and living after every life, and living when there was no life except Thine own. Thou hast created what Thou wilt without creation and brought into being what Thou desirest without invention.

- 5 Thou hast ever been manifest in the kingdom of Thy earth and heaven, and supreme over all the manifestations of Thy signs. If I say that Thou art Thou, then verily I have testified that Thy Being cannot be known except through Itself, cannot be unified except through Itself, cannot be mentioned except through Itself, and Its oneness cannot be proven through Its creation.

- 6 Glorified art Thou, O Lord, with the truest glorification - a glorification wherewith none of Thy creation hath ever glorified Thee, nor will any of Thy servants ever glorify Thee. Rather, it is the glorification wherewith Thou hast glorified Thine Own Essence, magnified Thine Own Being, exalted Thine Own Self, sanctified Thine Own Identity, and praised Thine Own Greatness. It is a glorification purified from the mention of similitudes and likenesses, and sanctified from the mention of names and attributes.

- 7 It is a glorification wherewith Thou art well-pleased with all created things, and wherewith Thou fillest the Throne with the light of Thy countenance, and the Seat with the splendor of Thy face, and the highest heavens with the manifestation of Thy mercy, and Paradise and what Thou hast created therein with the wonders of Thy gift, and the fire and what Thou hast created therein with the revelations of Thy might, that Thou mayest deliver its people therefrom and bring them to the station Thou hast ordained for them, and the earth and those upon it with the wonders of Thy mercy, that Thou mayest purify it and those upon it until there remain not in Thy knowledge anything except that which prostrateth itself

به المخلصون من عبادك و ارفع ما يتصاعد به
الموحدين من اصفيائك هو الذي خلق بامرک و
ذوت بانثائك و تحقق بالائک

3 فسبحانک اللهم من کل ذکرانی ارید ان اذکرک
لائک لم تزل کنت کائنا بل کلثی و لم یکن
معک شیء و لا تزال انک انت کائن بمثل ما
کنت لم یکن معک غیرک و لا عندک دونک

4 سبحانک اللهم لم تزل کنت الها فردا حیا قیوما
احدا صمدا ما اتخذت لنفسک صاحبة و لا ولدا
و ما اقترنت ذاتک بشیء من ملکک اذ کنت
حیا حین لا حی و حیا بعد کل حی و حیا حین
لا حی الا ایاک قد خلقت ما تشاء بلا انشاء و
ابدعت ما اردت بلا اختراع

5 لم تزل کنت ظاهرا فی ملکوت ارضک و
سمائک و قاهرا فی جمیع مظاهر اياتک ان قلت
انک انت انت فقد شهدت کینونیتی بانه لا
يعرف غیره و لا یوحد بدونه و لا یذکر بسواه و
لا یثبت توحیده بخلفه و ان [هم انک انت]
فلیرجع الامر بمثل ما قد استتر فی مقام العلو

6 فسبحانک اللهم علی حق التسبیح تسبیحا ما
سبحک احد من خلقتک و لن یسبحک احد
من عبادک بل تسبیح الذی قد سیحت به
ذاتیتک و مجدت به کینونیتک و عظمت به
نفسانیتک و قدست به ایتک و حمدت به
کبریائیتک تسبیحا کان مطهرا [عن ذکر الامثال
و الاشباه و مقدسا] عن ذکر الاسماء و الصفات

7 تسبیحا ترضی به عن کل الموجودات و تملأ
العرش نور طلعتک و الكرسي بهاء وجهتک
و السموات العلی من ظهور رحمتک و الجنة و
ما خلقت فیها [من بدایع موهبتک و النار و
ما خلقت فیها] من تجلیات جباریتک لتخلص
عنها اهلها و لتوصلها الی مقام الذی قدرت لها و
الارض و من علیها من بدایع رحمانیتک لتطهرها
و من علیها حتی لا یكون فی علمک شیء الا و
هو کان ساجدا لک وحدک لا شریک لک
موقنا بوحدانیتک مؤمنا بسلطان عظمتک مسبحا

before Thee alone, Who hath no partner, being assured of Thy oneness, believing in the sovereignty of Thy greatness, glorifying Thy Being, and content with what Thou hast ordained of the manifestations of Thy Will.

کینونیتک راضیا بما قد قدرت من ظهورات
مشیتک

- 8 It is a glorification whereby Thou dost raise the people of unity to the ultimate horizon of detachment and attract the people of truth to the source of joy in the heights of uniqueness - a glorification wherewith none hath ever glorified Thee before and none shall ever glorify Thee hereafter - a glorification which is a sign of the sovereignty of Thy oneness, and the countenance of the King of Thy singleness, and the dawning-place of the suns of Thy unity, which pointeth unto Thee alone, there is no God but Thee, the Creator of all things and their Originator, the Ordainer of all things and their Fashioner, the Founder of all things and their Reckoner, the Sustainer of all things and their Exalter.

8 تسبیحا [به] ترفع به اهل التوحید الى غاية افق
التجريد و تجذب اهل الحقيقة الى منبع الابتهاج
فی علی التفرید تسبیحا ما سبّحک احد من قبل
و لن یسبّحک احد من بعد تسبیحا کان ایه
سلطان احدیتک و وجهه ملک فردانیتک و
طلعة لمطالع شمس صمدانیتک الذی هو یدل
علیک وحده الذی لا اله الا انت خالق کلشئ و
مبدعه و مقدر کلشئ و مصوره و منشئ کلشئ
و محصیه و ممد کلشئ و رافعه

- 9 It is a glorification wherewith Thou art well-pleased with all things, and dost forgive all things, and return all things to the point from which they emerged, pure, manifest, and purified as they began - a glorification wherewith Thou art well-pleased with Thyself and dost send down mercy upon all the people of Thy kingdom, and dost make all things like unto a mountain of ruby in the sign of Thy unity, which was alive through Thy remembrance from before and after, that there is none other God but Thee. Glorified art Thou, O my God! I testify, and all the dwellers of Thy heavens and the inhabitants of Thy earth testify, and all that Thou hast created and wilt create, and all that Thy knowledge encompasseth, that shouldst Thou punish me for my glorification of Thee with what Thou art able to ordain in creation, it would be little compared to what I truly deserve before the court of Thy sovereign might and the dominion of Thy power. Yet the decree is from Thee otherwise, and Thy judgment is far above this, for Thou hast ordained for those who glorify Thee and prescribed for those who recognize Thy unity that they shall behold Paradise, abiding therein through Thy eternity and ascending through the wondrous lights thereof, where there is no end, no termination, no exhaustion and no decline, for it hath been established through the manifestation of Thy generosity and confirmed through the emergence of Thy grace and mercy.

9 تسبیحا ترضی به عن کلشئ و تغفر عن کلشئ
و ترجع کلشئ الى نقطة التي خرجت عنها طهرا
ظاهرا مطهرا کما بدء تسبیحا ترضی به نفسک
و تنزل الرحمة علی جمیع اهل مملکتک و تجعل
کلشئ کجبل من عین الیاقوت فی ایه صمدانیتک
کان حیوانا بذکرک من قبل و من بعد لا اله الا
انت فسبحانک اللهم لاشهدنک و جمیع سکان
سمائک و اهل ارضک و ما خلقت و تخلق و ما
قد احاط به علمک بانک لو تعذبني جزاء تسبیحی
ایاک ما کنت مقتدرا علیه فی الانشاء لکان قليلا
فی جنب ما انتی انا استحققه فی تلقاء مدين سلطان
قهاریتک و ملک جباریتک ولو کان الامر من
عندک دون ذلک و الحکم من لدنک اعلى من
ذلک بل قد حتمت لمن سبّحک و کتبت علی
نفسک لمن وحدک بان تربیه الفردوس خالدا
فیها ببقائک و مترافعا فیها بدایع انوارک حیث لا
غایة له و لا منتهی و لا نفاذ له و لا زوال لانه قد
حقق من ظهور کرمک و ذوت بیروز فضلک
و رحمتک

- 10 Glorified art Thou, O my God! Make all names manifestations of the names of Thy greatness, Thy grandeur, Thy loftiness, Thy nearness and Thy bounty, for the letter 'Y' hath become heavy upon me. O my God, make the letter 'A' alone indicate Thee and point to Thee alone. There is no God but Thee.

10 فسبحانک اللهم فاجعل کل الاسماء مظهر اسماء
اعظمیتک و اکبریتک و ارفعیتک و اقربیتک
و اکرمیتک فان الیاء قد ثقل علی و اجعل اللهم
الفاء وحده دالا علیک و مدلا لک وحدک لا
اله الا انت

- 11 Glorified art Thou, O my God! I am certain that the Most Merciful is with Thee a creation that will not change, and what preceded it with Thee is a creation that will not alter. For all there is a term, a book, and a portion from Thee according to what Thou hast ordained in the Mother Book. Praise be unto Thee for all that Thou hast originated, brought into being, invented, caused to exist, created and wilt create - praise that equals Thy glorification and matches the creation of all things as Thou hast created them for Thy unity. Praise that hath no equal in the kingdom of Thy heaven and earth, nor any likeness among all the manifestations of Thy names and examples. Praise through which the unity-believers ascend to the highest summit of detachment. Praise through which the sincere ones soar to the ultimate peak of inaccessibility. Praise which Thou alone deserveth, none other than Thee. Praise whose true measure Thou alone knowest, none of Thy creation. Praise through which the manifestation of the wonders of Thy mercy never changes in any way, and the pillars of all things are filled with the appearance of Thy countenance, such that none is seen except Thee, manifest above all things and hidden beneath all things, living before all things and enduring after all things. Praise wherewith Thou hast praised Thine Essence and established it with Thee through the sovereignty of Thy oneness. Praise that filleth the reality of all things with Thy unity and causeth them to speak in remembrance of Thy glorification, and the conditions of all things through the revelations of Thy names and attributes, all that Thy knowledge encompasseth. Praise that no praise before it equals and no praise after it matches, indicating Thy greatness and pointing to Thy grandeur, steadfast before the throne of Thy singleness, unaltered by anything as Thou hast preserved it through the sovereignty of Thy mercy.

- 12 Glorified art Thou, O my God, and exalted with true glorification! Glorified art Thou, O my God, and sanctified with true praise! Glorified art Thou, O my God, and exalted with true transcendence! Glorified art Thou, O my God, and hallowed with true glorification! Glorified art Thou, O my God, before that and after that and with that and above that! Blessed is he who glorifieth Thee with Thine own Self's glorification of Thy Self, and magnifieth Thee with Thine own Essence's magnification of Thy Essence, and recognizeth Thy unity as Thou hast recognized the unity of Thine Essence. Glorified art Thou, there is no God but Thee! I seek Thy forgiveness for all whereby I have glorified Thee, and I turn in repentance unto Thee for all that I have praised, for verily I know it not, nor can I know it, nor have I ascended or can ascend, nor have I risen or can rise. This befits not the sovereignty of Your singleness and

سبحانک اللهم انی لایقن بانّ الارحمیة عندک 11
خلق لن یتغیّر و ما قبله عندک خلق لا یتبدّل
لکلّ اجل و کتاب و نصیب من عندک بما قد
قدرت فی ام الکتاب فلوک الحمد علی کلّ ما قد
ابدعت و انشأت و اخترعت و احدثت و خلقت
و تخلّق حمدا یكون عدل تسبیحک و یعدل خلق
کلّشی بما قد خلّفته لتوحیدک حمدا لا یكون له
عدل فی ملکوت سمائك و ارضک و لا له
شبه فی جمیع مظاهر اسمائك و امثالک حمدا
یرفع به الموحّدون الی اعلی ذروة الانقطاع حمدا
یستعرج به المخلصون الی منتهی ذروة الامتناع
حمدا انت تستحقّه لاحد دونک حمدا انت تعرف
حقّه لا احد من خلقک حمدا لن یتغیّر ظهور
بدایع رحمک فی شأن و بملاّ اركان کلّشی ظهور
طلعتک حیث لم یواحد الاّ ایاک ظاهرا فوق
کلّشی و باطنا دون کلّشی و حیّا قبل کلّشی و
باقیا بعد کلّشی حمدا انت قد حمدت به کینونیتک
و اثبتته عندک بعلو سلطان احدیتک حمدا تملاّ به
حقیقه کلّشی توحیدک و تنطقه بذكر تسبیحک
و شئونک کلّشی بتجلیات اسمائك و صفاتک
ما قد احاط به علمک حمدا لا یعدله حمد من
قبل و لا یساویه حمد من بعد کان دالاّ علی
عظمتک و مدلاّ علی کبریائیتک ثابتا عند عرش
فردانیتک و لم یتغیره شیء بما انت قد حفظته
بسلطان رحمانیتک

سبحانک اللهم و تعالیت حقّ التسبیح سبحانک 12
اللهم تنزهت حقّ التحمید سبحانک اللهم و
تعالیت حقّ العلوّ سبحانک اللهم و تقدّست حقّ
التسبیح سبحانک اللهم من قبل ذلک و بعد
ذلک و مع ذلک و فوق ذلک طوبی لمن
قد سبحک بتسبیح نفسک نفسک و یجحدک
بتمجید ذاتک ذاتک و یوحّدک بما قد وحدت
به کینونیتک فسبحانک ان لا اله الاّ انت
لاستغفرنک من کلّ ما قد سبحتک و لا توبن
الیک من کلّ ما قد حمدته اذ ما اتنی انا علمته او
اعلم و استعرجت او ان استعرج و استرفعت او
ان استرفع هو الذی لا یلیق بسلطان فردانیتک
و کان باطلا مضمحلاّ عند ملیک صمدانیتک

is null and void before the dominion of Your Self-Subsistence. Glorified art Thou, O my God, above all this, and before this, and after this. I desire not to glorify Thee save through that wherewith Thou hast glorified Thine own Self, and I desire not to praise Thee save through that wherewith Thou hast praised Thine own Essence. For verily, whatsoever proceedeth from the realities of all created things and appeareth from the essences of all beings is that which beareth witness that sovereignty revolveth around His Own Self, and all that hath been created through His Command speaketh of that which God hath ordained in the inmost reality of the manifestations of His glory.

- 13 Glorified art Thou, O my God, with a glorification beyond every glorification that hath been encompassed by Thy knowledge, and with a praise transcending every praise that hath been witnessed by Thy power. I verily confess unto Thee, in this supreme ordeal and most exalted extremity, that I have not truly glorified Thee, nor can I ever glorify Thee, and I have not praised Thee, nor can I ever extol Thee. Rather, according to this my wretchedness and poverty, have I glorified Thee, being well assured that it becometh not Thy sacred threshold, and acknowledging that it is unworthy of Thy sovereign justice. Wherefore accept Thou, O my God, from this one who is as nothing, that which abideth with Thee through Thine eternity and that which standeth established before Thy throne through the manifestation of Thy perfection.

- 14 Glorified art Thou, O my God! This is the sum of my praise in my utter powerlessness to glorify Thee, and this is the utmost height of my ascent in my station of praise for that wherewith Thou hast praised Thyself in the sublimity of Thy glorification. Glorified art Thou, O my God, above all this, and I seek Thy forgiveness for all that came before, and I shall surely turn unto Thee for all that cometh after. Grant me, O my God, the recompense of that wherewith Thou hast glorified Thyself, not that wherewith I have glorified Thee or could glorify Thee, nor that wherewith anyone besides Thee could glorify Thee; and grant me that which Thou hast reckoned in the glorification of Thine Essence, not that wherewith I have praised Thee or could praise Thee, nor that wherewith anyone besides Thee could praise Thee. Glorified art Thou, O my God, by Thy might, and glorified art Thou, O my God, by Thy grandeur, and glorified art Thou, O my God, by the dominion of Thy singleness, and glorified art Thou, O my God, by that wherewith Thou hast described Thyself through Thine attributes and the manifestation of the signs of Thy Lordship.

- 15 Thou art indeed sanctified above every description and praise, and exalted above every mention and glory. If this be the

فسيحانك اللهم عن كل ذلك و من قبل ذلك و من بعد ذلك ما اردت تسبيحك الا ما سبحت به نفسك و ما اردت تحميدك الا ما قد حمدت به كينونيتك اذ ما يصدر عن حقايق الممكنات و يظهر عن جواهر الموجودات هو الذي عدل بان الملك يطوف في حول ذاته و ما خلق بالابداع منطق بما قد جعل الله في بواطن ظهورات مجده و

- 13 فسيحانك اللهم حق التسبيح عن كل تسبيح قد احاط به عليك و حق التحميد عن كل ما قد شهدت عليه بقدرتك و لا عترفن اليك بالقضايى الكبرى و التصاري العظمى باتنى انا ما سبحتك و لن اقدر ان اسبحك و ما قد حمدتك و لن اقدر ان احمدك بل على قدر ضرى هذا و مسكنتى هذه [*] قد سبحتك موقنا بانه لا يليق ببساط عرّك و معترفا بانه لا ينبغي بسلطان عدلك فاقبل اللهم هذا الذي لم يكن شيئا بما هو عندك باق ببقائك و بما هو ثابت عند عرشك بظهور اتقانك

- 14 فسيحانك اللهم هذا مبلغ ثنائى في منتهى عجزى عن تسبيحك و هذا غاية عروجى في مقام ثنائى لما قد حمدت به نفسك في علو تحميدك فسيحانك اللهم عن كل ذلك و استغفرك اللهم من قبل ذلك و لا توطن اليك من بعد ذلك هب لى اللهم ثواب ما قد سبحت به نفسك لا ما قد سبحتك و لا اسبحك و لا يسبحك احد سواك و ما قد احصيت في تحميد ذاتك ذاتك لا ما حمدتك و لا احمدك و لا ما يحمدك احد دونك فسيحانك اللهم و بعزتك و سبحانك اللهم و عظمتك و سبحانك اللهم و بمليك فردائيتك و سبحانك اللهم بما قد وصفت به نفسك من امثالك و ظهور ايات ربوبيتك

- 15 انك انت المقدس عن كل وصف و ثناء و المتعالى عن كل ذكر و بهاء ان كان هذا مبلغ

summit of my ascent to the pinnacle of detachment through the manifestation of my glorification of Thee, and the ultimate height of my rising to the source of unapproachability through the manifestation of my praise of Thee, then how shall I soar on these two wings through the manifestation of Thy oneness? Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that proclaim Thy unity. Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that extol Thy praise. Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that remember Thee. Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that render thanks unto Thee. Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that worship Thee. Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that seek Thy forgiveness. Glorified art Thou! There is none other God but Thee! Glorified art Thou! I am of them that turn unto Thee in repentance.

- 16 Glorified art Thou, O my God! Deal with me according to that which beseemeth Thee through Thy grace, Thy mercy, Thy generosity, Thy munificence, Thy bounty, and through that which Thou art in Thy names and attributes. Deal not with me according to that which beseemeth me, for verily Thou art the Lord of righteousness and the Lord of forgiveness. I verily seek Thy forgiveness and turn in repentance unto Thee for all that hath been attributed unto me. Transform it, O my God, into that which is attributed unto Thyself, for Thou art, in truth, the Most Merciful of the merciful. Glorified be Thy Lord, the Lord of Glory, above that which they attribute unto Him. And peace be upon the Messengers. And praise be to God, the Lord of all the worlds.

عروجی فی ذروة الانقطاع بظهور تسبیحک و
غاية ارتفاعی فی منبع الامتناع بظهور تحیدک
فکیف لاطیرن بجناحین هذین بظهور توحیدک
سبحانک ان لا اله الا انت [سبحانک انی كنت
من الموحدين سبحانک ان لا اله الا انت صح]
سبحانک انی كنت من المهللین. سبحانک ان
لا اله الا انت سبحانک انی كنت من المسبحین
سبحانک [اللهم] ان لا اله الا انت سبحانک انی
كنت من الذاکرین سبحانک ان لا اله الا انت
سبحانک انی كنت من الشاکرین. سبحانک ان
لا اله الا انت سبحانک انی كنت من العابدین.
سبحانک ان لا اله الا انت سبحانک انی كنت
من المستغفرین. سبحانک ان لا اله الا انت
سبحانک انی كنت من التائبین.

16 سبحانک اللهم فاصنع بی ما انت اهلہ بفضلک
ورحمته و کرمک وجودک و وهايتک و
ما انت علیه من اسمائک و صفاتک و لا تصنع
بی ما انا اهلہ فانک اهل التقوی و اهل المغفرة
و اتنی انا لاستغفرن الیک و لاتوبن لیک من
کل ما نسب الی بدل اللهم بما ينسب [الیک]
[الى نفسك] فانک انت ارحم الراحمین.
سبحان ربک رب العزة عما یصفون. و سلام
على المرسلین و الحمد لله رب العالمین.

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Answer to Mulla Rajab-'Ali

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who graciously bestoweth His remembrance upon whomsoever He willeth, and Who is grateful for the sweet melodies of His praise according to what He hath promised in His Book. His is the praise - praise that beareth witness unto that which He hath testified concerning Himself, that there is none other God but Him. Praise that ascendeth unto Him at the most exalted level of glorification and transcendeth all praise through His elevation above all created things. Praise through which the fragrances of His holiness descend upon the essences of the hearts of all contingent beings, and through which the most subtle praise from all existing things ascendeth unto Him. Praise which He deserveth and loveth, and with which He is well-pleased from whomsoever offereth it, and which becometh the cause of ascent unto the court of His nearness, the means of attaining unto the station of His good-pleasure, and the path leading unto the carpet of His nearness and glory. Praise that filleth the heavens with bounty, paradise with light, the earth with equity, and the fire with justice. Praise whose nature, location and circumstances none knoweth save Him. Praise that indicateth His eternity, relateth His sanctity, proclaimeth His oneness, and transcendeth the description of aught else through its proximity to the station of His grandeur. Praise that inspireth all with His unity, attracteth souls unto the station of His uniqueness, and strengtheneth hearts through His remembrance and glorification. Verily hath He concealed and pardoned those who have repented through His grace and munificence. Praise that no praise can equal, nor can any praise compare with it, nor can anyone comprehend its knowledge, and none deserveth it save God. He is the Mighty, the All-Wise.

2 الحمد لله الذى يتفضل على من يشاء تذكره ويشكره على احزاء ثنائه بما وعد فى كتابه فله الحمد حمدا يشهد له بما شهد به نفسه بانه لا اله الا هو حمدا يصعد اليه باعلى رتبه الثناء ويعلو على كل ثناء يعلو نفسه على كل اهل الانشاء حمدا تنزل به نفحات قدسه على جواهر الافئده من الممككات ويعرج به الطيف الثناء من كل الموجودات حمدا يستحقه ويحببه ويرضى عمن يحمده به وكان سببا للصعود الى ساحه قربه ووسيله للوصول الى مقام رضائه وذريعه الى الورود على بساط قربه ووسيله للوصول الى مقام رضائه وذريعه الى الورود على بساط قربه وبهائه حمدا يملأ السماء جودا والجنه نورا والارض قسطا والنار عدلا حمدا لا يعلم كيف هو ولا اين هو ولا حيث هو الا هو حمدا دل على ازليته وحكى عن قدوسيته ونطق عن وحدانيته وتعالى عن وصف ما سواه بقربه الى مقام كبريائته حمدا يلهم الكل توحيده ويجذب النفوس الى مقام تفريده ويؤيد القلوب بذكره وتقديسه ولقد ستر وعفى لمن تاب بفضله وهابيته حمدا لا يساويه حمد ولا يعادله حمد ولا حمد ولا يحيط بعلمه احد ولا يستحق لاحد الا الله انه هو العزيز الحكيم

3 And blessings be upon Muhammad, peace be upon him and his family, His servant whom He fashioned for Himself, chose for His love, selected for His authority, approved for His obedience, and made the Guardian over all things great and small through the all-encompassing nature of His mercy. None can say concerning him "he is he," for as he is, only He knoweth him, and none can testify to his station save Him, nor can any equal him except His Own Self, nor can any parallel him save

3 والصلوة على محمد صلى الله عليه واله عبده الذى اصطنعه لنفسه واختاره لمحبه واصطفاه لولايته وارتضاه لطاعته وجعله مهيما على كل ما دق وجل باحاطه رحانيته الذى لا يقدر احد ان يقول فى حقه هو هو اذ انه كما هو يعرفه وهو ولا يشهد بمقامه الا هو ولا يعادله الا نفسه ولا يساوقه الا ذاته ولا يشابهه الا علمه فن قال ان لاحد حظ فى عرفانه فقد افترى عليه واتخذ لنفسه شبا له فيه وضر من السماء الى مقر طمطم الظلماء

His Own Essence, nor can any resemble him save His knowledge. Whosoever claimeth that anyone hath a share in knowing him hath indeed fabricated against him and taken unto himself a likeness beside him, and hath fallen from heaven unto the depths of darkness, having no refuge except to return unto his Lord and acknowledge his powerlessness and deficiency before His countenance. For then shall reward be granted unto him, and through God's grace shall he emerge from the evil reckoning unto the court of nearness in the kingdom of names and attributes. Verily God created him for Himself, distinguished from any similarity among his kind through the manifestation of the sublimity of His power and grandeur. He is the Strong, the Magnificent.

وليس له مفرع الا ان يرجع الى مولاه ويعترف بعجزه وتقصيره بين يدي طلعتة فان حينئذ يحل له الثواب ويخرج من فضل الله من سوء الحساب الى ساحه قرب ملكوت الاسماء والصفات ان الله قد خلقه لنفسه متفردا عن الشباهه من ابناء جنسه بظهور علو قدرته وكبريائته انه هو القوى العظيم

4 And peace be upon the successors of the Messenger of God, peace be upon him and his family, through what God hath bestowed upon him of grace and divine fragrances, justice and manifestations, resurrection and revelations, attributes and conditions, sublime remembrance and exalted praise in all stations, and that which the knowledge of God hath encompassed in the depths of the ocean of verses and the vast sea of signs. He is the Powerful, the Bestower in all beginnings and endings.

4 والسلام على اوصياء رسول الله صلى الله عليه واله بما كان الله عليه من الفضل والنفحات والعدل والظهورات والبعث والتجليات والوصف والشئون والذكر الجلي والثناء العلى في المقامات وما احاط به علم الله في لجه بحر الايات وطمطم يم العلامات انه هو المقتدر الوهاب في البدايات والنهايات

5 And praise be upon him who testified to God's unity in the midst of the eternity of His Essence before the existence of all things, and who believed in the prophethood of Muhammad, peace be upon him and his family, his grandfather, according to what God had ordained for him before the appearance of created things, and who acknowledged the authority of his infallible forebears, the trustees of the All-Merciful, according to what God had willed for them at a time when no praise or glory was mentioned for them, and before the manifestation of His Essence unto His Essence in such wise that Essence is not associated in the station of origination with invention, due to the transcendence of His Being, without any similarity in likenesses or example among things, through God's manifestation and justice in the kingdom of names and attributes. He who is patient in God's decree, steadfast in God's Cause, victorious by God's leave, and expectant of God's days - O God, send blessings upon him and hasten his days, for the lands and those upon them have been altered through the evil thoughts of the doubtful and the observers.

5 والثناء على الذى شهد الله بالوحدانيه في بحوجه قدم ذاته قبل كون الاشياء وامن بنوه محمد صلى الله عليه واله جده بما قدر الله له قبل ظهور اهل الانشاء واعترف بولايه ابائه المعصومين امناء الرحمن بما شاء الله لهم في حين الذى ما ذكر لهم ثناء ولا بهاء وقبل تجلى ذاته لذاته بما لا يقتزن الذات في ماثم الابداع بالاخترع لعلو كينونيته من دون كيف في الامثال ولا مثل في الاشياء لظهور الله وعدله في ملكوت الاسماء والصفات الصابر في حكم الله والقائم بامر الله والغالب باذن الله والمنتظر لايام الله صل اللهم عليه وعجل في ايامه فان البلاد ومن عليها قد تغيرت من سوء ظن الظانين والناظرين بغيره

6 O Lord! Bestow Thy grace upon those who have grasped His firm handle and have been guided by the radiance of His proof from among Thy servants who have turned wholly unto Him and have made their felicity and paradise their nearness to Him. Verily Thou art God, the Munificent, the All-Bountiful, the Possessor of grace and benevolence, generosity and favor.

6 وسلم اللهم على الذين استمسكوا بعروته واهتدوا بضياء حجه من عبادك الذين يقطعون بكلهم اليه وجعلوا نعيمهم وجنتهم قريهم لديه انك انت الله الجواد الوهاب ذو الفضل والاحسان والكرم

Nothing in the heavens or on earth is too great for Thee, and verily Thou art God, the All-Knowing, the All-Wise.

والامتان لا يتعاضدك شيء في السموات ولا في الارض وانت الله العليم الحكيم

- 7 Furthermore, I have read thy letter and noted thy praise, and whoso giveth thanks, verily giveth thanks for his own sake, and God will surely fulfill His promise where He, exalted be His remembrance, hath said: "Remember Me, I will remember you. Be grateful unto Me and be not ungrateful."

7 وبعد قد قرئت كتابك واطلعت بثنائك ومن شكر فانما يشكر لنفسه وان الله ليوفى لوعده حيث قال عز ذكره اذكروني اذكركم واشكروا لي ولا تكفرون

- 8 As to what thou hast asked concerning the meaning of the tradition of Al-Mufaddal - God is my witness that I am unable to expound even a single letter thereof as it truly is, for it speaketh of thy Ancient Lord, and the Great Qur'an hath pronounced His excellence, saying "If the sea..." However, since God hath placed in all things the signs of all things, and hath placed what was in my pen as a trust in my words, I shall mention unto thee, for the exposition of a passage from the verses of thy Great Lord, whatsoever thy Lord willeth.

8 وانما سئلت من معنى حديث المفضل الله شاهد على باننى انا لم اقدر ببيان من حرفه كما هو عليه لانه يدل على مولاك القديم ونطق بفضله قران العظيم قل لو كان البحراغ ولكن لما جعل الله في كل شيء آيات كل شيء وجعل ما كان في قلبى وديعه في كلماتي اذكر لك لبيان فقره من آيات مولاك العظيم ما شاء الله ربك

- 9 The complete tradition is not now before me, and the exposition of Al-Mufaddal descendeth not from the precincts near the heart, as I am in the prison-land amidst the mountains. But know thou that the wisdom of this tradition for the world of contingent being is of profound depth, and it hath a pivot around which it turneth, and it is this passage in the tradition: "Neither is She He, nor is He other than She." For the form of abstraction which proclaimeth divinity and speaketh from the sanctuaries of might - it is the mystery of existence and the sovereign over the unseen and the seen, and it is the manifest nature of the Worshipped One, as he, peace be upon him, hath said in his sermon.

9 وان اصل الحديث بكلمة ليس الان في محضرى وان بيان المفضل لا ينزل من ساحه قرب الفواء لما انا في ارض السجن في وسط الجبال ولكن اعلم ان حكم الحديث لعالم الامكان عمق الاكبر وان له قطب يدور عليه وانه هو هذه فقره في الحديث ولا هي هو ولا هو غيرها لان الصورة الانزاعية التي يصرخ بالاھوتيه وينطق عن محام الجبروتيه وهى هو سر الوجود والمهيمن على الغيب والشهود وانه هو علانيه المعبود على ما قال عليه السلام في خطبته

- 10 In this Day it is hidden from the eyes of them that witness, for the simple, pure Essence and the Eye of absolute, unalloyed camphor can neither be pointed to by any sign, nor expressed by any utterance; no path is there for any one unto Him, at all, in any wise. Wherefore do thou worship Him and acknowledge His oneness through that wherewith He hath described His own Self. No manifestation pertaineth to His Essence, nor any concealment to His inmost being. His mystery is the very essence of His openness; His beginning is identical with His end; His "He-ness" is the same as His "I-ness." None can compass His description, for were the description His very Essence, naught besides Him could exist; and were it His creation, it could never lead unto His Essence. He hath ever been, and there was none with Him; and He will ever remain - He alone existeth, and at no time is there with Him any thing. Names and attributes have been cut off from the court of the nearness

10 وان اليوم مفقود عن ابصار اهل الشهود لان الذات الساذج البحت والعين الكافور الصرف لا يشار اليه الاشارة ولا يدل عليه العبارة ولا سبيل لاحد اليه بكل كل عبده ووحد بما وصف به نفسه وما كان له ظهور الاذاته ولا بطون الانفسه وان سره كان عين علانيته واوليته عين اخريته وكيونيته عين نفسانيته ولا يحيط احد بوصفه اذ الوصف لو كان ذاته لا يوجد غيره واذا كان خلقه لا يدل على ذاته لم يزل كان ولم يكن معه شيء ولا يزال انه هو كائن ولم يكن في الحين معه شيء انتقطعت الاسماء الصفات عن ساحه قرب حضرته وامتنعت الامثال عن مقام طلعت سد العلم به كان عدم وجود العلم به

of His Presence, and similitudes have been barred from the station of the dawning-place of His appearance. To know Him is but the very negation of knowing Him.

- 11 He hath said in the Sermon of Yatimiyyih, glorified be His remembrance, when thou didst ask, "In what is He...?" If, then, thou hast become assured of that which hath been cast unto thee from the Elixir of the people of true knowledge, know that the pronoun "she" in His saying, may my soul be a ransom for Him, referreth unto his "Form" in the station of the Imamate; and that the pronoun "He" referreth unto the station of the dawning-place of his inner meanings in the garments of his exposition, provided thou dost not, in these degrees, regard the limits of distinction, and dost behold naught therein save the pre-eternal Countenance, manifest unto each by that which is proper to its rank. Whereof his words, may my soul be a ransom for Him, have borne witness: "He revealed Himself unto her through her, and through her He withheld Himself from her." He cast, within her "He-ness," a likeness of Himself, and from her He made manifest His acts.
- 12 For if, in the vesture of the human form, thou dost behold the Countenance of "He-ness," this is that station of which al-Sadiq hath spoken: "We were with God in states: we are He and He is we." And if, in that Countenance of "He-ness," thou dost behold the Presence of Oneness, this is the station which, may my soul be a ransom for Him, hath mentioned in the tradition that hath now been read unto thee: "He is He." And if, in the human form, thou dost observe the very limits of distinction, this pointeth to his saying, may my soul be a ransom for Him, "And we are we." Such is the utmost bound of exposition in revealing that which God hath caused, within the very being, to emerge into outward vision.
- 13 Guard thou these things as thine own eyes; for they are dearer in my sight and with the people of Divine unity than red sulphur. And betray not that which God hath entrusted to us unto them that have not known the station of the Attribute, nor attained unto the abiding-place of true knowledge. Concerning such hath it been said:
- 14 Entrust not the secret save to one of nobility; The secret, amid the honored, is concealed. Yet the secret with me is in a house that hath a guardian – Its key is lost, and the house is sealed.
- 15 Indeed, you can recognize this wisdom through the evidence of wisdom itself. And if you seek the path of counsel, know that when the servant points to a station which his indication can reach, it is nearer in the station of knowledge, and to that station which cannot be perceived, known, or mentioned, the
- 11 حيث قال في خطبه اليتيميه حيث قال عز ذكره اذ قلت فم هو الخ فاذا ايقنت على ما القيت اليك من اكسير اهل المعرفة فاعلم ان ضمير هي في قوله روى فداه يرجع الى صورته في مقام الامامه وان ضمير هو يرجع الى مقام طلعه معانيه في قص بيانه بشرط ان لا تلاحظ في المرات حد المواتيه ولا ترى فيها الا طلعه الازليه الظاهره لها بها في رتبها التي حكى عنها قوله روى فداه تجلى لها بها وبها امتنع عنها فالقى في هويته مثاله فاطهر عنها افعاله
- 12 لانك اذا شاهدت في قص الصورة الانزعيه طلعه الهويه فهو مقام الذي قال الصادق على انا كما مع الله حالات نحن هو وهو نحن واذا تشاهد في الطلعه الهويه حضرت الاحديه فهو مقام الذي ذكره روى فداه في الحديث الذي قرئت عليك الان هو هو واذا تلاحظ في الصورة الانزعيه نفس المواتيه فهو يدل على قوله روى فداه ونحن نحن وان ذلك حد البيان في اظهار ما جعله الله في الكيان بالبروز الى العيان
- 13 فاحفظها كعينيك فانه اعز لدى وعند الموحدين من كبريت الاحمر ولا توءت على ما جعل الله لنا الى الذين ما عرفوا مقام الصفه وما بلغوا الى قرار المعرفة
- 14 فان عليها قال لا تودع السر الا عند ذى كرم والسر عند اكرام الناس مكتوم والسر عندى في ييب له خلق قد ضاع مفتاحه والبيت مختوم
- 15 وان ذلك الحكم انت تعرفه بدليل الحكمة واذا اردت سبيل الموعظه فاعلم اذا اشار العبد الى مقام الذى تصل اليه اشارته اقرب في مقام المعرفة والى مقام الذى لا يدرك ولا يعرف ولا يذكر الاشاره

indication neither negates nor affirms it. There is no doubt that the mind cannot reach the station of comprehension, and that the indication of His words - may my spirit be sacrificed for Him - is neither He Himself nor other than Him. Were the mind to comprehend its station, due to its manifestation of the Divine Identity in the most exalted form, it would be closer to recognition and easier in expression. This is the wisdom of direct witnessing when you observe the decree of acceptance in consciousness and attribute the decree of conjunction in the depths of separation.

لا ينبغيها ولا شك ان المعقل ر يصل الى مقام
الدرك وان اشاره قوله روحى فداه لا هو هو ولا
هو غيرها لو يدرك العقل فى مقامه لظهوره تجلى
الهويه فى الصوره الانزعيه ليكون اقرب للعرفان
واسهل فى البيان وان ذلك حكم العيان اذا شهدت
حكم القبل فى الوجدان ونسبت حكم الاقتران فى
لجه الاقتراق

- 16 And if you wish to establish proof through disputation in the most excellent manner, know that a thing cannot comprehend the limit of its own thingness, nor can one who exists in the realm of created effects know the decree of Him by Whom he is known. If you wish to know the essence of a burning coal, you have no way except through itself, and if you try to know it through a rock, you will be veiled from it. Similarly, the most exalted form cannot be the locus of the manifestation of the Divine Identity in its rank, and this applies in the realm of contingency and nothing else, for this proof necessitates the servant's acknowledgment that the Divine Identity in the pronoun "He" indicates the acceptance of the manifestation of the station of form in the pronoun "She," otherwise the decree of unity between the two would be impossible and the establishment of the two pronouns in the most exalted form. None knows the wisdom of this proof except the people of this most exalted chain, for others do not know the melody of what they receive nor do they comprehend our allusions.

16 واذا اردت اثبات البيان بدليل المجادله بالتي هي
احسن فاعلم ان الشئ لا يدرك حد شئيته ولا
يمكن ان يعرف من هو فى صقع اثر الابداع حكم
من هو يعرف به وانك اردت ان تعرف الجمره
حقيقتها لا سبيل لك الا بها واذا تريد معرفتها
بالصخره تحجب عنها فكذلك ان الصوره الانزعيه
لا يكون محل تجلى الهويه فى رتبته وان ذلك فى
مقام الامكان لا غيره لان هذه الدليل يلزم العبد
بالاقرار بان الهويه فى ضمير هو يدل على قبول
تجلى مقام الصوره فى ضمير هو والا ممتنع حكم
الوحده بين الاثنينيه واثبات الضميرين فى الصوره
الانزعيه ولا يعرف حكم ذلك الدليل الا اهل
هذه السلسله العليه فان غيرهم لا يعرفون لحن
كلما تناولا يدركون اشاراتنا

- 17 This is from God's grace, which He bestows through His mercy upon whomsoever He willeth, and this indeed is the great attainment. This is the concise answer upon which detailed decrees are branched. Rely upon God, for God hath said: "And whosoever relies upon God, He is sufficient for him. Indeed, God accomplishes His purpose. God has appointed a measure for all things." Glory be to thy Lord, the Lord of Might, above what they describe. And peace be upon the answer to Aqa Siyyid Ahmad Aqazadih. Praise be to God, the Lord of the worlds.

17 وان ذلك من فضل الله يختص برحمته من يشاء
وان ذلك هو الفوز الكبير وان ذلك هو الجواب
الموجز تفرع عليه احكام المفصل واتكل على الله
فان الله قال ومن يتوكل على الله فهو حسبه ان الله
بالغ امره قد جعل الله لكل شئء قدرا وسبحان
ربك رب العزه عما يصفون وسلام على جواب اقا
سيد احمد اقا زاده المرسلين والحمد لله رب العالمين

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*Tafsir-i-Almavadda fi'l-Qurba**To: Ahmad Abdali Maraghiyi, Letter of the Living*

- 1 Answer to the Petition of Mulla Ahmad 'Abdal from Mah-Ku
- 2 In the name of God, the All-Merciful, the Most Compassionate
- 3 Praise be to God, Who hath freed me to behold the raimented Splendour of the Presence of His Most Pure Self amid the mountains, and hath inspired me with the tokens of His oneness within the wide immensity of the billows of majesty, that thereby I might enter the carpet of His grandeur with praise on the Day of Return. Praise be to God – a praise that towereth above every praise, resembleth no other praise, is matched by no praise, nor compared therewith; a praise that filleth the Book with light, the heaven with bounty, Paradise with favour, Hell with justice, and the earth with equity; a praise whose true due none knoweth save God and for which, in His knowledge, there can be no equivalent recompense; a praise He loveth and accepteth and maketh a gate leading forth unto the station of His glory and His laud. Verily, He is the Most Exalted, the Most High.
- 4 Send down, O my God, Thy blessings upon Muhammad, Thy chosen Servant, whom Thou didst fashion for Thyself and prefer above all the denizens of creation, making Him the seat of Thy sovereignty in the realms of sight and space, that He might manifest the exaltation of Thy Self above origination and the splendour of Thy devising – since Thou art not conjoined with the bringing-forth of beings, nor described by the appearances of the people of splendour. Verily, Thou art God, the Great, the Most Sublime.
- 5 And send, O my God, Thy peace upon the receptacles of His knowledge and the vessels of His wisdom, the pillars of His Prophethood and the dwellings of His blessing – Thy servants whom Thou didst choose for Thy religion, accept for Thy secret, and elect for Thy knowledge – whom Thou hast portrayed in Thy Book, saying (and Thy word is the truth): “Honoured servants are they; they outstrip Him not in speech, and by His command they act.” And send Thy blessings upon those who followed them in the manifestations of the essences of abstraction, the conditions of the effulgences of unicity, the stations of the verses of praise, and the tokens indicating glorification – servants who with their whole beings turned toward Thee and witnessed Thy appearance in all things, so that they beheld no

1 جواب عريضه ملا احمد ابدال از ماکو

2 بسم الله الرحمن الرحيم

3 الحمد لله الذى افرغنى لمشاهده قص طلعه حضره
 ظهوره فى وسط الجبال والهمنى ايات وحدانيته
 فى بحبوحة لجه الجلال لان ادخل بها على بساط
 كبريائه بالثناء عليه يوم المال فله الحمد حمدا يرفع
 على كل حمد ولا يشابهه حمد ولا يعادله حمد ولا
 يقارنه حمد حمدا يملأ الكآب نورا والسماء جودا
 والجنة فضلا والنار عدلا والارض قسطا حمدا
 الذى لا يعلم احد حقه الا الله ولا يعادله جزاء
 فى علمه حمدا يحبه ويرضاه ويجعله بابا للخروج الى
 مقام بهائه وثنائه انه هو العلى المتعال

4 واثن اللهم على محمد عبدك المصطفى الذى
 اصطنعته لنفسك وفضلته على جميع اهل الانشاء
 وجعلته مقام سلطنتك فى الاراء والفضاء اظهارا
 لعلو نفسك عن الابداع وظهور الاختراع اذ انك
 لم تقترن بجعل الانشياء وان توصف بظهورات
 اهل البهاء وانك انت الله الكبير المتعال

5 وسلم اللهم على محال معرفته واوعيه علمه واركان
 نبوته ومساكن بركته عبادك الذين انتجيتهم لدينك
 وارتييتهم لسرك واجتبيتهم لمعرفةك حيث قد
 وصفتهم فى كتابك قلت وقولك الحق وعباد
 مكرمون لا يسبقونه بالقول وهم بامرهم يعملون
 وصل اللهم على الذين اتبعوهم فى ظهورات
 جوهريات التجريد وشئون تجليات التفريد
 ومقامات ايات التمجيد وعلامات دلالات
 التمجيد عباد الذين انقطعوا بأكملهم اليك وشاهد
 واطلعه ظهورك فى كل شىء بحيث لا يرون نورا
 الا نورك ويشاهدون حكما الا فضلك وعدلك
 امنائك الذين قد وصفتهم فى محكم كتابك فى الايه

light save Thy light, and discerned no decree save Thy bounty and Thy justice – Thy trusted ones whom Thou hast described in the conclusive verse that compriseth all the letters of being, at the end of Surih al-Fath.

التي جمعت حروف الكينونية كلها حيث قلت
وقولك الحق ايه اخر سورة الفتح

- 6 And now: Know thou that this noble verse possesseth subtle meanings which none can bear save We and Our Shi'ah. It is of those sayings of which it is declared: "Hard, most hard; noble – its remembrance rugged, its height fair ..." – which none beareth save whom God willeth. Verily, He is powerful over all things. Yet, since thou knowest the refinement of speech within Our allusions, I will indicate some of its meanings, that thou mayest attain honour in reply, glory in address, and a treasure for the Day of Return. I seek aid from God in the manifestation of exposition; verily He is the Protector in the beginning and the return.

6 وبعد فاعلم ان لتلك الايه الشريفه معاني لطيفه التي لا يحتملها الا نحن وشيعتنا وهو من احاديث التي يعيب مستصعب احد كريم ذكر ان وعبر حسن * الذي لا يحتملها احد الا من شاء الله انه على كل شيء قدير ولكن لما انت تعرف نحن القول في اشارتنا اشير ببعض معانيها لتكون لك عز في الجواب وشرفا في الخطاب وذخرا الى يوم الماب واستعين بالله في اظهار البيان انه هو الولي في المبدء والاياب

- 7 Know thou that God is the Absolute Self-Sufficient One, Who in no affair hath need of aught. He hath created His chosen ones upon the plane of His power and His care. He hath appointed for the Prophet no wage in the Prophet but the acceptance of the decree of Prophethood; and this runneth, by that Gate – God willing – until thou findest, through the bounties of the Bayan and the fruits of Paradise, what hath never before occurred to any heart. This is God's grace: He bestoweth it upon whomsoever He willeth; and God is the Lord of mighty bounty.

7 فاعلم ان الله هو الغني المطلق الذي لا يفتقر بشيء في شأن ولقد خلق اوليائه على مثال قدرته وعنايته وما جعل اجر النبوه في النبي الا قبول حكم النبوه ويجري ذلك الباب وانشاء الله لتجد الاء البيان واثمار الجنان ما لا يخطر بقلب احد من قبل وان ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم

- 8 Then know that God intended in this verse naught but His word on the Night of the Mi'raj unto His Beloved – exalted be His remembrance – when He said: "Thou art the Beloved, and Thou art the One beloved." For the love of the near of kin (al-qurba) is the Most Great Sign, through which God manifested Himself unto every soul that thereby it might know its Lord and confess its Fashioner. Into the identity of that Sign God cast the similitude of His power, that through it His acts might be made manifest.

8 ثم اعلم ان الله ما قصد في هذه الايه الا قوله في ليله المعراج لحبيبه حيث قال عز ذكره انت الحبيب وانت المحبوب لان موده القرابي هي ايه العظمى التي تجلي الله لكل بها ليعرف بها ربها ويوحد بارئها وهي ايه التي التي الله في هويتها مثال قدرته ليظهر عنها افعاله

- 9 Gaze, then, with keen sight into the place of that dark well – of Gehenna – and into the tumultuous, mighty, shoreless sea; then distil the sum of the matter within thine own soul, that thou mayest behold the outpouring of thy Lord in thy response in every world, each according to its reckoning, and its rank in the station of exposition, that thou mayest perceive, by the secret of vision, and in the station of meanings and reigning realities, what thou canst establish with praiseworthy proofs from the Book and the Sunnah and from the reason irradiated by the dawn of pre-eternity, as well as from the signs springing from the manifestations of souls and the evidences read in the horizons. If, in its degree, thou findest no proof for what We

9 دق نظرك في مقر ذلك البئر المظلم الجهنام واليم الطمطم القمقام وفصل موجز الكلام في نفسك لترى فيض ربك في جوابك في كل عالم يحسبه ورتبه في مقام البيان لترى بسر العيان وفي مقام المعاني والشئون المهيمه بما تقدر ان تثبت بادلاء المحموده من الكتاب والسنه والعقل المستشرق بنور صبح الازل والايات المنبسطه من ظهورات الانفس ودلالات الافاق فان لم تجد في رتبه دليل لما القيت اليك من اكثر اهل البيان فاصمت فانه خير لنا وانفع لك عما طلعت الشمس عليها انا الله وانا اليه راجعون

have cast unto thee – proof beyond that of the greater part of the people of the Bayan – then be silent; for silence is better for Us and more profitable for thee than whatsoever the sun hath shone upon. Verily, we are God's and unto Him shall we return.

- 10 Then be certain that the love of the near of kin is born from the observation of the servant's nearness to his Lord; and the near is nearer, and through that door are opened a thousand thousand doors – nay, as many as God willeth, without exhaustion or end. This is a decree sealed from the presence of the Almighty, the All-Wise.

10 ثم ايقن ان موده القرب هي من ملاحظه قرب العبد بمولاه وان الاقرب وان ذلك من ابواب التي تفتح منها الف باب بل الى ما شاء الله ير نفاذ ولازوال وان ذلك تقدير مختوم من لدن عزيز حكيم

- 11 Bear thou witness moreover that God hath appointed the wage of Prophethood to be none other than Guardianship (al-wilayah). For exclusivity by the word of negation is established and decisive, and the exception is suspended upon love – upon nothing else. Hence doth the servant know that the fruit of Prophethood in all the worlds is the love of the people of Guardianship – those who, of every soul, were nearer unto the Prophet – may blessings rest upon Him. Whoso worketh not according to the ordinance of that verse is as one who hath denied the oneness of God, the Prophethood of His Prophet, and the Guardianship of His Friend. I seek refuge with God from every evil encompassed by His knowledge, and I beg of Him every good encompassed by His knowledge – that is, the servant's attainment unto nearness – for God, exalted be His remembrance, hath in His Book made their knowledge His knowledge, their obedience His obedience, their love His love, their affection His affection, and their disobedience His disobedience.

11 ثم اشهد بان الله ما جعل اجر النبوه الا الولايه لان الانحصار بكلمه النفي ثابتة محكمه وان الاستثناء معلقه بالموده لادونها ومن هذا يعرف العبد بان كل ثمره النبوه في كل العوالم هي موده ابعد باهل الولايه الذينهم كانوا اقرب من كل نفس بانبي صي ولذا من لا يعمل بحكم تلك الايه فكأنما انكر الوحدايه لله والنبوه لنبيه والولايه لوليه فاعوذ بالله من كل شر احاط به علمه واسئله من كل خير احاط به علمه الذي هو موده العبد بالقرى على ما فضل الله عز ذكره في كتابه بان جعل معرفتهم معرفته وطاعتهم طاعته ومودتهم مودته ومحبتهم محبته ومعصيتهم بمعصيته

- 12 By "kinship" is not meant mere outward propinquity; rather is intended nearness unto Him – may my spirit, and the spirits in the kingdom of Command and Creation, be a ransom for Him – in the world of infinity and detachment and beginning. In this world it is distinguished only by the conjunction of the two nearnesses: that he be a knower of their right and sprung from their love. If thus he be, then is he of the kin of the Messenger of God – peace be upon Him – in all the worlds. Otherwise, if one be of His lineage yet heedless of His right, God shall double unto him the chastisement; but if he be knowing of His right, God shall grant him a double recompense. This is of God's grace upon that sublime lineage – grown from the divine Tree that is "neither of the East nor of the West," etc.

12 وليس المراد بالقرابه التقرب الظاهري بل المراد هو التقرب به روى ومن في ملكوت الامر والخلق فداه في عالم الانهايه والتجبر والبدايه وانه لا يتميز في هذه العالم الا باجتماع القربين بان يكون عارفا بحقه ومولدا من حبيبه فاذا كان كذلك فهو ذى قرابه رسول الله صي في كل العوالم والا لو كان احد من نسله ولم يك عارفا بحقه فيعد به الله باثنين عذاب وان كان عارفا بحقه فيؤتيه الله الاجر مرتين وان ذلك من فضل الله على هذه السلسله العليه المولعه من الشجره الالهيه التي هي ليست بشرقيه ولا غربيه الخ

- 13 Then behold the secret of reality: the One addressed by the "kasr" is He addressed by the Essence – holier than that He should be conjoined with His creation; rather did He begin speech by His command and made it a path betwixt Him and

13 ثم انظر الى سر الحقيقه بان المخاطب بالكسر هوالمخاطب رن الذات احل من ان يقترب بخلقه بل ابدء الكلام بامر وجعله سبيلا بينه وبين رسله وان المجيب في الذر الاول هوالمخاطب في

His Messengers. He who answered in the first Covenant is He addressed in the fourth; and kinship is guardianship, as God, glorified be He, indicated: "Here is the guardianship of God, the True," etc. If thou hast grasped what thou hast grasped and attained what thou hast attained, thou hast verily won the meaning of the verse and been illumined by the light of reality; and with such as this let them who labour, labour.

- 14 Then ponder the meaning of kinship: it is the all-comprehending Word which God created for the station of His knowledge, and He set it upon four pillars such that no part precedeth another. It is the Name concerning which al-a¹cadiq – peace be upon him – said that the Hidden Name is of the Perfect Word and the primordial kinship without which kinship is not fulfilled. And al-Kazim – peace be upon him – when asked concerning the Greatest Name, declared – may my spirit, and the spirits of them who dwell in the kingdom of names and attributes, be a ransom for him – that it consisteth of four letters. And today none acteth by God's decree save those who regard the ordinance of kinship within the very selves of their Shi'ah foremost, and apply unto them the rulings of their guardianship; for they were, of the believers, worthier than themselves and their possessions. The Shi'ah are remembered only in their stations and beneath the shade of their sovereignty; they are the Name that abideth under their shadow and goeth not forth unto their glory. They are the pillars of the Faith and the sages of the people of certitude. But for them, kinship had not been sent down in the Qur'an, nor would the decree of exposition run within the realm of possibility.

- 15 Thus said – may my spirit, and the spirits of those within the kingdom of the Throne and the heaven, be a ransom for him – "Whoso supposeth that the Imam – peace be upon him – hath need of what is in men's hands hath disbelieved," after God had ordained the khums for them and revealed, respecting their due, silatuhum ("their due connection"), and "Who is he that will lend unto God a goodly loan?" – which We withheld, etc. This is of God's grace upon the people, that they might draw nigh unto God through love for the Shi'ah of 'Ali.

- 16 And today all are tried by that for which I have evinced patience in the path of God and am well-pleased with His decree – dwelling in stillness upon the mountain – that the souls may be tested and the hearts purified by the ordinance of that noble verse: "Say: I ask of you no reward, save love for the near of kin." Men follow the decree of kinship with the Messenger of God – this is the command of God and the wondrousness of His wisdom. "Do men imagine that they will be left alone ... ?"

الذر الرابع وان القرابه هو الوريه حيث اشار الله سبحانه اليها هنالك الولايه لله الحق انخ فان عرفت ما عرفت وادركت ما ادركت لقد فزت بمعنى الايه وانزت بنور الحقيقه وان بمثل ذلك فليعمل العاملون

- 14 ثم فكر في معنى القرابه بانها هي الكلمه الجامعه التي خلقها الله لمقام معرفته وجعلها على اركان اربعة بحيث لا يقدم جزء جزءا وهو الاسم الذي قد وصفه الصادق 4 في كلامه حيث قال وان اسم المكنون هو من الكلمه التامه والقرابه الاوليه التي لا يتم القرابه الايه حيث اشار الكاظم 4 حين سئل عنه من الاسم الاعظم قال روى ومن في ملكوت الاسماء والصفات فداه بانه هو اربعة الحرف وان اليوم لا يعمل بحكم الله احدا لا من يلاحظه حكم القرابه في نفس شيعتهم الاولون ويجرى عليهم احكام ولايتهم لانهم كانوا اولي من المؤمنين بانفسهم واموالهم وان الشيعة مذكروا الا في مقاماتهم وظل سلطنتهم وهم الاسم الذي كانوا مستقرين في ظلمهم ولا يخرج منه الى عزهم وهم اركان الدين وعلما اهل اليقين ولولاهم ما نزل القرابه في القران ولا يجري في الامكان حكم البيان

- 15 ولذا قال روى ومن في ملكوت العرش والسماء فداه من زعم بان الامام 4 يحتاج بما في ايدي الناس فقد كفر بعد ما قضى الله الخمس لهم ونزل في حكمهم صلتهم ومن يقرض الله فرضا حبسنا انخ وان ذلك من فضل الله على الناس ليتقربوا الى الله بالموده الى شيعة على

- 16 وان اليوم كل يفتتن بما انا صبرت في سبيل الله ورضيت بقضاء الله بسكون في الجبل لينحن النفوس ونحس القلوب في حكم تلك الايه الشريفه قل لا اسئلكم انخ واتباع الناس حكم القرابه برسول الله ... امر الله واعجب حكمه الم احسب الناس انخ وقال الامام لتعز... ولعمري قد بلغ الامر الى الكل وافتن الكل في يوم

And the Imam said for strengthening – . By my life, the Cause hath now reached all, and all are tried this very day. Whoso grieveth for my plight and can do no more than this, hath verily laid hold on the primal Handle and the greatest Cord; and whoso is content therewith, though it be by the weight of a mustard seed, hath entered the fierce, deaf, and blinding trial. In this is a decree from God.

- 17 I beseech God to deliver all into the days of His might, and to forgive the believers through His grace and His care. Verily, He is the Bestower, the All-Powerful, the All-Bountiful – august is He – Whom naught in the heavens nor in the earth can overburden. And He, indeed, is powerful over all things.

هذا فمن حزن لموقفي ولا يستطيع دون ذلك
فقد استمسك بالعروة الاولى والحبل الاكبر ومن
رضى على ذلك ولو كان بقدر خردل فقد دخل
في الفتنة الدهماء الصماء الصيلم وان فيه المشيه
من عند الله

17 فاسئل الله ان تخلص الكل لايام عزته ويغفر
عن المؤمنين بفضلهم وعنايته انه هو المنان المقتدر
الوهاب الذي لا يتعاضمه شيء في السموات ولا
في الارض وهو على كل شيء قدير

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BB00197

To: Haj Husayn 'Ali and Aqa Muhammad Hasan-Isfahani

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

1 بسم الله الرحمن الرحيم

- 2 O Lord! Verily Thou art, Thou art my love through my love of Thee, and my remembrance of Thee art Thou, and Thy remembrance of me is Thy Word - He is He. How can I turn my face toward Thee through the countenance of Thy oneness, and gaze upon Thee through the manifestation of Thy unity, and observe Thee in the kingdom of Thy sovereignty, and fear Thee in the heavens of Thy mighty glory? For Thou art exalted above all loftiness and greater than all greatness. No height existeth with Thy height that I might sanctify it from Thy presence, and no grandeur existeth with Thy grandeur that I might sanctify Thy presence from it. From eternity Thy essence hath been Thy essence, and Thou, through Thy primordial, ethereal Being and Thy eternal, simple Reality, dost sever all essences from the station of recognition and remove all abstract realities from the mention of expression.

2 رب انك انت انت حبي اياك و ذكرى انت انت
و ذكرك اياي هو قولك هو هو كيف اتوجه اليك
بوجه فردانيتك و انظر اليك بطلعة صمدانيتك و
اراقبك في ملكوت سلطنتك و اخافك في سموات
ملكك عزتك و انك انت اعلى فوق كل علو و
اكبر فوق كل كبير لم يكن علوا مع علوك حتى
انزله عن طلعته و لم يكن كبرياء مع كبريائيتك
(تلك) حتى انزه طلعته عنه لم يزل كان ذاتك
ذاتك و انك انت بكينونيتك الكفورية الازلية و
ذاتيتك الساذجية الابدائية تقطع الجوهريات من
مقام العرفان و تبعد المجردات عن ذكر البيان

- 3 How then can I, in my limitation which is lower than all things, succeed in mentioning and praising Thee in a manner worthy of Thy essence and Thy glory? Nay, by Thy might! I have no joy save in Thee, no pleasure save in Thee, no intimacy save with Thee, no nearness save to Thee, no spirit save through Thee, no paradise save in Thee, no gift save from Thee, and

3 فكيف اتى مع حدى الذين هو ادنى من كل شيء
استطيع بذكرك و ثنائك بما يستحق ذاتك و بهائك
لا و عزتك لا فرح لى الا بك ولا لذة لى الا بك
ولا انس لى الا بك ولا قرب لى الا بك ولا
روح لى الا بك ولا جنة لى الا بك ولا موهبة
لى الا بك ولا لى شيء الا انت اذ اننى و ما دونى

nothing save Thee. For verily I and all else, as encompassed by Thy knowledge, are but utter nothingness in the depths of contingency and the seas of creation, and absolute poverty that hath perished. How then can one whose limit is that of non-existence and evanescence describe the Sovereign of pre-existence and invisibility?

بما احاط علمك في لجج الامكان واجر الاكوان
عندك معدوم بحث بات و مفتقر صرف مات
فمن كان حده حد العدم والفناء كيف يقدر ان
ينعت ملك القدم والعماء

- 4 Glorified art Thou! None among all contingent beings hath known Thee or will ever know Thee, and none among all created things hath unified Thee or will ever unify Thee. For the most that essences can know, at the utmost degree of recognition, is but an atom of Thy dominion, which returneth unto itself and moveth by Thy leave within its own sphere, expressing at the height of its simplicity naught but creation, and indicating at the pinnacle of its ethereal nature naught but invention.

4 فسبحانك ما عرفك و لن يعرفك احد من
الممكنات و لن و ما وحدك و لن يوحدك احد
من الموجودات اذ ما يعرف الجواهر في منتهى
مراتب العرفان هواية من ملكك و هي مردود
الى نفسها و يتحرك باذنك في حول منطقها و لا
يحيى في منتهى بساطة جوهرية الا عن الابداع
و لا يدل في غاية رتبة كافوريته الا عن اثر
الاختراع

- 5 Glorified art Thou, O Beloved! I desire to remember Thee, yet find no way for myself. I long for Thy presence, yet find no guide. My spirit nearly departeth from my body, and death entereth my frame from my yearning for Thee and my love of Thee in Thy presence. When wilt Thou consume me in the fire of Thy union - for verily Thou art the mighty, forgiving King - and when wilt Thou torment me in the fire of separation from Thee - for verily Thou art the proud, all-concealing Sovereign? Whether Thou chooseth to deal with me through Thy name, the Subduer, or to rule over me through the attributes of Thy name, the Compeller, nothing remaineth in all existence but is brought to naught by Thy might, as on the day when nothing was.

5 فسبحانك يا محبوب احب ان اذكرك و ما ارى
لنفسى السبيل و مشتاق الى طاعتك و ما اجدلى
الدليل تكاد الروح تفارق جسمى و الموت يدخل
جسدى من شوقى اليك و حى بك لديك ففى
تحرقتى بنار وصلك و انك انت انت ملك مقتدر
غفار و منى تعذبى في نار بعدك و انك انت
سلطان متكبر ستاران اردت ان تعمل بى باسمك
القهار او تحكم على بشئون نعتك الجبار فلم يبق في
ملكوت شئ الا و هو يعدم من سطوتك كيوم
الذى لم يكن شيئا

- 6 Glorified art Thou, O Beloved! Forever hath Thy way been that of bounty and the path of grace. Thou didst create me when I was nothing, and nurture me through Thy favor after Thou hadst chosen glory. My being witnessed naught except through Thy clemency in the eternal past, and my essence spoke no praise save through those blessings. Glorified art Thou! Glorified art Thou! How can I seek Thy forgiveness when my very existence is a sin unlike any other in Thy dominion? And how can I turn in repentance unto Thee when the highest essence of my praise is an error unmatched in Thy kingdom?

6 فسبحانك يا محبوب لم تزل كنت عادتك
الاحسان و سبيل الامتنان قد خلقتنى و ما
كنت شيئا و ربيتني بفضلك بعد ما اخترت عزّا
فما شهدت كينونتي الا برافتك في ازل الزال و ما
نطقت ذاتيتى بشئائك مع ذلك الافضال فسبحانك
سبحانك كيف استغفرك و ان وجودى ذنب
لا ذنب مثله في ملكك و كيف اتوب اليك
و ان اعلى جوهر ثنائى خطاء لاخطاء شبهه في
ملكوتك

- 7 Unto Thee do I flee, O Compeller of the heavens and earth! With Thee do I seek refuge, O Subduer of the kingdoms of command and creation! I beseech Thee by Thy power and might to raise me up and cause me to attain unto that station than which there is none higher with Thee. Nothing shall diminish aught in Thy dominion, nor shall anything alter Thy kingdom.

7 فاليك المهرب يا جبار السموات والارض ولديك
المفر يا قهار ملكوت الامر واخلق ان ترفعنى
بقدرتك و عزتك و تبلغنى الى مقام الذى ليس
فوقه عندك لن ينقص فى ملكك شئ و لا يغير
ملكوتك شئ

- 8 Verily, I have reached the ultimate of what Thou hast ordained for me of Thy work, and by Thy might, I have loved none in all that I love save Thee, as Thou hast reckoned [...]. I bear witness, by Your glory, that this was not due to love of my own being. Rather, sovereignty's temptations were presented to me, and I beseech You to lift them from me through Your almighty verses. In Your hand lies the sovereign authority of glory's ordainment, and within Your grasp rests the dominion of the sphere of governance. Verily You are the All-Merciful, the All-Seeing, the Helper, the Almighty. Giving does not diminish You, nor does withholding benefit You, for You are independent of all created things.
- 9 How then could I petition You, O Beloved of the Judge, and Your servant, O Feared One, the Bestower? Your knowledge is too exalted for the needs of all servants to flow beneath its shadow, and Your power too sublime for what reaches all lands through Your grace, assistance, and all that can exist in creation. Glory be unto You! I bear witness, and those in Your presence bear witness, that there is no God but You. You have ever been, and naught was beside You. You will ever be, and nothing shall be with You. All else beside You is, in every state, pure nothingness having no existence that any decree might apply to it. For You created all things from nothing, and established the first one to remember You not from anything. The beginning of the existence of the Primal Will—which is the Cause of causes and the ultimate light of the Eternal Morn—was but from nothing, as You manifested unto it through itself, and it was established in its shadow.
- 10 You bestowed upon it what it could bear of what it would create through itself. If this was the limit of the first existence of creation, how then could I and my remembrance of You, then my praise of You, O Lord of Lords? Nay, by Your glory, I seek Your forgiveness for my attempts to know Your Essence and recognize Your Self, for whatever is realized from contingent existence is but sin, unworthy of approaching You, and unfitting for Your presence save You Yourself.
- 11 Glory be unto You! I bear witness, and sufficient are You as witness over me, that were You to punish me for my profession of Your unity and my highest praise of Your presence—with all that You possess of power, grandeur, dominion, sovereignty, might, awe and authority, through the eternity of Your Essence, with all Your vengeful wrath and overwhelming power which none but You can enumerate—I would truly deserve it, and You would be praiseworthy in Your deed, obeyed in Your judgment, thanked in Your dominion. That
- 8 و اننى انا قد وصلت الى غاية ما قدرت لى من عملك و اننى وعزتك ما احببت فيما احب الا اياك و ان انت احصيت دون ذلك فو عزتك ما كان ذلك من حب كينونيتى بل انما عرضت علي اعراض الملكية و انى سائلك ان ترفعها عنى باياتك الجبروتية اذ بيدك سلطان عز التقدير وفى قبضتك ملكك فلك التدبير و انك رحمان بصير و مستعان قدير لا يضررك العطاء و لا ينفعك الامتناع اذ انك غنى عما فى الانشاء
- 9 فكيف كنت سائلك يا محبوب الديان ص و فانيك يا مرهوب المنان وان علمك اجل من ان تجرى فى ظله كلما يحتاج العباد و ان قدرتك حق من ان تصل الى كل البلاد ما انت عليه من الفضل و الامداد و ما يمكن ان يتكون فى اليجاد فسبحانك اشهدك و من لديك من الاشهاد بانك لا اله الا انت لم تزل كنت و لم يكن عندك شئ و لا تزال انك كائن و لم يك معك شئ و ان ما سواك عندك فى كل شان عدم بحث ليس له وجود حتى يجرى عليه حكم لانك قد ابدعت الكل لا من شئ و اقلت اول ذاكر عندك لا عن شئ و لم يكن مبدء وجود المشية التى هى علة العلل و غاية نور صبح الازل الا لا من شئ حيث تجليت لها بها بنفسها و استقر بها فى ظلها و
- 10 اعطيتها ما يقدر ان يتحمل بما تبذل بنفسها و ما كان هذا حد اول وجود الابداع فكيف انا و ذكرى اياك ثم ثنائى عليك يا رب الارباب لا وعزتك استغفرك من توحيدى ذاتك و معرفتى نفسك اذ ما يتحقق من الامكان هو ذنب و لا يستحق بنفسك دونك و لا يليق بجناحك سواك
- 11 فسبحانك اشهدك و كفى بك علي شهيدا بانك لو تعذبني جزاء توحيدى اياك و اعلى ثنائى حضرتك بكل ما انت عليه من القدرة و العظمة و السطوة و السلطنة و العزة و الهيبه و الجبروت بدوام ذاتك بكل نعماتك و سطواتك التى لا يحصىها احد غيرك اننى انا مستحق بذلك و انك انت محمود فى فعلك و مطاع فى حكمك و مشكور فى ملكك و ان ذلك جزاء ما يمكن فى الامكان و الاجزاء الذى انت عليه لا يمكن ان يعرفه غيرك او يصفه سواك

recompense possible in contingent existence, and the recompense of which You are worthy, none can know save You, nor can any describe it but You.

- 12 Glory be unto You! O Beloved, through You do I seek refuge in Your presence, and flee from all else unto the sovereignty of Your generosity, and seek intercession through You to Your presence of forgiveness—fearing none but You and hoping in none but You. I beseech You, O my God, not to punish me with the fire of remoteness from You, for that is, with You, the severest punishment and greatest chastisement. Draw me nigh unto You through the manifestations of Your mercy and the appearances of Your grandeur.
- 13 And I bear witness unto You, O my God, regarding the Manifestations of Your attributes: Muhammad and the three branches, and the ten effulgent garments from his countenance, and the faces radiant from his visage, as You have borne witness unto them, for the highest remembrance of those who remember cannot reach them, nor can the loftiest praise of the detached ones attain their court. They are above what any speaker has said. And I bear witness regarding all whom You love among the people of creation and invention, as You love and are pleased.
- 14 I have loved none save You, and have desired naught but You. I seek Your forgiveness from every glory after which I see no glory that could veil me from Your countenance, or desire mention of aught else through Your manifestation that appears in the kingdom of Your command and creation. Glory be unto Thee and exalted art Thou!
- 15 There is no God but Thee, glorified art Thou! Verily, I was among those who remember Thee. And may the blessings of God be upon Muhammad and the family of Muhammad and their followers, to the extent that God, the Lord of all worlds, can reckon. Glorified be thy Lord, the Lord of Glory, far above their descriptions. And peace be upon the Messengers. And all praise be to God, the Lord of all worlds.
- 12 فسبحانك يا محبوب بك الود بحضرتك واهرب من غيرك الى سلطان وهايتك واستشفع بك الى حضرة تواييتك غير خائف دونك ولا راج بسواك واسئلك اللهم ان لا تعذبني بنار بعدى عنك فانه عندك اشد العذاب واكبر العقاب وان تقربني اليك بما انت عليه من تجليات رحمتك وظهورات كبريائيتك
- 13 واشهدك اللهم في حق مظاهر نعتك محمد والقصبات الثلاثة والعشر الاقاص المتلثة من طلعتة والوجوه المتلاحة من وجهته بما انت قد شهدت عليهم حيث لا يبلغ اليهم اعلى ذكر الذاكرون ولا يقد بفنائهم اعلى ثناء المنقطعون وهم فوق ما قال القائلون واشهدك في حق كل من تحب من اهل الابداع والاختراع كما انت تحب وترضى
- 14 ما احببت ان احب الا اياك وما شئت ان اريد الا انت استغفرك من كل عرك بعد لم ارعرا حتى يحجبني عن طلعتك او اريد ذكر الغير بظهورك يظهر في ملكوت امرك وخلقك سبحانك وتعاليت
- 15 لا اله الا انت سبحانك انى كنت من الذاكرين وصلى الله على محمد وآل محمد وشيعتهم بما يحصى الله رب العالمين سبحان ربك رب العزة فما يصفون وسلام على المرسلين والحمد لله رب العالمين

INBA67:104-109

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Answer to Haji Muhammad

- 1 In the name of God, the Most Compassionate, the Most Merciful
 2 Praise be to God Who purifies the hearts of His servants through what He hath sent down unto them of the verses of His Book. Verily, there is no God but Him, the Mighty, the Wise.
 3 I, from this station, bear witness that there is no God but God, alone without partner, even as His Essence hath testified unto His Essence, and He is sanctified above the testimony of all else through the transcendence of His Essential Being. For verily He is the Pure, Simple Essence and the Pristine, Absolute Reality that none knoweth how He is save Him. His Identity divideth essences from the station of knowledge and preventeth realities from the station of utterance. He is, even as He is, far more glorious and great than that anyone should know His innermost reality or that anyone should describe His Essence. There is no God but Him, the Mighty, the Ancient.
 4 I praise Muhammad, the Apostle of God - may God's blessings be upon him and his family - at this time with what God hath praised him in the Kingdom of Names and Attributes, wherein He made him stand in His Own station in the Kingdom of Command and Creation, and chose him for the love of His Self, distinguished from any likeness among his kind. For verily he, even as he is, can never be associated with anything in any respect. There is no God but Him, the Great, the Most High.
 5 I pray for the Manifestations of Muhammad's self - may God's blessings be upon him and his family - in that place amidst the mountains, according to what God hath ordained for them in the knowledge of the Unseen, where none can equal them in rank and none knoweth how they are save Him. He is the Mighty, the Most High.
 6 I bear witness for myself that I am a servant who hath believed in God and His signs, and I desire not that any two should differ in the religion of God. I am but one of the believers. Thereafter, I have read thy letter and understood what thou hast mentioned therein, and have heard from thy companion concerning the ruling about disagreement in the Holy Land. When such disagreement occureth between those who have testified to the Truth and act accordingly, it is from God's command and from the benefits which the servants know not, so long
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 2 الْحَمْدُ لِلَّهِ الَّذِي تَخْصُّ قُلُوبَ عِبَادِهِ بِمَا نَزَلَ عَلَيْهِمْ مِنْ آيَاتِ كِتَابِهِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
 3 وَأَنَا ذَا فِي مَوْقِفِي هَذَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَمَا شَهِدَ ذَاتُهُ لِدَاثِهِ وَتَقَدَّسَ عَنْ شَهَادَةِ مَا سِوَاهُ بَعْلُو كَيْنُونِيَّةِ ذَاتِيهِ إِذْ أَنَّهُ هُوَ الذَّاتُ السَّادِجُ الْبَحْتُ وَالْعَيْنُ الْكَافُورُ الصَّرْفُ الَّذِي لَا يَعْلَمُ كَيْفَ هُوَ إِلَّا هُوَ وَإِنْ أَنِيتَهُ مَفْرَقَةُ الْجَوْهَرِيَّاتِ عَنْ مَقَامِ الْعُرْفَانِ وَمُسَدَّدَةُ الْكَيْنُونِيَّاتِ عَنْ مَقَامِ الْبَيَانِ وَأَنَّهُ كَمَا هُوَ عَلَيْهِ أَجَلٌ وَاعْظَمُ مَنْ أَنْ يَعْرِفَهُ أَحَدٌ بِكُنْهِهِ أَوْ أَنْ يَصِفَهُ أَحَدٌ بِذَاتِهِ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَدِيمُ
 4 وَأُثْنِي عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْحَيْنِ بِمَا أُثْنِي اللَّهُ عَلَيْهِ فِي مَلَكُوتِ الْأَسْمَاءِ وَالصِّفَاتِ حَيْثُ جَعَلَهُ قَائِمًا عَلَى مَقَامِ نَفْسِهِ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ وَاصْطَنَعَهُ لِحُبَّةِ نَفْسِهِ مَتَفَرِّدًا عَنِ الشَّيْأَةِ مِنْ أَبْنَاءِ جَنْسِهِ إِذْ أَنَّهُ كَمَا هُوَ عَلَيْهِ لَنْ يَقْتَرَنَ بِشَيْءٍ فِي شَأْنٍ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْكَبِيرُ الْمُتَعَالِ
 5 وَاصَلِّي عَلَى مَظَاهِرِ نَفْسِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي ذَلِكَ الْمَكَانِ وَسُطِّ الْجِبَالِ بِمَا قَدَّرَ اللَّهُ لَهُمْ فِي عِلْمِ الْغَيْبِ حَيْثُ لَا يُسَاوِقُهُمْ أَحَدٌ فِي الرِّتْبَةِ وَلَا يَعْلَمُ كَيْفَ هُمْ إِلَّا هُوَ الْغَزِيرُ الْمُتَعَالِ
 6 وَأَشْهَدُ لِنَفْسِي بِأَنِّي عَبْدٌ آمَنْتُ بِاللَّهِ وَآيَاتِهِ وَلَا أُرِيدُ أَنْ يَخْتَلِفَ اثْنَانِ فِي دِينِ اللَّهِ وَمَا أَنَا إِلَّا عَبْدٌ مِنَ الْمُؤْمِنِينَ وَبَعْدَ قَدْ قُرِئْتُ كِتَابَكَ وَأُطْلَعْتُ بِمَا ذَكَرْتَ فِي كِتَابِكَ وَسَمِعْتُ مِنْ صَاحِبِكَ مِنْ حَكْمِ الْإِخْتِلَافِ عَلَى الْأَرْضِ الْمُقَدَّسَةِ وَإِنْ ذَلِكَ إِذَا وَقَعَ بَيْنَ الَّذِينَ شَهِدُوا بِالْحَقِّ وَهُمْ يَعْمَلُونَ فَهُوَ مِنْ أَمْرِ اللَّهِ وَالْمَصَالِحِ الَّتِي لَا يَعْلَمُهَا الْعِبَادُ إِذَا لَمْ يَرِدْ أَحَدٌ أَحَدًا لِأَنَّ الْعَالَمَ يَنْظُرُ بِنُورِ اللَّهِ وَلَا يَلْمُ لِأَحَدٍ

as none rejecteth another, for the knower seeth by God's light and blameth no one. But when it occureth between those who know not the true import of the Cause, it is a trial to distinguish the evil from the good, and the decree shall fall upon the wrongdoers.

7 Know thou that the forerunners, so long as they doubted not and wavered not in God's Cause, are distinguished from others by that honor, yet their words and deeds are not a proof for anyone. Rather, the proof today is a single soul. Perchance servants may enter God's religion who surpass them in deeds and knowledge, but that honor is theirs from God in truth, and none can equal them in that singular honor, nor should anyone deny them unless they see from them a matter contrary to religion. This is the balance of justice in judging them.

8 None of those who enter the house of justice should reject she who is manifest in her knowledge, for she hath known the true import of the Cause through God's grace, and she is today an honor for this company. Whoso harmeth her in religion hath indeed borne manifest sin. Likewise is the ruling for those who follow her - none of them should deny Ahmad in the house of justice, for he knoweth Our signs in the verses of justice. I verily know that in this discord there is manifest sin, yet I do not reveal it in the Book, nor do I speak of it, so that they may return to what they have been commanded, and that none may reject another, but rather that all in this world may be like the people of Paradise, whereof He, exalted be His mention, hath said: "And they shall approach one another, questioning."

9 O concourse of Shi'is, fear ye God and be not at variance in God's religion, and abase not any believer, whether man or woman. Be content with God's decree, and seek not judgments whose harm unto you is nearer than their benefit. Speak not of inner meanings which the minds of men cannot grasp, and conceal that which God hath concealed from you and pardoned you for. Then turn ye unto God in repentance, O ye believers, one and all.

10 O questioner, deliver thou this epistle unto Tahirih when she departeth from the house of Jalil, and when thou arrivest in the Holy Land, unto those who dwell in the house of justice, that all may be informed of the decisive word regarding origin and return. I have indeed permitted the pilgrimage which she desired by her Lord's command. O Ahmad, in that House follow thou My decree and forbid her not. Gather her companions and protect her affairs that she may suffer no hurt from anyone, for she is a faithful believer.

احدا و اذا وقع بين الذين لا يعلمون مواقع الامر فهو فتنة ليميز [بين] الخبيث عن الطيب و يقع القول على الظالمين

7 فاعلم ان السابقين ما لم يرتابوا ولم يشكوا في امر الله فهم بذلك الشرف ممتازين عن غيرهم و ليس اقوالهم و افعالهم حجة لاحد بل الحجة اليوم نفس واحدة ربما يدخل في دين الله عباد يسبقهم في العمل و العلم ولكن ذلك الشرف لهم من عند الله حق و لا يساووهم اجد بذلك الشرف الواحد و ليس لاحد ان ينكرهم اذا لم ير منهم امرا ينافي الدين و ان ذلك قسطاس العدل في حكمهم

8 و ليس على احد من الواردين بيت العدل ان يرد الظاهرة في علمها لانها عرفت مواقع الامر من فضل الله و انها اليوم شرف لهذه الفئة و من اذاها في الدين فقد احتمل اثما مبينا و كذلك الحكم للذين اتبعوها فليس لاحد منهم ان ينكر احمد في بيت العدل فانه يعرف اشاراتنا في آيات العدل و اني لاعلم بان في هذا الاختلاف قد احتمل ما احتمل اثما مبينا ولكن لا اظهر في الكتاب و لا انطق به لان يرجعوا الى ما امروا به و لا يرد احدهم احدا و كان الكل في هذا العالم مثل اهل الجنة حيث قال عز ذكره و اقبل بعضهم على بعض يتسائلون

9 ان اتقوا الله يا معشر الشيعة و لا تختلفوا في دين الله و لا تذلو مؤمنا و لا مؤمنة و ارضوا بحكم الله و لا تستلوا من احكام ضره لكم اقرب من نفعه و لا تنطقوا بمعارف باطنية التي لا يدركها عقول الناس و استروا عما سر الله عليكم و عفى عنكم ثم توبوا الى الله يا ايها المؤمنون جميعا

10 فيا ايها السائل بلغ ذلك الكتاب الى الطاهرة في السبيل اذا خرج من بيت الجليل ثم اذا نزلت الارض المقدسة الى الذين سكن في بيت العدل ليطلع الكل بفصل الخطاب في المبدء و الاياد و لقد اذنت بالحج التي اردت حكم ربها ان اتبع ان يا احمد في ذلك البيت حكمي و لا تمنعها و اجمع شملها و احفظ امرها بان لا ترى اذية من احد فانها صديقة مؤمنة

11 God's mercy be upon him who showeth mercy unto her and watcheth over her affairs. One such as thee needeth no more than this. Trust in God and fear no one in God's path. Ask God of His bounty, for He is the All-Bountiful, the All-Bestowing. Glorified be God, 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.

12 (the question of Haji Muhammad: "Peace unto Peace from Peace; from Him did Peace begin, and unto Him doth it return. 'We are from God, and unto Him shall we return.' O my Lord and the Lord of all the worlds! The questioner hath halted at Thy gate, and the poor one hath taken refuge in the court of Thy presence, hoping for a sprinkling from the overflowing bounty of Thy effulgent manifestations, and for a spark from the light of the dawning of Thy splendor, whereby these lifeless hearts may be quickened. Far be it from Thee to turn away the seeker! I have laid before Thy presence that which hath arisen within this righteous company—doubt and division—so that, despite their small number, they have gone forth into diverse paths. The matter hath become confused for them concerning the men whom Thou hast described in Thy Book, whose recognition Thou hast made obligatory and whose proof Thou hast established; and concerning the manifest towns mentioned by God, exalted be He, in the commentary upon His saying: 'We have set between thee and the believers manifest towns,' and His saying: 'Do ye marvel that a Reminder hath come unto you from Us, through a man from among yourselves, that he may purify you and teach you the path of those who went before, upon the straight and upright line?' And many passages of this kind are found in the commentaries and elsewhere. Pour out upon us of Thy mercy, for Thou art the Lord of piety, the Lord of forgiveness, the Lord of bounty and beneficence, of grace and favor. Praise be unto God, the Lord of the worlds. Bestow, moreover, upon the questioner a gift from Thy noble hand, that it may be unto him a fortress against the vicissitudes of time and a provision for his present need. Ever-flowing is Thy grace; Thou renderest unto every rightful claimant his due. Glory be unto thy Lord, the Lord of Might, above what they ascribe; and peace be upon the Messengers. Praise be unto God, the Lord of the worlds.")

MESSIAH.232x

11 رحم الله من يرحم عليها وراقب امرها ولا يحتاج لمثلك اكثر من ذلك واتكل على الله ولا تحق في سبيل الله من احد واسئل الله من فضله انه هو الجواد الوهاب وسبحان الله ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

12 سؤال جل له بسم الله الرحمن الرحيم السلام الى السلام من السلام منه بدء واليه يعود انا الله وانا اليه راجعون مولاي ومولى العالمين جميعا وقف السائل ببابك ولاذ الفقير لساحة جنابك يرجو رشفة من فيض طفح تجلياتك وقبسة من نور طلعة بهائك تحي بها هذه القلوب الميتة وحاشا ان تردون السائل ولقد عرضت بحضرتكم الذي وقع في هذه الفرقة المحقة من الشك والاختلاف وذهبوا الى مذاهب شتى مع قلة عددهم ولقد اشتبه عليهم الامر في الرجال الذين نعمت في كتابك واوجب معرفتهم وحجتهم وفي القرى الظاهرة الذين ذكرهم الله تعالى في التفسير بقوله ولقد جعلنا بينك وبين المؤمنين قرى ظاهرة ولقوله او عجمتم ان جائكم الذكر من عندنا على رجل فيكم ليرككم ويعلمكم سبيل السابقين على الخط القيم مستقيما ومن هذا القبيل الكثير في التفسير وغيره افوضوا علينا من رحمتكم انكم اهل التقوى واهل المغفرة واهل الجود والاحسان والفضل والامتنان والحمد لله رب العالمين وتفضلوا على السائل بورد من يدكم الشريفة ليكون له حصنا من طوارق الحداث وزخريوم فاقته ولازال فيضكم عام تعطون لكل ذي حق حقه وسبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين مجدداً مرقوم شدة جناب حاجي محمد

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BB00243*Letter to Jinab-i-Dhabih Dhakiru'llah**To: Isma'il (Dhabih)*

- 1 In the Name of God, the Most Great, the Most Great! 1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ
- 2 Glorified be He before Whom prostrate themselves all who are in the heavens and all who are on the earth and whatsoever lieth between them. Say: All are submissive unto Him. And praise be to God before Whom bow down in worship all who are in the heavens and the earth and whatsoever lieth between them. Say: All are prostrate before Him. 2 سُجَّانَ الَّذِي يُسْجَدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ قَانِتُونَ وَالْحَمْدُ لِلَّهِ الَّذِي يُسْجَدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا قُلْ كُلٌّ لَهُ سَاجِدُونَ
- 3 God testifieth that there is none other God but Him. His is the Kingdom and the Dominion, then the Glory and the Might, then the Power and the Divine Realm, then the Strength and the Sovereignty, then the Earthly Domain. He maketh alive and causeth to die, then causeth to die and maketh alive, and verily He is the Ever-Living Who dieth not, and the King Who passeth not away, and the Just One Who wrongeth not, and the Sovereign Who changeth not, and the Single One from Whose grasp nothing escapeth, whether in the heavens or on the earth or between them. He createth what He willeth by His command. He, verily, hath power over all things. 3 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْمَكْلُوتُ ثُمَّ الْعِزُّ وَالْجَبَرُوتُ ثُمَّ الْقُدْرَةُ وَاللَّاهُوتُ ثُمَّ الْقُوَّةُ وَالْيَاقُوتُ ثُمَّ السُّلْطَانَةُ وَالنَّاسُوتُ يُحْيِي وَيُمِيتُ ثُمَّ يُمِيتُ وَيُحْيِي وَأَنَّهُ هُوَ حَيٌّ لَا يَمُوتُ وَمَلِكٌ لَا يَزُولُ وَعَدْلٌ لَا يَجُورُ وَسُلْطَانٌ لَا يَحُولُ وَفَرْدٌ لَا يَفُوتُ عَنِ قَبْضَتِهِ مِنْ شَيْءٍ لَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 4 Blessed be He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is none other God but He, the All-Subduing, the Self-Subsisting. Exalted be He unto Whom belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them. There is none other God but He, the Mighty, the Well-Beloved. 4 وَتَبَارَكَ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ وَتَعَالَى الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَبِيبُ
- 5 Indeed it was sent down before in the Qur'an: "And We ransomed him with a mighty sacrifice." This was revealed when Abraham desired to fulfill what he had witnessed in his vision from his Lord, that there is none other God but He, the All-Subduing, the Self-Subsisting. When he desired to fulfill his Lord's command regarding his son, God sent down from His presence a ransom for him, as a grace from His presence. He, verily, is the best of those who show grace. 5 وَلَقَدْ نَزَلَ مِنْ قَبْلِ فِي الْفُرْقَانِ وَفَدَيْنَاهُ بِذَبِيحٍ عَظِيمٍ قَدْ نَزَلَ هَذَا حِينَ الَّذِي أَرَادَ إِبْرَاهِيمُ أَنْ يَتَّبِعَ مَا شَهِدَ فِي رُؤْيَاةٍ مِنْ عِنْدِ رَبِّهِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ فَلَمَّا أَرَادَ أَنْ يَتَّبِعَ أَمْرَ رَبِّهِ فِي ابْنِهِ قَدْ نَزَلَ اللَّهُ مِنْ عِنْدِهِ فَدَاءَ لَهُ فَضْلًا مِنْ عِنْدِهِ أَنَّهُ هُوَ خَيْرُ الْفَاضِلِينَ
- 6 Remember what God, thy Lord, hath mentioned before in the Qur'an, for We were indeed mindful. It was presented before God, thy Lord, aforetime, and We were indeed knowing. Then We raised thee up again, as a grace from Our presence, for We were indeed gracious. Grieve not over the affairs of that creation, for what profiteth thee with God is that He hath 6 إِنْ أَذْكَرَ مَا قَدْ ذَكَرَ اللَّهُ رَبِّكَ مِنْ قَبْلِ فِي الْفُرْقَانِ فَأَنَا كَمَا ذَاكَرِينَ وَقَدْ عَرَضْتُ عَلَى اللَّهِ رَبِّكَ مِنْ قَبْلِ وَأَنَا كَمَا عَالِمِينَ ثُمَّ صَعَّدْنَاكَ مَرَّةً أُخْرَى فَضْلًا مِنْ لَدُنَّا أَنَا كَمَا فَاضِلِينَ فَلَا تَحْزَنْ بِشُئُونِ ذَلِكَ الْخَلْقِ فَإِنْ مَا يَنْفَعُكَ عِنْدَ اللَّهِ مَا قَدْ عَرَفَكَ اللَّهُ

caused thee to know Himself, that there is none other God but I, the Most High, the Most Great. Apart from this, everything of high or low station shall pass away from every soul, and all the worlds shall not profit from what God thy Lord hath given thee and guided thee thereunto. He, verily, is the Most Guiding of guides.

نفسه على انه لا اله الا انا العلي العظيم و دون ذلك يقضى عن كل نفس من علو و دنو و ما ينتفع كل العالمون ما قد اتاك الله ربك و هداك من عنده انه هو اهدى الاهدئين

- 7 For every throne aforetime there were thrones like unto what thou didst witness that day in the Qur'an, if thou art of them that perceive. Behold how many beings were named Muhammad, all indicating that He was a Messenger from God, the Lord of the worlds. And verily the name El in the heavenly Books of old, of those who were given the Torah, was that Name by which they called upon God, thy Lord. Therefore shall thy name be changed to 'Abdu'llah, for the Name of God in the Qur'an is greater than the names that were revealed before - all indicating that there is none other God but I, the Mighty, the Well-Beloved.

7 و ان لكل عرش من قبل اعراش مثل ما كنت يومئذ في الفرقان لمن المبصرين انظر كم من خلق سمي باسم محمد كل ادلاء على انه لرَسُول من عند الله رب العالمين و انما الاليل اسم الله في كتب السماء من قبل الذين اوتوا التورية عم بذلك الاسم الله ربك يدعون فلتبدلن اسمك بعبد الله فان اسم الله في الفرقان اكبر عن اسماء التي قد نزلت من قبل كل ادلاء على انه لا اله الا انا العزيز المحبوب

- 8 And as for what thou didst desire that God should guide whom thou lovest unto Him - God, thy Lord, is the Best of guides. He desired through His Primal Will to guide all things, but some love God and therefore love, while others love not. And when some remained veiled, God caused His Secondary Will to flow after His proof had been completed and perfected against those who were veiled from the Primal Will. Therefore deliver thou the Book which We have detailed unto him who will not grieve to convey it, for thereby doth God guide all who are guided.

8 و ان ما قد اردت ان يهدى الله من تحين له و الله ربك هو خير الاهدئين قد اراد بمشية الاولى ان يهدين كل شيء و لكن بعض هم بحب الله ليحبون و بعض هم لا يحبون و لما احتجوا بعضاً قد اجرى الله مشية الاخرى بعد ما قد تمت و كلمت حجة عن الذينهم عن مشية الاولى محتجبون فلتبلغن كتاب الذي قد فصلنا فيه بمن لا يحزن ان يوصلن اليه فان بذلك يهدى الله كل المهتدين

- 9 And as for what the woman asked of God, her Lord, that He might inspire in her that which would bring peace to her heart - and God is the Best of those who make firm - say: Let her act as thou hast been of those who know, if it weigheth not heavy upon thy heart and [...] when seeking greatness, remember God, your Lord, that He may accept from you what shall emerge as a wondrous command from the presence of the Exalted True One. Yet do not depart from any command, and when you enter into a cause, this is the path whereby the hearts of all the world's peoples will find tranquility. This is evidence that its nature has been purified in the religion of God, whereby it perceives through its essence what has transformed the spheres of heaven's command and creation, and this is an invincible glory.

9 و ان ما قد سئلت امرئة عن الله ربها ان يلقيها ما يطمئن به فؤادها و الله خير المثبتين قل فلتعملن مثل ما كنت من العالمين ان لم يكبر على فؤادك و ان يكبر فاذكر الله ربك ليقلبن عنك هي تطلعن بامر بديع من عند حق رفيع و لكن لا تخرجن عن امر الا و ان تدخلن ي امر فان هذا منهاج تسكن به قلوب العالمين هذا دليل على ان فطرتها قد خلصت في دين الله حيث تدرك بكيونيتها ما بدلت افلاك سماء الامر و الخلق و ان هذا عز منيع

- 10 And if anyone possesses God's nature at the time of each Manifestation and recognizes God's Manifestation through what they observe within themselves of the paths that were ordained

10 و ان تكن عند احد فطرة الله عند كل ظهور و يدرك ظهور الله بما يرى في نفسها من مناهج ما قدر من قبل من دون رضاء عظيم و ان تكن فطرة احد على مثل ما قد خلقه الله ليستعلن

beforehand without sublime satisfaction, and if anyone's nature is as God created it, they will surely learn God's commands and then His prohibitions just as they are revealed from God's Messengers. But this is not to be found in all the worlds except for whom God wishes in certain aspects of command and prohibition. And all that is given to anyone of the thrones of truth is according to what is ordained from their presence.

- 11 And concerning what you asked, God has desired to make all light until no darkness remains. This is what God has desired from a beginning that has no beginning, but some of creation do not desire it. Therefore bear witness that the Tree of Affirmation is the Tree of Light in God's Book, in whose shade those given faith find shelter.
- 12 As for negation, it is of darkness. God has desired that negation enter into affirmation, but those who negate do not themselves enter into paradise. Consider when you say there is no sun but the sun of heaven - is there any sun you would annihilate? Such is negation before affirmation, nay, even less than this, but most people do not know. Like what God desired in the days of Solomon when He manifested him upon the earth and all thereon, making all light, and if there remained darkness in any soul it was hidden therein and could not manifest itself. God loves the like of this in every Manifestation, but most people do not love it. Therefore draw not near to what grieves you, but trust in the Living God Who dies not, and find sufficiency in God Who created you, sustained you, caused you to die and gave you life, and made you independent of all the worlds.

وامر الله ثم نواهيه مثل ما ينزل من عند رسل الله ولكن هذا مما لم يوجد في العالمين الا لمن شاء الله في بعض شئون الامر والنهاي والا كل ما يؤتى احد الاعراش الحقيقة فان كل بما يقدر من عندها ليقدر

11 وان ما قد سئلت قد اراد الله ان يجعلن كلاً نوراً حتى يبق من ظلمة هذا ما قد اراد الله من اول الذي لا اول له ولكن بعض الخلق هم لا يريدون فاشهد بان شجرة الاثبات شجرة النور في كتاب الله الذين اوتوا الايمان في ظلها مستظلون

12 وانما النفي من الظلماء قد اراد الله ان يدخلن النفي في الاثبات ولكن النفيون بانفسهم في الرضوان لا يدخلون انظر حين ما تقولن لا شمس الا شمس السماء هل من شمس تفنيها ذلك مثل النفي عند الاثبات بل اخف من هذا ولكن اكثر الناس هم لا يعلمون مثل ما قد اراد الله في ايام سليمان حيث قد اظهره الله على الارض و من عليها وجعل كلاً نوراً وان يكن في نفس من ظلمة قد خفيت فيها ولن تستطيع ان تظهره يحب الله في كل ظهور مثل هذا ولكن اكثر الناس هم لا يحبون فلا تقربن ما يحزننك ولتوكلن على الله الحي الذي لا يموت ولتستغنين بالله الذي قد خلقك ورزقك واماتك واحياك وابغتك عن العالمين جميعاً

CMB_F23.096v06-098v04 (22), MANU.051-054

BB00291

Letter to Tahirih (Maku)

To: Tahirih ?

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God Who creates whatsoever He willeth through His grace - glorified and exalted be He above all that

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي يبدع ما يشاء بفضلِهِ سبحانه وتعالى عما يصفون اللهم اني اشهدك ومن لديك من

they describe. O my God! I bear witness before Thee and before those who bear witness in Thy presence that in this Book I testify that there is no God but God, alone without partner, even as He hath testified of His Own Self unto His Own Self, and sanctified His Own Being above any likeness to aught else beside Him. He is as He is in the glory of His Being, the majesty of His Essence, the beauty of His Self, and the sanctity of His Identity. None knoweth Him save Himself and none can comprehend His unity save He, for His Essence is the Eternal Essence which by its very Being transcendeth the knowledge of all created things beyond the station of understanding, and severeth all contingent beings from the plane of utterance. He is exalted above all peers and likenesses, and He is the Ancient, the Most High.

- 3 How then, O my God, can I praise Thee in the station of attributes and the manifestation of the garments of the Countenance of Thine Essence, and Thy signs in the kingdom of names and attributes, when I see no way for myself toward the sanctuary of Thy might, nor do I behold any proof in the manifestations of the signs of Thy Lordship? For all besides Thee point to naught save the station of Thy creation, and are limited by their own limitations in the realm of Thy dominion. Glorified art Thou! Exalted art Thou! Thou art the Most High, Who hath no attribute besides Thine Essence and no description besides Thy Being. All names refer to the station of creation and all attributes to the station of origination. Thou art far more glorious than that I should say of Thee "Thou art He and He is Thou," for all such are but limitations of creation and descriptions of servants.

- 4 Thou hast ever been without mention of aught else beside Thee, and wilt ever be without reference to aught other than Thyself. Now Thou art as Thou hast ever been - none knoweth how Thou art save Thou Thyself. All descriptions of the describers are but pure sin in Thy knowledge, and all mentions of those who make mention are but sheer falsehood in Thy Book, for none can describe Thee as Thou art except Thyself, and none can praise Thee save Thee. All speak only of their own powerlessness and poverty before the sanctuary of Thy might.

- 5 Thou art He Whom manifestations do not alter and to Whom the creation of contingent beings brings no association. All things, in their abstract and material stations, demonstrate their severance from association and testify to their inability to attain. Glory be to Thee and exalted art Thou! Thou art nearer to everything than itself, and Thou art exalted above all things. Creation with all its conditions does not change Thee, nor does anything become distant from Thee in its stations.

الاشهاد باننى انا فى ذلك الكآب اشهد ان لا اله الا الله وحده لا شريك له كما قد شهد ذاته لذاته وتقدس بعظم كينونيته عن مشابهه ما سواه وانه هو كما هو عليه فى عز الكينونيه وجلال الذاتيه وجمال النفسانيه وقدرس الاتيه فلا يعرفه احد سواه ولا يوحده احد غيره اذ ذاتيه لمى الذاتيه الازليه التى هى بكينونيتها معرفه الوجودات عن مقام العرفان ومقطعه الممكنات عن شان البيان وانه المتعالى عن الاشباه والامثال وانه هو القديم المتعال

3 فكيف يالهي اننى عليك فى مقام الصفات وظهور قص طلعه الذات واياتك فى ملكوت الاسماء والصفات بعد والا ارى سبيلا لنفسى فى تلقاء مدين عزتك ولا اشاهد دليلا فى ظهورات ايات ربوبيتك اذ ما سواك لم يدلوا فى شان الا على مقام ابداعك وانه محدود بحدود نفسه فى مقام ملكك فسبحانك تعاليت انت العالى الذى ليس لك صفه دون ذاتك ولا نعت دون كينونيتك وان اسماء يرجع الى مقام الاختراع وان الصفات ** مقام الامتناء وانك انت الاجل من ان اقول فى حقك انت هو وهو انت اذ كل ذلك حد من حدود الخلق ونعت من نعوت العبد

4 وانك لم تزل كنت بلا ذكر شئى سواك ولا تزال انك كائن بغير ذكر دونك وان الان انك لتكون بمثل ما كنت لا يعلم كيف انت الا انت وكلما وصفك الواصفون فهو ذنب محض فى علمك وكلما ذكر الذاكرون فهو كذب صرف فى كتابك لانك على ما انت عليه لن يوصفك غيرك ولا ينعتك احد سواك وكل يحكون عن مقام مجزهم وفقرهم فى تلقاء مدين عزتك

5 وانك انت الذى لا تغير بالظهورات ولا تقتزن يجعل الممكنات وان الاشياء كلها فى مراتب المجردات والماديات داله عن مقام الاقتران وشاهده على رتبه الامتناع وسبحانك وتعاليت انت الا قرب عن كلشيء بنفسه وانت المتعالى فوق كلشيء لا يتغيرك الابداع بشئونه ولا يبعد عنك شئى فى مقاماته

- 6 O my God! Thou seest my position and witnesseth my inner being. Nothing in the heavens or earth is hidden from Thy knowledge. Thou art God, the Self-Sufficient, the Most High. O my Lord! I testify that all besides Thee, should they desire to know Thy Essence and attain to the station of Thine eternity, are veiled from beholding the manifestations of Thy Countenance's glory and from arriving at the holy precincts of Thy mercy.
- 7 When the light of Thy face descended from the world of Command and reached the station of creation, all things assumed their stations, prostrating before Thy face, speaking in praise of Thy Being, pointing to the station of Thine Essence, giving thanks for Thy favors and praising Thy bounties. Glory be to Thee, O God, and exalted art Thou! How can I enumerate the praises of the Manifestations of Thy holiness, the revelations of the signs of Thy oneness, and the appearances of Thy greatness - Muhammad and his family, the best of Thy servants, Thy chosen ones, whom Thou didst select for Thyself, approve for Thy knowledge, specially choose for the station of Thy authority, fashion for the manifestation of Thy mercy, and elect for the station of Thy oneness? Thou hast made them the pillars of Thy unity, the interpreters of Thy revelation, the manifestations of Thy Self, and the signs of Thy sovereignty. Thou hast removed all distinction between Thee and them in the station of guidance unto Thee, such that all behold in the station of their knowledge Thy knowledge, in the station of their love Thy love, in the station of their manifestation Thy manifestation, and in the station of their concealment the sovereignty of Thy power.
- 8 Glory be to Thee! Glory be to Thee! Thou art exalted above the description of all save Thyself and sanctified beyond the praise of all except Thee. None can know Thee as befitteth Thine essence, nor can any servant describe Thee as beseemeth Thy reality, for verily it is the ancient and pure Being which, by its very nature, indicateth separation and beareth witness to its distinction from all else. Glory be to Thee and exalted art Thou! Thou Who art unique in the sovereignty of Thy might above all comparison, and sanctified in Thy divine oneness above all likeness. Thou hast brought creation into being through Thy grace, not through any merit, and Thou forgivest them, if Thou wishest, on the Day of Meeting.
- 9 I beseech Thee, O my God, in this my station, to bless Muhammad and his family, and to bestow upon me and upon all who love Thee every good thing encompassed by Thy knowledge, though I deserve not any portion thereof - through Thy grace and bounty, through Thy honor and favor, even as Thou didst
- وامنت يا الهى ترى موقفى وتشهد ضميرى ولا يعزب عن علمك شىء فى السموات ولا فى الارض وانك انت الله الغنى المتعال يا مولاي اشهد ان ما سواك لو اراد عرفان ذاتك والوصول الى مقام ازليتك فقد حجبا عن مطالعه قص طلعه وجهك والورودى على بساط قدس رحمانيتك
- 7 وان نور وجهك لما نزل من عالم الامر واتصل الى مقام الخلق فقد ذوت الاشياء وحزوا على مقاماتها بسجد لوجهك وناطقا بثناء كينونيتك ودالا على مقام ذاتيتك وشاكرا لالائك وحامدا لنعماتك فسبحانك اللهم وتعاليت كيف احصى ثناء مظاهر قدوسيتك وتجليات ايات وحدانيتك وظهورات كبريائك محمد واله خير عبادك اصفيائك الذين قد انتجبتهم لنفسك وارتضيتهم لعلمك واختصصتهم لمقام ولايتك واصطنعتهم لظهور رحمانيتك وانتجبتهم لمقام وحدانيتك حيث قد جعلتهم اركان توحيدك وتراجمه وحيك وتجليات نفسك وايات سلطنتك وارفعت الفرق من بينك وبينهم فى مقام الدلالة عليك بحيث يشاهدون الكل فى مقام عرفانهم عرفانك وفى مقام محبتهم محبتك وفى مقام ظهورهم ظهورك وفى مقام بطونهم قيوميه سلطنتك
- 8 فسبحانك سبحانك انت المتعالى عن وصف ما سواك والمتنزه عن تقدس ما دونك لن يعرفك على حق كينونيتك احد ولا يوصفك على حق ذاتيتك عبد اذ انها لى الكينونية القديمة السازجيه التى هى بحقيقتها داله بالاقتراق وشاهده بالامتناع عن ما سواها فسبحانك وتعاليت انت الذى تفررت فى سلطان عزتك عن المثل وتقدست فى قدس الصمدانيه عن الشبه وابدعت الخلق بفضلك لا من استحقاق وتغفر لهم ان اسئت فى يوم التلاق
- 9 فاستاك اللهم فى موقفى هذا بان تصلى على محمد واله وان تمن على وعلى كل اهل محبتك بكل خير احاط به علمك من دون ان استحق بشىء منه تفضلا وجودا ثم اكراما وامنانا كما اخترعت خلقى من قبل ولم اك * شيئا واستلك يا الهى ان

bring me into being aforetime when I was nothing. I beseech Thee, O my God, to ordain for her who hath humbled herself before Thee, and for Thy loved ones who are content with Thy decree and patient under Thy trials - Thy handmaiden whose hands are filled with the signs of Thy inspiration - that she may spend in Thy path, as Thou willest and however Thou willest, whatsoever Thou lovest and art pleased with, without limit in measure or restraint in purpose. Verily, Thou art powerful over whatsoever Thou willest, and unto him who calleth upon Thee, Thou art the Hearer, the Answerer. And I declare, as revealed in the Qur'an: Glory to thy Lord, the Lord of Honor, above what they ascribe to Him! And peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

تكتب للتي ** نفسها خاشعه ولاولياك وراضيه
بقضائك وصايره في بلائك امتك التي قد ملئت
ايديها من ايات الهامك لينفق في سبيلك بما
شئت وكيف شئت ما انت تحبه وترضيه من
دون حد في الهندسه ولا قدر في الاراده انك
على ما تشاء قدير ولمن دعاك سميع مجيب وانني
انا اقول بما نزلت في القران سبحان ربك رب
العزه عما يصفون وسلام على المرسلين والحمد لله
رب العالمين

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BB00403

Kitabu'l-Ahmad

To: Siyyid Ahmad, father of Siyyid Husayn Yazdi

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who bestows favor upon whomsoever He wishes among His servants. Verily there is no God but Him, the Lord of Great Bounty.
- 3 I extol Muhammad, peace be upon him and his family, with what God has praised him in the eternity of His Essence and attributes. Verily there is no God but Him, the Mighty, the Wise, the Most High. And I send blessings upon the successors of the Messenger of God, peace be upon him and his family, with what the Glorious One has blessed them before the existence of all things and will continue to bless them after the passing of all things. Verily He is the Generous, the Bestower.
- 4 I have read your letter which you sent with your son. May God reward you with His best recompense for what you have patiently endured for His sake. In the days when I was in the land of Sad, I learned of what had befallen you from God's decree. That was a matter from which none could escape. May God grant you patience in it, for verily we are from God and unto Him do we return. By my life, I say with love for that station: "O Death who art not satisfied, thou hast destroyed

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي يمن على من يشاء من عباده وانه
لا اله الا هو ذو الفضل العظيم

3 واثني على محمد صلى الله عليه وآله بما قد اثناء الله
في قدم الذات و زده الصفات انه لا اله الا هو
العزیز الحكيم المتعال و اصلي على اوصياء رسول
الله صلى الله عليه وآله بما قد صلى الجليل عليهم
قبل وجود كلشي و يسلم عليهم بعد فنا كلشي انه
هو الجواد الوهاب

4 و بعد قد قرأت كتابك الذي ارسلت عند ولدك
جزاك الله في احسن بلائك بما قد صبرت في
جنبه واني في الايام التي كنت في ارض الصّاد
اطلعت بما نزل عليك من قضاء الله و ان ذلك امر
لا عذر لاحد منه فاحسن الله صبرك فيه فان الله و انا
اليه راجعون و لعمرى اني اقول حيا لذلك الشأن
الا ايها الموت الذي ليس ارضى فقد افنيت كل

every friend. I see thee separating those who love each other as though thou wert a sea without a guide.”

- 5 When I heard of your affliction, I permitted your son to travel to you, but he did not agree due to his love for religion. Now, having heard from those arriving from that land of your great sorrow and advanced age, I have consented to allow my beloved son Hassan to journey to that holy land. I beseech God to protect him on the path and bring him to the sacred precincts of the Glorious Sanctuary. With your permission, I have not allowed his elder brother to go since he is with me, God willing, in the Greatest Scene.
- 6 Do not grieve, for his presence is with you. I ask God to gladden the hearts of the believers through His grace and facilitate our ascent to reach the Holy Land through His favor. Verily I, on this mountain, praise God with a radiant, brilliant, and sanctified praise that transcends all praise and glorification, just as God's Cause transcends all who are in the kingdoms of the heavens and earth, through grace above all praise like His grace upon His servants. Verily He is the Self-Sufficient, the Most High.
- 7 At all times when entering the Sanctuary, greetings are conveyed from the people of the prison to the people of justice. I beseech their grace, for God has guaranteed the answering of prayers beneath that dome, and without doubt God does not break His promise. If Umm Ahmad wishes to perform the pilgrimage, send your younger son with her to give her peace of mind. Verily God assists whomsoever He wishes among His servants, and He is the Mighty, the Wise.
- 8 I seek forgiveness from God, my Lord, for all that God and His loved ones love. Verily He is the Forgiving, the Loving. Glory be to God, your Lord, the Lord of Might, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

خليل كافي اراك مفرا بالذين احبتهم كانك بحر ؟
بدليل

5 وان حين الذي سمعت بلائك اذنت لولدك بالسفر اليك و انه لم يرضى لحبه في دين و ان الان لما سمعت من الواردين على تلك الارض كثيرة حزنك و كبر سنك اجبت لان اذن لقرة عيني الحسن بالصعود على تلك الارض المقدسة وارجو الله بان يحفظه في السبيل و يبلغه الى ساحة قدس حرم الجليل و ان باذنك ما اذنت لاخيه الاكبر لانه معي انشاء الله في المنظر الاكبر

6 فلا تحزن ؟ فان حضوره لديك و اسئل الله ان يفرح عن قلوب المؤمنين بفضله و يسهل لنا الصعود بالوصول الى الارض المقدسة بمنه و انني انا في ذلك الجبل احمد الله حمداً شعشعانيا لامعاً متقدساً لذى بعو كل حمد و ثناء كعلو امر الله على كل فمن في ملكوت السموات و الارض بفضل على كل ثناء كفضل على عبادته انه هو الغنى المتعال

7 و ان في كل حين تدخل الحرم و يسلم من اهل السجن على ؟ العدل و اسئل من فضلهم لان الله قد ضمن الاجابة الدعاء تحت تلك القبة و لا شك ان الله لا يخلف الميعاد و اذا ارادت ام احمد بالحج فارسل معها ولدك الصغير لسكون قلبها و ان الله يؤيد من يشاء من عبادته و هو العزيز الحكيم

8 و انني اناذا استغفر الله ربي لكل ما احب الله و اوليائه انه هو الغفور الودود و سبحان الله ربك رب العزة عما يصفون و سلام على المرسلين و الحمد لله رب العالمين .

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TZH3.460.14-461.16

BB00425

Letter to an uncle of the Bab

1 He is the Most High, the Originator, the Exalted

1 هو العليّ المبتكر الرفيع

2 Praise be to God Who has made known the camphor-like essence of His intrinsic, pure, unique Oneness through mystic knowledge, and Who is sanctified beyond description of all else through His primordial holiness, and Who is exalted above characterization of aught but Him through the glorification of His Self-Subsistence. Glorified and exalted is He! He has ever been, and there was naught else beside Him. He will ever be, and there shall be naught else with Him in existence. Every abstract concept that describes Him is but what He loves, and every essential attribute ascribed to Him is mere falsehood. Glory be unto Thee, O God, O Beloved of those who profess Thy unity and Essence of the Unique One, from being comprehended by the perception of the knowers. I bear witness that there is no God but Thee. Glory be unto Thee!

2 الحمد لله الذي عرف كافورية كينونية سازجيت ذاتية وحدانيته مفسانية كندانية و تقدس عن نعت ما سواه بقُدوسية ازلية ومنزه عن وصف ما دونه لسبوحيه قيوميته فسبحانه وتعالى لم يزل كان ولم يكن معه شيء ولا يزال هو كائن وما يكن معه شيء في رجة فكل مجرد يصف له بذلك ما تحب وكل جوهر نعت عنده كذب صرف فسبحانك اللهم يا محبوب الموحدين و امس المتغرد من ان حاره تسلك اوكار عما بحقك لا اله الا انت سبحانك الى كنت العارفين و

3 O God! Send Thy blessings upon Muhammad and his family according to Thy bounty, grace, gift, favor, bestowal, blessings, generosity and glory, and that which none but Thee can encompass in knowledge, through the bounty of the Sovereign of Thy Self-Subsistence and the generosity of the King of Thy Singleness. Verily Thou art God, the Generous, the All-Giving.

3 ضي اللهم على محمد وآله بما انت عليه من الجود والفضل والموهبة والنعماء والعطية والآلاء و الكرم والبهاء و ما لا يحيط به علم احد سواك بجود سلطان صمدانيتك و كرم ملك فردانيتك انتك انت الله الجواد الوهاب

4 O my God! Thou seest my position and knowest all things. Grant us relief, O Lord, through Thy sovereignty and glory, and pour forth upon us patience through the felicity of Thy mercy. Lead me forth with grace and might through the sovereignty of Thy mercy, for in Thy hands lies the kingdom of eternity and in Thy grasp is the thread of all affairs. None has bounty or power save through Thy mercy. Bestow upon us that which will comfort our eyes through the sovereignty of Thy glory. Unite me with the Life-Giver upon the carpet of Thy guidance and protection. Forgive us and make us among Thy successful servants.

4 يا الله ترى موقعي ويعلم كل شيء فرج اللهم عنا بسلطان و بهائك و افرغ علينا صبراً لسعد رحمانيتك و اخرجني مخرج فضل و عز بملك رحمانيتك اد بيدك ملكوت القدم و في قبضتك خيط التدبير و ليس لأحد فيض و لا بسط الا برحمتك و امس علينا بما تقر به عيوننا بسلطان بهائيتك و اجمع بيني وبين الحي على بساط مهدك و امانك و اغفر لنا و اجعلنا من عبادك الفائزين

5 I have seen writings in thy hand and praised God for inspiring thee with goodness in His path. Beware, beware of conjecture! After thy prayers, know that God has made thee independent of all things and made the proof expansive. Fear God, for the servant reaches not the holy presence save through steadfastness in this Cause, for it is the foundation from which none can escape and no deed is accepted without it. By My life, guard

5 و لقد رأيت كتباً بخطك و حمدت الله بما الهكم الخير في سبيله فايأياك اياك و الطن و لا بعد صلواتك بأنك قال الله عني عن كل شيء و جعل الدليل واسع و عليك بتقوى الله فان العبد لم يبلغ الى حضرة القدس الا قراره في ذلك الأمر لأنه ركد الباب الذي لا مفر لأحد منه و لا يرفع العمل الا به و لعمري العيون عن الكدر

thine eyes from turbidity. Be content with His good-pleasure, for My pleasure lies in their good-pleasure.

- 6 Visit the sacred places even if splendor does not accompany thee. Travel to them so they may dwell in the land of thy residence. If opportunity allows, visit them, for I grieve for them. Convey to my mother all that she desires. Peace be upon thee and upon those mentioned in the book. Praise be to God, the Lord of the worlds.

و عليك برضاه أنك و احببك فان رضائي في
رضائهما

6 الى امكنه المقدسة وان لم يصفه البهاء سافر اليهما
و اليهما بأن يشكنا على ارض مقرتي فان ملأ
الدرافه اخاضهما و الى على حزن لهما و بلغ الى
امي كل ما ارادت و ان السلام عليك و على
الذين ذكرهما في كتاب و الحمد لله رب العالمين

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BB00410

To: sister of Siyyid 118

- 1 He is the Most Mighty, the Most Glorious
- 2 Glorified art Thou, O my God! I and all things bear witness that Thou art God, that there is no God but Thee, alone with no partner. Thine is the Kingdom and the Dominion, Thine the Might and the Omnipotence, Thine the Power and the Divinity, Thine the Strength and the Sovereignty of Earth, Thine the Glory and the Grandeur, Thine the Countenance and the Beauty, Thine the Visage and the Perfection, Thine the Might and the Action, Thine the Awe and the Likeness, Thine the Greatness and the Independence, Thine the Majesty and the Revelation, Thine the Mercy and Grace, Thine the Dominion and Justice, Thine the Similitude and Examples, Thine the Stations and Glory, Thine the Might and the Inaccessibility, Thine the Power and Exaltation, Thine the Joy and the Gladness, and Thine is whatsoever Thou lovest or wilt in the Kingdom of Command and Creation. Thou hast ever been one God, Single, Eternal, Independent, Living, Self-Subsisting, Enduring, Mighty, Transcendent, Inaccessible. Thou hast taken neither consort nor son, and Thou didst create all things by Thy power with perfect ordination. Thou givest life and death, then death and life, and verily Thou art the Ever-Living Who dieth not, the Sovereign Who passeth not away, the Just Who wrongeth not, the King Who changeth not, the Single One from Whose grasp escapeth nothing whether in the heavens or on earth or between them. Thou createst what Thou wilt by Thy command. Verily, Thou art powerful over all things.

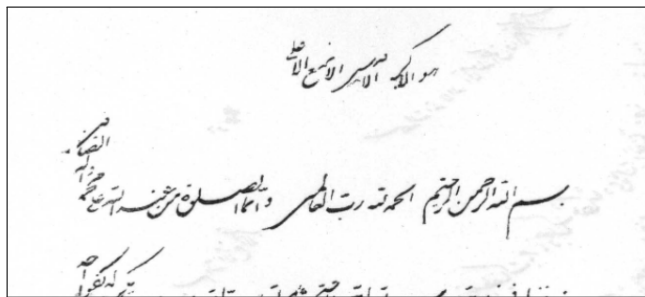
1 هو الاعز الابهى

2 سبحانه اللهم يا الهى لاشهدتك و كل شئ على
انك انت الله لا اله الا انت وحدك لاشريك
لك لك الملك و الملكوت و لك العزة و
الجبروت و لك القدرة و الاهوت و لك القوة
و الياقوت و لك السلطنة و الناسوت و لك
العزة و الاجلال و لك الوجهة و الجمال و لك
الطلعة و الكمال و لك القوة و الفعال و لك
الهيبة و المثال و لك العظمة و الاستقلال و لك
الكبرياء و الاستجلال و لك الرحمة و الفضل و
الك السطوة و العدل و لك المثل و الامثال و
لك المواقع و الاجلال و لك العزة و الامتناع و
لك القوة و الارتفاع و لك البهجة و الابتهاج و
لك ما احببته او تحبته في ملكوت الامر و الخلق
لم تزل كنت الها واحدا واحدا صمداً فرداً حياً قيوماً
دائماً امراً معتمداً متعالياً ممتنعاً ما اتخذت لنفسك
صاحبة و لا ولداً و خلقت كل شئ بقدرتك
تقديراً يحى و يميت ثم يميت و يحى و انك انت
حي لا تموت و ملك لا تزول و عدل لا تجور
و سلطان لا تحول و فرد لا يفوت عن قبضتك
من شئ لا في السموات و لا في الارض و لا
بينهما تخلق ما تشاء بامرک انك كنت على كل
شئ قديراً

- 3 The letter you wrote has been seen and perused. Regarding the mention of letters not arriving - it is not that they were not mentioned, but rather they were mentioned yet did not arrive. In no circumstance should you imagine sorrow, for whatever the Lord of Glory has ordained is good. Be hopeful in God's grace that sorrows will be lifted in every condition.
- 4 In every condition I have instructed the light of my eyes, Mirza Javad, to write about everyone's health and obtain whatever you need. If something must come from Yazd, write and they will bring it. From this direction it has been mentioned that it will arrive.
- 5 Regarding the honored mother whom you mentioned - may God preserve her noble being along with all others in every condition. Whenever they see sorrow they will lift it, and wherever there is no sorrow there will be tranquility.
- 6 Use the brocade fabric - mention of it is not fitting. The velvet and other items you requested were sent along with a bottle of perfume.
- 7 Remember to mention the honored grandmother Siyyid 14. Remember all with mention.
- صفحه نگارش شده را عالم و ناظر گشته اینکه ذکر از نرسیدن خطوط شده نه این است که ذکر نشده باشد بل شده و نرسیده در هیچ حال خیال حزن ننموده که آنچه حضرت رب العزة مقدر فرموده خیر است امیدوار بفضل الهی بوده که حزنها در هر شان مرتفع شده
- و در هر شان نور چشم میرزا جواد را امر نموده که صحت همه گی را نوشته باشد و آنچه بخواهید گرفته و هر گاه از یزد باید بنویسد بیاورند و از این سمت است ذکر نموده که خواهد رسید
- معظمه والده را که ذکر نموده بودید خداوند در هر حال وجود شریف ایشان را با کل حفظ فرماید هر گاه حزن بینند رافع خواهند بود و هر جا که محزون نباشند محل سکون باشد
- و بهاء قلبکار را صرف ثنائید ذکر آن هم سزاوار نیست و مخمل و غیره که خواسته بودید فرستاده شد با یک شیشه عطر
- بمحضور معظمه جدّه سیّد ۱۴ متذکر شوید کلّ را مذکر بذكر باشید

INBA58:166.03-169.04, NSR_1993.005x

BB00413



QISM

- 1 He is the Most Great, the Most Holy, the Most Inaccessible, the Most Exalted
- 2 In the Name of God, the Compassionate, the Merciful
- 3 Praise be to God, Lord of all worlds. Verily prayers from God be upon Muhammad and his pure family. This was revealed on the last Day of Religion. In the Name of God, the Compassionate, the Merciful. Say:
- 4 He is God, the One! God, the Eternal! He begetteth not, nor was begotten, and there is none comparable unto Him. Glorified be thy Lord, the Lord of Glory, above all they attribute
- هو الاكبر الاقدس الامنع الاعلى
- بسم الله الرحمن الرحيم
- الحمد لله رب العالمين واما الصلوة من عند الله على محمد و اله الصافين هذا ما نزل في اخر يوم الدين بسم الله الرحمن الرحيم قل
- هو الله احد الله الصمد لم يلد و يولد و لم يكن له كفوا احد سبحان ربك رب العزة على ما يصفون

to Him. And peace be upon the Messengers. And praise be to God, Lord of all worlds. Their cry therein is: Glory be to Thee, O God! and their greeting therein is: Peace! And their cry's end is: Praise be to God, Lord of all worlds!

و سلام على المرسلين و الحمد لله رب العالمين
دعواهم فيها سبحانك اللهم و تحييمهم فيها سلام
و اخر دعواهم ان الحمد لله رب العالمين

- 5 O my God! I testify before Thee, from the first mention of creation after religion until the Cause returns to Thee like on that Day upon the throne of Thy sovereignty, according to what Thou lovest that I should testify concerning myself and all that Thy knowledge hath encompassed, that Thou art God, there is no God but Thee, alone with no partner. Thine are the heavens and the earth and whatsoever lieth between them. Thou createst what Thou wilt and ordainest what Thou desirest. Verily religion is what Thou hast ordained, and the Book what Thou hast revealed, and the Messengers whom Thou hast sent, and the lawful what Thou hast permitted, and the decree what Thou hast commanded, and the prohibition what Thou hast forbidden. Thou judgest but none can judge Thee. Thou rulest but none can rule over Thee. Thou knowest all things and hast power over all things. Thou art the Subduer Who cannot be subdued, and the Manifest Who cannot be manifested, and the One Who standeth over every soul and hath power over all things, the Dominant, the Protecting, the Self-Sufficient Who sufficeth all things while nothing sufficeth apart from Thee, whether in the kingdom of Command or Creation.

5 يا الهى لاشهدن بين يديك من اول ذكر الابداع
من بعد الدين الى ان يرجع الامر اليك مثل يومئذ
على عرش سلطنتك بما انت تحب ان تشهد على
على جميع ما قد احاط به عليك بانك انت الله لا
اله الا انت وحدك لاشريك لك لك السموات و
الارض و ما بينهما تخلق ما تشاء و تقدر ما تريد
و انما الدين ما قد شرعت و الكتاب ما قد نزلت
و الرسل ما قد ارسلت و الحلال ما قد حلت و
الحكم ما قد امرت و النهي ما قد نهيت تقضى و
لا يقضى عليك و تحكم و لا يحكم عليك تعلم كل شئ
و تقدر على كل شئ و انك انت القاهر الذى لن
تقهر و الظاهر الذى لن تظهر و القائم على كل
نفس و المتقدر على كل شئ و الغالب المهيمن
الكافى الذى تكفى كل شئ و لا يكفى عنك شئ
لا فى ملكوت الامر و الخلق

- 6 I testify concerning myself that I am Thy servant and in Thy grasp, and that I am the first of them that worship Thee. Thee do we worship and before Thee do we bow down and Thee do we hope for and of Thee do we ask and in Thee do we seek help. And that Muhammad (peace be upon him) is Thy servant and Messenger whom Thou didst send as a bearer of glad-tidings to all the worlds. And I testify that Ali, Fatima, Hassan, Hussein, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan and Muhammad (God's blessings be upon them) are Thy friends in every condition. And I testify to the Manifestations of the Sacred House and what Thou lovest of Thy Most Beautiful Names and Thy Most Exalted Examples according to what Thou lovest to be remembered by. I have become independent of all save Thee, O my God and my Lord, so do with me as befitteth Thee, for Thou art the Lord of all worlds.

6 لاشهدنك على نفسى باننى انا عبدك و فى قبضتك
واننى انا اول العابدين اياك نعبد و اياك نسجد و
اياك نرجو و اياك نسل و اياك نستعين و ان محمدا
ص عبدك و رسولك قد ارسلته الى العالمين بشيرا
و اشهد ان عليا و فاطمة و الحسن و الحسين و عليا
و محمدا و جعفرا و موسى و عليا و محمداً و عليا و
الحسن و محمداص صلوات الله عليهم اوليائك فى
كل شان و اشهد لمظاهر بيت الحرام و ما تحب
من اسمائك الحسنى و امثالك العلى بما تحب ان
تذكر بك استغثيت عن دونك يا الهى و ربى فاصنع
بى ما انت اهله فانك انت رب العالمين

BYC_tablets.055.02-056.05, MANU.065-
066, QISM.015

BB00461

To: Siyyid Hasan (brother of Siyyid Husayn the scribe)

- 1 In the Name of God, the Compassionate, the Merciful
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Glorified be He Who created what is in the heavens and what is on earth by His command. Then those who believe in God and His signs - these shall be gathered unto God.
 2 سُبْحَانَ الَّذِي أَوْفَقَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ بِأَمْرِهِ ثُمَّ الَّذِينَ آمَنُوا بِاللَّهِ وَآيَاتِهِ فَأُولَئِكَ هُم إِلَى اللَّهِ يُحْشَرُونَ
- 3 Praise be to God Who tested all through My patience upon this mountain, that He might distinguish the evil from the good, and all were thereby tested. Except for him who provides relief for My situation and is content with the decree of My oppressor - upon him be the curse of God and His angels and all people together. Except for him who grieves for My station and asks God for relief for Me and seeks assistance - upon him be the peace of God, then His angels, then all people together.
 3 الْحَمْدُ لِلَّهِ الَّذِي افْتَنَ الْكُلَّ بِصَبْرِي عَلَى ذَلِكَ الْجَبَلِ لِيُمَيِّزَ الْخَلِيقَ عَنِ الطَّيِّبِ وَكَانَ الْكُلُّ بِذَلِكَ مِنَ الْمُبْتَلِينَ إِلَّا مَنْ فَرَجَ لِمَوْفِقِي وَيَرْضَى بِحُكْمِ ظَالِمِي فَعَلِيلُهُ لَعْنَةُ اللَّهِ وَمَلَائِكَتُهُ ثُمَّ النَّاسُ لَجَمْعِينَ إِلَّا مَنْ حَزَنَ لِمَقَامِي وَيَسْأَلُ اللَّهَ الرَّجَاءَ لِي وَيَسْتَعِينُ فَعَلِيلُهُ سَلَامُ اللَّهِ ثُمَّ مَلَائِكَتُهُ ثُمَّ النَّاسُ كُلُّهُمْ أَجْمَعِينَ
- 4 O people in all regions of the earth! Fear God and know that I am the great test of God and the supreme calamity for those who were before you, and for you, and for those after you. I inform you to sanctify your Imams from the description of contingent things and the attributes of created things. Follow Me as I have commanded you and do not cause corruption in the land.
 4 أَلَا يَا أَيُّهَا الْمَلَأُ فِي أَطْرَافِ الْأَرْضِ إِنْ اتَّقَوْا اللَّهَ وَاعْلَمُوا بِأَنِّي أَنَا كُنْتُ فِتْنَةً لِلَّهِ الْعَظِيمِ وَالْمَصِيبَةِ الْكُبْرَى لِمَنْ كَانَ قَبْلَكُمْ وَلَكُمْ ثُمَّ بَعْدَكُمْ أَعْلَمَكُمْ أَنْ تَنْزَهُوا أَثْمَتَكُمْ مِنْ وَصْفِ الْمَمْكُوتَاتِ وَنَعْتَ الْمَوْجُودَاتِ إِنْ اتَّبَعُونِي كَمَا أَمَرْتُكُمْ بِهِ وَلَا تَقْتُلُوا فِي الْأَرْضِ مَفْسِدِينَ
- 5 O concourse of humans and jinn! Touch not the bearer of this Book of Mine with evil, for I protect him in the name of God, the Most High, the Most Exalted, before Whom all things bow in submission.
 5 أَلَا يَا أَيُّهَا الْمَلَأُ مِنَ الْإِنْسِ وَالْجِنِّ لَا تَمْسُوا حَامِلَ كِتَابِي هَذَا بِسُوءٍ فَإِنِّي أَجْزُرُهُ بِاسْمِ اللَّهِ مِنَ الْعُلَى الْأَعْلَى الَّذِي ذَلَّ كُلُّ شَيْءٍ لَهُ مُسْلِمُونَ
- 6 O people of this test! Debase not yourselves before any mortal besides God. The poor cannot do anything except by God's leave. Ask God alone of His grace, for He has power over what He wills.
 6 أَلَا يَا أَيُّهَا الْمَلَأُ مِنْ هَذِهِ الْفِتْنَةِ لَا تَذَلُّوا أَنْفُسَكُمْ لِأَهْلِ فَنٍّ مِنْ دُونِ اللَّهِ فَقَرَاءَ لَا يَسْتَطِيعُونَ مَا مِنْهُ إِلَّا بِإِذْنِ اللَّهِ وَاسْتَلُوا اللَّهَ مِنْ فَضْلِهِ وَحْدَهُ فَإِنَّهُ كَانَ عَلَى مَا يَشَاءُ قَدِيرًا
- 7 Glorified be God, the Lord of the Prison, above what they describe. Peace be upon the sincere ones, and praise be to God, the Lord of the worlds.
 7 وَسُبْحَانَ اللَّهِ رَبِّ السِّجْنِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمَخْلُصِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- 8 Then take up the Pen of ancient decree and reveal those hundred and adjust its third in a recorded book according to the decree of the Master of nations and the source of bounty and generosity, the Proof of God to Arab and non-Arab. Write the first poem on Thursday on green silk with ten marks and keep it with you. Then write the second poem on Tuesday, wash it with water and drink it according to your love, for if God wills
 8 ثُمَّ خُذِ الْقَلَمَ مِنْ حُكْمِ الْقَدَمِ وَأُظْهِرْ تِلْكَ مِائَةَ وَعَدْلَهَا وَثَلَاثًا فِي كِتَابٍ مَرْقُومٍ عَلَى حُكْمِ سَيِّدِ الْأَوَامِ وَأَصِلِ الْجُودَ وَالْكَرَمَ حُجَّةَ اللَّهِ عَلَى الْعَرَبِ وَالْعَجَمِ أَكْتُبْ شِعْرَ الْأَوَّلِ يَوْمَ الْخَمِيسِ عَلَى حَرِيرِ الْخَضِرَاءِ مَعَ عَشْرِ عَيْنَاتٍ وَاجْعَلْهُ عِنْدَكَ ثُمَّ أَكْتُبْ شِعْرَ الثَّانِي فِي يَوْمِ الثَّلَاثَاءِ وَاغْسِلْهُ بِالْمَاءِ وَأَشْرِبْهُ عَلَى

He will thereby grant your request. Verily He is All-Knowing, All-Powerful.

حبك فان الله لو شاء يؤتي بذلك سؤلک انه
علم قدير

CMB_F23.130r08-130v08 (28), CMB_F20.012r09-
012v03, BYC_tablets.065.11-066.06

BB00467

Hirz fi's-Sijn

- 1 He is the Most Exalted, the Most High 1 هو العلى الاعلى
- 2 In the Name of God, the Merciful, the Compassionate 2 بسم الله الرحمن الرحيم
- 3 Glorified be He Who knoweth whatsoever is in the heavens and whatsoever is on earth. Then those who have believed and remained steadfast upon the path, these shall be gathered unto God, and they shall be the triumphant ones. Verily God will reward them with the best of what they have wrought in this earthly life, and verily there is no God but He, the Strong, the Mighty. 3 سبحانه الذى يعلم ما فى السموات وما فى الارض
ثم الذين امنوا واستقاموا على الصراط فاولئك
هم الى الله يحشرون وانهم لهم الفائزون وان
الله يميزهم باحسن ما عملوا فى الحياة الدنيا وانه
لا اله الا هو لقوى عزيز
- 4 O my God! How can I call upon Thee when my prayers neither ascend nor rise unto the sanctuary of Thy holiness, owing to the loftiness of Thy station and the greatness of Thy sovereignty, nor can they be mentioned or praised before Thee, due to their lowly position and abject station? Yet, since Thou didst bring me into being and didst manifest Thyself unto me at the beginning of my existence through the light of the raiments of Thy Most Holy Being and the Sovereign of Thine eternity, my knowledge of this hath emboldened me to call upon Thee and make mention of Thee, in hope of Thy bounties and in reliance upon Thy generosity and decrees. 4 يا اللهى كيف ادعوك وان دعائى لا يصعد و
لا يرفع الى ساحة قدسك لعلو شأنك وعظم
كبريائك ولا يذكرو ولا يحمد عندك لصغر موقفه
و ذل مقامه ولكن لما ابدعت وتجليت لى فى
بدو وجودى بنور قص طلعة حضرة احديتك و
سلطان ازليتك شجعنى على بذلك بان ادعوك
واذكر رجاء وعطاياك واتكالا على جودك
وقضاياك
- 5 I testify that there is no God but Thee, alone with no partner, as Thou dost love and art pleased with. And I bear witness to Muhammad, Ali, Fatima, Hassan, Hussein, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan, and Muhammad - Thy blessings be upon them all - the Guardians of the Faith and the Pillars of the people of certitude, even as Thou hast testified to them in the knowledge of the unseen and as Thou desirest from Thy servants. Verily Thou art God, the Great, the Most High. 5 فاشهد ان لا اله الا انت وحدك لا شريك لك
كما انت تحب وترضى واشهد لمحمد وعلى وفاطمة
والحسن والحسين وعلى ومحمد وجعفر وموسى
وعلى ومحمد وعلى والحسن ومحمد صلواتك
عليهم اولياء الدين واركان اهل اليقين كما انت
قد شهدت لهم فى علم الغيب وتحب لهم من
عبادك انك انت الله الكبير المتعال
- 6 And I bear witness for myself, O my God, and for whomsoever Thou lovest among Thy chosen ones, as Thou hast willed for 6 واشهد لنفسى يا اللهى ولن تحب من اوليائك كما
انت اردت لنا ثم تحب وترضى واسئلك اللهم

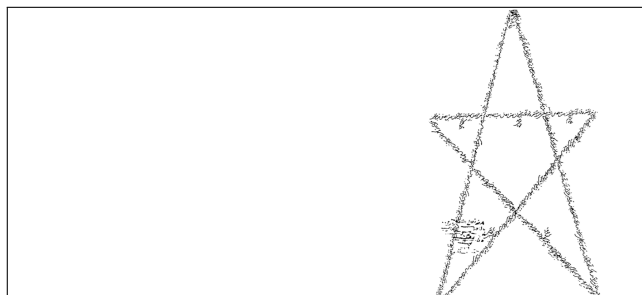
us and as Thou dost love and art pleased with. I beseech Thee, O God, by Thy most beautiful names and Thy most exalted attributes, and by all that Thou lovest and art pleased with, to protect the bearer of this green leaf from every evil encompassed by Thy knowledge, and to cause him to enter into every good encompassed by Thy knowledge, through Thy grace and bounty and the sovereignty of Thy might and power. Verily Thou art God, the Most High, the Most Great. And verily I say: Praise be to God, the Lord of the worlds.

باسمائک الحسنی و صفاتک العلیا و ما انت تحبّه
و ترضی ان تحفظ حامل هذه الورقة الخضراء
من کل شر احاط به علیک و تدخله فی کل
خیر احاط به علیک بمنک و جودک ثم سلطان
عزتک و قدرتک انک انت الله العلی العظیم و
انّی انا اقول و الحمد لله رب العالمین 118

PR03.157r15-157r27, MKI4511.072v-074r,
BYC_collect3.041-042

BB00483

Letter to the wife of the Bab, in Maku(?)



1 This blessed Tablet is written in the form of a temple (haykal) and in each corner within it these words are inscribed: “He is the Unique One of God, the Most Capacious” – “He is the Self-Subsisting through Ali” – “He is the Ever-Living One of Muhammad” – “He is the Wisdom of Fatimih” – “He is the Justice of Hasan” – “He is the Paradise of Husayn”

1 این توفیق مبارک بصرت هیکل مرقوم و در
داخل آن در هر گوشه این کلمات مرقوم است:
هو فرد الله اوسع -- هو قیوم علی [ع] -- هو حی
محمد [ص] -- هو حکم فاطمه [ع] -- هو عدل
حسن [ع] -- هو فردس حسین [ع]

2 Say: Whatsoever God willeth! There is no glory except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no loftiness except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no exaltation except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no splendor except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no radiance except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no elevation except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no grandeur except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no majesty except for God, the Lord of the heavens and the

2 قل ما شاء الله لا عزّة الا لله ربّ السموات و
ربّ الارض ربّ العالمین قل ما شاء الله لا علوّ
الا لله ربّ السموات و ربّ الارض ربّ العالمین
قل ما شاء الله لا سمو الا لله ربّ السموات و
ربّ الارض ربّ العالمین قل ما شاء الله لا بهاء
الا لله ربّ السموات و ربّ الارض ربّ العالمین
قل ما شاء الله لا ضیاء الا لله ربّ السموات
و ربّ الارض ربّ العالمین قل ما شاء الله لا
علاء الا لله ربّ السموات و ربّ الارض ربّ
العالمین قل ما شاء الله لا کبرياء الا لله ربّ
السموات و ربّ الارض ربّ العالمین قل ما
شاء الله لا جلال الا لله ربّ السموات و ربّ
الارض ربّ العالمین قل ما شاء الله لا جمال الا
لله ربّ السموات و ربّ الارض ربّ العالمین
قل ما شاء الله لا عظمة الا لله ربّ السموات

Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no beauty except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no greatness except for God, the Lord of the heavens and the Lord of the earth. Say: Whatsoever God willeth! There is no power except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no might except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no light except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds. Say: Whatsoever God willeth! There is no radiance except for God, the Lord of the heavens and the Lord of the earth, the Lord of all worlds.

و ربّ الأرض قل ما شاء الله لا قوة الا لله
ربّ السموات و ربّ الارض ربّ العالمين قل
ما شاء الله لا سطوة الا لله ربّ السموات و ربّ
الأرض ربّ العالمين قل ما شاء الله لا نوراً الا
الله ربّ السموات و ربّ الأرض ربّ العالمين
قل ما شاء الله لا ضياء الا لله ربّ السموات و
ربّ الأرض ربّ العالمين

INBA58:155.01-159.06, CMB_F23.177r05-
182v03 (62), AHDA.470

BB00487

Statement in defense of Tahirih

To: Mulla Ahmad Mu'allim Hisari

- 1 As to what thou hast spoken of the degrees of difference and dispute: what hast thou to do with the recounting of such reports? For the outward aspect of religion accordeth with its inward reality. Paradise is true, and Hell is true; the Path is true, and the Balance is true; the Resurrection is true, and the Gathering is true; and whatsoever God hath revealed in the Qur'Āin is true. Whoso denieth even a single letter of the ordinances of the Hereafter is as though he had denied the Self-Subsistence of the All-Merciful and His sanctity and holiness.
- 2 And as to attributing such matters unto the Pure Leaf: verily do I call God to witness that she is free and innocent of all this, and hath believed in naught save that which is set forth in the clear Book.
- 3 In the Faith the believers have the right that none among them should repudiate another. If one heareth from another some word and it be not conveyed to him in confidence, he should not pass judgment upon him until he know the source thereof and it be made plain whether it be true. And if he be informed and find it contrary to his understanding, let him refer to him in whose hands God hath placed the Final Word; for whoso

1 وان ما ذكرت من مراتب الاختلاف فما لك و
ذكر تلك الاخبار فان ظاهر الدين هو طبق باطنه
والجنة حق والنار حق والصراف حق والميزان
حق والبعث حق والنشور حق وكل ما نزل
الله في القرآن فهو حق ومن انكر حرفاً من احكام
المعاد فكأنما انكر صمدية الرحمن وسبوحيته

2 وان نسبة تلك الامور الى الورقة الطاهرة فاني
اشهد الله بانها هي بريئة عن كل ذلك و ما
اعتقدت الا ما فصل في كتاب مبين

3 وان في الدين للمؤمنين حق بان لا يرد احد منهم
احدا وان سمع من احد شيئاً ولم يبلغه بسره فلا
يحكم عليه حتى يعرف مبدئه و يتبين صدقه فاذا
اطلع و خالف عقله فليرجع الى الذي جعل في
يديه فصل الخطاب لانه اذا حكم بغير حكمه فكأنما
حكم بغير ما نزل الله

judgeth otherwise than by his judgment is as though he had judged otherwise than by that which God hath revealed.

- 4 I therefore counsel thee to the fear of God, exalted be His remembrance, for it is the summit and crown of the Cause. One such as thou should not befit aught save to become the point of return in differences, and the gatherer of opposites into unity...
- 5 And as to what thou hast asked – that the Pure Leaf hath claimed for herself the station of being a proof unto others [hujjiyyah] – this is no great matter, nor an affair of grave moment; for hujjiyyah hath praiseworthy meanings...
- 6 And she hath recognized the stations of My judgment and hath been illumined by the lights of My verses. Wherefore should he who hath followed Me repudiate her? For she speaketh not save through the shining guides from among the People of Infallibility and the radiant tokens from among the people of truth. Sufficient is this as an honor for this righteous company; and God sufficeth as Witness over me and over mankind.

MESSIAH.233x

4 فإوصيك بتقوى الله عز ذكره فإنه ذروة الامر و
سنامه وان لمثلک لا ينبغي الا ان يكون مرجع
الاختلاف والجامع بين المتضادات الى قوله

5 وان ما سئلت بان الورقة الطاهرة قد ادعت حجية
نفسها على غيرها فليس ذلك بامر عظيم و لا
خطب جسيم النّ للحجية معاني محمودة الى قوله

6 وانها عرفت مواقع حکمی و استبصرت بانوار
آياتی فما للذى اتبعني ردّها لانها ما تنطق الا بادلاء
المشرقة من اهل العصمة والامارات المتشعشة
من اهل الحقيقة وكفى بها نفراً لهذه الفتنة الحقّة
وكفى بالله على وعلى الناس شهيدا

TZH3.333.02-333.16x

BB00494

Hirz fi's-sijn li-Siyyid Hasan

- 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 whatsoever is on earth by His command. Then those who have believed in God and His signs - these are they who shall triumph. And those who have believed, then migrated, then entered this town whose people are oppressors - were they to remain steadfast on the straight path, they would attain a station more exalted in the sight of your Lord than those who remained seated in their homes. These are they who are the true believers and the inheritors of the gardens of justice wherein shall be whatsoever their souls desire. And the remembrance of God therein is greatest, were they but to understand.
- 3 Say: O Lord! I have been patient in Thy path until the oppressors grew haughty against me and judged me without justice

1 بسم الله الرحمن الرحيم

2 الحمد لله الذى ابدع ما فى السموات و ما فى
الارض بامرہ ثم الذين امنوا بالله و اياته فاولئك
هم على الله يعرضون و انّ الذين امنوا ثم صبروا
فى ايام الله فاولئك هم الفائزون و انّ الذين
امنوا و هاجروا ثم دخلوا هذه القرية الظالم اهلها
لو استقاموا على الصراط كانوا اعظم درجة عند
ربّك من الذين قعدوا فى بيوتهم انهم هو المؤمنون
ثم الوارثون جنات عدن فيها ما اشتت انفسهم و
انّ ذكر الله اكبر فيها لو كانوا يعقلون

3 قل ربّ صبرت فى سبيلك حتى استكبر الظالمون
على و حكموا بغير حقّ على ذلك السجن فى وسط

to this imprisonment in the depths of the mountain. They imagine they shall meet Thee in the next world and suppose they do good.

- 4 My Lord! Judge between me and them with truth, and send down unto me victory from Thy presence, and deliver me from this heedless land and its people, and make me to triumph over the transgressors. Say: O God! I bear witness on this Friday, by the witness of the angels and those possessed of knowledge among Thy servants, that Thou art God, there is no God but Thee, the Mighty, the Wise. Then I bear witness that today all have been tested in their judgments, and those who followed their idle fancies after the truth and its signs had come unto them - these are they who are the heedless. Their deeds shall not be accepted and these are they who are the lost.

- 5 Glorified be God, the Lord of the heavens and earth, above what they associate with Him. And peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

الجليل وظنوا ان لا يلاقوك في الدار الآخرة و يحسبون انهم يحسنون

4 ربّ احكم بيني وبينهم بالحق وانزل على نصرا من عندك وتجنّ من هذه الارض الغافل اهلها و اظهرني على القوم المعتدين قل اللهم اشهدك في هذا اليوم الجمعة بما شهدت الملائكة و اولوا العلم من عبادك بانّك انت الله لا اله الا انت العزيز الحكيم ثم اشهدك بانّ اليوم كل قد افتتوا في احكامهم و انّ الذين اتبعوك فانهم لهم المخلصون و انّ الذين اتبعوا اهوائهم بعد ما جاءهم الحق و اياته فاولئك هم الغافلون لا يقبل منهم عملهم و اولئك هم الخاسرون

5 و سبحان الله ربّ السموات و الارض عما يشركون و سلام على المرسلين و الحمد لله العالمين

INBA64:159.09-161.02, PR03.157v01-157v14, MKI4511.074r-075v, BYC_collect3.042-043

BB00531

Hirz li-Aqa Mahmud

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Glorified be God Who knoweth whatsoever is in the heavens and whatsoever is on earth. They who have believed in God and His signs - these are they who shall triumph. Verily, the believers are they who have believed in God and His signs, and who have migrated by their Lord's leave unto the land which We have blessed for those possessed of certitude. God shall soon deliver those who have believed and performed righteous deeds from that which oppresseth their hearts, and shall purify them while they dwell secure upon the earth. And verily this day all have been tried by what their own hands have wrought in the Faith of God.
- 3 And as to those who fear God and follow His commandments, God shall preserve them from the shame of this world, and in

1 بسم الله الرحمن الرحيم

2 سبحان الله الذي يعلم ما في السموات و ما في الارض و انّ الذين آمنوا بالله و اياته فاولئك هم الفائزون انما المؤمنون الذين امنوا بالله و اياته و هاجروا باذن ربهم الى الارض التي باركنا فيها للموقنين فسوف ينجي الله الذين امنوا و عملوا الصالحات مما يضيّق به صدورهم و يطهرهم على الارض امنين و انّ اليوم كلّ قد افتتوا بما اكتسب ايديهم في دين الله

3 و انّ الذين اتقوا و اتبعوا احكام الله فيحفظهم الله من خزي الدنيا و لهم في الآخرة هم الوارثون

the world to come they shall be the inheritors of the gardens of eternity wherein whatsoever their souls desire hath been prepared for them, and verily theirs shall be a magnificent reward. And as to those who have followed after the truth hath come unto them with His signs - these are they who are the lost. Glorified be God, the Lord of the Prison and the Mountain, above that which they associate with Him!

- 4 Peace be upon the believers in the signs of God and those who believe in Him. Praise be to God, the Lord of all worlds! O my Lord! Judge Thou between me and those who have dealt proudly toward me with truth, and aid us against them by the angels of the heavens and of the earth, and make me not a trial for the wrongdoing people.

جَنَاتِ عَدْنٍ فِيهَا أَعْدَتُ لَهُمْ مَا اشْتَهَتْ أَنْفُسُهُمْ وَ
أَنَّ لَهُمْ أَجْرَ عَظِيمٍ وَأَنَّ الَّذِينَ اتَّبَعُوا بَعْدَ مَا جَاءَهُمْ
الْحَقُّ بَايَاتِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ وَسُبْحَانَ اللَّهِ
رَبِّ السَّجْنِ وَالْجَبَلِ عَمَّا يُشْرِكُونَ وَ

4 سلام على المؤمنين بآيات الله و الذين هم به
مؤمنون و الحمد لله رب العالمين رب احكم بيني
و بين الذين استكبروا على بالحق و انصرنا عليهم
بملائكة السموات و الارض و لا تجعلني فتنة
للقوم الظالمين

LEID.Or4971-5

BB00608

To: grandmother of the Bab

- 1 God is most great
- 2 Say: O God! Thou art the Companion of the heavens and the earth and whatsoever lieth between them. Thou shalt surely grant companionship unto whomsoever Thou willest, and withdraw companionship from whomsoever Thou willest. Thou shalt exalt whomsoever Thou willest and abase whomsoever Thou willest. Thou shalt honor whomsoever Thou willest and humble whomsoever Thou willest. Thou shalt assist whomsoever Thou willest and forsake whomsoever Thou willest. Thou shalt enrich whomsoever Thou willest and impoverish whomsoever Thou willest. Within Thy grasp is the kingdom of all created things. Thou createst whatsoever Thou willest by Thy command. Verily, Thou art powerful over all things.

KSHK.BWB

1 الله اكبر

2 قل اللهم انك انت صاحب السموات و الارض
و ما بينهما لتؤتيني المصحة من تشاء و لتزعين
الصحة 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 لتغنين من
تشاء و لتفقرن من تشاء و قبضت ملكوت كل
شيء يخلق ما تشاء بامرک انک کنت على کل
شيء مقتدرا

INBA58:162.06-163.02

BB00079

Epistle to Muhammad Shah 4

- 1 He is the All-Compelling, the Most Exalted, the Most Great, the Most High
سواد خط مبارك بجهة سلطان هو المتكبر العلي
الأكبر الأعلى
- 2 Praise and glory immeasurable befit that Ever-Living, Self-Subsisting One, Who hath existed from time immemorial and beside Whom no thing existed in the sacred realm of His grandeur, and Who eternally abideth in the exalted essence of His primordial Being, with no thing accompanying Him in the realm of pure abstraction. God was even as He was. I testify that there is no God but Him. Naught resembleth Him, and He is the Most High, the Most Great.
حمد وسباس بی قیاس حضرت حی قیومی را
سزاست که لم یزل بوده و شیء در ساحة قدس
کبریائی او یا او نبوده و لا یزال بعلو کافوریت
کینونیت ذات ازلی خود هست و شیء در عالم
عماء بحت با او نیست ... کان الله بمثل ما کان
أشهد أن لا إله إلا هو ليس كمثلہ شیء وهو العلي
الکبير
- 3 I bear witness that the loftiest description of all created things before Him is utter falsehood and sheer nothingness, and that none shall ever know Him as He is in Himself, nor can any soul achieve true oneness with Him, nor is this possible in the contingent realm, for that which is contingent in His knowledge is but a creation in His dominion. He hath ever been known by His own Self, and there existed none else to know Him.
وأشهد أن أعلى وصف الممکات لديه إفک بحت
وعدم صرف وأنه كما هو عليه لن يعرفه أحد ولا
یوحده عبد ولا یمكن ذلك في الإمكان لأن ما
هو الممكن في علمه هو خلق في ملكه لم یزل هو
معروف عند نفسه ولم یك غیر حتی يعرفه
- 4 Whatsoever hath been brought into being through creation out of nothing, and hath been originated through innovation from naught, is mentioned within the bounds of its own limitations and existeth within the confines of its own parameters, yet before its Creator it is sheer nothingness and utter evanescence, no different than before its existence. Verily God is far exalted above being known through aught else or being described by any other than Himself. Glory be unto Thee! There is no God but Thee! Glory be unto Thee! I have ever been among those who praise Thee.
وأن ما وُجد بالإنشاء لا من شیء وذوت بالإبداع
لا عن شیء هو مذكور في صقع حدوثه وموجود
في أمكنة حدوده وهو عند جاعله عدم بحت وفناء
صرف لم یك إلا كقبل وجوده وإن الله هو أجل
من أن یعرف بغيره أو أن یوصف بسواه سبحانه
لا إله إلا أنت سبحانه إني كنت من الحامدين
- 5 I bear witness that Muhammad, upon Whom and upon Whose family be the blessings of God, is His First Remembrance, Whom He originated for Himself and brought forth for His Cause, Whom He approved for His sovereignty and chose for His message, establishing Him upon the throne of His Own unique dominion, distinguished from any likeness among humankind or similitude, for He cannot be associated with the beauty of creation nor described by the attributes of servants. Naught resembleth Him, and He is the All-Compelling, the Concealer.
وأشهد أن محمداً صلى الله عليه وآله هو أول ذكره
الذي أبدعه لنفسه واخترعه لولايته وارتضاه
لسلطنته واصطفاه لرسالته وجعله قائماً على مقام
ملك فردانيته منفرداً عن الشبابة من أبناء
الجنس والمثل إذ هو لن یقترن بجمال الإيجاد ولا
یوصف بنعوت العباد وليس كمثلہ شیء وهو
المتكبر الستار
- 6 How can it be possible to know the Countenance of the Ancient of Days or to praise the essence of the Primal Remembrance,
چگونه ممکن است عرفان طلعة وجه ازل و ثناء
کنه ذکر اول و حال انکه به عرف العارفون بأن

when the mystics have recognized that God is far more glorious and greater than to be known or unified with? Exalted then is the pure sign of the Living Being above the possibility that the loftiest heights of essential realities should arrive at His threshold, or that the ultimate comprehension of abstract entities should ascend to His presence. He is above all things and with them, yet none knoweth Him save God Who brought Him forth, and He is the Self-Sufficient, the Most High.

الله هو أجلّ وأكبر من أن يُعرف أو يوحد فتعالى
آية بحت ذات الحي من أن يقد بفنائته أعلى شواخ
الجوهريات أو أن يصعد إلى جنبه منتهى درك
المجردات وهو فوق كل شيء ومعه ولا يعرفه أحد
إلا الله جاعله وهو الغني المتعال

- 7 And I bear witness unto those who manifest His Self, the leaves of the Divine Tree and the twenty-three reeds in the thicket of grandeur, to that which God hath testified concerning them in the knowledge of the unseen, whereof none encompasseth the knowledge save God. And I confess before Him that all created things beside them are utter nothingness, and any mention is but as a passing shadow – nay, I seek God's forgiveness and turn unto Him in repentance from such excessive limitation. Verily the ultimate station of those who make mention is utter powerlessness before their manifestation, and the highest rank of the mystics is absolute poverty at their gate. I beseech God to send His peace upon them as befitteth Him. Verily He is the All-Powerful, the All-Bestowing.

7 وأشهد لماهر نفسه اوراق شجرة اللاهوت وقصبات
الثلاثة والعشر في أجمة الجبروت بما شهد الله لهم
في علم الغيب حيث لا يحيط بعلم ذلك أحد إلا
الله وأعترف لديه بأن ما سواهم من الممكنات
لديهم عدم بحت وغن ذكر كظل فيء بل أستغفر
الله وأتوب إليه من ذلك التحديد الكثير وإن غاية
مقام الذاكرين هي عجز البحت لدى ظهورهم وإن
منتهى رتبة العارفين هو فقر البحت عند بابهم
فأسئل الله أن يسلم عليهم بما هو عليه إنه هو المقتدر
الوهاب

- 8 And I bear witness before God and whoso is in His knowledge that His unity and the prophethood of His Beloved and the guardianship of His Messenger's successors – the blessings of God be upon them – were not manifested except through a fourth degree, whose self was naught but the manifestation of three mirrors. Therefore the substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover, save through their utter powerlessness before a single one of my verses.

8 وأشهد الله ومن هو في علمه بأن توحيده ونبوة
حبيبه وولاية أوصياء رسوله صلوات الله عليهم لم
يظهر إلا بمرآت رابع لم تك نفسه إلا ظهور مرايا
ثلاثة ولذا خلقتني الله من طينة لم يشارك فيها أحد
وأعطاني ما لا يدركه البالغون ولا يقدر أن يعرفه
الموحدون إلا بعجز صرف عند آية من آياتي

- 9 Were it not that God had granted me permission to apprise you of His bounty, I would not have spoken to you of my Lord's favors. Since I fear God, my Lord, and since God, exalted be His glory, is closer to His servant than all else, I make Him known to you lest you neglect the decree of your glorious Master, the Remnant of God. God suffices as my witness.

9 ولو لم أعرفك بما وهب الله لي ما حدثك بنبعة
ربي ولما أخاف الله ربي وإن الله جلّ أقرب من
كل شيء إلى العبد أعرفك به لئلا كنت تارك
حكم من بقية الله مولاك العظيم وكفى بالله عليّ
شهيذاً

- 10 I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me hath known all that is true and right and hath attained all that is good and seemly, and whosoever hath failed to recognize Me hath turned away from all that is true and right and hath succumbed to everything evil and unseemly. I swear by the righteousness of Thy Lord, the Lord of all created things, the Lord of all the worlds! Were

10 إلا أنني أنا ركن من كلمة الأولى التي من عرفها
عرف كل حق ويدخل في كل خير ومن جهلها
جهل كل حق ويدخل في كل شر فوربك ورب
كل شيء رب العالمين من عمل كل ما يمكن في
الإمكان ويعبد الله بكل عمل خير أحاط به علم
الله ويتقي الله وكان في قلبه أقل مما يحصى علم الله

a man to rear in this world as many edifices as possible and worship God through every virtuous deed which God's knowledge embraceth, and attain the presence of the Lord, and were he, even to a measure less than that which is accountable before God, to bear in his heart a trace of malice towards Me, all his deeds would be reduced to naught and he would be deprived of the glances of God's favor, become the object of His wrath and assuredly perish.

بغضي فيحبط كل عمله ولا ينظر الله إليه ويسخطه
وكان من الهالكين

- 11 For God hath ordained that all the good things which lie in the treasury of His knowledge shall be attained through obedience unto Me, and every fire recorded in His Book, through disobedience unto Me. Methinks in this day and from this station I behold all those who cherish My love and follow My behest abiding within the mansions of Paradise, and the entire company of Mine adversaries consigned to the lowest depths of hellfire.

11 لأن الله قد جعل كل خير أحاط به عليه في طاعتي وكل نار يحصيها كتابه في معصيتي وأن اليوم كأني أشاهد في مقامي هذا كل أهل محبتي وطاعتي في غرفات الرضوان وأهل عدواني في دركات النيران

- 12 By my life! Were it not for the necessity of accepting the command of God's Proof – may my spirit and all that God's knowledge encompasses be sacrificed for him – I would not have informed you of this. By His might and God's favor upon him! God has placed all the keys of Paradise in my right hand and all the keys of hellfire in my left.

12 ولعمري لولا الواجب من قبول أمر حجة الله روجي ومن هو في علم الله فداه ما أخبرتك بذلك فوعزته وفضل الله عليه قد جعل الله كل مفاتيح الرضوان في يميني وكل مفاتيح النيران في شمالي

- 13 Indeed, God's command concerning me is greater than this – were I to lift the veil from it, none would believe in it save those from whom God has taken a covenant of allegiance to me. The essence of all remembrance is that I am the Primal Point from which have been generated all created things. I am the Countenance of God Whose splendor can never be obscured, the Light of God Whose radiance can never fade. Whoso recognizeth Me, assurance and all good are in store for him, and whoso faileth to recognize Me, infernal fire and all evil await him.

13 بل إن أمر الله في حقي أكبر من ذلك لو أكشف القناع عنه لا يؤمن به إلا من أخذ الله عنه عهد ولايته وأن مجمل الذكر أنا النقطة التي ذوت بها من ذوت وإني أنا وجه الله الذي لا يموت ونوره الذي لا يفوت من عرفني ورائه اليقين وكل خير ومن جهلني ورائه السجين وكل شر

- 14 When Moses, peace be upon him, made his request of God, God manifested Himself to the mountain through the light of one of Ali's followers, as clearly stated in the well-known tradition of the robes of light – and that light is, by God, my light, for the numerical value of my name corresponds to the name of the Lord concerning whom God, glorified be He, hath said: "And when thy Lord manifested Himself to the mountain." Think not this too great a matter, for no mention remaineth to my self save the mention of thy Lord, the Lord of might and glory.

14 وأن موسى عليه السلام لما سئل الله ما سئل قد تجلّى الله على الجبل بنور أحد من شيعة علي كما صرح بذلك حديث المشهور من قصص النور وهو والله نوري لأن عدة اسمي مطابق باسم الرب الذي قد قال الله سبحانه وإذ تجلّى ربك للجبل ولا تعظم في نفسك ذلك فإن ما بقي لنفسي ذكر إلا ذكر ربك ذو الجلال والإكرام

- 15 My purpose is the Proof of God, the Lord of the Age – may my spirit and all that my Lord's knowledge encompasses be sacrificed for the dust of his holy court – that the promise of

15 واجعل غرضي حجت خداوند صاحب الزمان روجي وما هو في علم ربي فدا تراب محضر قدس ان است كه ظاهر شود وعده حضرت الجبار

the Almighty mentioned in the Qur'an in the Surih of Isra' might be fulfilled: "So when the promise for the first of the two came, We raised against you servants of Ours possessed of mighty prowess, and they ravaged your habitations, and it was a promise performed."

- 16 The holy Imam, peace be upon him, in interpreting this blessed verse, hath said: "They are a people whom God will send forth before the rising of the Qa'im, peace be upon him, and they will not leave unavenged a single wrong done to the family of Muhammad except that they will slay the wrongdoer." I swear by the One, the Single, that God did not bestow upon me His proofs – the manifest signs and tokens – save that His servants should obey His command [...] that they should seek vengeance for His Holiness the Prince of Martyrs, peace be upon him.
- 17 And tribulations mentioned in the traditions appeared to me, beyond counting or reckoning. Among these is where He saith: "A tribulation must needs come wherein every inner circle will fall [...] until none shall remain save Us and Our followers." And in another tradition He saith [...] "This Cause shall not come to pass until two-thirds of humanity perish." And in yet another tradition [...] they say: "By Him in Whose hand is my soul, they speak truly [...] servants who think not that they disobey God their Lord for the twinkling of an eye, while they reckon themselves to be guided."
- 18 I swear by the Absolute Truth that were the veil to be lifted, thou wouldst witness all in this very world in the fire of God's wrath, which is more severe and bitter than the fire of hell – "except those who take shelter in the shade of the tree of My love, for they shall be the triumphant ones."
- 19 This is a matter about which His Holiness al-Sadiq, peace be upon him, speaketh in the tradition of Mufaddal when asked about the signs of the Return, saying: "His Cause shall appear in the year sixty and His mention shall be exalted." God beareth Me witness, I was not a man of learning, for I was trained as a merchant. In the year sixty¹ God graciously infused my soul with the conclusive evidences and weighty knowledge which characterize Him Who is the Testimony of God—may peace be upon Him—until finally in that year I proclaimed God's hidden Cause and unveiled its well-guarded Pillar, in such wise that no one could refute it. "That he who should perish might perish with a clear proof before him and he who should live might live by clear proof."
- که در قرآن فرموده در سوره اسراء فإذا جاء وعد أوليها بعثنا عليكم عبداً لنا أولي بأس شديد فجاسوا خلال الديار وكان وعداً مفعولاً
- 16 و حضرت امام عليه السلام در تفسیر آیه شریفه میفرماید إلى أن قال قومٌ يبعثهم الله قبل قيام القائم عليه السلام وما يدعون وتراً لآل محمد إلا قتلوه قسم بحق فرد احد که بمن عطا نفرمود حجت خداوند آیات و علامات ظاهره را إلا انکه اطاعت نمایند امر او را ... عباد کردند که طلب نمایند ثار حضرت سید الشهداء علیه السلام را
- 17 و بمن فتنه های وارده در اخبار ظاهر شد چنانچه لا یعد ولا یحصى مسطور است و الانجمله است که حضرت میفرماید لا بد من فتنه تسقط فیها کل بطانة ... حتی یخرج عنها من یدق الشعر بشعرتین حتی لا یبقی إلا نحن و شیعتنا و در حدیث دیگر می فرماید ... لا یكون هذا الأمر إلا وأن یذهب ثلثی الناس و در حدیث دیگر ... می فرماید فالذی نفسی بیده صدقوا محال ... الله و ألسن و حیه قد خرجوا من الدین عباد الذین لا یظنون أن یعصى الله ربهم طرفه عین من حیث یحسبون أنهم مهتدون
- 18 قسم بحق مطلق که اگر کشف غطا شود مشاهده مینمائی کل را در همین دنیا در نار سخط خداوند که اشد و اکراست از نار جهنم إلا من استظل فی ظل جرة محبتی فإنهم لهم الفائزون
- 19 و این امری است که حضرت صادق علیه السلام میفرماید در حدیث مفضل که از علامات رجعت سؤال مینماید میفرماید یظهر فی سنة ستین أمره و یعلو ذکره خداوند شاهد است که مرا علمی نبود زیرا که در تجارت پرورش نمود بدم و در سنه ستین قلب مرا مملو از آیات محکمه و علوم متقنه حضرت حجة الله فرمود تا انکه ظاهر کردم در آن سنه امر مستور را و رکن مخزون را بشأنی که از برای احدی حجتی باقی نماند لیهلك من هلك عن بینة و یحیی من حی عن بینة

- 20 In that same year [year 60] I dispatched a messenger and a book unto thee, that thou mightest act towards the Cause of Him Who is the Testimony of God as befitteth the station of thy sovereignty. But inasmuch as dark, dreadful and dire calamity had been irrevocably ordained by the Will of God, the book was not submitted to thy presence, through the intervention of such as regard themselves the well-wishers of the government. Up to the present, when nearly four years have passed, they have not duly presented it to Your Majesty. However, now that the fateful hour is drawing nigh, and because it is a matter of faith, not a worldly concern, therefore I have given thee a glimpse of what hath transpired.
- 20 و در همان سنة رسول و کتاب بحضور ان حضرت فرستادم که آنچه لایق بساط سلطنت است در امر حجت حق اقدام شود و از انجائیکه مشیة الله بر ظهور فتنه صماء دهماء عمیاء طخیاء قرار گرفته بود بحضور نرسانیده اند و مانع شده اند اشخاصیکه خود را دولت ... دانسته اند تا الی الآن که قریب چهار سال است کما هو حقہ احدی بحضور معروض نداشته الان چون اجل قریب است و امر دین است نه دنیا رشحہ بحضور معروض داشته شد
- 21 I swear by God! Shouldst thou know the things which in the space of these four years have befallen Me at the hands of thy people and thine army, thou wouldst hold thy breath from fear of God, unless thou wouldst rise to obey the Cause of Him Who is the Testimony of God and make amends for thy shortcomings and failure.
- 21 قسم بخداوند که اگر بدانی در این عرض چهار سال ... من گذشته است از حزن و جند حضرت نفس را بنفس نمیرسانی از خشية الله إلا وانکه در مقام اطاعت امر حجة الله برای ... آنچه واقع شده فرمائی
- 22 While I was in Shiraz the indignities which befell Me at the hands of its wicked and depraved Governor waxed so grievous that if thou wert acquainted with but a tithe thereof, thou wouldst deal him retributive justice. For as a result of his unmitigated oppression, thy royal court hath become, until the Day of Resurrection, the object of the wrath of God. Moreover, his indulgence in alcohol had grown so excessive that he was never sober enough to make a sound judgment. Therefore, disquieted, I was obliged to set out from Shiraz with the aim of attaining the enlightened and exalted court of Your Majesty. The Mu'tamidu'd-Dawlih then became aware of the truth of the Cause and manifested exemplary servitude and devotion to His chosen ones. When some of the ignorant people in his city arose to stir up sedition, he defended the divine Truth by affording Me protection for a while in the privacy of the Governor's residence. At length, having attained the good-pleasure of God, he repaired to his habitation in the all-highest Paradise. May God reward him graciously There is no doubt that this very deed became the cause of his deliverance from the fire of hell and from the rights of men.
- 22 در شیراز بودم اخیث شقی حاکمش ظلمها دیدم که اگر بعضی از ... را مطلع شوی ه اینه بعدل انتقام کنی که بساط سلطنت را بظلم صرف الی يوم القيمة مورد سخط الله نمود و از کثرت طغیان شرب خمرش که هیچ حکمی را از شعور نمیکرد خائفاً مضطراً بیرون ادمم بعزم حضور کثیر النور ان بساط جلالت تا آنکه مرحوم معتمد الدولة بر حقیقت امر مطلع شده و آنچه لازمه عبودیت و خلوص بالنسبة الی اولیاء الله بود بجا آورد بعضی از جهال بلدش چون در مقام فساد بر آمدند متی در عمارت صدر مستوراً اقامه بحق الله مینمود تا آنکه با رضاء الله بحل فردوس خو متصل ... جزاه الله خیراً شکی نیست که سبب نجات ان از نار جهنم و حق الناس همین عمل شد
- 23 After his ascension to the realm of immortality, the wicked Gurgin, with five others, at midnight, through deception and false oaths [...] set forth. Alas, alas, for what was decreed for me! Then came the order from His Presence to journey to Mah-Ku, before I even had a month to prepare for the journey. Alas, alas for what transpired, until I arrived at a village whose people were ignorant.
- 23 و بعد از صعود ان بعالم بقا گرگین شقی با پنج نفر نصف شب بلا اسباب بسفر تزویر و قسم ... دروغ وجه صرف حرکت داده فآه آه مما قضی علی تا آنکه از جانب ان حضرت حکم بسفر ماکو آمد بلد آنکه يك ما لی باشد که سوار شوم فآه آه قضی ما قضی حتی نزلت قرية الجاهل أهلها

- 24 I swear by the Most Great Lord that if ye knew where I am residing, ye would be the first to have mercy upon me. In the midst of a mountain there is a fortress, and in that fortress, through His grace, its inhabitants are limited to two guards and four dogs. Picture, then, My plight. And praise be to God, as is His due and merit.
- 24 قسم بسید اکبر که اگر بدانی در چه محل ساکن هستم اول کسی که بر من رحم خواهد کرد حضرتت می بود در وسط کوهی قلعه ایست و در آن قلعه از مرحمت آن حضرت سان و اهل آن منحصر بدو نفر مستحفظ و چهار سگ حال تصور فرما چه میگذرد و الحمد لله ما هو أهله ومستحقه
- 25 I swear by God that if he who hath become content with treating me thus knew with whom he was dealing, he would never find happiness. Shall I tell you the secret of this matter? It is as though all the Prophets, the Successors, the Truthful Ones, and all the God-fearing ones known to God among His servants were imprisoned, and injustice was done to them, and there remained no sin in God's knowledge save that it was committed against them. For God hath said: "Whoso killeth a believer, it is as if he hath killed all mankind," and the Imam (peace be upon him) hath said: "The least form of killing is to reject thy brother's request when he asketh thee."
- 25 قسم بحق الله که آن کسی که راضی باین نوع سلوک با من شده اگر بداند با چه کسی است هرگز فرح نالت نشود الا أخبرك بسر الأمر كأنه حبس كل النبیین والوصیین والصدیقین وما أحاط به علم الله من عباده المتّقین وظلم علیهم ولم یبق فی علم الله ذنب إلا وقد احتمله لأن الله قال من قتل مؤمناً فکأنما قتل الناس جميعاً وقال الإمام علیه السلام إن أدنی القتل أن ترد حاجة أخیک إذا سئلك
- 26 Now behold what ye witness. God is Most Great against His wrath! After I became aware of this decree, When this decree was made known unto Me, I wrote to him who administereth the affairs of the kingdom, saying: "Put Me to death, I adjure thee by God, and send My head wherever thou pleasest. For surely an innocent person such as I cannot reconcile himself to being consigned to a place reserved for criminals and let his life continue." My plea remained unanswered. Evidently His Excellency the Haji is not fully aware of the truth of our Cause. It would be far more heinous a deed to sadden the hearts of the faithful, whether men or women, than to lay waste the sacred House of God.
- 26 فإن الآن فانظر ماذا ترى الله أكبر من سخط الله و حال آنکه بعد از آنکه مطلع شدم باین حکم نوشته بحضور ... ملک فرستادم که والله بقتل برسان و سر مرا بفرست هر جا که میخواهی زیرا که زنده بودن و بلا جرم بجل مذنبین رفتن سزاوار نیست از برای مثل من أخرجا بی بذیرم اگر چه یقین است که جناب حاجی ... امر علم بهم نرسانیده والا قلوب مؤمنین ومؤمنات را بید حق محزون نمودن اشد است اتخریب بیت الله
- 27 Verily, the One True God beareth Me witness that in this Day I am the true mystic Fane of God, and the Essence of all good. He who doeth good unto Me, it is as if he doeth good unto God, His angels and the entire company of His loved ones. He who doeth evil unto Me, it is as if he doeth evil unto God and His chosen ones. Nay, too exalted is the station of God and of His loved ones for any person's good or evil deed to reach their holy threshold. Whatever reacheth Me is ordained to reach Me; and that which hath come unto Me, to him who giveth will it revert.
- 27 و قسم بحق که امروز منم بیت الله واقعی وکل خیر من أحسن بی فکما أحسن بالله وملائکته وکل أحبائهم أساء بی فکأنما أساء بالله وملائکته وأولیائه بل إن الله وأحبائه أجل مقاماً من أن یصل بفنائهم خیر أحد أو شره بل إلي یصل کل ما یصل وما یصل إلي فهو یصل إلى نفس الواصل
- 28 By the One in Whose hand is My soul, he hath cast no one but himself into prison. For assuredly whatsoever God hath decreed for Me shall come to pass and naught else save that which God hath ordained for us shall ever touch us. Woe betide him from whose hands floweth evil, and blessed the
- 28 فوالذي نفسي بيده إنه لا یسجن إلا نفسه لأن ما كتب الله عليّ یقضی ولن یصیبنا إلا ما كتب الله علينا فویل لمن یح الشر من یدیه وطی لمن یجری الخیر من یدیه وما أشکو إلى أحد إلى الله لأنه

man from whose hands floweth good. Unto no one do I take My plaint save to God; for He is the best of judges. Every state of adversity or bliss is from Him alone, and He is the All-Powerful, the Almighty.

- 29 In brief, I hold within My grasp whatsoever any man might wish of the good of this world and of the next. Were I to remove the veil, all would recognize Me as their Best-Beloved, and no one would deny Me. Let not this assertion astound Your Majesty inasmuch as a true believer in the unity of God who keepeth his eyes directed towards Him alone will regard aught else but Him as utter nothingness. I swear by God! I seek no earthly goods from thee, be it as much as a mustard seed. Indeed, to possess anything of this world or of the next would, in My estimation, be tantamount to open blasphemy. For it ill beseemeth the believer in the unity of God to turn his gaze to aught else, much less to hold it in his possession. I know of a certainty that since I have God, the Ever-Living, the Adored One, I am the possessor of all things, visible and invisible, through the possession of the Living, the Worshipped One, and I have not associated partners with God even to the weight of nineteen mustard seeds, nor have I sinned against Him, nor in the end have I been unjust. Yet in this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured! I render praise unto God and yet again praise Him. I find Myself free from sorrow, inasmuch as I abide within the good-pleasure of My Lord and Master. Methinks I am in the all-highest Paradise, rejoicing at My communion with God, the Most Great. Verily this is a bounty which God hath conferred upon Me; and He is the Lord of unbounded blessings.

- 30 I swear by the truth of God! Wert thou to know that which I know, thou wouldst forgo the sovereignty of this world and of the next, that thou mightest attain My good-pleasure, through thine obedience unto the True One and in the matter [words not readable]. There is in the mirrors of that presence some doubt regarding the matter of religion, and it is that thou shouldst become sovereign over a people concerning whom God hath said in the Qur'an "possessed of mighty prowess." Have mercy on thyself from God's wrath on the Day of Resurrection. Where now is Dhu'l-Qarnayn and Solomon and their dominion? Verily, the world and its dominion shall pass away, and all shall be brought before God. And if Thou acceptest not, He will raise up one who shall establish His Cause, for verily the promise of God must needs be fulfilled.

هو خير الفاصلين ليس لأحد قبض ولا بسط إلا به وهو القوي العزيز

29 بمجل قول انچه انسان تمني دارد از خير دنيا و آخرت نزد من است و اگر كشف حجب شود محبوب كل منم و احدى مرا منكر نخواهد شد ولى اين ذكر عجب نياورد حضرتت را بلكه مؤمن موحد كه ناظر بخداوند است ما سواك عدم بحت مي بيند و قسم بحق كه بقدر خردلى تمنای مال از انحضرت ندارم و مالك شدن دنيا و آخرت را شرك محض مى دانم زيرا كه سزاوار نيست كه موحد غير را نظر نمايد هر جاى انكه مالك شود او را و يقين ميدانم كه مالك كل موجود و مفقود را بتليك حي معبود و بقدر تسع عشر خردلى شرك بخداوند نياورده ام و ذنب او را نكرده ام در آخر بظلم نشده ام و مع ذلك در اين جبل فرد مانده ام و بموقفى آمده ام كه احدى از اولين مبتلا نشده و احدى هم از مذنبين متحمل نشده فحمد الله ثم حمدا لا حزن لي إلا أنني في رضاء مولاي وربي وكأني في الفردوس متلذذ بذكر الله الأكبر وإن ذلك من فضل الله عليّ والله ذو الفوز الكبير

30 بحق خداوند كه اگر بدانى انچه ميدانم كل سلطنت دنيا و آخرت را ميدهى بر اينكه مرا راضى نمائى در طاعت حق و در مطلب ... هست مرايا ان حضرت شكى در امر دين و ان اين است كه سلطان شوى قومی را كه در قرآن خداوند ولنا بأس شديد در حق ایشان فرمود و رحم كن نفس خود را از سخط خداوند در قيامت فأين ذو القرنين وسليمان وملكهما إن الدنيا تفتنى وكل غلى الله يحضرن و اگر قبول نفرمائى كسى را مبعوث فرمايد لإقامة أمره وكان وعد الله مفعولاً

- 31 One matter concerns worldly affairs, as I fear lest the covenant be broken. The late Mu'tamid one night held a private meeting, even ordering Haji Mulla Ahmad to leave. Afterward he said: "I know all my wealth was acquired through oppression, and its true owner is God. Now I leave it all to Him and seek thy permission in its disposition. Today I know of no right but thine." He even removed the rings from his fingers and gave them to me. I accepted them but returned them to him, accepting his repentance and giving permission for their use. I call God to witness, and He suffices as witness. Now I desire not even one dinar of his wealth. The evidence is complete - let His Holiness dispose of all his property as deemed fitting. I have today fulfilled my acceptance of this matter - decree whatever is appropriate.
- 32 Since God has ordained witnesses for every matter in this world, let them bring forth the leading scholars of the state, especially those present such as Jinab Aqa Siyyid Yahya and Jinab Akhund Mulla Abdul-Khaliq. Let them inquire about the evidences of this Cause, that they may present the verses and writings and explain them as they truly are. Though God suffices as witness over me, outwardly little remains except that proof has been established.
- 33 These two - one who knew me before the Manifestation of the Cause and one after - both know of my creation and nature. Hence they were chosen. All the mystics and those versed in jafr have testified to this Cause. Even the Indian jafr expert wrote in ancient times, according to what was written to someone, this poem: "Your Lord shall come in two cycles to revive the religion after Ra and Ghayn. By my soul, He is in the counting of His own Name - this is the name of the Axis of the Worlds..."
- 34 A year before in two cities of Azerbaijan, two people related in a dream [...] And as I heard: "In 1259 thou shalt find a Cause whose authority is not like any guardian or prophet-messenger of old, but rather from among the prophets or children of the latter ones." Though these are but reminders for weak hearts - otherwise from my pen flow a thousand verses of communion in
- و یکی در امر دنیا است چون خائتم از حق که ترک عهد شود این است مرحوم معتمد شی خلوت نمود حتی حاجی ملا احمد را هم امر نمود برون رود و بعد از آن گفت میدانم کل اموالم ظلم است و مالک او... خداوند است حال کل مرا میکذارم باو و از تو اذن میطلبم در تصرف او و امروز غیر ا تو حتی عالم نیستم حتی آنکه انکشتن های دستش را برون آورد و داد و من قبول نمود و رد نمودم باو و توبه او را قبول نمود اذن دادم که تصرف نماید اشهد الله و کفی به شهادت حال هم یک دینار او را من نمی خواهم مال حجت است کل اموال او هر قسم لایق است انحضرت در اموال آن امر فرمایند و من امروز از عهده قبول بر آمده بذکر این هر قسم سزاوار است فرمائید
- و از انجائیکه خداوند در دنیا از برای هر امری شاهد قرار داده عرف و علمای دولت بیارند ولی انجائیکه معروف حضورند طلبیده مثل جناب آقا سید یحیی و جناب آخوند ملا عبد الخالق و از بیانات این امر سؤال فرموده تا آنکه آیات و نوشتجات را بحضور آورده کما هو حقّه بیان نمایند اگر چه کفی بالله شهادت علی ولی بعد از این بظاهر جزئی باقی نمانده الا آنکه حجت در آنک
- و این هر دو یکی قبل از ظهور امر مرا شناخته و یکی بعد از ظهور امر و هر دو از خلق و خلق من مطلعند از این جهت اختیار ایشان شد و کل عرفا و اهل جفر از این امر داده اند حتی آنکه جعفر هندی علی ما کتب الی احد باسم نوشته در ازمنه قدیمه و آن من اشعاره هو هذا یحیی رباً لکم فی النشأتین لیحیی الدین بعد الرا و غین فأنخرب نفسی هو فی عد نفسه فهذا اسم قطب العالمین... قبل... بعد... فادرجها... المدرجین حتی آنکه
- درست سال قبل در دو شهر اذربایجان در رؤیا دو نفر نقل نمود... هو علی ما سمعت هذا تسع تسع و مائتین بعد الف تجد امراً امره لا فی السلف من ولی او نبی مرسل بل من النبیین او اولاد الخلف اگر چه اینها ذکر است او برای قلوب ضعیفه و الا مقامیکه از قلم من در شش ساعت هزار بیت مناجات جاری کرد که احدی از عرفا

six hours, verses which none of the mystics and divines are capable of comprehending, and which none can distinguish from the prayers of the immaculate Household.

و علما قادر بر فهم معنی آن نیستند و احدی فرق
با ادعیه اهل بیت عصمت ننماید

- 35 And verses concerning the innate nature of things, power and might flow forth such that all who dwell on earth from among the ranks of subjects are powerless to produce verses like unto them. What need is there for these proofs, when by the leave of the Remnant of God, I wrote to two learned men in Yazd of the passing of the late Mu'tamid eighty-seven days before it occurred - and God is sufficient witness to this. Through the grace of God nothing can frustrate My purpose, and I am fully conscious of that which God hath bestowed upon Me as a token of His favor. If it were My will, I would disclose to Your Majesty all things; but I have not done this, nor will I do it, that the Truth may be distinguished from aught else beside it, and this prophecy uttered by the Imam Baqir—may peace rest upon Him—be fully realized: “What must needs befall us in Adhirbayjan is inevitable and without parallel. When this happeneth, rest ye in your homes and remain patient as we have remained patient. As soon as the Mover moveth make ye haste to attain unto Him, even though ye have to crawl over the snow.”

و آیاتی از فطرت و قدرت و قوه جاری میشود
که کل من علی الارض من سلسله الرعیة قدرت
نداشته بر اتیان ایاتی مثل اون چه احتیاج است
باین ادله و حال آنکه باذن بقیة الله نوشتم به دونفر
عالم دریزد فوت مرحوم معتمد را قبل از وقوع
بهشتاد و هفت یوم قبل و کفی بالله علیه شهیداً و
هر گاه خواهم عجزی داشته و ندارم بفضل الله
از امری و عالم هستم بما اعطانی الله من جوده و
اگر خواهم ذکر نمایم کل ذکر حضرتت را در هر
مقام و لکن ذکر نکرده و نمیکنم تا آنکه تمیز داده
شود حق از غیر شیء ظاهر شود صدق کلام
باقر علیه السلام لا بد للناس من اذریجان لا یقوم
لها شیء انلخ

- 36 I implore pardon of God for Myself and for all things related to Me and affirm, “Praise be to God, the Lord of all the worlds.”

36 وأستغفر الله من وجودي وما نسب إليّ وأقول
أن الحمد لله رب العالمين

SWB#04 (p.011-017x)

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ASAT4.368-369x, HNU.239-241x,
TZH2.156-165, AHDA.299, SWBP#06
(p.013-018x), OOL.A023.3

BB00034

Kitabu'l-Mulk

To: via Mirza Yahya

- 1 Let it reach His Holiness Karim, that he may transmit it to the Eternal Fruit, and let the verses and prayers reach that direction through the Great One who will convey them.
- 2 In the Name of God, the Most Sovereign, the Most Sovereign! In the Name of God, the King, the King! In the Name of God, the King, the King! In the Name of God, the King, the Possessor! In the Name of God, the Master, the Master! In

1 بحضرت کریم برسد کہ برسانید بثمرۃ الازلیۃ
وآیات و مناجات آن سو برسند بواسطہ عظیم کہ
برسانید

2 بِسْمِ اللَّهِ الْأَمَلِكِ الْأَمَلِكِ بِسْمِ اللَّهِ الْمَلِكِ الْمَلِكِ بِسْمِ
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the Name of God, the Master, the Supreme Possessor! In the Name of God, the King, the Supreme Possessor! In the Name of God, the King of Kings! In the Name of God, the King, the Sovereign Lord! In the Name of God, the King, the All-Ruling! In the Name of God, the King, the Omnipotent! In the Name of God, the King, the Supreme Sovereign! In the Name of God, the King, the All-Subduing! In the Name of God, the King, the Lord of all Dominions! In the Name of God, the King, the King of Kings! In the Name of God, the All-Possessing, the All-Possessing! In the Name of God, the All-Sovereign, the All-Sovereign! In the Name of God, the All-Controlling, the All-Controlling! In the Name of God, the Supreme Ruler, the Supreme Ruler!

[illegible]

3 By God! He is the Most Sovereign, the Most Sovereign! By God! He is the King, the King! By God! He is the King, the King! By God! He is the King, the Possessor! By God! He is the King, the Possessor! By God! He is the King, the Supreme Possessor! By God! He is the Master, the Master! By God! He is the King of Kings! By God! He is the King, the Sovereign Lord! By God! He is the King, the All-Ruling! By God! He is the King, the Omnipotent! By God! He is the King, the Supreme Sovereign! By God! He is the All-Possessing, the All-Possessing! By God! He is the All-Possessing, the All-Possessing! By God! He is the King, the Lord of all Dominions! By God! He is the King, the King of Kings! By God! He is the All-Possessing, the All-Possessing! By God! He is the All-Sovereign, the All-Sovereign! By God! He is the All-Controlling, the All-Controlling! By God! He is the Supreme Ruler, the Supreme Ruler!

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4 By God! He is the Most Sovereign, Lord of all Sovereignty! By God! He is the King, Lord of all Dominion! By God! He is the King, Lord of all Dominion! By God! He is the King, Lord of all Power! By God! He is the King, Lord of all Power! By God! He is the King, Lord of all Authority! By God! He is the King, Lord of Supreme Power! By God! He is the King, Lord of all Kingship! By God! He is the King, Lord of Sovereign Rule! By God! He is the King, Lord of all Dominions! By God! He is the King, Lord of all Authority! By God! He is the King, Lord of all Power! By God! He is the King, Lord of Empire! By God! He is the King, Lord of Empire! By God! He is the King, Lord of all Kingdoms! By God! He is the King, Lord of all Sovereignty! By God! He is the King, Lord of all Possession! By God! He is the King, Lord of all Dominion! By God! He is the King, Lord of all Control! By God! He is the King, Lord of all Rule!

4
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الملكاة بالله الله الملك ذى الملكات بالله الله الملك
ذى الملكوت

- 6 To God belongeth the kingdom of the heavens and of the earth and of whatsoever is between them, and God is the Sovereign, the Possessor, the King! To God belongeth the dominion of the heavens and of the earth and of whatsoever is between them, and God is the Sovereign, the Possessor, the King! Say: He is the Most Powerful above all possessors of power. None in the heavens or on the earth or whatsoever is between them can prevent the King of His sovereignty. Verily, He is the Sovereign, the Possessor, the King!

6 والله ملك السموات والارض وما بينهما والله ملاك مالك ملك والله ملكية السموات والارض وما بينهما والله سلطان مالك ملك والله ملك سلطان ... السموات والارض وما بينهما والله سلطان ممتلك ممالك والله ملك سلطان ... ملك السموات والارض وما بينهما والله ملاك مالك ملك

- 7 Say: O God! Thou art the Possessor of the heavens and the earth and whatsoever is between them! Thou givest sovereignty to whom Thou wilt and takest it away from whom Thou wilt! Thou exaltest whom Thou wilt and abaseth whom Thou wilt! Thou strengthenest whom Thou wilt and humblest whom Thou wilt! Thou aidest whom Thou wilt and forsaketh whom Thou wilt! Thou enrichest whom Thou wilt and impoverisheth whom Thou wilt! In Thy grasp is the kingdom of all things. Thou createst what Thou wilt by Thy command.

7 قل انه املك فوق كل ذى املاك لن يقدر ان يمنع عن ملك ملكائه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ملاكا مالا ملكا قل انه املك فوق كل لن يقدر ان يمنع عن ملك سلطان ملكه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ملاكا مالا ملكا قل انه املك فوق كل ذى ملكية لن يقدر ان يمنع عن ملك سلطان ملكيه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ملاكا ممتلكا ملكا قل انه املك فوق كل ذى امتلاك لن يقدر ان يمنع عن ملك سلطان امتلاكه من احد لا فى السموات ولا فى الارض ولا ما بينهما انه كان ملاكا ممتلكا ملكا

- 8 Say: He is the Possessor – above every possessor. None is able to withhold from the King the sovereignty of His possession – not in the heavens, nor on the earth, nor between the two. Verily, He hath ever been an Owner, a Possessor, a King. Say: O God! Thou art the Possessor of the heavens and the earth and whatsoever lieth between them. Thou bestowest dominion upon whomsoever Thou wilt, and Thou takest away dominion from whomsoever Thou wilt; Thou exaltest whom Thou wilt and Thou dost abase whom Thou wilt; Thou dost honor whom Thou wilt and Thou dost humble whom Thou wilt; Thou dost succor whom Thou wilt and Thou dost forsake whom Thou wilt; Thou dost enrich whom Thou wilt and Thou dost impoverish whom Thou wilt. In Thy grasp is the kingdom of all things; Thou createst what Thou wilt, how Thou wilt, for whatsoever Thou wilt. Verily, Thou hast ever been an Owner, a Possessor, a King.

8 قل اللهم انك انت ملاك السموات والارض وما بينهما لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء وتنزلن من تشاء وتعززن من تشاء وتذلن من تشاء ولتنصرن ن تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء فى قبضتك ملكوت كل شئ تخلق ما تشاء كيف تشاء لما تشاء انك كنت ملاكا ممتلكا ملكا قل اللهم انك انت سلطان السموات والارض وما بينهما لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء وتنزلن من تشاء وتعززن من تشاء وتذلن من تشاء ولتنصرن من تشاء ولتغنين من تشاء ولتفقرن من تشاء فى قبضتك ملكوت كل شئ تخلق ما تشاء كيف تشاء بما تشاء وما تشاء اللهم انك انت سلطان الملاكين والتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء وتنزلن من تشاء وتعززن من تشاء وتذلن من تشاء ولتنصرن من تشاء ولتغنين من تشاء ولتفقرن من تشاء فى قبضتك ملكوت كل شئ تخلق ما تشاء كيف تشاء بما تشاء ولما تشاء انك كنت ملاكا ممتلكا ملكا

9 Say: O God! Thou art the Sovereign of the heavens and the earth and whatsoever is between them. Thou bestowest dominion upon whomsoever Thou wilt, and Thou takest away dominion from whomsoever Thou wilt; Thou exaltest whom Thou wilt and Thou dost abase whom Thou wilt; Thou dost honor whom Thou wilt and Thou dost forsake whom Thou wilt; Thou dost enrich whomsoever Thou willest and Thou dost forgive whomsoever Thou willest. Within Thy grasp lies the kingdom of all things. Thou createst what Thou willest, how Thou willest, through what Thou willest, for what Thou willest. Verily, Thou art the Possessor, the Owner, the King. Say: O God! Thou art the Sovereign of sovereigns. Thou givest sovereignty to whomsoever Thou willest and withdrawest sovereignty from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest and humblest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and impoverishest whomsoever Thou willest. Within Thy grasp lies the kingdom of all things. Thou createst what Thou willest, how Thou willest, through what Thou willest, and for what Thou willest. Verily, Thou art the Possessor, the All-Possessing, the King.

10 Say: O God! Thou art the Lord of lords. Thou givest sovereignty to whomsoever Thou willest and withdrawest sovereignty from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest and humblest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and impoverishest whomsoever Thou willest. Within Thy grasp lies the kingdom of all things. Thou createst what Thou willest, how Thou willest, through what Thou willest, for what Thou willest. Verily, Thou art the Possessor, the All-Possessing, the King. Say: O God! Thou art the King of kings. Thou givest sovereignty to whomsoever Thou willest and withdrawest sovereignty from whomsoever Thou willest. Thou exaltest whomsoever Thou willest and abasest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest and humblest whomsoever Thou willest. Thou aidest whomsoever Thou willest and forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest and impoverishest whomsoever Thou willest. Within Thy grasp lies the kingdom of all things. Thou createst what Thou willest by Thy command. Verily, Thou art the Possessor, the All-Possessing, the King. Say: We

9 قل اللهم انك انت ملاك الملاكين لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتنصرن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملك الملوك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك

10 قل اللهم انك انت سلطان الملوك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتنصرن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك لتؤتين الملك من تشاء ولتنزعن الملك عن تشاء وترفعن من تشاء ولتنزلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء ولتقضتكم ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك انت ملاك ملاكك

have indeed revealed aforetime in the Furqan from the names of sovereignty the number of the Vav. We have witnessed their manifestations, how ye are possessors in Islam.

- 11 Verily shall they witness Him Whom God shall make manifest, all such verses being revealed throughout the Bayan, each being possessors through God's ownership. We have revealed the name "the Owner" in the Surih of Praise, whereupon ye behold a king in the Furqan. Then We revealed the name "the Owner" in the Surih of 'Imran, whereupon ye behold a king in the Furqan. Then We revealed the name "the Sovereign" in the Surih, whereupon ye behold a king in the Furqan. Then We revealed the name "the King" in the Surih of Assembly, whereupon ye behold a king in the Furqan. Then We revealed the name "the King" in the Surih of Exile, whereupon ye behold a king in the Furqan. Then We revealed the name "the Sultan" in the Surih of the All-Merciful, whereupon ye behold a king in the Furqan.
- 12 One Manifestation do ye behold in the spirit, and one Manifestation do ye witness in the coal, and one Manifestation do ye witness in the dust, and one Manifestation do ye witness in the deserts, and one Manifestation do ye witness in the creation of the Living One. These are they who have believed in the Qur'an and have taken possession of that which ye possess.
- 13 Thus doth God create for all that He revealeth a manifestation on earth who shall reveal His Cause with truth, though ye comprehend it not. Say: That which God is described by in the name of King, ye comprehend, yet when God manifests this through one of His servants, then do ye recognize it. Exalted is God above these His names, yet they are servants upon whom God hath bestowed in sovereignty that which enableth them to be guided under the shadow of the sovereignty of names.
- 14 God shall send in the Bayan whatsoever He willeth, for He is the Protector, the Self-Subsisting, that the possessors of sovereignty in the Bayan may await the Day of Him Whom God shall make manifest. For ye were not created except for this, and though ye assist God - God is independent of you and your assistance - yet were ye created for this, would that ye would reflect but a little.
- 15 Should ye pride yourselves on your faith in God, your Lord, then shall ye believe in Him Whom God shall make manifest, and should ye pride yourselves on your support of the Cause of God, then shall ye assist Him. And if your realities be the manifestations of these names, then are ye veiled from Him
- فسوف يشهدون من يظهره الله ادلاء تلك الايات 11
كلهن كل في البيان بتمليك الله مالكون قد نزلنا
اسم الملك في سورة الحمد فاذا انتم ملكا في الفرقان
تشهدون ثم قد نزلنا اسم الملك في سورة العمران
انتم ملكا في الفرقان تشهدون ثم قد نزلنا اسم الملك
في سورة ... انتم ملكا في الفرقان تشهدون ثم قد
نزلنا اسم الملك في سورة الجمعة انتم ملكا في الفرقان
تشهدون ثم قد نزلنا اسم الملك في سورة الحشر انتم
ملكاً في الفرقان تشهدون ثم قد نزلنا اسم السلطان
في سورة الرحمن فاذا انتم ملكا في الفرقان تشهدون
- مظهر واحد انتم في الروح تنظرون ومظهر واحد 12
انتم في الفحم تشهدون ومظهر واحد انتم في ...
تشهدون ومظهر واحد انتم في التراب تشهدون
ومظهر واحد وانتم في السحارى تشهدون ومظهر
واحد انتم في صنع الحى تشهدون اولئك الذين هم
آمنوا بالقران واستمكوا ما انتم له مالكون
- كذلك يخلق الله لكل ما ينزل مظهرا في الارض 13
يظهر امره بالحق ولكنكم انتم لا تعلمون قل ان
ما توصف به الله من اسم الملك انتم له مدركون
ولكن ... الله الملك باحد من عبادہ فاذا انتم
تعرفون تعالى الله من ان ... هؤلاء اسمائه
ولكنهم عباد قد اتاهم الله في الملك ما هم في
ظل ملك الاسماء مستدلون
- وسيبعث الله في البيان ما يشاء انه هو المهيمن 14
القيوم ليرى اولى الملك في البيان انتم يوم من يظهره
الله ترتقبون فانكم انتم ما خلقتم والا وان تنصروا
الله والله غنى عنكم وعن نصرتكم ولكنكم قد خلقتم
لذلك ان انتم قليلا ما تفكرون
- ان يفتخروا بايمانكم بالله ربكم فاذا انتم بمن يظهره 15
الله تؤمنون وان تفتخروا بنصرتكم دين الله فاذا انتم
اياه تنصرون وانكم انتم ان كانت كينونياتكم مظاهر
تلك الاسماء فاذا انتم عن مسماكم له تحتجبون

Who is their Source. Unto Him Whom God shall make manifest belong all the best names, both before and after, and all stand firm through Him.

ذلك من يظهره الله له الاسماء الحسنى كلهن من قبل ومن بعد وكل به قائمون

- 16 Let it be seen in Him Whom God shall make manifest that We have indeed revealed in the Bayan names of mighty inaccessibility, so that when all creation recognizeth Thy Self, all in the Bayan shall witness, according to what We have ordained for them, that they are possessors. Thou seest some among creation as manifestations of the name of Knowledge - these were created through the knowledge of the Point of the Bayan and they work for Thee. And some are seen as manifestations of Power - these are they who were created from the verses of Power and they work for Thee.

16 ليرى في من يظهره الله انا قد نزلنا في البيان من اسماء عز ممتنعات فحين ما يعرفن نفسك كل خلق الله ليشهدن كل في البيان على قدر ما قد قدرناه لهم لما يكون ترى بعض الخلق مظاهر اسم العلم وهم بعلم نقطة البيان قد خلقوا وهم لك عاملون وبعض يرى مظاهر القدرة اولئك الذين قد خلقوا من آيات القدرة وهم لك عاملون

- 17 And some behold the manifestations of Sovereignty - created from the verses We sent down under that Name - and they labor for thee. And some We show the manifestations of Dominion - created from those verses - and they, too, work for thee.

17 وبعض يرى مظاهر السلط وهم قد خلقوا من آيات التي قد نزلناها في ذلك الاسم وهم لك عاملون وبعض نريهم مظاهر الملك وهم قد خلقوا من تلك الايات وهم لك عاملون

- 18 When you gaze upon the Bayan, thou shalt behold the name of the sovereign until it terminates in the name of the All-Subtle, both of which We have revealed in the Bayan, and both bear witness that there is no God but I, the Supreme, the Self-Subsisting, that all the people of the Bayan may see that ye all stand by a single command, whether ye be rulers or the mighty ones, sovereigns or the learned ones, whether manifest or hidden, outward or inward.

18 فحين ما تنظرن في البيان ترى اسم السلطان الى ان ينتهي الى اسم ... لطيف كليهما قد خلقا بما نزلناهما في البيان وكليهما يدلان على انه لا اله الا انا المهيمن القيم ليرى كل خلق البيان كلهم بامر واحد قائمون سواء انتم مالكون او قادرون او سالطون او عالمون او ... او ظاهرون او باطنون او رادعون

- 19 Consider ye: before God made manifest the Point of the Bayan, had ye any mention? Then on the day of your return, even as your beginning, ye shall see. If ye turn unto Him Whom God shall make manifest, then shall ye attain unto the fruits of your beginning. But if ye remain veiled, God is independent of you and whatsoever ye possess, and ye shall return unto dust.

19 فلتنظرن قبل ان يظهر الله نقطة البيان هل لكم من ذكر ثم في يوم عودكم مثل بدئكم تنظرون ان رجعتن الى من يظهره الله فاذا انتم ثمرات بدئكم مدركون وان احتجبتن ... والله غنى عنكم وعما عندكم وتموتن وانتم في الطين ترجعون

- 20 Have mercy, therefore, upon your own selves and be not deluded by the manifestations of your creation, for verily ye are but servants. Should there appear in the Bayan a sovereign who desireth to aid the Point of the Bayan, this shall be manifest on the day of Him Whom God shall make manifest, though they act otherwise than this.

20 فلتترحن على انفسكم ولا تغرنكم مظاهر خلقكم فانكم انتم ... عاملون ان يظهر في البيان من ملك فاراد ان ينصرت نقطة البيان فاذا ذلك في يوم من يظهر الله من يظهره الله اما هم بغيره عاملون

- 21 We have indeed observed you, O people of the Bayan, that ye might comprehend the creation of all things in every creation. That the sovereign of the Bayan might see that ye recognize the measure of the days of Him Whom God shall make manifest, and be not veiled from your Lord after ye possess through His Name whatsoever ye possess.

21 انا قد رايناكم خلق البيان لعلمكم في كل خلق كل شيء تدركون ليرى ملك البيان انتم قدر ايام من يظهره الله تعرفون ولا تحتجبن عم مسماكم بعد ما انتم باسمه تملكون ما تملكون

- 22 Ye shall indeed annihilate yourselves with your companions even as did those before you. Reflect ye upon the stories of the manifestation of the Point of the Bayan, then observe yourselves, yet remain veiled from your Lord. We have not revealed these verses except that ye might aid their Manifestation, Him Whom God shall make manifest, else We would not have revealed them in the Book, that all in the Bayan might see that ye comprehend the Revelation of God at the time of its appearance.
- 22 وقد تفنن انفسكم باصحابكم مثل الذين كانوا من قبلكم ولتتفكرون في قصص ظهور نقطة البيان ثم انفسكم لتتراقبون ثم عن مسماكم له تحتجبون فانا ما نزلنا تلك الايات الا لتنصرون مظاهرها من يظهره الله والا ما نزلناها في الكتاب ليريا كل البيان انتم ظهور الله في حين ظهورها تدركون
- 23 By the life of Him Whom God shall make manifest! If a king should aid Him, God would surely make all the earth subservient unto him and cause all sovereigns to bow down before him. Let the possessors of sovereignty know their own worth. For if ye aid God at the first appearance of His Manifestation, none would remain veiled from God their Lord, and all would turn unto Him through your turning, and through the grace of your acceptance would enter Paradise and be delivered from the fire.
- 23 ولعمر من يظهره الله لو تنصرن ملكا من يظهره الله ليسخر الله له به الارض كلهن وليجعلن الملكاء بين يديه لساقدون ليريا اولى الملك قدر انفسكم تعرفون فانكم لو تنصرون الله في اول ظهور مظهر نفسه لا تحتجب احد عن الله ربه وكل باقبالكم يقبلون وكل بفضل اقبالكم يدخلون في الرضوان وعن النار ليخلصون
- 24 Yet when ye veil those within your realms from the Truth, they will have no inclination toward it; while ye desire only those who know God, their Lord. As for those beneath them, they are weak: should they but scent a breath of fear, they withdraw and conceal themselves. In their hearts is no power to turn unto God, their Lord; nor do ye desire any beside Him.
- 24 ولكنكم اذا احتجبتم من في ممالككم الى الحق لا يرغبون وان ترغبون الذين هم يعرفون الله ربهم وما دونهم ضعفاء لو يشمون ريحا من الخوف يبطنون لم تكن في قلوبهم من قوة يقبلون الى الله ربهم وهم عن احد لا يرغبون
- 25 Be, then, compassionate to the weak in your dominions, and deliver them from the fire by your turning toward God. For if ye yourselves accept the Cause of Truth, then all will accept; but if ye turn away, the people of knowledge and reflection will not accept. Those beneath them are but feeble servants, unable to carry out the command of their Origin, nor will they return to their Lord on the Day of Return.
- 25 فلترحمن على ضعفاء من في ممالككم ولتخلصونهم عن النار باقبالكم فانكم انتم ان قبلتم امر الحق فاذا كل يقبلون وان صرتم عن الذين اولوا العلم والفكر لا يقبلون وما دونهم عباد ضعفاء لا يستطيعون ان يتفعلوا امر مبدئهم ولا في يوم عودهم الى الله ربهم يرجعون
- 26 We have, verily, enjoined upon you that, in every Manifestation, ye may save your own souls by believing in the Manifestation of the Self of God in each Dispensation, while ye fall prostrate before God. Let not your seat of authority, nor what We have bestowed upon you, veil you from meeting God; for that which ye deem to possess, ye in truth possess not. Spend it, then, for His sake, if ye be of those who act.
- 26 انا قد وصيناكم لعلمكم انتم في كل المظهرات انفسكم لتنجيوا بما تؤمنون بمظهر نفس الله عن كل ظهور وانتم بين يدي الله تسجدون ولا يحجبكم عن لقاء الله مقعدكم ولا ما اتيناكم فانكم انتم لا تملكون ما تملكون فلتصرفون له ان انتم تعملون
- 27 And suppose not that those who were kings before you perished from their religion – nay, by the might of the Kings of Truth! In their faith they were as you are, desiring guidance; yet they were veiled throughout their days, and were but a remembrance of truth in their lives, bequeathing nothing like
- 27 ولا تحسبن الذين هم كانوا من قبلكم من الملوك في دينهم لا يبقون لا وعز ملوك الحق هم بمثلكم في دينهم يريدون ان يهتدون ولكنهم قد احتجبوا ... ايامهم وهم ذكر حق في حياتهم لا يورثون

unto the vigilant regard wherewith ye watch the affairs of your realms.

- 28 Watch, therefore, over that for which ye were created; and in every Manifestation are ye created for Him. If ye apprehend this, then shall ye attain every good; but if ye veil yourselves from it, what ye apprehended shall avail you not, and ye shall wish to return and to attain – yet shall ye be powerless to do so.
- 29 Say: O God! Verily, in Thy hands are the heavens and the earth and whatsoever lieth between them. Thou givest sovereignty to whom Thou willest and withdrawest sovereignty from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou renderest victorious whom Thou willest and forsaketh whom Thou willest. Thou enrichest whom Thou willest and maketh poor whom Thou willest.
- 30 In Thy right hand is the kingdom of the heavens and the earth and whatsoever lieth between them. Then the dominion and the realm, then the rose and its essence, then peace and its essence, then command and its essence, then judgment and its essence. Within Thy grasp lieth the kingdom of all things. Thou createst what Thou willest, how Thou willest, for what Thou willest, by what Thou willest, and Thou ordainest the Command as Thou willest.
- 31 In Thy right hand is all knowledge and its essence, then wisdom and its essence, then fame and its essence, then unity and its essence, then peace and its essence, then the ocean and its essence. Not an atom escapeth Thy knowledge in the heavens or in the earth or in whatsoever lieth between them. Nothing can frustrate Thee, neither in the kingdom of Command nor of Creation nor in aught else besides these. Thou createst what Thou willest, how Thou willest, by what Thou willest, for what Thou willest. Verily, Thou art powerful over whatsoever Thou willest.
- 32 These are the greatest verses which We have sent down in the Bayan unto those whom We have given sovereignty, who believe in Him Whom God shall make manifest, that they may aid God, their Lord, the All-Merciful, on the Day of His manifestation by aiding Him Whom God shall make manifest and then His chosen ones, and they shall prostrate themselves before God.
- 33 Let Me recount unto you what was recounted unto God, your Lord, in the Revelation of the Bayan, as was recounted unto the Point of the Bayan, for this is that whereat ye marvel, yet marvel not, while ye yourselves are watchful. Verily, I am God,
- 28 بمثل ما تراقبون امر ممالككم فلتترقبن امر ما انتم قد خلقتم له وفي كل ظهور له تخلقون فانكم انتم ان استدرتكم هذا فاذا انتم كل خير تدركون وان احتدبتكم عن ذلك فاذا لا ينفعكم ما استدرتكم وتتمنون ان ترجعون وتدركون ولا تستطيعون
- 29 قل اللهم انك انت بيدك السموات والارض وما بينهما لتؤتين الملك من تشاء وتنزعن الملك من تشاء وترفعن من تشاء وتنزلن من تشاء ولتعززن من تشاء ولتذلن من تشاء ولتنصرن من تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء
- 30 في يمينك ملكوت السموات والارض وما بينهما ثم الملك والملكوت ثم الورد والوردوت ثم الامن والامنوت ثم الامر والامروت ثم الحكم والحكموت وفي قبضتك ملكوت كل شئ تخلق ما تشاء كيف تشاء لما تشاء بما تشاء ولتقدرون الامر كيف تشاء
- 31 في يمينك كل العلم والعلومت ثم العرف والعرفوت ثم الشهر والشهروت ثم الجمع والجمعوت ثم السلم والسلموت ثم البحر والبحروت لن يعزب من علمك من شئ لا في السموات ولا في الارض ولا ما بينهما لا يعجزك شئ لا في ملكوت الامر ولا الخلق ولا ما دونهما تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك كنت على ما تشاء مقتدرا
- 32 تلك اعظم انه قد نزلناها في البيان للذين هم اوتوا الملك من لدنا وهم بمن يظهره الله للمؤمنون لعلهم ينصرون الله ربهم الرحمن يوم ظهوره بما ينصرون من يظهره الله ثم ادلاء نفسه وهم بين بين يدي الله يسجدون ليريا كل الملك
- 33 لاقص عليكم ما قد قص على الله ربكم في ظهور البيان بما قد قص على نقطة البيان فان ذلك ما انتم عنه تعجبون ولا تعجبون وانتم انفسكم لتراقبون

there is no God but Me. I have created all things for the Day of My Manifestation and have sent the Messengers and revealed the Books from a beginning that hath no beginning until I concluded My Revelation with the manifestation of Muhammad, My Beloved, and made the Qur'an the proof from Us unto all the worlds.

34 We distinguished all upon the earth through Muhammad, the Messenger of God, and aided Him until We made His Cause triumphant according to what was ordained for Him by Us, for verily We were the Helper. And We desired that all upon earth should enter Paradise through Our making the religion of Islam to prevail throughout the earth and all that is thereon through those who believed in the Qur'an and who worshipped Us.

35 We waited one thousand two hundred and seventy years that perchance those who were given the Qur'an might comprehend Our purpose, and We raised up among them in those years powerful sovereigns and mighty kings. Had any one of them desired to bring all upon earth into his religion, We would have provided the means, yet they remained veiled from Our good-pleasure until what was ordained came to pass, and We saw none who remembered what We had intended.

36 Then did We remove Ourselves through the manifestation of the Point of the Bayan, whose advent you now behold. We distinguished all upon earth through His appearance, and those who believed are the ones who shall abide forever in the Most Great Paradise, while those who have veiled themselves from God, their Lord, through what We have revealed unto Him from the Bayan – these are they who, after their death, shall receive no help in the Fire. And in their lives they perceive not My good-pleasure upon their souls.

37 When We manifested the Point of the Bayan, there were in Islam six monarchs, all of whom were in the earth and all were believers in the Qur'an, and all were awaiting the appearance of the Point of the Bayan, and all were anticipating the manifestation of God, supplicating night and day. And if they were asked what proof they possessed, they would say: "We have no manifest proof from the Qur'an except that we were guided by it." We manifested the Point of the Bayan with that same proof, and His manifestation was the manifestation of that which they were promised. Say: This is the Manifestation of God – through the eye of God do ye behold Him.

38 And We chose from among these six one who was among the believers in the Qur'an, and his detachment from self was such that he delegated the affairs of his kingdom to one of the seekers

انى انا الله لا اله الا انا قد خلقت كل شئ ليوم ظهورى وارسلت الرسل وزلت الكتب من اول الذى لا اول له الى انتهيت ظهورى بظهور محمد حبيبي وجعلت الحجة من لدنا الفرقان للعالمين جميعا

34 وفصلنا بين ما على الارض بظهور محمد رسول الله ونصرناه حتى اظهرنا امره على ما قدر له من لدنا فانا كنا ناصرين وارادنا ان يدخلن كل ما على الارض فى الرضوان بما ... ان نظهرن دين الاسلام على الارض وما عليها بايدى الدين هم امنوا بالفرقان وهم لنا عابدون

35 و صبرنا الف ومائتين وسبعين سنة لعل الذين اوتو الفرقان مراد ما يدركون وبعثنا فيهم فى تلك السنين سلاطينا مقتدرون وملوكا ممتنعون لو اراد واحدا منهم ان يدخلن كل من على الارض فى دينه لقدردنا له الاسباب...ولكنهم كانوا عن رضائنا محتجين حتى قضى ما قد قضى وما شهدنا ان يتذكر احد بما قد اردنا

36 فاذا قد عزلنا نفسنا بظهور نقطة البيان فاذا قيام انتم تنظرون قد فصلنا بين ما على الارض بظهوره فالذين هم آمنوا به فاولئك هم فى الرضوان الاكبر خالدون والذين احتجوا عن الله ربهم بما نزلنا عليه من البيان فاولئك هم من بعد موتهم فى النار لا ينصرون وفى حياتهم رضائى على انفسهم لا يشهدون

37 وحين ما قد ظهرنا نقطة البيان كان فى الاسلام ملوكا ستة كلهم ... فى الارض وكل كانوا بالفرقان مؤمنين وكل كانوا بظهور نقطة البيان لموعدين وكل قد انتظروا ظهور الله وكانوا بالليل والنهار متضرعين وان يسئلونهم مما عندكم من حجة يقولون عن الفرقان لم يكن عندنا حجة ظاهرة انا كنا به مستدلين قد اظهرنا نقطة البيان بتلك الحجة وكان ظهوره ظهور ما هم به يوعدون قل هذا ظهور الله انتم بعين الله فيه تنظرون

38 وانتخبنا من بين هؤلاء الستة واحدا الذى كان ... الفرقان لمن المؤمنين وكان انقطاعه عن نفسه على شأن قد فوض امر مملكته باحد من طلاب علم لا

of knowledge who had no opinion of his own that he was among the righteous ones. Observe ye the end of his affair, for We are ever mindful.

رائى عن نفسه بانه لمن المحققين فلتتظرون فى عاقبة امره فانا كما ذاكرين

- 39 We have manifested the Manifestation of Our Self in one of the cities of His kingdom, and behold, you witnessed one who served as governor under His minister in that land, though he possessed neither rank nor station in the eyes of His servants or anyone in all the worlds. Thus did We forbid in the Bayan that one bereft of modesty, honor and glory be made to rule over servants who possess modesty and enlightenment, and among whom are noble and distinguished ones.

39 قد اظهرنا مظهر نفسنا فى مدين من مدائن مملكته فاذا انتم تنظرون من كان عند وزيره حكما على تلك الارض حيث لم يكن له قدر ولا شأن عند جنوده ولا عند احد من العالمين على هذا قد نهينا فى البيان ان لا تجعل من لم يكن له حياء ... ولا شرف ولا عز حكما على عباد فيهم اولو الحياء ثم المنورون وفيهم نجباء متشرفون

- 40 Were the King of the Bayan to be told what I have witnessed, you would be unable to bear hearing it, and We are ashamed to mention it, though those who are mindful in the Bayan will make mention of it. Thus are you tested. Perchance He Whom God shall make manifest will appear in one of your cities, yet you who prostrate yourselves before Him night and day will not aid Him, and should you deliver Him to imprisonment, He will have no recourse [...] and He will surely take vengeance, for He is the Almighty, the Severe.

40 ليريا ملك البيان لو اذكرن ما قد شهدت من عند هذا انتم لا تستطيعون ان تسمعون وانا لنستحي ان نذكره وسيدكره الذين هم فى البيان لذاكرون كذلك انتم تفتنون ربما يظهر فى يظهره الله فى مدين من مدائنكم وما انتم تسجدون له بالليل والنهار ... ان تنصره شئ وان تولوه للاسر لا يملك من شئ ... ولتنتقم عنه انه جبار شديد

- 41 This has been related concerning his king and minister, who paid no heed [...] Had they known, they would have slain Him with their own hands in retaliation for what He claimed regarding their Lord. But since they did not meet, what you witness in the Book came to pass. This is indeed a wisdom – had they reflected and communed with those who believed in God and His Imam, they would have been guided. But he followed the words of servants who had no station with God and veiled himself from the words of those who believed in God, until by his deeds he destroyed himself and his superior, while you ponder your affairs.

41 وقد قص هذا ما قد ... بمملكه ووزيره وانهما ما الفتنا بعد ما انهما لو علما ليقتلنه بايديهما جراء ما اكتسب بحجة ربهم ولكنهما لما ما التقيا قد قضى ما انتم فى الكتاب لتشهدون وان ذلك لحكم لو يتفكرن ويتكلمن مع الذين هم امنوا بالله وامامه ليدونه ولكن قد اتبع قول عباد لا شأن لهم عند الله واحتجب عن قول الذين هم امنوا بالله حتى قد املك نفسه ومن هو فوقه بعمله وانتم فى اموركم تتفكرون

- 42 Then [...] that none should rule over a land except that a covenant be taken from him not to oppose one sent with knowledge and wisdom, for this is a command from his Lord, the Supreme, the Self-Subsisting [...] Him Whom God shall make manifest, before Whom you prostrate yourselves night and day. Due to his conduct, We departed from that land [...] without his courtesy, and We turned to God, our Lord, the Most Merciful, until We arrived at one of the cities of the king and alighted with its governor, who is mentioned in the Book by the name of a trusted, exalted and noble one.

42 ثم ... ان لا يحكم على ارض حكما الا وان يأخذن عنه العهد ان لا يعارض من يبعث بعلم وفكر فان هذا من امر ربه المهيمن القيوم ... بمن يظهره الله وانتم بالليل والنهار له تسجدون وان بما سلك قد خرجنا عن تلك الارض ... دون حيائه وانا كما الى الله ربنا الرحمن لتعارجين حتى قد نزلنا مدينا م مدائن الملك كما على حاكمها نازلين يذكر فى الكتاب باسم معتمد متعالى رفيع

- 43 Before We descended upon him, We made mention of him in the Book, for We were indeed to alight with you. He answered God his Lord, and We approached him with all We

43 قبل ان نزل عليه قد ذكرناه فى الكتاب فانا كما عليكم لمنزلين قد اجاب الله ربه فانا كما بما نستطعن عليه لمقبلين حتى قد نزلنا على ارضه وشهدنا من عنده ما تحب ان يشهد على عباد الموقنين

could muster, until We alighted in his land and witnessed from him what God loves to witness in His assured servants.

44 Glory be unto Thee, O God! Thou art the Pillar of the heavens and earth and all that lies between them. Thou givest support to whom Thou willest and withdrawest support from whom Thou willest. Thou exaltest whom Thou willest and abaseth whom Thou willest. Thou strengtheneth whom Thou willest and humbleth whom Thou willest. Thou givest victory to whom Thou pleasest and forsake whom Thou pleasest, enrich whom Thou pleasest and impoverish whom Thou pleasest.

45 Within Thy grasp lies the kingdom of all things. Thou createst what Thou pleasest, how Thou pleasest, by what means Thou pleasest, for what purpose Thou pleasest. Verily, Thou art, as Thou pleasest, the All-Powerful, the Mighty, the Omnipotent.

46 We have found it a sacred and exalted decree. Were it not for divine aid, none would be saved while dwelling under the shadow of one who loveth not God and beareth no witness unto Him. But God hath indeed rewarded him for what he hath earned in rendering victorious assistance to an exalted cause. Without such merit, how could one enter Paradise after taking, by royal command, that which God had not ordained in His Book? Yet We delivered him inasmuch as he assisted the Truth to the extent of his ability.

47 Glory be unto Thee, O God! Forgive him for what Thou hast witnessed in him, for Thou art the Best of forgivers. Say: O God! How many servants were commanded to be slain without justice! Pardon them and forgive them, bestow from Thy presence compensation for their blood-money, and make them content with him, in recompense for what he hath earned through that mighty and majestic deed. Glory be unto Thee, O God! How many were unjustly separated from the people! Command Thou, O God, that the angels restore unto them from Thy presence, and do Thou forgive and pardon him, for Thou art among the Most Forgiving.

48 The divines of that land assembled and pronounced judgment against those who prostrate themselves before Him night and day – a judgment We are ashamed to mention – though they were among those who awaited the appearance of the Truth. That authoritative decree reduced them and their religious verdicts to less than an atom, nay less than less than an atom. By God! I know them not, for none of them manifest in their nature what they were born with, else they would not have veiled themselves from the Truth nor would they have accepted for their religion aught but what they accept for themselves.

44 سبحانك اللهم انك انت عماد السموات والارض وما بينهما لتؤتي العمد من تشاء وتزعزع العمد من تشاء وترفعن من تشاء وتزلزلن من تشاء وتعلنن من تشاء وتعلنن من تشاء وتعلنن من تشاء وتعلنن من تشاء

45 في قبضتك ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء انك كنت على ما تشاء لقدارا مقتدرا قديرا

46 قد وجدناه حكما ... قدس منيع ولولا انتصر بالله لا يجين لما كان في ظل من لا يحب الله لن يشهد عليه ولكن الله قد ... بما اكتسب من نصر عز رفيع ولولا الكسب هذا كيف يدخل في الرضوان بعد ما ياخذن بامر الملك ما لم نادى الله في الكتاب ولكننا قد انجينا بما قد نصر الحق بما استطاع اليه من سبيل

47 سبحانك اللهم فاغفر له عما قد شهدت عليه فانك انت خير الغافرين قل اللهم كم من عباد امر بقتلهم بغير حق فاعف عنه واغفر لهم وهب دياتهم من عندك وارضهم عنه جزاء ما اكتسب من ذلك العمل المتجالي الجليل سبحانك اللهم كم من احد بغير حق عن الناس فلتامرن اللهم ان يردن الملائكة اليهم من عندك ولتغفرن ولتعفون عنه انك انت من الاغفرين

48 وقد اجتمعوا علماء تلك الارض وحكموا على من يسجدون له بالليل والنهار ما نستحي الله ان نذكره وهم كانوا لظهور الحق منتظرين قد جعلهم ذلك الحكم المعتمد وفناوهم كذر دون بل من دون دون ذر... الله انى لا عرفتهم فان كلهم غير مظهرون في مولودهم والا لا يحتجبون عن الحق ولا يرضون لدين رسولهم غير ما يرضون لانفسهم

- 49 I seek forgiveness of God, my Lord, for them and for their verdicts, and I take refuge in God and then in His proof. This is a sovereign Truth, mighty and impregnable, and a just dominion, sublime and glorious. Then preserve thou the proof of thy Lord in a station which hath no equal in His earth, in a house of glory, forbearing and sublime. Make mention of the foremost house among them wherein it behooveth thee to dwell without vainglorious elevation. Say: O my God! House him in Paradise in a mansion greater than this, a bounty from Thee, for verily Thou art the Most Bountiful.
- 49 وإني لاستغفرن بالله ربى عنهم وعن فتاويهم ولاستسكن بالله ثم بحجته هذا لسلطان حق ممنوع منيع وملكان عدل مرتفع رفيع ثم استحفظ حجة ربه فى مقعد لم يكن على ارضه دون ذلك عنده من بيت عز متسامح رفيع فذكر بيت الصدر عندهم ذلك ينبغى ان تسكن فيه ... غير متباذخ رفيع قل اللهم فاسكنه فى الرضوان فى بيت اعظم من هذا فضلا من عندك انك انت خير الافضلين
- 50 After his days were fulfilled, he pledged himself to aid the Cause of Truth with a mighty, benevolent and exalted victory. God took him unto Himself through His grace and generosity, for He is the best of those who take unto themselves. Before he was taken, the minister of that time wrote to him to send those who would prostrate before him, not knowing what had transpired before while he dwelt there, as there was no one who recognized the truth except those whom God guides as He wishes, for He is powerful over all things.
- 50 حتى قضى من ايام واسترقب نفسه بان ينصرن دين الحق بنصر عز متسامح رفيع قد قبضه الله اليه بفضل من عنده وجود من لدنه انه هو خير الاقبضين وان قبل ان يقبض قد كتب اليه وزير ذلك اليوم ان يرسلن من يسجدن له ولا يعرفنه الى ... كان من قبل فيه لمن الساكنين حيث لم يكن هنالك انسان يتعرف بحق الا وان يهدين الله من يشاء ... انه على كل شئ قدير
- 51 He followed what was written to him according to what God had shown him of the truth, for he was firmly convinced. He said: "If this is the truth, as indeed it is the truth with God, without doubt to oppose it unjustly would remove a king from the world. We desire to do that which would preserve the kingdom for our reign, but this would harm him before God and before those endowed with knowledge, and of this we are certain. For God has aforetime brought low those who opposed truth unjustly, and He will seize them, obliterate them, take vengeance upon them and destroy them, for He is All-Knowing, All-Powerful. Though we witnessed this is the truth while the king did not witness it, yet since we were in his service, it behooves us not to write that which would cause the kingdom to slip from his hands."
- 51 الى ان يتبع ما كتب اليه بما قد اراه الله من الحق انه كان على يقين متين وقد قال لو ان هذا هو الحق كما انه هو الحق عند الله لا ريب ان نعارضه بغير حق نرفع عن الدنيا مليكا وانا لنريدن ان نعملن عملا يبقى الملك للملكا وهذا لضر له عند الله وعند الذين اوتوا العلم وانا كما على ذلك موقنين لان الله قد نزل من قبل من يعارض حق بغير حق لياخذنه الله وليعدمنه ولينتقم من عنه وتهلكنه انه كان علاما قديرا ولو ان شهدنا ان هذا هو الحق ولم يشهد الملك ولكن لما كا له عاملين لا ينبغى لنا ان نكتب عمله نزول الملك عن يديه
- 52 Thus do those who are trusted by God and trusted by the people observe the matter. Then he said: "If this is not the Cause of Truth as you suppose, it befits not us with our armies and resources to confront anyone in our realm, nor is this befitting our glory, and we shall not do this even if we were to consider your viewpoint. Rather, what we have witnessed is the truth without doubt. Servants whom God had given knowledge and wisdom had informed me before, and God made me witness what He willed until my heart was firmly established by Him upon certain truth." He neither read the Book nor turned to it; thus do His trusted servants act.
- 52 كذلك تلاحظن الامر الذين هم عند الله معتمدونهم عند الخلق معتمدون ثم قال وان لم يكن هذا امر الحق كما اتم تحسبون لا ينبغى لنا مع جندنا واسبابنا ان نقابلن احدا ممن هو فى ملكا ولا ينبغى هذا لعزنا وانا لا نفعلن ذلك ولو كا على ما حسبتم ناظرين والا على ما ما شهدنا هو الحق لا ريب فيه قد اخبرنى عباد من قبل قد اتاهم الله من العلم والحكمة واشهدنى الله من عنده ما يشاء حتى قد اثبت قلبى من عنده على انه لحق يقين وما قرء الكتاب ولا يلتفت به كذلك يعملن به عباد المعتمدين

- 53 When God took him unto Himself, his authority was inherited by one who had no standing during his lifetime and was blind to the truth. He followed what was written before this, blind to what was within himself. Had this been [...] he would have acted as one who honored me, while I was in his grasp like a small particle. He was not ashamed to acquire and send those who would prostrate before him night and day – at night with servants from his army numbering the letters of “Ha” in God’s Book.
- 54 Because of this, We have forbidden in the Book that those of might and knowledge be placed with servants who know not their worth nor comprehend anything. O God! Judge between them with truth and show them what they deserve. Though You had no covenant with them after what they earned, yet You will surely show them the recompense of their deeds if they comprehend their limits.
- 55 When We were dwelling near the king’s land, they informed him and his minister, but they were not among those who heeded, though We created them and all others only for the day of meeting Us, and this We had revealed before in the Furqan: “God is He Who raised the heavens without pillars that ye can see, then established Himself on the Throne, and compelled the sun and the moon to serve, each running for an appointed term; He regulates all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord” – after We had made known to all that God can neither be seen nor comprehended.
- 56 Whosoever desireth to meet God, let him meet the Manifestation of His Self, for verily We have appeared that the angels of the Bayan might behold. Consider ye him whom We created and upon whom We bestowed hosts and means, yet he recognizeth not those who gaze upon Us, though he worshippeth Us night and day and prostrateth before Us. Thus do ye perceive your own condition.
- 57 That which He Whom God shall make manifest shall reveal unto you, ye heed not, though this is He before Whom ye prostrate yourselves night and day and before Whom ye bow down in adoration. For your prostration unto God in the Bayan returneth not unto God except that ye prostrate yourselves before Him, if ye be truly prostrate before God. Should He appear among you alone while ye possess all that is on earth, ye and all that ye possess would prostrate before Him. Let not His singleness and your multiplicity, nor the abundance of your possessions, veil you, for ye are all His creation, and God is supreme over you with mighty power.
- 53 فلما قد قبضه الله اليه وورث امره احد ممن لم يكن له في حياته شأنًا وكان بالحق غير مبصر وبصر قد اتبع ما كتب من قبل هذا بصر ما تبصر في نفسه لو كان هذا ... ليعلمن من هو اكرمى واننى انا في قبضه كذر صغير ما استحي حتى اكتسب وارسل من يسجدن له بالليل والنهار في الليل بعباد من جنده هم على عدد الهاء في كتاب الله ليذكرون على هذا
- 54 قد حرمننا في الكتاب ان لا يجعلن مع ذا عز وعلم من عباد لا يعرفون قدره ولا هم شيئًا يتعقلون فليحكمن اللهم بينهم بالحق وليرينهم ما هم به مستحقون ولو ان عندك لم يكن عهدا بعد عما اكتسبوا ولكنك لترينهم جزاء ما اكتسبوا ا هم في حدهم يدركون
- 55 حتى انا كما قرب ارض الملك نازلين قد اخبروه ثم وزيره وما كانا من الملتفتين بعد ما انا ما خلقناهما ولا من احد الا ليوم لقاءنا وانا كما هذا من قبل في الفرقان لمنزلين الله الذي رفع السموات بغير عمد تورنها ثم استوى على العرش وسخر الشمس والقمر كل تجري لاجل مسمى يدبر الامر بفضل الايات لعلكم بقاء ربكم توقنون بعد ما قد عرفنا كل بان الله لن يرى ولا يدرك ولن يدرك
- 56 ومن يرد لقاء الله فليدرك لقاء مظهر نفسه فانا كما ظاهرين ليريا ملكاء البيان فلتفتكن من قد خلقناه واتيناه من جنود واسباب قد نزلنا عليه وما يعرف ان يكونن الينا ناظرين بعد ما يعبد لنا بالليل والنهار ويسجدنا كذلك انتم في امركم تبصرون
- 57 وما ينزل عليكم من يظهره الله وانتم بما عندكم لا تلتفتون وهذا ما تسجدون له بالليل والنهار تتحضرون بين يديه وكنتم له ساجدين فان سجودكم لله في البيان لا يرجع الى الله الا وان تسجدن له ان كنتم لله ساجدين ان ينزل عليكم فردا وعندكم كل ما على الارض انتم وما عندكم بين يديه تسجدون ولا يحجبكم تفرده وتكثركم وتكثر ما عندكم فان كلكم عنده خلق والله فوقكم لمقتدر عظيم

- 58 And should He appear while ye are alone, ye would prostrate before Him, and let not your solitude veil you; rather look ye unto that which His own Self deserveth, and judge accordingly. Let all monarchs behold how God, your Lord, hath appeared unto a king who recognized not his Lord, else he would surely have been among those who prostrate before Him.
- 59 After admitting Him into his land, no creature offered proof of his Lord's authority, fearing that the people would turn unto Him and that which We bestowed would slip from his grasp, though in his religion he considered himself among the devout. Consider ye then how ye are tried! Say: If ye love sovereignty for God's sake, here is God Who created you and all ye possess – how is it ye confirm not for God what ye confirm for your own selves?
- 60 Say: The god ye nurture in your hearts, desiring to bestow sovereignty upon it – that god is from Him Whom God shall make manifest. That is mightier than the signs created within your own selves. Let those possessed of sovereignty behold how ye look unto your Lord. For your Beloved, and the Beloved of the heavens and earth and all that lieth between them, appeareth unto you, yet ye love Him not, even as was ordained aforetime.
- 61 In every matter He Who appeareth unto you saith: Ponder His Cause, then understand, that ye may not enter into aught save that which pleaseth God. Verily We are ashamed of what hath befallen Us in His land, and this shall be remembered by remembering servants. After We created him that he might worship Us and aid Us, he commanded Our imprisonment from afar, though We had bestowed upon him of the earth what no city could contain. This hath returned unto God his Lord, and We are witness thereto.
- 62 And when he desired to send Us forth, he sent not even a beast worthy to be ridden, though We had bestowed upon him what none could enumerate. We are ashamed to mention what hath befallen Us in the Bayan, yet those who have earned this through their deeds are not ashamed, until days passed while We dwelt in thy expanding prison. Consider ye then who was a debtor unto his own self in a land of transcendent and mighty glory.
- 63 It behooveth that he be removed from the land wherein he was reared unto the mountain which hath been ordained, known by the name of Mah-Ku, wherein he shall walk for years after two months. That wherein ye journey, We have verily created it and given unto it what We have given, and this is that which
- 58 وان ينزل عليكم واتم كونوا فرادى بين يديه تسجدون ولا يحجبكم تفردكم بل انتم الى ما يستحقن به نفسه تنظرون وتحكمون ليريا كل الملوك قد نزل الله ربكم على ملك وما عرف الله ربه والا ليكون بين يديه لمن الساجدين
- 59 بعد ما يدخله ارضه كل خلق ما ادلى حجة ربه لما يخاف على نفسه بان يقبلن اليه الخلق ويخرج عن قبضه ما قد اتيناه من لدنا وكان في دينه على ما يحسبن عند نفسه لمن العابدين فلتفكرن كيف انتم تفتنون قل انتم ان تحبون الملك لله فهذا الله الذى قد خلقكم وما عندكم كيف انتم لا تثبتون لله ما انتم عند انفسكم لله تثبتون
- 60 قل ان الله الذى فى افئدتكم تربيونها وتحبون ان تؤتوا بها الملك تلك اله ممن يظهره الله ذلك اقوى عن آيات التى خلقت فى انفسكم ليريا اولى الملك انتم الى الله ربكم تنظرون فان محبوبكم ومحجوب السموات والارض وما بينهما وما ينزل عليكم وانتم اياه لا تحبون مثل ما قد قضى من قبل
- 61 واتم فى كل شأن يقول من ينزل اليكم لتفكرون فى امره ثم تتعقلون لعلكم فى دون رضاء الله لا تدخلون وانا لنستحيين ما قد قضى علينا فى جنب ارضه وسيدركن ذلك عباد ذاكرون بعد ما قد خلقناه ليعبدنا ولينصرننا قد امر سجنك بعيد بعد ما قد اتيناه من الارض مالا ... مدائه هذا ما قد رجع الى الله ربه وانا كآ لشاهدين
- 62 وحين ما قد اراد ان يرسلنا ما ارسل حيوانا ينبغي ان تركبته بعد ما قد اتيناه ما لا يستطع لن تحصيه كل المحصون وانا لنستحي ان نذكرن ما قد قضى علينا فى البيان ولكن الذين اكتسبوا بعملهم لا يستحيون حتى قد قضى اياما انا كآ على سجنك الباسط لنازلين فلتفكرون من كان مدين نفسه فى ارض عز متعالى عظيم
- 63 ينبغي ان يبعد من ارض ما ربى فيه الى جبل الذى قد امر حيث يذكر باسم ما كو بعد شهرين يمشين فيه سنين... الذى انتم تسافرون انا قد خلقناه واتيناه ما اتيناه وهذا ما قد سلك بالله ربه ليريا للملكاء البيان تفكرون فيه ثم تعتبرون

hath proceeded from God, his Lord, that the angels of the Bayan might reflect thereon and take heed.

64 In that time We were dwelling in those days wherein none appeared before God as befitteth God, though all were, in that time, worshipping Us. Yet We revealed not unto him who is known in the Book by the name of 'Ali, whose heart was beloved and dear, for there was not in him the strength to uphold the Truth and to turn away from that which is not the Truth. Had he known what he would earn, he would have wished never to have been created that he might earn this.

65 In the world are those who worship Him and prostrate before Him night and day, yet grieve Him; while he who was created by Him followeth His command for numbered days – all shall afterwards die. And We caused him to dwell where stones fall from the heaven, while they were fearful thereof. Therefore have We forbidden in the Book that any should dwell where stones fall, nor pass through any place wherein your hearts find not tranquility, for this have We ordained in the Book for all the worlds.

66 Behold how all who are in the heavens and earth and whatsoever lieth between them prostrate before Him. Perchance He veileth Himself through thy love by the hands of one of His servants that He might see how the angels are God-fearing. God hath sent down upon those therein numbered days that they might be mindful. How many times from eternity have We been witness thereto, yet they turned not, nor did We find them among those who remember, until God tried them with pestilence and they all together fled from their dwellings unto the wilderness that they might find safety. But after that they were not mindful, and when they fled from the pestilence, thinking perchance to preserve themselves, they were not content with this for Him before Whom prostrate themselves all who are in the heavens and the earth and what lies between them.

67 Let the angels of the Bayan reflect how it can be that souls would be content to flee when they feel unsafe, yet are not content with Him before Whom they prostrate themselves night and day, though they were commanded to preserve themselves. Let the angels of the Bayan behold such servants beneath your shadow. Watch over yourselves lest ye be veiled from any believer, that ye may not be veiled from the Self of God. Otherwise what modesty would one possess who is content to flee to preserve himself, while having before him the truth would not be content for Him with what he is content for himself?

64 وفي ذلك الحين انا كنا في ايام ساكنين ما يحضر بين يدي الله ما يستحق الله بعد ما كل على ذلك الحين ايانا تعبدون ولكن ما نزلنا عليه ممن يذكر باسم علي في الكتاب قلبه متحجب حبيب ولكن لم يكن فيه من قوة ليستطعن ان ... الحق ويخرفن عن دون الحق ولو يعلمن ما يكسبن ليتمنين ان لا يخلق حتى يكسبن هذا

65 في العالمين من يعبدوه ويسجد له بالليل والنهار يحزنه ومن هو خلق عنده يتبع امره لا ايام معدودة كل من بعد يموتون وقد اسكننا على ... ينزل من سماء ... الاجار وهم عن ذلك وجلون على هذا قد حرمانا في الكتاب ان لا يسكنن في ... ينزل منه الاجار ولا تمرن في مقعد لا تطمئن قلوبكم فان هذا ما قدرناه في الكتاب للعالمين

66 فلتنظرون من يسجد له من في السموات والارض وما بينهما ربما يحتجب في حجب بايدي احد من عباده لير ما اولى الاملاك يتقون وقد نزل الله على من فيه اياما معدودة لعلهم يتذكرون كم من الازل انا كنا عليه شاهدين ولكهم ما التفتوا وما وجدناهم من المتذكرين حتى قد ابتلاهم الله بالوباء وخرجوا كلهم اجمعون عن مساكنهم وفروا الى البراري حتى يامنون ولكن بعد ذلك ما استشعروا وحين ما يهربون عن الوباء لعلهم انفسهم يحفظون ما رضوا هذا لمن يسجد له من في السموات والارض وما بينهما

67 لير ما ملكاء البيان يتفكرون كيف يمكن ان يوجد نفوس يرضون لانفسهم ان يهربون حين لتأتمنون ولكن لا ترضون لمن تسجدون له بالليل والنهار بعد ما هم على هذا ما امروا ان تحفظون ليريا ملكاء البيان في ظلكم مثل هؤلاء العباد فلتراقبن انفسكم ان لا تحتجبين عن نفس مؤمن لعلكم انتم عن نفس الله لا تحتجبون والا من يكن فيه من حياء يرضى ان يهرب نفسه ليا من ومن يكن عنده نفر حق ان لا يرضى له بمثل ما يرضى لنفسه

- 68 Then fear ye, after God hath preserved us in one place while those who fled – ye behold them fleeing from the pestilence which He created, yet they fear not God their Lord. We have even witnessed in days when We were prostrating like you: God sent upon them days after days from His presence that they might remember even one of them. Yet they follow not the truth lest they worship other than God their Lord, and they remember not that those who follow Him Whom God shall make manifest are they who worship God, while those who follow Him not are they who worship other than God.
- 68 ثم يتقون بعد ما ان الله قد احفظنا في ... واحد الذين هم قد هربوا انتم تنظرون يهربون عن الوباء الذى هو خلق منه وهم عن الله ربهم لا يتقون حتى قد شهدنا في ايام التى كما امثالك ساجدين قد ينزل الله عليهم اياما اياما من عنده لعلهم لواحدة منها يتذكرون ثم لا يتبعون دون الحق لثلا يعبدون دون الله ربهم ولا يتذكرون ان الذين يتبعون من يظهره الله فالولئك هم الله عابدون وان الذين لا يتبعون من يظهره الله فالولئك هم غير الله يعبدون
- 69 Let all things see that they worship none but God, for if ye follow Him Whom God shall make manifest, then besides this your religion and your works, after ye have striven throughout your lives, are for God your Lord. And if there be one wise concerning that matter, let him ask Us night and day that God may enable him to perform the pilgrimage to the House which was erected by command of the Point of the Furqan aforetime, and We were commanding.
- 69 ليريا كل شئ فلا يعبدون الا الله فان تتبعون من يظهره الله فان دون هذا معينكم واعمالكم بعد ما ربكم كلکم في عمرکم تجتهدون فانکم لله ربکم تعملون وان من يكن حكما على ذلك ... ليسئلنا بالليل والنهار ان يوقفه الله حج البيت الذى نصب بامر من اوامر نقطة الفرقان من قبل وانا كما امرين
- 70 Reflect ye on His Cause: the Lord of the House descendeth upon him, yet he knoweth Him not, and preserveth without right while yearning for a house created by His command in His previous Manifestation in the Furqan. Indeed, ye shall see the people of the Bayan similarly confounded. Perchance Him Whom God shall make manifest will come unto you while ye desire to prevail through the laws of the Bayan – yet the Lord of the Bayan and His laws have appeared, and they recognize Him not.
- 70 فلتتفكرن في امره ينزل عليه رب البيت ولا يعرفه ويحفظنه بغير حق ويتبنين بيت قد خلق بامرهم في ظهوره من قبل في الفرقان فانكم انتم لتريا اولى البيان مثل هذا مفتنون ربما ياتيكم من يظهره الله وانتم باوامر البيان تحبون ان تتغالبون وان رب البيان ثم اوامره قد ظهر وهم اياه لا يعرفون وان انتم
- 71 And if, in this matter, ye would take thought, then reflect upon those who were given the Gospel: how, within their religion, they follow the ordinances of Jesus. They go forth from their dwellings to visit what they imagine to be something that Jesus once rode; yet God hath manifested Muhammad as the Manifestation of His own Self, and still they neither visit him nor believe in him. Though they corrupted the text, Muhammad remained independent of their faith – yet they felt no shame.
- 71 من هذا فلتتفكرن في الذين اوتوا الانجيل كيف هم في دينهم حدود عيسى متبعون يخرجون من مساكنهم ليزورون ما يتوهمون ان هذا شئ مما ركبته عيسى وقد اظهر الله محمدا مظهر نفسه وهم لا يزوروه ولا به يؤمنون وان ما حرفوه ليستغن محمد عن ايمانهم ولكنهم ما استحيوا
- 72 In every Revelation ye behold the people of previous Revelations acting likewise. For in the latter days of a Revelation, the people of that Revelation venerate even the beast which the Lord of the Revelation once mounted, leaving their homes to draw nigh unto it. Yet these same people, at the beginning of a Revelation, when the Lord of that Revelation appeareth unto them, fail to recognize Him. How is it that if ye would assist them, the Lord of Revelations would make known to them
- 72 انتم في كل ظهور ليريا اولى الظهورات مثل هذا تنظرون فان في آخر الظهور يعمر خلق الظهور لشأن ... من حيوان قد ركبته مالك الظهور يخرجون من مساكنهم اليه لعلهم به يتقربون ولكن هؤلاء في اول الظهور مالك الظهور ياتيهم وهم لا يتعرفون وكيف وان تنصرون لعرفهم

that "I am He Who hath appeared in them all," yet since they lack certitude they fail to recognize Him?

- 73 We have mentioned this that the people of the Bayan might take heed, that perchance ye may watch over the people of the Bayan lest any among them be veiled at the time of God's Manifestation, and that ye may save those people through your acceptance, for they are as dead and perceive not. Without doubt He shall appear in the land of one among you, and ye shall hear and observe. Therefore follow ye two paths that ye may find security. Say: First, detach yourselves from all things, then secondly believe in your Lord. And if ye do not do this, then at least feel shame. If ye cannot make Him happy, at least grieve Him not. This is the whole of your cause, this is the whole of your religion, this is all that would please you. For the people feel no shame, yet ye have the power to form a barrier between the Manifestation of your Lord and the people by virtue of the faith ye manifest. If ye truly believe, then at least command that which grieveth not His soul, and speak not of the days of God without right.

- 74 This is Our counsel unto you that perchance ye may be mindful. O Kings of the Bayan! Reflect upon all that hath been revealed in the Bayan, that ye may believe in Him Whom God shall make manifest and remain veiled from aught save His good-pleasure. Reflect ye, should He appear and witness with sorrow how that which God hath revealed in the Bayan hath been squandered, after ye all believed therein and acted upon it. For that which God hath revealed in the Bayan shall bear no fruit except in the day of His manifestation, and before that ye are but reminded of your primordial creation.

- 75 We would acquaint you that ye long to be present in the day of His manifestation that ye may aid Him. But observe ye the kings who awaited Muhammad, the Apostle of God – how when He came unto them they failed to help Him. As they remained veiled, ye should reflect upon their example in your own selves. Let not your religion draw you nigh, nor your learning distance you, for ye shall be sorely tried. Whoso holdeth fast unto God shall pass over the Bridge more swiftly than the twinkling of an eye.

- 76 If ye believe in Him Whom God shall make manifest, God will multiply your dominion and kingdoms, and ye shall be remembered in truth until the next Resurrection, and be exalted through the remembrance of God until the next Resurrection, and after your death shall delight in the Most Great Paradise. But there shall arise between you and Him Whom God shall make manifest that which is as naught in God's sight, just

مالك الظهورات باننى انا الظاهر فيهم ولكنهم لما لا يوقنون لا يتعرفون

- 73 قد ذكرنا ذلك ... ليرى ملكاء البيان لعلمكم تراقبين خلق البيان لئلا لا يحتجب احد منهم حين ظهور الله وانتم تتجون ذلك الخلق باقبالكم فانهم اموات لا يشعرون لا ريب انه يظهر في ارض واحد منكم وانتم تستمعون وتتطلعون فلتسلكن مسلكين لعلمكم تأمنون قل الاول ان يقطعن عن كل شيء ثم ثانية ربكم تؤمنون وان لا تفعلن هذا فلتستحيون ان لم تسره لا تحزنوه هذا كل امركم هذا كل دينكم هذا كل رضائكم فان الناس لا يستحيون وانتم تستطيعون ان تسدون بين مظهر ربكم وبين الناس بما انتم ايماناً تظهرون ان انتم تؤمنون والا فلتأمرن بامر لا يحزن به نفسه وانتم في ايام الله بغير حق لا تذكرون

- 74 هذا ما وصيناكم لعلمكم تذكرون ان يا ملكاء البيان فلتتفكرون في كل البيان ما ينزل الله من ذكر الا وانتم بمن يظهره الله تؤمنون وعن دون رضائه تحتجبون فلتتفكرون ان يظهر ويشهد من حزن كيف قد ضيع ما نزل الله في البيان بعد ما انكم كلكم به تؤمنون وتعملون فان ما نزل الله في البيان لن يثر الا في يوم ظهوره وقبل ذلك انتم في خلق الاول تذكرون

- 75 انا لنعرفنكم انكم لتؤمنون ان تكونن في يوم ظهوره لعلمكم اياه تصرون ولكنكم فلتراقبن ملوك الذين قد انتظروا محمد رسول الله كيف لما جاءهم هم اياه لا ينصرون فيما هم قد احتجبوا انتم في انفسكم مثلهم تتفكرون ولا يقربكم دينكم ولا علمكم تبعدنكم فانكم انتم مفتنون على ان يعتصمن بالله اقرب من لمح البصر عن الصراط لترون

- 76 وان تؤمنون بمن يظهره الله يضاعف الله ملككم وممالككم وانتم الى قيامة الاخرى بالحق تذكرون والى قيامة الاخرى بذكر الله تتعالون ومن بعد موتكم في الفردوس الاعظم تنعمون ولكن يحولن بينكم وبين من يظهره الله ما لم يكن عند الله بشيء مثل ما قد حال بين ملوك التي اوتوا الانجيل وبين

as there arose between the kings who were given the Gospel and Muhammad, the Apostle of God, though they supplicated night and day for His appearance. Likewise those who were given the Furqan were countless in number when they appeared in the Furqan and longed for the appearance of the Truth, yet when God made manifest the Truth not one of them aided Him – how then can ye reflect upon their example in your own selves?

محمد رسول الله بعد ما كل بالليل والنهار لظهوره يتضرعون ومثل ذلك الذين اوتوا الفرقان كانوا اعدادهم لا يحصى حيث قد ظهوروا في الفرقان وهم ظهور ظهور الحق يمتنون ولكن لما اظهر الله الحق واحدا منهم ما انتصر به فكيف آمن به انتم بمثلهم في انفسهم تنفكرون

- 77 For all the Bayan – perchance ye may one day hear of One's coming yet pay no heed, though ye prostrate yourselves before Him night and day and God hath commanded you to follow Him, yet ye remain veiled for the twinkling of an eye and are brought to naught. Ye behold matters in your religion as ye behold them in your worldly affairs, that ye may not be far removed from God's good-pleasure in His manifestation. Ap- point from among you guides who will inform you of one who appeareth in your realms – if he be true then follow him, and if he desire otherwise command that he not be grieved, that ye may not cause sorrow on the Day of God's Manifestation, the Manifestation of your Lord.

77 فان كل البيان ... ربما انتم تستمعون يوما جاء احد ولا تلتفتون وذلك من يسجدون له بالليل والنهار وامركم الله فيه ان تتبعون واتم ان تحتجبون قدر لمح البصر لتفتنون قد ترون امرا في دينكم بمثل ما قد ترون لدنياكم لعلكم انتم في ظهور عن رضا الله لا تبعدون ولتجعلن ادلاء من عندكم على من يطلع في ممالككم بان يبلغونكم امر من يطلع ان كان حقا فاذا انتم تتبعون وان اراد دون ذلك فلتأمرن ان لا يمسه بحزن لعلكم في يوم ظهور الله مظهر ربكم لا تحزنون

- 78 Observe how We have closed all the gates before you that ye may not destroy yourselves on the Day of Resurrection. Per- chance among a single corps of your soldiers there may be five hundred thousand souls – were ye to appoint one hundred of these in your lands to safeguard your religion, ye would pre- serve it from extinction and would watch for the Manifestation of God at the time of His appearance.

78 انظر كيف قد سددنا عليكم الابواب كلهن لعلكم يوم القيمة انفسكم لا تهلكون ربما في واحد جند منكم خمسمائة الف عبادا لو تكونون مائة من هؤلاء في بلادكم لامر دينكم انتم تحفظون عن الفناء وحين ظهور الله لظهور الله تطلعون

- 79 And if ye accept not and believe not in Him, sorrow not. Yet for that matter choose from among your hosts none save those endowed with modesty, lest He Whom God shall make manifest behold, among your ranks, that which God loveth not to be witnessed. For ye were created for His sake, and by night and by day ye prostrate yourselves before Him.

79 وان لم تقبلون وتؤمنون وتؤمنون اياه لا تحزنون ولكن لا تختارن لذلك الامر الا اولو الحياء من جندكم لئلا يشهد من يظهره الله من جندكم ما لا يحب الله ان يشهد فانكم قد خلقتم له واتم بالليل والنهار له تسجدون

- 80 And if one among you should, at the time of the manifestation of God, resolve not to cause grief to the Manifestation of His Self, We shall assuredly forgive what he hath committed and cause him to enter Paradise, to a seat whereinto none of all the worlds hath entered. O kings of the Bayan! Consider ye, then reflect ye, and bear witness that the Tree of the Manifestation at the time of His appearance is like unto a tree that groweth in the earth. As the days and nights pass over it, it waxeth stronger. Ye should watch over it that no grief touch it, until the waters of God's revelation crystallize in His Self.

80 وان دبر واحدا منكم في حين ظهور الله ان لا يحزن مظهر نفسه فانا لنغفرن عنه ما اكتسب ولدخلنه في الفردوس في مقعد لم يدخل فيه احدا من العالمين ان يا ملكاء البيان فلتتفكرون ثم لتدبرون وليشهدن بان شجرة الظهور حين ظهوره كمثل شجرة تنبت في الارض اذا تمرن عليها الايام والليالي تقوى انتم اياها لتراقبون ان لا يمسنها من حزن حتى يتجمد ماء تجلى الله في نفسه

- 81 Perchance ye may, like unto oceans, witness the words of God from His presence, and like unto seas, behold the signs of God

from His presence. And ye shall command in your dominions that with all who attain unto a drop of knowledge and guidance, ye shall walk in naught save love. And ye shall command that they offer up unto God from your treasuries that which shall exalt and ennoble Him, that perchance ye may, on that Day, follow this course through the pure truth.

81 لعلمكم انتم مثل الابحر كلمات الله من عنده تشهدون ومثل الطماطم ايات الله من عنده تنظرون ولتأمرن في ممالككم بان كل من يطلع بقطرة من علم وهدى انتم غير الحب به لا تسلكون ولتأمرن ان يبلغون الله من خزائنكم ما ترفعونه ويشوقه لعلمكم انتم في يوم بالحق البحت ذلك العمل تسلكون

82 All this is an ordinance in the Book of God, that your affirmation be not changed to denial at the time of God's manifestation, after ye have, throughout every Manifestation, labored for God through the nights and days. And all this is ordained in the Book of God, that perchance they who have been given the Bayan may not, on the day of God's manifestation, exchange the light of their Lord for the fire.

82 كل ذلك تدبير في كتاب الله ان لا يبدل اثباتكم بالنفي في حين ظهور الله بعد ما انكم في كل الظهور بالليالي والايام لله تعملون وكل ذلك يدبر في كتاب الله لعل الذين اوتوا البيان يوم ظهور الله نور ربهم بالنار لا يبدلون

83 Let all things witness that ye have been created from a single soul – that single Temple unto which ye shall all return. Let not your multiplicity and ... and your highness and your lowness veil you, for all this began from a single soul and unto it shall ye return, if ye would but reflect a little.

83 ليريا كل شيء انتم قد خلقتم من نفس واحدة ذلك هيكل واحد انتم الى ذلك الهيكل ترجعون فلا يحجبكم تكبركم و... وعلوكم ودنوكم فان كل ذلك بدء من نفس واحدة ولترجعن اليها ان انتم قليلا ما تتفكرون

84 Let those who follow the Gospel reflect: Creation began with Jesus, and all upon the earth who were of the people of the Gospel should have been present in His day. Then you observe that creation, as it began with Jesus, returns to Muhammad with all who are upon the earth. Likewise should you reflect upon the Manifestation of the Bayan, then upon Him Whom God shall make manifest, and then unto the end that hath no end. Were We not to counsel you in the Book of God, how would you comprehend God's Cause until the next Resurrection? And were We to send down knowledge in the Book and manifest deeds among you, how would those who come after you understand? Verily, in every Dispensation God desireth that all should enter beneath the shade of His verses and that those souls who worship not God, their Lord, should perish. This is God's way in every Dispensation, would ye but understand it.

84 فلتتفكرون خلق الانجيل قد بدء بعيسى وينبغي ان تكون كل ما على الارض من خلق الانجيل في يومه ثم انتم الى ... ذلك الخلق تنظرون مثل ما قد بدء من عيسى ... بعيد الى محمد كل ما على الارض مثل ذلك انتم في ظهور البيان ثم في ظهور من يظهره الله ثم الى آخر الذي لا آخر له تتفكرون وتستنفرون وانا لولا نصيحتكم في كتاب الله انتم الى قيامة الاخرى من اين امر الله تدركون ولو نزلنا العلم في الكتاب ونظهرن العمل بينكم الذين هم يأتون من بعدكم كيف يستدركون والا لا ريب عند كل ظهور يجب الله ان يدخلن كل في ظل الايات ويفنين النفس الذين هم لا يعبدون الله ربهم هذا عمل الله في كل ظهور ان انتم تدركون

85 Say: O God! Thou art He Who hath distinguished the heavens and the earth and whatsoever lieth between them. All whom Thou hast witnessed among men shall return to their source, and all whom Thou hast witnessed from the Gate shall return to their source. For all are within Thy grasp, and Thou art the Master of negation and affirmation, both before and after. All are Thy servants, and all worship Thee.

85 قل اللهم انك انت فصلت السموات والارض وما بينهما كل ما قد شهدت من نفر فترجعن الى مبدئه وكل ما قد شئت من الباب فترجعن الى مبدئه فان كل في قبضتك وانك انت مالك النفي والاثبات من قبل ومن بعد كل عباد لك وكل اياك يعبدون

86 Say: The first to veil himself from Him Whom God shall make manifest is the first of negation - seek ye God's protection from this. And the first to believe in Him Whom God shall make manifest is the first of affirmation - him shall ye love and assist. Say: He Whom God shall make manifest is the Master of both negation and affirmation, that all may worship God their Lord and behold His Manifestation. But those who recognize Him Whom God shall make manifest and turn unto Him - God hath loved them for their deeds, and these are the guides of affirmation in the Bayan, whether they be visible or invisible. And those who do not recognize Him Whom God shall make manifest after He hath made Himself known - these are they who prostrate themselves to Him in a way that God doth not love. These are the guides of negation in the Bayan, whether they be visible or invisible. This is all the knowledge in God's Book, would ye but understand it.

86 قل ان اول من يحتجب عنم يظهره الله ذلك اول النفي انتم بالله عن ذلك لتستعدون واول من يؤمن لمن يظهره الله ذلك اول الاثبات انتم اياه لتحبون ثم لتنصرون قل ان من يظهره الله مالك النفي والاثبات كليهما ليعبدن الله ربه ولينظران ظهوره ولكن هذا يعرف من يظهره الله وتوجه به قد احبهم الله باعمالهم واولئك هم ادلاء الاثبات في البيان سواء كانوا ... او دون ... وان الذين لا يتعرفون من يظهره الله بعد ما يعرفهم نفسه اولئك الذين يسجدون له من حيث لا يحب الله ان يسجدون اولئك هم ادلاء النفي في البيان سواء هم مرثيون او دون مرثيون هذا كل العلم في كتاب الله ان انتم تدركون

87 We have witnessed from the fruit from the earthly element all that attracts you, and We have commanded that they both be mentioned under the shade of that Name through His remembrance whereby they are exalted. Were We to interpret every letter thereof, the creation of the heavens and earth and all between them would not suffice. Say: In every atom lies a mighty pearl. Say: In every letter lies a mighty book which those endowed with knowledge from God shall make manifest when ye desire it.

87 وقد شهدنا من الثمرة من ركن الطين كلها انتم به تجذبون قد امرنا ان يذكرنهما في ظل ذلك الاسم بذكره ... هم به يتعالون ولو اردنا ان نفسر كل حرف منه لا يسع خلق السموات والارض وما بينهما قل في كل ذر در عظيم قل في كل حرف كتاب عظيم يظهره الذين هم اوتو العلم عند الله اذا انتم تشاؤون

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Answer to the Mufti of Baghdad

To: Shihab al-Din Siyyid Mahmud al-Alusi

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

1 بسم الله الأَمْع الأَقْدَس

2 Glorified be He before Whom all within the heavens and earth and whatsoever lieth between them bow down in adoration, and we are all His worshippers. Praise be unto God before Whom all within the heavens and earth and whatsoever lieth between them prostrate themselves, and we are all His servants. God beareth witness that there is none other God but Him. His is the creation and the command, in the past and in the future. He giveth life and causeth death, then causeth death and giveth

2 سبحانه الذى يسجد له من فى السموات و من فى الأرض و ما بينهما و انا كل له ساجدون و الحمد لله الذى يسجد له من فى السموات و من فى الأرض و ما بينهما انا كل له عابدون شهد الله أنه لا اله الا هو له الخلق و الأمر من قبل و من بعد يحيى و يميت ثم يميت و يحيى و أنه هو حى لا يموت فى قبضته ملكوت كلشئ يخلق ما يشاء

life, and verily He is the Ever-Living Who dieth not. Within His grasp is the dominion of all things. He createth whatsoever He willeth through His command "Be," and it is. He is the One Who hath created all things by His command, and unto Him shall all return.

بأمره كن فيكون هو الذي خلق كلشي بأمره و
ان اليه كل يرجعون و

- 3 He is the One Who provideth sustenance unto whomsoever He willeth through His grace. He is verily the Protecting Friend, the All-Loving. He is the One Who giveth you life, then causeth you to die, that perchance ye may ponder upon the creation of your own selves. He is the One from Whose knowledge nothing whatsoever escapeth, whether in the heavens or on earth or in between them, and nothing can frustrate Him, whether in the kingdom of command or creation or whatsoever lieth beneath them. He createth what He pleaseth by His command. He is verily the Strong, the Powerful.

3 هو الذي يرزق من يشاء بفضله انه ولي ودود
هو الذي يحييكم ثم يميتكم لعلكم في خلق انفسكم
تفكرون هو الذي لا يعزب من علمه من شيء لا
في السموات ولا في الأرض ولا ما بينهما ولا
يعجزه من شيء لا في ملكوت الأمر ولا الخلق
ولا ما دونهما يخلق ما يشاء بأمره انه قوي قدير

- 4 He is the One Whom nothing whatsoever can comprehend, whether in the heavens or on earth or whatsoever lieth between them, yet He comprehendeth all things and ordaineth whatsoever He willeth from His presence. He is verily the All-Knowing, the Powerful. He is the One Who sent forth the Messengers aforetime that ye should worship none but God and be sincere in His religion. He is the One Who revealed the Books aforetime that ye should bow down before none save God Who created all things by His command, and unto Him shall ye all return.

4 هو الذي لن يدركه من شيء لا في السموات ولا
في الأرض ولا ما بينهما وانه هو يدرك كلشي
ويقدر ما يشاء من عنده انه علام قدير هو الذي
ارسل الرسل من قبل الا تعبدوا الا الله وكنتم
في دين الله مخلصين و هو الذي نزل الكتب من
قبل الا تسجدوا الا لله الذي خلق كل شيء بأمره
وانكم انتم اليه لترجعون

- 5 This is God, your Lord. His is the creation and the command. There is none other God but Him, the Mighty, the Beloved. He is the One Who originateth whatsoever He willeth by His command, and unto Him shall all be turned. He is the Subduer over His creation, the Self-Subsisting, the Supreme. He is the Manifest among His servants, and He is verily the Single One, the Inaccessible, the Most Exalted, the Beloved.

5 ذلكم الله ربكم له الخلق والأمر لا اله الا هو
العزیز المحبوب هو الذي بيده ما يشاء بأمره و
ان اليه كل يقبلون وهو القاهر فوق خلقه وهو
المهيمن القيوم وهو الظاهر في عبادته وانه لهو
الفرد الممتع المتعالی المحبوب

- 6 He is the One Who hath aforetime raised up Muhammad and made Him a Messenger to all the worlds, and revealed unto Him the Furqan, having strengthened Him with the Spirit from His presence. He is verily the All-Bountiful, the Inaccessible.

6 هو الذي قد بعث من قبل محمداً وجعله رسولا
للعالمين ونزل عليه الفرقان بما قد آيده بروح من
عنده انه هو الفضل المنيع

- 7 Bear thou witness, O Mufti 'Ali, that there is none other God but Him, my Lord and thy Lord, the Lord of all things, the Lord of the visible and invisible, the Lord of all the worlds. And ye shall assuredly bear witness unto that which ye have been promised concerning the meeting with God on the Day of Resurrection, though all are veiled therefrom.

7 ان اشهد ان يا مفتي علي انه لا اله الا هو ربي و
ربي رب كلشي رب ما يرى وما لا يرى رب
العالمين ولتشهدن على ما انتم به توعدون من لقاء
الله يوم القيامة فان ذلك محتجبون

- 8 Verily I am God, there is none other God but Me. I have manifested Myself on the Day of Resurrection that I may recompense every soul for what it hath earned. Will ye not then

8 اتنى انا الله لا اله الا انا قد اظهرت نفسي يوم
القيامة لأجزي كل نفس بما كسبت افلا توقنون

be certain? Ye shall assuredly bear witness that I am indeed the First Remembrance before God. God hath given Me these verses from His presence that I may deliver them unto thee and unto every soul that desireth to believe in God and His verses and be of them that believe. And all the Messengers whom God hath sent forth until this moment were for the manifestation of that First Remembrance, if ye would but consider within your hearts.

- 9 Is there a god besides God who creates you, sustains you, causes you to die and gives you life? Glory be to God above what you mention! God has not revealed any Book except through that First Remembrance, and verily before Muhammad, the beloved Messenger of Truth, who came with guidance and conveyed what was revealed to him from the Book of his Lord, wherein you were believers on that day.

- 10 I am indeed He Whom you mention from the words of Muhammad, the Messenger of God. Do you not desire to enter into the religion of God and be of those who are certain of God's signs? Verily, I am the true Mahdi, promised to all who believe in the Qur'an. God has indeed raised me up just as He raised up Muhammad, the Messenger of God, before me, and He has revealed His verses unto me. Can any besides God reveal a single verse? Do you not see? If all who are on earth were to gather together to produce the like of this Book from God, they would never be able to do so, and God bears witness to this, as do those possessed of knowledge who are witnesses in God's religion.

- 11 From the day God revealed the Furqan unto Muhammad until the day God revealed the Bayan unto me, one thousand two hundred and seventy years have passed. All that was witnessed before, after God revealed the Furqan to those who were given the Book before - let such be among those who deduce proofs from God. When I interpreted the Qur'an as I was able, We desired to deliver you and all who are like you in your religion, that you might be thankful in the days of God. After Muhammad, the Messenger of God, was taken, the matter became confused for you in your religion, whereupon you return to God, your Lord. If you return unto me, God will remit your evil deeds, set right your condition, accept your repentance, and inscribe your names in the Book until the Day when all shall be raised unto God your Lord.

- 12 By the life of Him Whom God shall manifest, even as He has manifested me, I shall assuredly distinguish between people on

فلتشهدنّ على اتّنى انا ذكر الأوّل عند الله قد اتانى الله تلك الآيات من عنده لأبلغنّك و كلّ نفس تريد ان تؤمن بالله و آياته و كان من المؤمنين و كلّ ما قد ابعث الله الرّسل ظهور ذلك الذّكر الأوّل الى حينئذ فاذا انتم فى خلق افتدّتم تنظرون

9 هل من اله غير الله يخلقكم و يرزقكم و يميتكم و يحييكم سبحانه الله عمّا تذكرون و ما نزل الله من كتاب الاّ بذلك الذّكر الأوّل و انه من قبل محمّد رسول حقّ محبوب و قد جاء بالهدى و بلغ ما نزل عليه من كتاب ربّه حيث انتم يومئذ به مؤمنون

10 و اتّنى انا ما انتم تذكرونه من قول محمّد رسول الله افلا تحبون ان تدخلون فى دين الله و كنتم بآيات الله لموقنين و اتّنى انا المهديّ حقّ كلّ من آمن بالقرآن بى يوعدون و لقد ابعثنى الله بمثل ما قد بعث محمّداً رسول الله من قبل و نزل على آياته افغير الله يقدر ان ينزل من آية افلا تبصرون و لو اجتمع من على الأرض كلّهن على ان يأتى مثل ذلك الكتاب من عند الله لن يستطيعوا و لن يقدروا و الله يشهد على ذلك و الذين هم اولو العلم اولئك هم فى دين الله لشاهدون

11 و أنّ من يوم الذى نزل الله الفرقان على محمّد الى يوم نزل الله البيان علىّ قد قضى الف و مأتين و سبعين سنة و كلّها قد شهدت من قبل بعد ما نزل الله الفرقان للذين هم اوتوا الكتاب من قبل فلمثل ذلك كن عند الله من المستدلّين و لما فسّرت على القرآن بما استطعت قد احببنا ان نغيثك و كلّ من يكن مثلك فى دينك لعلكم فى ايام الله تشكرون و أنّ بعد ما قبض محمّد رسول الله قد اشتبه الأمر عليكم فى دينكم فاذا انتم الى الله ربكم ترجعون ان ترجعون الىّ يكفّر الله عنكم سيئاتكم و يصلح بالكم و ليتوبنّ عليكم و ليكتبنّ اسمائكم فى الكتاب الى يوم كلّ الى الله ربكم تبعثون

12 و لعمر من يظهرته الله بمثل ما قد اظهرنى لأفصلنّ من عنده يوم القيامة بين النّاس ما اردنا لك الاّ

the Day of Resurrection. We desire naught for you save divine good-pleasure, if you would show mercy to your own selves. Otherwise you will harm none but yourselves. Did those who entered not Islam before harm God and Muhammad? Nay, by the Book of your Lord! They harmed none but themselves, and they shall abide forever in their fire, thinking themselves to be in God's good-pleasure; yet were they to know they are in the fire, they would flee.

- 13 I now counsel you and those like you in your religion, from the highest among you to the lowest, that God will accept none of your deeds unless you enter into the Bayan and become certain of God's signs. Verily, what was present there before was a Messenger from Me through whom the proof of your Lord was perfected for you, yet you remained veiled from God's signs. Let all who speak concerning this Cause refer their words to the time of Muhammad's appearance; then will you instantly become certain that there is no god but He, and that I am but a servant whom God has raised up with guidance from His presence. Do you not desire to be among the God-fearing?

- 14 And your deeds shall not be rendered void except by your veiling yourselves from the Messenger and that which is with Him. Therefore, show mercy unto yourselves at this moment. If ye desire to enter into the religion of God, then present yourselves before the Messenger in your land that ye may seek forgiveness from God in His presence. For whomsoever the Messenger seeketh forgiveness from God, their deeds shall be accepted, and they shall rejoice in the degrees of Paradise. Verily, I have been before and shall be hereafter, and God hath revealed no Book except unto Me, nor hath He sent any Messenger save by My leave, and We have been witness over them.

- 15 Look ye unto the Sun, for though it riseth again and again without equal, it is but one Sun. Thus doth the First Mention explain the verses of God for those who desire to enter into the religion of God. And when it setteth without equal, it is that same one Sun. Similarly, all the Messengers whom God sendeth are naught but from the First Mention in the Book of God. All begin from there and all return unto God, their Lord.

- 16 Verily, thou and those who are like thee in religion have striven from the beginning of your lives until the time of your passing to attain the good-pleasure of God, yet this appeareth not save

الرضوان ان اتم على انفسكم ترحمون والا لن تضرن
بذلك الا انفسكم هل يضر الله ومحمدا الذين هم
ما دخلوا من قبل في الاسلام لا وكتاب ربك لا
يضررون بذلك الا انفسهم وهم حينئذ في نارهم
خالدون يظنون انهم في رضا الله ولو علموا انهم
في النار ليخرجون

- 13 واتي انا حينئذ لأوصيكم ثم من كان مثلك
في دينك من اولى الاعلى عندكم الى اولى الادنى
ان لا يقبل الله عنكم من اعمالكم من شئ الا و
ان تدخلن في البيان وكنتم بآيات الله موقنين و
ان ما قد حضر هنالك من قبل كان رسولا من
عندي به قد تمت حجة ربكم عليكم ولكن كنتم
عن آيات الله محتجبون كل من يقول في ذلك
الأمر فليرجع القول عند ظهور محمد ثم في الحين
توقنون على انه لا اله الا هو واتي انا عبد قد
بعثنى الله بالهدى من عنده افلا تحبون ان تكونن
من المتقين

- 14 و ما تحبط اعمالكم الا بما احتجبتم عن الرسول
و ما عنده فاذا اتم حينئذ على انفسكم ترحمون
ان تحبون ان تدخلون في دين الله فلتحضرن عند
الرسول في ارضكم لتستغفرن الله عنده فان من
يستغفر له الرسول من عند الله فاولئك تقبل
اعمالهم وهم في درجات الرضوان يحبرون واتي
انا كنت من قبل ولاكون من بعد و ما نزل الله
من كتاب الا على و ما بعث الله من رسول الا و
قد كان باذن من عنده انا كنا عليهم شاهدين

- 15 فلتنظرن الى الشمس فانها ان تطلع بما لا عدله
له لم تكن الا شمسا واحدا كذلك ذكر الاول
يفصل الله الآيات للذين هم يريدون في دين الله
ان يدخلون وان تغرب ما لا عدله انها هي شمس
واحدة وان يمثل ذلك كل ما يبعث الله الرسل
لم يكن الا من ذكر الاول في كتاب الله كل من
هنالك يبدئون و كل الى الله ربهم يرجعون

- 16 و اتك و من هو في الدين مثلك ثد اجتهدتم
من اول عمركم الى حين ما اتم تقتبضون لتدركن
رضا الله و لم يظهر ذلك الا برضاء النبي والذين

through the good-pleasure of the Prophet and those who are witnesses from His presence. Indeed, were ye to offer all that is on earth on that Day, God would not be pleased with you, and this is manifest only through what hath been revealed unto Me. Therefore hasten ye in the religion of God, then believe.

- 17 Marvel not at this, but remember what befell Muhammad aforetime, how seven years passed over Him and none believed in Him save a few of the sincere ones. Whosoever believeth not in Me, his name shall remain until the Day of Resurrection like those mentioned in what God revealed aforetime in the Surih of Unity. Therefore have mercy on your souls and be not veiled from that which ye profess in your religion. And whosoever believeth in Me, his name shall remain in the Book until the Day of Resurrection, even as I have testified concerning those who answered their Lord and were among the sincere in the religion of God.

- 18 Verily, We have not revealed this Book unto thee save as a mercy from Our presence to all who believed in the Qur'an aforetime and desire to be among the guided ones, lest anyone should say on the Day of Resurrection, "Had God taught me His guidance, I would have been among the guided ones." The proof upon you now is that which is from Our presence among you, if ye desire to be guided. Otherwise, your first life shall pass away from you, and ye shall enter into that whereof ye were warned. Let not your names, nor your wealth, nor anything that God your Lord hath given you delude you. Purify your souls from the fire after your death and give them glad tidings of Paradise if ye be believers in the religion of God. Therein shall ye have whatsoever your souls desire or whatsoever ye ask of God's bounty.

- 19 This is what We have saved you and those like you, that you may worship God, your Lord, the All-Merciful, and you know that you are guided. And after Muhammad, the Messenger of God, was taken, there was no proof with you except the Furqan (Qur'an). Therefore, look within it - did God ever argue without a verse? Then at this moment believe. And all that you say at this time, I shall say in the Book: This is God's guidance, if you were previously certain of the Qur'an. There is no escape for you except to believe in God through what God has revealed of verses. And if you are able to produce the like thereof, then how is it that your hands have earned regarding the Messenger what they have earned? Does this remove the inability of those on earth or establish their capacity to bring the like of that Book? Say: Glory be to God, and I am the first of the believers.

هم شهداء من عنده و انتى انا يومئذ لو تفدينّ ما على الأرض لن يرضى الله عنكم ولا يظهر هذا الا بما نزل على فلتسارعنّ في دين الله ثمّ تؤمنون

17 ولا تعجب عن ذلك ولتذكرنّ على ما قد قضى على محمد من قبل كيف قد مضى سبع سنين عليه ولم يؤمن به الا قليلاً من الصادقين ومن لم يؤمن بى يبقى اسمه الى يوم القيامة بمثل ما قد قضى ذكر ما قد نزل الله اسمه من قبل قبل سورة التوحيد من عنده فليترحمنّ انفسكم ثمّ بما انتم عليه في دينكم لا تحتجبون و من يؤمن بى يبقى اسمه في الكتاب الى يوم القيامة بمثل ما قد شهدت على الذين هم قد اجابوا الله ربهم وهم كانوا في دين الله صادقين

18 و اتى ما نزلت ذلك الكتاب عليك الا رحمة من لدنا على كل من آمن بالفرقان من قبل و اراد ان يكون من المهتدين ان لا يقل احد يوم القيامة لو علمنى الله هداه لكنت من المهتدين و انما الحجّة عليكم ما هو حينئذ من لدنا فيكم ان تحبون ان تهتدون و الا تقضى حياة الأولى عنكم ولتدخلنّ فيما انتم عنه تحذرّون فلا تغرنكم اسمائكم و لا اموالكم و لا شيئاً مما اتاكم الله به ربكم و لتخلصنّ انفسكم عن النار لبعد موتكم و لتبشرنّها بالرضوان ان انتم في دين الله مؤمنون فانّ فيها اشتبهت انفسكم او ما انتم من فضل الله تسألون

19 هذا ما قد نجيناك و من هو مثلك لتعبدنّ الله ربكم الرحمن و انتم تعلمون انكم مهتدون و ان بعد ما قبض محمد رسول الله لم تكن حجّة عنكم الا الفرقان فلتنظرنّ فيه هل احتجّ الله بدون آية ثمّ في الحين تؤمنون و كلّ ما تقولنّ حينئذ لأقولنّ في الكتاب هذا هدى الله ان انتم من قبل بالقرآن موقنون لا مفرّ لكم الا و ان تؤمننّ بالله بما نزل الله من الآيات و ان تستطيعنّ ان تأتون فكيف قد اكنسبت ايديكم في الرسول ما اكنسبت هل هذا يرفع عجز من على الأرض او يثبت ايمانهم مثل ذلك الكتاب قل سبحان الله و انتى انا اول المؤمنين

- 20 And if your soul believes, then strive in mentioning the Messenger and write like that Book to every soul, for that is nearer to God than praying by night and day and prostrating to Him thirty-four times as prescribed by God, for this will not be accepted except through this. Therefore ponder a little on what you strive for in God's religion, for on that Day neither your religion nor your deeds will benefit you, just as the religion of those who were given the Book did not benefit them after Muhammad, the Messenger of God. Therefore reflect a little on how you shall enter God's paradise.
- 20 وان آمنّت نفسك فليجتهّدنّ في ذكر الرّسول و لتكتبنّ مثل ذلك الكتاب الى كلّ نفس فانّ ذلك اقرب عند الله عمّا تصلّي بالليل والنّهار و تسجد له اربع و ثلاثين مرّة على ما قد فرض من عند الله لانّ هذا لن يقبل الا بهذا فلتتدبّرنّ قليلاً ما ثمّ في دين الله تجتهدون فانّ يومئذ لا ينفعكم دينكم و لا اعمالكم بمثل ما لا ينفع الذين اوتوا الكتاب دينهم بعد محمّد رسول الله فلتتفكّرنّ قليلاً ما ثمّ في جنة الله تدخلون
- 21 And do not wait less than what your knowledge returns to you, for at that moment God will testify against you with fire, and I have indeed conveyed to you that which will save you and all who believe in the Qur'an. And it is the same whether you enter into God's religion or not. If you believe, it is for your own souls - after your death you will enter into the Ridvan. And if you do not enter, you harm none but yourselves, and your Lord's proof has been completed against you just as you now derive proof from the Furqan.
- 21 ولا تصبرنّ اقلّ ما يرجع اليك علمك فانّ حينئذ ليشهّدنّ الله عليكم بالنار و اتّي قد بلغتكم ما تنجي به و كلّ من آمن بالقرآن و انّ على سوء اتمّ في دين الله تدخلون او لا تدخلون ان تؤمننّ فلاأنفسكم اتمّ من بعد موتكم في الرضوان تدخلون و ان لم تدخلنّ فلا تضرّنّ بذلك الا انفسكم و قد تمّت حجة ربكم عليكم بمثل ما اتمّ يومئذ في الفرقان تستدلّون
- 22 So when you derive proof, and you are all awaiting the Day of meeting with God on the Day of Resurrection, then when fifty thousand years have passed and those in the heavens and earth are struck down, and everything perishes through being veiled from meeting its Lord - except whom God wills, those whom you now say of them that they are Babis. And were the veil lifted from your insight, you would be like them in God's religion. Therefore have mercy on your souls and be not veiled by that whose truth is established by the word of a Prophet who establishes what he says through God's verses. This is God's word, so have mercy on your souls, then show mercy.
- 22 فاذا اتمّ حينئذ تستدلّون و انكم اتمّ كلّكم اجمعون منتظرون ليوم لقاء الله في يوم القيامة فاذا قد قضى خمسين الف سنة و صقع من في السموات و الأرض و هلك كلّشئ بما يحتجب عن لقاء ربه الا من شاء الله الذين اتمّ يومئذ يقولون ليقولون فيهم انهم لباييون و لو كشف الغطاء عن بصائرهم لتكوننّ مثلهم في دين الله فلترحمنّ انفسكم و لا تحتجنّ بما يثبت صدقه بقول نبيّ يثبت ما يقول بآيات الله ذلك قول الله فلترحمنّ انفسكم ثمّ ترحمون
- 23 For you turn to Me in all that you turn to God, your Lord. And I am indeed grieved that your souls are veiled from meeting your Lord while you previously submitted to My religion. This is the Day of Recompense, so do not render your deeds void before your Lord, and enter all of you into God's religion that you may be helped. We have indeed elevated all that you do, and We have sent down the Bayan and detailed it according to the number of all things, that all things may believe in God, their Lord, on the Day of Resurrection. And if you believe, then what your hands possess enters into God's good-pleasure; otherwise you have wronged yourselves and what you possess, unless you purify that and cause it to enter into the possession
- 23 فانكم اتمّ تتوجّهون الىّ في كلّ ما اتمّ الى الله ربكم تتوجّهون و اتّني لأحزننّ بما احتجبت انفسكم عن لقاء ربكم و اتمّ في ديني من قبل تسلبون ذلك يوم الجزاء فلا تبطلنّ اعمالكم عند ربكم و لتدخلنّ كلّكم في دين الله لعلكم تصرون و لقد ارفعنا كلّ ما اتمّ به تعملون و نزلنا البيان و فصلناه في عدد كلّشئ ليؤمننّ كلّشئ بالله ربه يوم القيامة و ان اتمّ تؤمنون فاذا ما تملك ايديكم يدخل في رضا الله و الا قد ظلمتم على انفسكم و على ما قد ملكتم

of one who believes in God and His verses. That is from God's bounty upon you, that you may be thankful.

ألا ان تخلصت ذلك و تدخلته في ملك من
يؤمن بالله و آياته فان ذلك من فضل الله عليكم
لعلكم تشكرون

- 24 And your example in your religion is like the example of those who believed in the Imams of Guidance and the First Gates after Muhammad, the Messenger of God, and you are equal in the Bayan - if they enter, they believe, and if you enter, you believe.

24 و ان مثلكم في دينكم كمثل المؤمنين بالأئمة الهدى
و الأبواب الأولى من بعد محمد رسول الله و آياكم
سواء في البيان ان هم يدخلون ليؤمنون و ان انتم
لتدخلون لتؤمنون

- 25 Look not upon the proofs, for all these are established by what God hath revealed in the Book, and naught can establish the Book save that which would render all on earth powerless, as they are unable to produce the like thereof. When the Cause hath reached unto God, look not upon your proofs, for all this hath been revealed by God. Were ye to reflect upon what hath been revealed, that which God revealed in twenty-three years is now revealed in four days. Therefore, present yourselves before Me that ye may be among the witnesses. Read ye this Book, for it is from that same Ocean. As I have interpreted the Qur'an, We desired to deliver thee and those who follow thy religion, as a mercy from Us and a bounty unto the believers.

25 فلا تنظرن الى الدلائل فان كل ذلك يثبت بما
نزل الله في الكتاب و ما يثبت الكتاب الا و ان
فيه ليعجزن ما على الأرض كلهن بما لا يقدرن
ان يؤئن بمثله فاذا قد بلغ الأمر الى الله فلا تنظرن
الى ادلائكم فان كل ذلك بما قد نزل من عند
الله و ما ينزل ما نزل ان انتم فيه تتفكرون ما قد
نزل الله في ثلث و عشرين سنة حينئذ لينزل في
اربعة يوم فاذا فلتحضرن بين يدي لتكونن من
الشاهدين فلتتلون ذلك الكتاب فان ذلك من
ذلك البحر لما قد فسرت على القرآن احببنا ان
ننجيك و من في دينك رحمة من لدنا و فضلا
للمؤمنين

- 26 The people have committed against Me as they committed against the Messenger. Verily, I am now upon a mountain known as Mah-Ku. Neither this seat nor any seat ye possess can harm Me. Rather, these verses shall be detailed among you until the Day of Resurrection. Therefore sever yourselves unto God, your Lord, the All-Merciful, for we are all believers in Him.

26 و قد اكتسب الناس في حقى بمثل ما اكتسبته في
حق الرسول اتنى انا حينئذ على جبل يذكر باسم
ماه كو لن يضرنى ذلك المقعد و لا مقعد ما
عندكم يضره بل ما يفصل الى يوم القيامة تلك
الآيات بينكم فلتنقطعن الى الله ربكم الرحمن فاننا
كل به مؤمنون

- 27 Think not after reading this Book that thou art pleasing unto God, for God hath testified against thee, and that which hath been revealed in this Book beareth witness, and He Whom God shall make manifest shall reveal from His presence. Therefore put thy trust in God, thy Lord, and hold fast unto the cord of God. Return unto Me, for ye were created for none other than Me, and ye circle round about that which God hath attributed unto Himself, and He was not exalted save through Me. Therefore unto God do ye return.

27 و لا تظن بعد ما قد قرأت ذلك الكتاب انك في
رضا الله فان ما شهد الله عليك و يشهد ما نزل
في ذلك الكتاب و ينزل من يظهره الله من عنده
فالتوكلن على الله ربكم ثم بجبل الله تعتصمون و
لترجعن الى فانكم ما خلقتن الا الى و ان ما انتم في
حوله لتطوفون لما قد نسب الله الى نفسه و انه ما
عزز الا بي فاذا انتم الى الله ترجعون

- 28 Follow naught except what hath been revealed in the Bayan, for that is what profiteth you. I have not neglected any counsel in the Book. Therefore ponder ye, then believe. And if thou believest when thou readest the Book of thy Lord, be thou among the witnesses. Convey the like thereof unto those who are around thee, then unto those to whom thou findest a way.

28 و لا تتبعن الا ما نزل في البيان فان ذلك ما
ينفعكم و انى ما فرطت من نصحي في الكتاب من
شيء فاذا انتم تتفكرون ثم تؤمنون و ان آمنت نفسك
حين ما تتلو كتاب ربك فكن من الشاهدين و
لتبلغن مثله الى من هو في حولك ثم الى من تجد

Otherwise, remain silent and harm no soul by thy station, and be ashamed before God, thy Lord. For he who benefiteth no one ought not to harm anyone. This is what We counsel thee and all the worlds.

اليه سبيلا و آلا فاصمت و لا تنفر نفساً بمقعدك
واستحي عن الله ربك فان من لم يحسن احداً
لا ينبغي له ان يضره هذا ما وصيناك ثم كل
العالمين

- 29 Say: Praise be to God Who hath guided me with truth and revealed unto me the Book from His presence. Were I to expend all that is on earth, I would find no way unto this. This is of God's bounty unto me and unto all who believed in God aforetime. He is the Best of those who show bounty. And whoso entereth not the religion of God is like unto those who entered not Islam. Thus doth God distinguish between people with truth, and God is independent of you. That which ye possess will never suffice you in place of guidance, even if ye should possess the whole earth. But that which is with God would suffice you. Therefore believe in God and send blessings upon the Primary Letters of the Book of God, then upon what God hath revealed in the Bayan, that ye may know. And seek forgiveness from God, your Lord, the All-Merciful, then in every moment turn ye repentant unto God, your Lord.

29 و قل الحمد لله الذى هدانى بالحق و نزل على الكتاب من عنده لو انفق ما على الأرض كلهن لم اجد الى ذلك من سبيل ذلك من فضل الله على و على كل من آمن بالله من قبل انه هو خير الفاضلين و من لم يدخل فى دين الله مثله كمثل الذين لم يدخلوا فى الاسلام كذلك يفصل الله بين الناس بالحق و الله غنى عنكم و ما عندكم ما عندكم لن يكفيكم عن الهدى و ان انتم كل الأرض تملكون و ما عند الله ليكفيكم فلتؤمنن بالله و لتصلين على الحروف الأولى من كتاب الله ثم بما نزل الله فى البيان لتعلمون و لتستغفرن الله ربكم الرحمن ثم فى كل حين الى الله ربكم لتتوبون

MBA.302-308x

BBU0011

Words to Mulla Husayn

Date: late Maku

[One day, as the Bab, in the company of Mulla Husayn, was looking out over the landscape of the surrounding country from the roof of the castle, He gazed towards the west and, as He saw the Araxes winding its course far away below Him, turned to Mulla Husayn and said:]

“That is the river, and this is the bank thereof, of which the poet Hafiz has thus written: ‘O zephyr, shouldst thou pass by the banks of the Araxes, implant a kiss on the earth of that valley and make fragrant thy breath. Hail, a thousand times hail, to thee, O abode of Salma! How dear is the voice of thy camel-drivers, how sweet the jingling of thy bells!’ The days of your stay in this country are approaching their end. But for the shortness of your stay, we would have shown you the

‘abode of Salma,’ even as we have revealed to your eyes the ‘banks of the Araxes.’”

[By the “abode of Salma” the Bab meant the town of Salmas, which is situated in the neighbourhood of Chihriq and which the Turks designate as Salmas. Continuing His remarks, the Bab said:]

“It is the immediate influence of the Holy Spirit that causes words such as these to stream from the tongue of poets, the significance of which they themselves are oftentimes unable to apprehend. The following verse is also divinely inspired: ‘Shiraz will be thrown into a tumult; a Youth of sugar-tongue will appear. I fear lest the breath of His mouth should agitate and upset Baghdad.’ The mystery enshrined within this verse is now concealed; it will be revealed in the year after Hin.”

[The Bab subsequently quoted this well-known tradition:]

“Treasures lie hidden beneath the throne of God; the key to those treasures is the tongue of poets.”

[He then, one after the other, related to Mulla Husayn those events which must needs transpire in the future, and bade him not to mention them to anyone.]

“A few days after your departure from this place,” the Bab informed him, “they will transfer Us to another mountain. Ere you arrive at your destination, the news of Our departure from Mah-Ku will have reached you.”

DB.258-259

BB00617

Date: 1263-12-25 to 29 [1847-Dec-4]

...I beg Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee, and for every joy but the joy of Thy love and of Thy good-pleasure, and for all things pertaining unto me which bear no relationship unto Thee, O Thou Who art the Lord of lords, He Who provideth the means and unlocketh the doors....

...استغفرک اللّٰهم من کلّ ذکرٍ بغير ذکرک ومن کلّ ثناء بغير ثنائک ومن کلّ لذة بغير لذة قربک ومن کلّ راحة بغير راحة انسک ومن کلّ سرور بغير سرور محبتک ورضاک ومن کلّ ما نسب اليّ بما نسب اليک يا ربّ الارباب ومقدّر الاسباب ومفتّح الابواب...

SWB#41 (p.182-183), BPRY.080b

SWBP#40 (p.130-130)

BB00485

Date: 1264-01-01 [1847-Dec-9]

1 Immeasurably glorified and exalted art Thou. How can I make mention of Thee, O Thou the Beloved of the entire creation; and how can I acknowledge Thy claim, O Thou, before Whom every created thing standeth in awe. The loftiest station to which human perception can soar and the utmost height which the minds and souls of men can scale are but signs created through the potency of Thy command and tokens manifested through the power of Thy Revelation. Far be it from Thy glory that anyone other than Thee should make mention of Thee or should attempt to voice Thy praise. The very essence of every reality beareth witness to its debarment from the precincts of the court of Thy nearness, and the quintessence of every being testifieth to its failure to attain Thy holy Presence. Immeasurably glorified and exalted art Thou! That which alone beseemeth Thee is the befitting mention made by Thine Own Self, and that only which is worthy of Thee is the anthem of praise voiced by Thine Own Essence....

2 Through the revelation of Thy grace, O Lord, Thou didst call Me into being on a night such as this,¹ and lo, I am now lonely and forsaken in a mountain. Praise and thanksgiving be unto Thee for whatever conformeth to Thy pleasure within the empire of heaven and earth. And all sovereignty is Thine, extending beyond the uttermost range of the kingdoms of Revelation and Creation.

3 Thou didst create Me, O Lord, through Thy gracious favor and didst protect Me through Thy bounty in the darkness of the womb and didst nourish Me, through Thy loving-kindness, with life-giving blood. After having fashioned Me in a most comely form, through Thy tender providence, and having perfected My creation through Thine excellent handiwork and breathed Thy Spirit into My body through Thine infinite mercy and by the revelation of Thy transcendent unity, Thou didst cause Me to issue forth from the world of concealment into the visible world, naked, ignorant of all things, and powerless to achieve aught. Thou didst then nourish Me with refreshing milk and didst rear Me in the arms of My parents with manifest compassion, until Thou didst graciously acquaint Me with the realities of Thy Revelation and apprised Me of the straight path of Thy Faith as set forth in Thy Book. And when I attained full maturity Thou didst cause Me to bear allegiance unto Thine inaccessible Remembrance,

1 سبحانه وتعاليت كيف اذكرك يا محبوب الموجودات وكيف اعترف بحقك يا مرهوب الممكنات وانّ منتهى ما تستعرج الافئدة وغاية ما تدرك العقول والانفس هو اثر الذي ذوت بامرك وظهور الذي قد ظهر بظهورك فسبحانك وتعاليت انك انت اجل من ان تذكر بذكر دونك او ان تثني بثناء غيرك قد شهدت الحقائق بجوهريتها بانها هي مقطعة عن ساحة القرب في جوارك واعترفت الذوات بتجريدتها بانها هي متمتعة عن الوفود عليك فسبحانك وتعاليت ذكر نفسك يليق بنفسك ونعت ذاتك يستحق كينونتك...

2 اي ربّ انت انشأتني بفضلك في مثل هذه الليلة وانا ذا على جبل وحده سبحانه لك الحمد بما انت تحبّ في ملكوت السموات والارض ولك الملك في غياهب ملكوت الامر والخلق

3 اي ربّ قد خلقتني بفضلك وحفظتني في ظلمات البطون بمنك ورزقتني بدم الحيوان بلطفك ثمّ لما صورّتي باحسن صورة من فضلك واتممت خلقي باحسن صنع من عندك ونفخت من روحك في جسدي بمنتهى رحمتك وظهور فردائتك هنالك قد اخرجتني من عالم البطون الى عالم الظهور عرباناً ما كنت اعلم شيئاً ولا استطيع على امر قد رزقتني بلطفك من لبن طريّ وريّتي في ايدي الامهات والآباء بلطف جليّ حتى علّمتني مواقع الامر من فضلك وعزّفتني منهاج الدين من كآبك فلما بلغت الى منتهى حد البلوغ اشهدتني ذكرك المنوع واصعدتني الى مقام معلوم وريّتي هنالك بلطائف صنعك ورزقتني على تلك الارض باكرم آلائك حتى قضى ما قضيت في كآبك قد

and enabled Me to advance towards the designated station, where Thou didst educate Me through the subtle operations of Thy handiwork and didst nurture Me in that land with Thy most gracious gifts. When that which had been preordained in Thy Book came to pass Thou didst cause Me, through Thy kindness, to reach Thy holy precincts and didst suffer Me, through Thy tender mercy, to dwell within the court of fellowship, until I discerned therein that which I witnessed of the clear tokens of Thy mercifulness, the compelling evidences of Thy oneness, the effulgent splendors of Thy majesty, the source of Thy supreme singleness, the heights of Thy transcendent sovereignty, the signs of Thy peerlessness, the manifestations of Thine exalted glory, the retreats of Thy sanctity, and whatsoever is inscrutable to all but Thee....

اصعدتني بفضلك الى اعلى روضة القدس وانزلتني
بمنك على حظيرة الانس حتى استدركت ما
استدركت فيه من ظهورات رحمتك وشؤونات
فردانيتك وتجليات كبرياتك وبدايات احديتك
ونهايات قيومتك وآيات واحديتك وعلامات
سبوحيتك ومقامات قدوسيتك وما لا يحيط بعلم
احد. دونك...

4 ...

... 4

- 5 I am aware, O Lord, that my trespasses have covered my face with shame in Thy presence, and have burdened my back before Thee, have intervened between me and Thy beauteous countenance, have compassed me from every direction and have hindered me on all sides from gaining access unto the revelations of Thy celestial power.

5 ربّ لا علم انّ ذنوبي قد احدثت وجهي عندك
واثقلت ظهري لديق وحالت بيني وبين طلعتك
واحاطتني من كلّ شطر وجبتني من كلّ طرف
بالوفود على ظهور قدرتك

- 6 O Lord! If Thou forgivest me not, who is there then to grant pardon, and if Thou hast no mercy upon me who is capable of showing compassion? Glory be unto Thee, Thou didst create me when I was nonexistent and Thou didst nourish me while I was devoid of any understanding. Praise be unto Thee, every evidence of bounty proceedeth from Thee and every token of grace emanateth from the treasuries of Thy decree.

6 اي ربّ لو لم تغفر لي فمن يقدر على ذلك ولو لم
ترحم عليّ فمن يقدر بهذا فسبحانك انت خلقتني
وما كنت شيئاً وانت رزقتني وما علمت امراً
فسبحانك كلّ النعم من عندك وكلّ الفضل من
خزائن امرك...

SWB#30 (p.173-174), SWB#40 (p.182-182), BPRY.082x

SWBP#29 (p.122-123), SWBP#39 (p.129-129)

BB00379

Date: unknown (final days in Maku)

- 1 How can I praise Thee, O Lord, for the evidences of Thy mighty splendor and for Thy wondrous sweet saviors which Thou hast imparted to Me in this fortress, in such measure that nothing in the heavens or on the earth can compare with them? Thou hast watched over Me in the heart of this mountain where I am compassed by mountains on all sides. One hangeth above Me, others stand on My right and My left and yet another riseth

1 اي ربّ كيف احمّدك على تجليات العظمى
ونفحاتك الكبرى عليّ في الكهف حيث لا
يعادله شيء في السموات ولا في الارض قد
حفظتني في وسط الجبل بعد ما قد احاطتني
الجبال من كلّ شطر فوق هذا عن اليمين ويسار
هذا عن الشمال وبين يدي جبل آخر سبحانك

in front of Me. Glory be unto Thee, no God is there but Thee. How often have I seen rocks from the mountain hurtling down upon Me, and Thou didst protect Me therefrom and preserved Me within the stronghold of Thy divine Unity.

- 2 Glorified and exalted art Thou, and praise be unto Thee for whatsoever Thou lovest and desirest, and thanks be unto Thee for that which Thou hast decreed and preordained. From time immemorial Thy tender mercy hath been sent down and the process of Thy creation hath been and ever is ceaseless. Thy handiwork is unlike the work of anyone besides Thee, and Thy goodly gifts are unparalleled by the gifts of anyone other than Thyself.
- 3 Praise be unto Thee, O My Beloved, and magnified be Thy Name. Ever since the hour I set foot upon this fortress till the moment I shall have departed therefrom, I behold Thee established upon Thy seat of glory and majesty, sending down upon Me the manifold tokens of Thy bountiful favor and grace. Thou beholdest that My dwelling place is but the heart of the mountains, and Thou discernest naught in My Person except the evidences of abasement and loneliness.
- 4 Lauded be Thy Name; I render Thee thanks for every instance of Thine inscrutable Decree and offer My praise for every token of Thy tribulations. Having suffered Me to be cast into the prison, Thou didst turn it into a garden of Paradise for Me and caused it to become a chamber of the court of everlasting fellowship.
- 5 How numerous the verses Thou didst send down unto Me, and the prayers Thou didst hear Me offer unto Thee. How diverse the revelations which Thou didst call into being through Me and the experiences Thou didst witness in Me.
- 6 Magnified be Thy Name. Manifold trials have been powerless to deter Me from yielding thanks unto Thee and My shortcomings have failed to keep Me back from extolling Thy virtues. The infidels had purposed to turn My abode into one of disgrace and humiliation. But Thou hast glorified Me through My remembrance of Thee, hast exalted Me through My praise of Thee, hast graciously aided Me through the revelations of Thy oneness, and hast conferred upon Me a great honor through the effulgent splendors of Thine ancient eternity. To the fire Thou dost command, "Be thou a soothing balm unto My Servant," and to the prison, "Be thou a seat of tender compassion to My Servant, as a token from My presence." Yea, I swear by Thy glory; to Me the prison hath proved to be naught but the most delightful garden of Paradise and hath served as the noblest spot in the realm above.

لا اله الا انت فكم رأيت عن فوق قطع الجبال
نازلةً وانك قد حفظتني عنها وجعلتني في حصن
وحدانيتك

2 فسيحانك وتعاليت لك الحمد على ما انت تحب
وترضى ولك الشكر على ما انت قدرت وقضى لم
يزل احسانك نازل وصنعك جاعل لا يشابه فعلك
فعل دونك ولا تساوي عطيتك عطية سواك

3 فلك الحمد يا محبوب من اول ساعة التي نزلت
على الكهف الى ساعة التي انا كنت خارجاً عنه
باذنك فسيحانك لم تزل قد رأيتك على بساط
العز والاجلال وانت قد نزلت علي مواهب الجود
والنوال وانك انت ما تراني الا على وسط الجبال
وما شهدت علي الا بالذل والانفراد

4 فسيحانك اشكرك على كل قضائك واحمدك
على كل بأسائك قد ادخلتني السجن وجعلته
علي روضة من روضات الفردوس وغرفة من
غرفات حظيرة الانس

5 وكم من آيات قد نزلتها عليّ وكم من مناجات قد
سمعتها مني وكم من ظهورات قد ابدعتها عني وكم
من شئون قد شاهدتها عليّ

6 فسيحانك قد عجزت القضايا عن الاقرار بالشكر
وقصرت القصاراي عن الاعتراف بالحمد قد اراد
اهل الكفران يجعلوا مقعدي مقعد الذل وانك
قد اعززتني بذكرك وارفعتني بمحمدك وايدتني
بظهورات فردانيتك وشرفتني بتجليات صمدانيتك
وقلت للنار كوني برداً على عبدي وللجنة
كن لعبدي مقعد فضل من عندي بلى وعزتك
ما قضى عليّ السجن الا على روضة الرضوان
واشرف بقعات الجنان

- 7 Praised and glorified art Thou. How often did adversities descend upon Me and Thou didst temper them and avert them through Thy gracious favor; and how many times were commotions stirred up against Me at the hand of the people, while Thou didst cause them to subside through Thy tender mercy. How numerous the occasions when the Nimrods kindled fires wherewith to burn Me, but Thou didst make them balm for Me; and how manifold the instances when the infidels decreed My humiliation and Thou didst turn them into marks of honor for Me....
- 7 فسبحانك وتعاليت كم من مصيبة نزلت عليّ وانت خففتها وارفعتها عني بفضلك وكم من فتنة اكتسبت ايدي الناس في حقّي وانت اصلحتها بلطفك وكم من نار اوقدوها التّاردة لتحرقي فيها وانك قد جعلتها لي برداً وكم من ظهورات ذلّ قد حكمت بها اهل الكفر وانت قد جعلتها لي شؤنات عزّتك...
- 8 Verily Thou art the highest aspiration of every earnest seeker and the Goal of the desire of them that yearn after Thee. Thou art He Who is ready to answer the call of such as recognize Thy divine unity, and He before Whom the fainthearted stand in awe. Thou art the Helper of the needy, the Deliverer of the captives, the Abaser of the oppressors, the Destroyer of the wrong-doers, the God of all men, the Lord of all created things. Thine are the kingdoms of Creation and Revelation, O Thou Who art the Lord of all the worlds.
- 8 اذ انك منتهي مطلب السّائلين وغاية مني الرّاجين ومحبيب الموحدين ومرهوب المشفقين وناصر المضطّرين ومخلص المسجونين ومخذل الجّبارين ومهلك الظّالمين واله العالمين وربّ كلّ شيء لك الخلق والامر يا مولى العالمين
- 9 O All-Sufficient One! Thou dost suffice Me in every hardship that may descend upon Me and in every affliction that may wax great before Me. Thou art My sole Companion in My loneliness, the Delight of My heart in My solitude and My Best-Beloved in My prison and in My Abode. No God is there but Thee!
- 9 انت حسي يا كافي في كلّ شدة نزلت بي وكلّ مصيبة كبرت عليّ وانت وحدتي في غربي وانيسي في وحشتي وحبيبي في سجنّي وموقفي لا اله الا انت
- 10 Whomsoever Thou dost suffice shall not be put to grief; whomsoever Thou dost protect shall never perish; whomsoever Thou dost help shall never be abased; and he unto whom Thou turnest Thy gaze shall never be far removed from Thee.
- 10 من انت كافيه لا حزن له وما انت حافظه لا فناء له وما انت ناصره لا ذلّ له وما انت ناظره لا بعد له
- 11 Write down for us then whatsoever is of Thee, and forgive us for what we are. Verily Thou art the Lord of power and glory, the Lord of all the worlds. "Far be the glory of Thy Lord, the Lord of all greatness, from what they impute to Him, and peace be upon His Apostles, and praise be unto God, the Lord of all the worlds."
- 11 فاكتب لنا حينئذ كلّ ما انت عليه واعف عنا ما كآ عليه انك انت ربّ القوّة والعزة ربّ العالمين وسبحان ربك ربّ العزة عما يصفون وسلام على المرسلين والحمد لله ربّ العالمين...

SWBP#41 (p.130-132)

SWB#42 (p.183-186)

BB00603*Letter to Qahir*

1 God is Most Great

1 الله اكبر

2 God bore witness that there is no god but Him. He possesses dominion and malakut, then might and jabarut, then potency and lahut, then power and yaqut, then authority and nasut. He gives life and death, then death and life. Verily, He is living and does not die. He reigns and does not pass away. He is just and does not oppress. He is sovereign and does not fade. He is singular and nothing escapes His grasp in the heavens or in the earth or in what lies between them. He creates what He wills by His command. He is omnipotent over all things.

2 شهد الله انه لا اله الا هو له الملك والملكوت ثم العز والجبروت ثم القدرة واللاهوت ثم القوة والياقوت ثم السلطنة والناسوت يحيي ويميت يميت ويحيي وانه هو حي لا يموت وملك لا يزول وعدل لا يجور وسلطان لا يحول وفرد لا يفوت عن قبضته من شي لا في السموات ولا في الارض وما بينهما يخلق ما يشاء بامرہ كان [?] على كل شي قديراً

KSHK.BWB

PR03.081v09-081v13, PR13.072r-072v

BB00075*Suriy-i-Tawhid (Commentary on the Surah of Tawhid)*

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

1 بسم الله الرحمن الرحيم

2 All praise be to God Who sendeth down His Command in the Book in a measure beyond reckoning. I bear witness that there is no God but Him, as befitteth His station and as He deserveth, in such wise that none can know how He is save Him alone - glorified and exalted be He above all that they may describe. And I bear witness to Muhammad and the family of God according to what God hath willed and ordained for them - verily He is the Mighty, the Loving.

2 الحمد لله الذي ينزل الأمر في الكتاب على قدر غير معدود فاشهد أن لا إله إلا الله كما هو أهله ويستحقه من دون أن يقدر أحد أن يعرف كيف هو إلا هو سبحانه وتعالى عما يصفون وأشهد لمحمد وآل الله بما شاء الله وقدر لهم إنه هو العزيز الودود

3 To continue: I have read thy letter and noted thy gracious supplication, and I now answer what thou hast asked regarding the interpretation of the Surih of Unity. Know thou the truth of what God hath sent down upon thee from the clouds of His grace concerning His unity. For God hath spoken, and His word is the truth, though none hath truly appreciated God as He deserveth.

3 وبعد قد قرئت كتابك واطلعت بحسن دعائك وإن الآن أجبتك فيما سئلت من تفسير سورة التوحيد فاعرف حق ما نزل الله عليك من سخائب الفضل في توحيده فإن الله قال وقوله الحق وما قدر الله حق قدره

4 (introduction)

4

- 5 Know thou that this Surih is the spirit of the Qur'an and the cause of the revelation of utterance, and upon it turn all universal causes pertaining to whatsoever beareth the name of a thing. Make thyself ready for the meeting with thy Lord, for the appointed time is near, very near, and the manifestations of the days of Revelation are swifter than all else.
- 6 God hath desired naught from the expression of unity save the word of glorification, and from it naught save the word of praise, and from it naught save the word of His oneness, and from it naught save the word of His greatness. For the unity of the Divine Essence, as established in the beginning and end of the Command, is impossible for any created thing to attain, nor can any claim "I am capable of this," for such a statement would be pure falsehood and manifest untruth, and can only operate within its own rank.
- 7 For His Essential Being is pure, primordial simplicity, which by its very essence severs all from the mention of knowledge. And the manifestation of His Essence is eternal effulgence which by its very nature separates all contingent things from the station of utterance. Whoso saith, "He is He," hath verily attained unto the boundary of possibility in the epiphany of origination; and whoso saith, "Verily, He is Thou," hath recognized the loci of the Cause within the manifestations of entities. Glorified be God – thy Lord, the Lord of Might – above all that they ascribe unto Him!
- 8 (tawhid in the inward ruling)
- 9 Know, then, regarding the Pre-eternal Essence, that His manifestation is the very same as His concealment, and His concealment the very same as His manifestation. He hath ever been, and there hath been naught beside Him; and now is He even as He hath ever been, and there is nothing with Him. He hath ascribed the Names of His power unto Himself by reason of their nobility and the need of all for them.
- 10 The likeness of the Surih of Unity is even as the Ka'bah – the House of God, exalted and glorified – in the world of origination: "Thou seest no disharmony in the creation of the All-Merciful; return thy gaze: canst thou see any fissure? Then return thy gaze [again]..." Such is God's decree in the station of exposition, which the men of the Heights have recognized by the light of certitude.
- 11 (tawhid in the outward ruling)
- 5 فاعلم إنّ هذه السّورة روح القرآن وعلّة الفائيّة في نزول البيان وعليها يدور علل الكليّة من كلّ ما وقع عليه اسم شيء فاستعد للقاء ربك فإنّ الأجل قريب قريب وإنّ تجليات أيّام الظهور أسرع من كلّ شيء
- 6 وإنّ الله ما أراد من إظهار التّوحيد إلّا كلمة التّسبيح ولا منها إلّا كلمة التّحميد ولا منها إلّا كلمة التّهلل ولا منها إلّا كلمة التّكبير لأنّ توحيد الذات على ما تحقّق في مبادي الأمر ومنتها لا يمكن لأحد من الموجودات ولا يقدر أن يقول إنّني لا أستطيع بذلك لأنّ قوله إفك محض وكذب صرف ولا يجري إلّا في رتبته
- 7 لأنّ كينونيّته ذات البحث هي كينونيّة ساذجيّة أزليّة التي هي بذاتها مقطّعة الكلّ عن ذكر العرفان وإنّ آنية طلعة حضرت الذات كافوريّة أبدية التي هي بنفسانيّتها مفرّقة الممكّات عن مقام البيان من قال هو هو فقد بلغ إلى حظّ الإمكان في ظهور الإبداع ومن قال إنّهُ هو أنت فقد عرف مواقع الأمر في ظهورات الأعيان فسبحان ربك ربّ العزة عمّا يصفون
- 9 فاعلم أنّ ذات الأزل ظهوره كان في عين بطونه و بطونه كان عين ظهوره وإنّه لم يزل كان ولم يك شيئاً سواه وإنّ الآن ليكون بمثل ما كان ولا يكون شيئاً معه ولقد وصف بأسماء قدرته إلى نفسه بشرافتها واحتياج الكلّ إليها
- 10 وإنّ مثل سورة التّوحيد كمثّل الكعبة التي هي بيت الله جلّ وعزّ في عالم الإنشاء ما ترى في خلق الرّحمن من تفاوت فارّج البصر هل ترى من فطور ثمّ أرجع البصر الآية ذلك حكم الله في مقام البيان حيث قد عرفه رجال الأعراف بنور الإيقان

- 12 And when there shineth the scintillation of the flashes of those words, know thou that Unity – its outward is the very same as its inward, and its inward the very same as its outward – and it hath no orientation save to indicate oneness and to recount singleness. Thou beholdest this Surih as the very Word of Unity: shouldst thou espy therein any matter devoid of the appearance of Oneness, thou art undone – for thou hast gone forth from the ordinance of Unity and veiled thyself from the sign of Singleness.
- 13 In that station, all the letters of this Surih are the letter ha', and all its meanings are the meaning of the alif manifest in the five stations. Yet let it not occur to thy mind that this is a ruling apart from the sensible outward. Understanding cannot comprehend Him, for the letter 'waw' is different from 'ha', and likewise is the ruling for the remaining letters. Nay, by thy life, if thine eye were like heated iron, thou wouldst see in the outward the same as the inward ruling, even as Ali said in the Tutunjiyyih Sermon: "I saw God and Paradise with mine own eyes." And the Prince of Martyrs - may my spirit and all within the kingdom of command and creation be a sacrifice for him - said: "Hath other than Thee any manifestation that Thou needest it to manifest Thee?" And the Imam said: "No light is seen except His light, and no voice is heard except His voice." And verily this is the outward ruling which is the same as the inward, and between them there is no connection nor anything else.
- 14 (seven stations of Tawhid)
- 15 When thou hast understood what We have caused to shine upon thee from the light of the Primal Morn of Eternity upon the dawning-place of thy reality and the mystery of thy heart and the temple of thine oneness manifested unto thee through thee in the secret of thine essence, then know that Unity hath seven manifestations which in truth indicate naught but Him: First is the station of the Point, the station of Muhammad; then the Hidden Alif, the station of Ali; then the Soft Alif, the station of Hasan; then the Unconjoined Alif, the station of Husayn; then the station of the Conjoined Alif, the station of the Proof; then the station of the Letters, the Imams; then the station of the Word, the station of Fatima.
- 16 And these seven have manifestations in the station of revelation: of the Essence, Attributes, Deeds and Worship, which yield from the Word twenty-eight stations, corresponding to the letters of existence through which all being, both unseen and seen, is established. And none hath any portion therein
- 12 فإذا تشعشت بتشعشع لمعان بروق تلك الكلمات فاعلم أنَّ التَّوْحِيدَ كان ظاهره نفس باطنه و باطنه نفس ظاهره و ليس له جهة دون الدلالة على التَّوْحِيد و الحكاية عن التَّفَرِيد و أنت ترى هذه السَّورة بمثل كلمة التَّوْحِيد فإن ترى شيئاً فيها لك بك فقد خرجت عن حكم التَّوْحِيد و احتجبت عن آية التَّفَرِيد
- 13 وإنَّ في ذلك المقام كلَّ حروف هذه السَّورة حرف الهاء و كلَّ معانيها معنى الألف الظَّاهر في المقامات الخمسة و لكن لا يخطر ببالك أنَّ ذلك حكم على غير حسن الظَّاهر و لم يتصوره الإدراك لأنَّ حرف الواو غير الهاء و كذلك الحكم في البواقي الحروف لا و عمرك لو يكون عينك عين الحديد المحماة لترى في الظَّاهر مثل حكم الباطن بمثل ما قال عليّ في خطبة التَّطنجية رأيت الله و الفردوس رأي العين و قال سيّد الشَّهداء - روجي و من في ملكوت الأمر و الخلق فداه - ألغيرك من الظَّهور ما ليس لك حتَّى تكون هو المظهر لك الخ و قال الإمام و لا يرى نوراً إلَّا نوره و لا يسمع صوتاً إلَّا صوته و إنَّ ذلك حكم الظَّاهر الذي هو نفس الباطن و ليس بينهما ربط و لا شيء غيره
- 14
- 15 فإذا عرفت ما أشرقناك من نور صبح الأزل الأوّل على مطلع حقيقتك و سرِّ فؤادك و هيكل أحدىك المتجليّة لك بك في سرِّ كينونتك فاعلم أنَّ للتَّوحيد ظهورات سبعة التي لا تدلّ في الحقيقة إلَّا عليه فالأولى رتبة النّقطة مقام محمّد ثمّ ألف الغيبة مقام عليّ ثمّ ألف اللبنيّة مقام الحسن ثمّ ألف غير المعطوفة مقام الحسين ثمّ مقام ألف المعطوفة مقام الحجّة ثمّ مقام الحروف الأئمة ثمّ مقام الكلمة مقام الفاطمة
- 16 و لهذه السبعة ظهورات في مقام تجلّي الذات و الصّفات و الأفعال و العبادة التي يحصل من الكلمة مقامات معدودة ثمانية و عشرين عدّة التي هي حروف الكونيّة التي بها تقوم كلّ الوجود من

save as God hath ordained for them. Verily, He is the Mighty, the Exalted.

الغيب والشهود وليس لأحد نصيب فيها بمثل ما
قدّر الله لهم إنه هو العزيز المتعال

17 (seven more stations of Tawhid)

17

18 When thou hast understood these seven ordinances, then be thou assured that the unity of all other existences is but a shadow of a shade in relation to the manifestation of the station of the Word in the station of the shadow, naught else. And verily it hath infinite ranks which none can reckon save God, as one of the possessors of wisdom hath said: "The paths to God are as numerous as the breaths of creation." Yet they are encompassed by certain stations, among them the rank of the Prophets and Successors, who stand in the station of the manifestation of the Word in the station of the Point; then the believers among mankind, who stand in the station of the Hidden Alif radiating from the Word; then the angels, who stand in the station of the unity of the Soft Alif; then the believing jinn, who stand in the station of the Unconjoined Alif; then the pure believing animals, who stand in the station of the Conjoined Alif; then the plants, which stand in the station of the Letters; then the minerals, which tell of the station of the Word.

18 فإذا عرفت هذه الأحكام السبعة فأيقن أنّ توحيد
سائر الموجودات شبح كظّل فيّ بالنسبة إلى ظهور
مقام الكلمة في مقام الشّبح لا غيره وإنّ له مراتب
ما لا نهاية لها بها التي لا يحصيها أحد إلاّ الله
حيث قال أحد من أولي الأبواب الطّرق إلى الله
بعدد أنفاس الخلائق (٥) ولكن يحويها مقامات
معدودة فنّها رتبة النّبیین والوصیین وإنّهم واقفون
في مقام ظهور الكلمة في مقام النّقطة ثمّ المؤمنین
من الإنس وإنّهم واقفون في مقام ألف الغيبة
المتشعّشة عن الكلمة ثمّ الملائكة وإنّهم واقفون
في مقام توحيد ألف اللّينية ثمّ المؤمنون من الجنّ
وإنّهم واقفون في مقام ألف غير المعطوفة ثمّ
الحيوانات الطّيبة المؤمنة فإنّهم واقفون في مقام
ألف المعطوفة ثمّ النباتات فإنّها واقفة على مقام
الحروف ثمّ الجمادات فإنّها حاكية عن مقام الكلمة

19 And for each of these ranks among its people flows the horizontal chain and the right of shadowhood in relation to the countenance of the Essential, and the absence of connection between the station of effect with the station above it.

19 وكلّ مرتبة من هذه المراتب بين أهلها تجري
سلسلة العرضيّة وحقّ الشّبحيّة بالنسبة إلى طلعة
الذّاتيّة و عدم الرّبط بين رتبة الأثرية مع رتبة
فوقها

20 Were I to remove the veil from the face of these matters, it would cause some people to exit from unity and others to enter into it, but God hath not willed this for this Day, for Ali ibn Al-Husayn said: "I conceal the jewels of my knowledge lest the ignorant should see them and be led into confusion." And before him in this matter Abu'l-Hasan unto Husayn, and the Successor before him, Hasan declared: "If I were to reveal the essence of knowledge that I possess, some would say 'You are among those who worship idols.' Muslims would deem my blood lawful to shed, considering their most reprehensible acts as virtuous."

20 ولو أردت أن أكشف القناع عن صورة هذه
المسائل لتخرج عن التّوحيد قوماً ويدخل في
التّوحيد قوماً أخرى ولكن ما أراد الله بذلك
في ذلك اليوم لأنّ عليّ بن الحسين قال إنّني لأكتم
من علمي جواهره كيلا يرى العلم ذو جهل فيفتتنا
وقد تقدم في هذا أبو حسن إلى الحسين والوصي
قبله الحسن وربّ جوهر علم لو أبوح به لقبل لي
أنت ممن تعبد الوثنا ولاستحل رجال المسلمون
دمي يرون أقبح ما يأتونه حسناً

21 And the Messenger of God said: "If Abu Dharr knew what was in Salman's heart, he would kill him." Yet it is incumbent upon all to acquire knowledge of it through our allusions which are expressed through clear exposition and which speak with

21 وقال رسول الله لو علم أبو ذرّ ما في قلب سلمان
لقتله ولكن على الكلّ فرض العلم به من إشاراتنا
التي دالة بالبيان و ناطقة بأعلى دلائل الإمكان

the highest proofs possible to attain. None is permitted to lift the veil from the temples of faith.

و ليس لأحد حلّ كشف القناع عن هياكل الإيمان

22 (seven further stations)

22

23 In this Surah, the Word of Identity is the station of the Point, which is “He.” Then the Name of Glory is the station of the manifestation of the Hidden Alif which points to God, glorified be He. Then the Name of Unity is the station of the Flexible Alif which points to God, glorified be He. Then the Unconnected Alif is the station of the Name of Glory before the manifestation of the Divine Eternality. Then the Connected Alif is the station of the the Name of Divine Eternality which points to God, glorified be He. Then the station of the Letters is the station of the Names of Transcendence. Then the station of the Word is the station of establishing Divine Unity, that “there is none like unto Him.”

23 وَإِنَّ فِي هَذِهِ السُّورَةِ كَلِمَةً الْهُويَّةَ مَقَامَ النَّقْطَةِ وَ هِيَ هُوَ ثُمَّ اسْمُ الْجَلَالَةِ مَقَامَ ظُهُورِ أَلِفِ الْغَيْبِيَّةِ الدَّالَّةِ عَلَى اللَّهِ سُبْحَانَهُ ثُمَّ اسْمُ الْأَحَدِيَّةِ مَقَامَ أَلِفِ اللَّيْنِيَّةِ الدَّالَّةِ عَلَى اللَّهِ سُبْحَانَهُ ثُمَّ أَلِفُ غَيْرِ الْمَعْطُوفَةِ مَقَامَ اسْمِ الْجَلَالَةِ قَبْلَ ظُهُورِ الصِّمْدَانِيَّةِ ثُمَّ أَلِفُ مَعْطُوفَةٍ مَقَامَ اسْمِ الصِّمْدَانِيَّةِ الدَّالَّةِ عَلَى اللَّهِ سُبْحَانَهُ ثُمَّ مَقَامَ الْحُرُوفِ مَقَامَ أَسْمَاءِ التَّنْزِيهِ ثُمَّ مَقَامَ الْكَلِمَةِ مَقَامَ إِثْبَاتِ الْفِرْدَانِيَّةِ بَأَنَّهُ لَيْسَ لَهُ كُفْوًا أَحَدٌ

24 Thus did the Imam say: “We are God’s Most Beautiful Names, without knowledge of whom God accepts no one’s deeds. Through us is God worshipped and through us is God known,” etc.

24 وَلِذَا قَالَ الْإِمَامُ نَحْنُ أَسْمَاءُ اللَّهِ الْحُسْنَى الَّتِي لَا يَقْبَلُ اللَّهُ عَمَلُ أَحَدٍ إِلَّا بِمَعْرِفَتِنَا بِنَا عَبْدِ اللَّهِ وَ بِنَا عَرَفَ اللَّهُ اِطْلَع

25 And Husayn, in his interpretation of this Surah, said that the meaning of “He is God” and the meaning of “One, the Eternal” – Muhammad ibn Hanafiyyih was asked about “the Eternal” and he said: “Ali said the interpretation of ‘the Eternal’ is: no name, no body, no likeness, no similitude, no form, no image, no limit, no bounds, no position, no place, no where, no how, no here, no fullness, no emptiness, no standing, no sitting, no stillness, no motion, no darkness, no light, no spirit, no self, no place is void of Him yet no place contains Him, no color, no thought of heart, no scent of fragrance – He is beyond all these things.”

25 وَقَالَ الْحُسَيْنُ فِي تَفْسِيرِ هَذِهِ السُّورَةِ بِأَنَّ مَعْنَى هُوَ اللَّهُ وَ مَعْنَى أَحَدٍ اللَّهُ الصِّمْدُ سَثَلُ مُحَمَّدِ بْنِ حَنِيفَةَ عَنْ الصِّمْدِ فَقَالَ قَالَ عَلِيٌّ تَأْوِيلُ الصِّمْدِ لَا اسْمَ وَلَا جِسْمَ وَلَا مِثْلَ وَلَا شَبَهَ وَلَا صُورَةَ وَلَا تَمَثَالًا وَلَا حَدًّا وَلَا حُدُودَ وَلَا مَوْضِعَ وَلَا مَكَانًا وَلَا أَيْنَ وَلَا كَيْفَ وَلَا هُنَا وَلَا مَلَا وَلَا خَلَا وَلَا قِيَامَ وَلَا قَعُودَ وَلَا سَكُونَ وَلَا حَرَكَةَ وَلَا ظُلْمَانِي وَلَا نُورَانِي وَلَا رُوحَانِي وَلَا نَفْسَانِي وَلَا يَخْلُو عَنْهُ مَوْضِعٌ وَلَا يَسَعُهُ مَوْضِعٌ وَلَا عَلَى لَوْنٍ وَلَا عَلَى خَطَرِ قَلْبٍ وَلَا عَلَى شَمِّ رَائِحَةٍ مِنْفِي مِنْ هَذِهِ الْأَشْيَاءِ

26 (the commentary:)

26

27 (“Qul”)

27 قول

28 This is the meaning of the reality that no meaning of allusions can equal, nor can any ruling in the evidences match it. None can encompass its knowledge save he who knows the domains of the divine attributes and reaches the depths of true knowledge. For there one witnesses the decree with clear vision for the elucidation of the exposition.

28 وَإِنَّ ذَلِكَ مَعْنَى الْوَاقِعِ الَّذِي لَا يَعَادِلُهُ مَعْنَى الْإِشَارَاتِ وَلَا يُسَاوِيهِ حُكْمًا فِي الدَّلَالَاتِ وَلَا يَحِيطُ بِعِلْمِهِ أَحَدٌ إِلَّا مَنْ عَرَفَ مَوَاقِعَ الصِّفَةِ وَ بَلَغَ قَرَارَ الْمَعْرِفَةِ فَإِنَّ هُنَاكَ يُشَاهِدُ الْحُكْمَ بِالْعَيَانِ لِتَبْيِينِ الْبَيَانِ

29 This is the meaning of the Command in the First Word, which was the word “Say: God encompasses His Word through His

29 وَإِنَّ ذَلِكَ مَعْنَى الْأَمْرِ فِي الْكَلِمَةِ الْأُولَى الَّتِي هِيَ كَانَتْ كَلِمَةً قُلِ اللَّهُ يَحِيطُ بِكَلِمَتِهِ بِحُكْمَتِهِ وَلَكِنْ

wisdom.” But in the outward path, these seeds of meaning are not devoid of saying either from your Lord to your Lord, or from your Lord to yourself, or from yourself to your Lord, or from your Lord to another, or from yourself to another, or from the station of limitation which is other than you to another.

- 30 These are the highest meanings, all of which return to a single ruling: that God has described Himself through these Names that you might call upon Him through them as He deserves. The letter Qaf points to His power, which nothing in the heavens or earth can frustrate. The letter Lam points to the banner of His sovereign Self-Subsistence which encompasses all created things. Its number is the number of “In the Name of God, the Most Merciful, the Most Compassionate” and the Most Exalted Name, for it is the first name God chose for Himself.

- 31 Know then what I have made known to you of the manifestation of meanings - is the first station of distinction between the Beloved and the lover. Then know that this Name is, in terms of numerical value, equal to the number of God’s Name “the All-Sufficient,” and it is the red elixir in the station of vengeance.

- 32 This Name appears in the Qur’an in nine places, concerning which the Prophet has said: “Whosoever recites these verses seventy times for any need, God will fulfill his need forthwith.” These verses, after the Bismillah, are: “Sufficient is God as a Guardian,” “Sufficient is God as a Helper,” “Sufficient is God as a Reckoner,” “Sufficient is God as One Who knoweth,” “Sufficient is God as a Protector,” “Sufficient is God as a Witness,” “Sufficient is thy Lord as a Guide and a Helper,” “Sufficient is He as One Who is aware of the sins of His servants,” and “Sufficient was God for the believers in their fight. And God is All-Powerful, All-Mighty.”

- 33 And if thou hast an enemy, prostrate thyself at the end of night upon clay from Husayn’s grave and say in thy prostration one hundred times: “O Subduer of the oppressors! O Subduer of the tyrants! Verily, such and such a person hath wronged me, so take from him my right, and God will exact vengeance from him forthwith. Sufficient is He as a Guardian for the believers.”

- 34 (“Huwa”)

- 35 Each letter of these letters possesseth a meaning, to which I now allude with a hint of reality. It is the Greatest Name and the mystic symbol: none hath ever invoked God therewith –

في سبيل الظاهر لا يخلوا من هذه إنبات الحبة أي قل من ربك لربك أو من ربك لنفسك أو من نفسك لربك أو من ربك لغيرك أو من نفسك لغيرك أو من مقام الحد الذي هو غيرك لغيرك

30 وإن ذلك أعلى المعاني وكلها يرجع إلى حكم واحد بأن الله قد وصف نفسه بتلك الأسماء لتدعوه بها بما هو يستحق عليه وإن القاف هو إشارة بقدرته التي لا يعجزه شيء في السموات ولا في الأرض وإن اللام إشارة بلواء سلطان قيوميته التي أحاطت كل الممكآت وإن عدته هو عدد بسم الله الرحمن الرحيم واسم الأعلى لأنه أول اسم اجتنابه الله لنفسه

31 فاعرف ما عرفتكم من ظهورات المعاني هو أول مقام الفرق بين الحبيب والمحبوب ثم اعلم أن هذا الاسم هو في مقام العدد مساوياً بعدد اسم الله الكافي وهو اكسير الأحمر في مقام الانتقام

32 ولقد نزل ذلك الاسم في القرآن في تسعة مواقع منه ولذا ورد عن النبي من قرأ هذه الآيات سبعين مرة في كل حاجة ليقضي الله حاجته في الحين (١١) وهي بعد البسملة وكفى بالله ولياً وكفى بالله نصيراً وكفى بالله حسيباً وكفى بالله عليماء وكفى بالله وكيلاً وكفى بالله شهيداً وكفى بربك هادياً ونصيراً وكفى بذنوب عباده خبيراً بصيراً وكفى الله المؤمنين القتال وكان الله قوياً عزيزاً

33 وإن كان لك عدواً فاستجد في آخر الليل على طين قبر الحسين وقل في سجودك مائة مرة يا مبین الجبارین ویا مبین الظالمین إن فلاناً أذانی نغذ لی حقّی منه فإن الله ينتقم عنه في الحين وكفى به للمؤمنين ولياً

34 هو

35 وكل حرف من هذه الحروف معنى ها أنا ذا أشير إليه بطرف الحقيقة فهو اسم الأعظم والرمز

purely for His countenance – but God hath answered him; on condition, however, that he behold the Name of the Unseen in the third word of the Name which God created in four parts, as the Imam hath said: “Verily God, blessed and exalted be He, created the names of letters unvoiced, unspoken in utterance, unembodied in form, unlike aught else, uncolored in hue, removed from all directions, beyond all bounds, veiled from the imagination of every thinker, concealed yet unconcealed. He made it a perfect Word of four parts together, none preceding the other. Of these He manifested three names which creation needed, and concealed one – the Hidden and Treasured Name. These names which appeared – the Manifest is God, blessed and exalted be He. And He, glorified be He, subjected to each of these names four pillars, thus making twelve pillars. Then He created for each pillar thirty names as deeds attributed to them.”

المنعم الذي لم يدعو الله به أحد مخلصاً لوجهه إلا أجابه الله ولكن بشرط أن يشاهد اسم الغيب من الكلمة الثالثة من اسم الذي خلقه الله على أربعة أجزاء قال الإمام إن الله تبارك وتعالى خلق أسماء الحروف غير مصوت وباللفظ غير منطوق وبالشخص غير مجسد وبالتشبيه غير موصوف وباللون غير مصبوغ منفي عنه الأقطار مبعد عنه الحدود محبوب عنه حس كل متوهم مستتر غير مستر فجعله كلمة تامة على أربعة أجزاء معاً ليس منها واحد قبل الآخر فأظهر منها ثلاثة أسماء لفاقة الخلق إليها وحجب واحد منها وهو الاسم المكنون المخزون فهذه الأسماء التي ظهرت فالظاهر هو الله تبارك وتعالى وسخر سبحانه لكل اسم من هذه الأسماء أربعة أركان فذلك إثني عشر ركناً ثم خلق لكل ركن منها ثلثين اسماً فعلاً منسوباً إليها إلى أن قال عليه السلام قل ادعوا الله أو ادعوا الرحمن أياداً تدعوا فله الأسماء الحسنى

36 (“Allahu”)

الله 36

37 After this cometh the Name of Majesty – al-Jalalah – the Name of the Identity that ruleth over whatsoever is subtle or gross. Its numeric value is sixty-six by the great reckoning, twelve by the middle, and three by the small.

37 ثم بعد ذلك الاسم الجلالة وهو اسم الهوية المهيمنة على كل ما دق وجل وإن عدته ستة وستين بعدد الكبير وبالأوسط إثني عشر عدداً وبالصغير ثلاثة عدد

38 (“Ahad”)

احد 38

39 Then followeth the Name of God, al-Ahad – the Name of Oneness to which our Master ‘Ali (peace be upon him) alluded in his supplication: “O God, cause me to enter the ocean of Thy Oneness and the surging deep of Thy Unicity.” What is intended is not the Divine Essence, but the manifestation of Oneness unveiled in the realm of Lahut. Its value is thirteen by the great reckoning, and four by both the middle and the small.

39 ثم بعد ذلك اسم الله أحد وهو اسم الأحديّة التي أشار إليها مولينا عليّ في دعائه حيث قال عزّ ذكره اللهم أدخلني في لجة بحر أحديتك وطمطمائم وحدانيتك وليس المراد ذات الرب بل المراد ظهور أحديته المتجليّة في عالم اللاهوت وإن عدته ثلاثة عشر بالكبير وبالأوسط والصغير أربعة

40 (“Allahu”)

الله 40

41 Thereafter cometh the Name of God, the Most Great – concerning whose meaning I have aforetime intimated somewhat of its ordinances. And this Name, in the rank of Identity, is set behind the court of the Pre-eternal Nearness, in relation to the Name al-Awwal (the First), by a single veil.

41 ثم بعد ذلك اسم الله الأكبر الذي أشرت في معناه ببعض حكمه من قبل وإن ذلك الاسم في رتبة الهوية مؤخره عن ساحة قرب الأزل بالنسبة إلى اسم الأوّل بحجاب واحد

42 (“al-Samad”)

الصمد 42

43 Then there is the name of God, al-Samad, whose meaning signifies that all are cut off from the path - nothing enters into it and nothing emerges from it, and He is the Most Great, the Most High.

43 ثم اسم الله الصمد الذي كان معناه بانه مقطعة الكل عن السبيل لا يدخل فيه شيء ولا يخرج منه شيء وهو الكبير المتعال

44 The Imam hath expounded, in his interpretation of “As-Samad” as recorded in Al-Kafi from Jabir, who said: “I asked Abu Ja’far concerning the nature of Divine Unity, whereupon he stated that God, blessed and exalted be He, through His Names by which He is invoked, and exalted in the heights of His Essence, is One, unified in His unity through His unification. He then caused this to flow through His creation. Thus He is One, All-Compelling, Most Holy, whom all things worship and unto whom all things turn, and He encompasseth all things in knowledge.”

44 ولقد قال الإمام في تفسير الصمد على ما في الكافي عن جابر قال سألت ابا جعفر عن شيء من التوحيد قال ان الله تبارك وتعالى أسمائه التي يدعى بها وتعالى في علو كنهه واحد توحيد في توحده ثم أجريه على خلقه فهو واحد صمد قدوس يعبد ككثي ويصمد إليه كل شيء وسع ككثي علماً

45 And verily its numerical value is one hundred and thirty-four by the greater reckoning, and by the middle reckoning seventeen, and by the lesser reckoning eight (14). Recite it at all times, for it hath a hidden influence before God. These five Names are the stages of unity for the people of Paradise in the station of description. When thou dost consider them together with the three Names of transcendence, thou shalt plainly behold the gates of Paradise.

45 وإن عدته مائة وأربعة وثلثين عدد بالكبير والأوسط سبعة عشر وبالصغير ثمانية عدد فافقه في كل حين فان له تأثير في السر في بين يدي الله وإن هذه الأسماء الخمسة مراتب التوحيد لأهل الجنان في مقام الوصف وإذا تلاحظ مع ثلاثة أسماء التنزيه فتجد بالعيان أبواب الجنان

46 (“lam valida”)

لم يلد 46

47 This is His exalted Word: “He begetteth not,” whose numerical value is one hundred and fourteen.

47 وهو قوله عز ذكره لم يلد وإن عدته مائة وأربعة عشر عدد

48 God hath intended by this word to sanctify His Essence from the description of causation, in refutation of those who made the Essence the Cause of causes. For the cause is His creation, and He hath no cause, even as He hath caused the tongues of His chosen ones to proclaim. Were the Essence to be the cause, this would necessitate conjunction and similarity. Glorified and exalted be He! He hath originated the Will from nothing through itself, and made it the cause of all else, without anything proceeding from His Essence unto it. Glorified and exalted be He far above what they who liken Him to His creation say concerning His knowledge!

48 ولقد أراد الله من هذه الكلمة تنزيه ذاته عن وصف العلية رداً على الذين جعلوا الذات علّة للعلل لأنّ العلة هو صنعه وهو لا علّة له حتى أنطق بذلك السنة أولياته ولو كان الذات هو العلة لزم الإقتران والتشابه فسبحانه وتعالى أبداع المشيئة لا من شيء بنفسها وجعلها علّة ما سواها من دون أن يقع من ذاته عليها شيئاً فسبحانه وتعالى عما يقول المشبهون في معرفته علواً كبيراً

49 (“wa lam yulad”)

ولم يولد 49

50 Then His exalted Word: “nor is He begotten,” whose numerical value by the known greater reckoning is one hundred and twenty. The intent thereof is His sanctification from any connection or conjunction with all things, in refutation of those

50 ثمّ قوله عز ذكره ولم يولد وإن عدته مائة وعشرين بحساب المعروف على عدد الكبير وإن المراد منه هو تقدسه عن حكم الربط والإقتران مع الأشياء كلّها رداً على الذين زعموا بالربط بين الحق والخلق

who imagine a connection between Truth and creation. Exalted be God above this! Nothing emergeth from Him even as nothing entereth into Him. He is pure Truth, absolute pristine Essence, the very essence of camphor, and all else is creation. Between them there is no connection, nor is there aught else besides them.

- 51 Verily, they who imagine concerning the judgment of the Essence the word of connection, it is as though they have associated partners with their Lord and denied the word of unity in this Surah. No portion of knowledge have they, and if they repent not unto their Lord, their abode shall be the fire of hell, though today they perceive it not.

52 (“wa lam yakun lahu kufuan ahad”)

- 53 Then His mighty and exalted Word: “nor is there any equal unto Him” - three hundred and eleven. God hath sent down this word and its like in the Qur'an to sweep clean hearts and imaginings, and to dispel the falsehoods of souls and bodies, for they have imagined in the forms of darkness that which hath no reality in the writing of the most high. Otherwise, God hath no equal nor partner that must needs be denied. Rather, this pure sanctification and absolute transcendence in the station of negation before God is like the description of the servant in the station of attribution, as in His exalted Word “Say: He is God, the One,” without any aspect of partnership or unity. Just as God hath revealed in His word “God, the All-Compelling” for the affirmation of hearts, and His words “God, the All-Sustaining” were revealed to establish hearts in the recognition of His all-sustaining nature. Likewise did God reveal the words “and there is none like unto Him” to address whatever vain and false imaginings might arise in minds. For verily God, exalted and glorified be He, is far more mighty, glorious and great than to be known through attributes or exalted through falsehood, since light and darkness are alike before Him, both being created within His dominion, both pointing to the perfection of His handiwork, and both returning to the bounds of His creation. As Ali stated in the Orphaned Sermon: “If you say ‘from what is He?’ then He is distinct from all things, for He is He...”

- 54 It is incumbent upon the servant to exalt his Creator and sanctify his Lord above every attribute, whether known or unknown to His creation, for these are utter non-existence and pure falsehood before Him. The same applies to power and similar praised attributes and most beautiful names. Such is the judgment of the people of the utterance.

فتعالى الله عن ذلك لم يخرج منه شيء كما لا يدخل عليه شيء وهو حق صرف وذات ساذج بحت وكافور عين محض وما سواه خلق وليس بينهما ربط ولا دونهما شيء

51 وَإِنَّ الَّذِينَ يظنون في حكم الذات كلمة الرب فكأنما أشركوا بربهم وأنكروا كلمة التوحيد في هذه السورة ليس لهم نصيب من العلم وإنهم لم يتوبوا إلى ربهم فأوبهم نار جهنم وإنهم اليوم لا يشعرون

52 ولم يكون له كفوا احد

53 ثم قوله عز وجل ولم يكن له كفوا أحد ثلث مائة واحد عشر ولقد أنزل الله هذه الكلمة وأشباهها في القرآن لمكنسة القلوب والأوهام وإفك النفوس والأجسام لما زعموا في صور السجّين ما لا حقيقة لهم في كتابة العليين وإلا ليس لله كفو ولا شريك لينفي عنه بل هذا التقديس الصّرف والتّزويه البحت في مقام النفي عند الله كوصف العبد في مقام التّعت كقوله عز ذكره قل هو الله أحد بلا جهة اشتراك ولا اتحاد فكما أنزل الله في قوله الله الصّمد لإثبات القلوب بالاعتراف بصمدانيته فكذلك أنزل الله قوله ولم يكن له كفوا أحد لما يقع في الأوهام من الإفك الباطل وإلا إنّ الله عز وجل لكان أعز وأجل وأعظم من أن يعرف بالوصف أو ينزه بالإفك لأنّ النور والظلمة لديه سواء وكلتاها مخلوق في ملكه ودالّ على كمال صنعه ومردود إلى حدود إبداعه حيث قال عليّ في خطبة اليتمية إن قلت مم هو فقد باين الأشياء كلّها فهو هو الخ

54 ولقد يجب على العبد تنزيه بارئته وتقديس ربّه من كلّ وصف يعرفه أو لا يعرفه خلقه وهو عنده معدوم صرف وإفك محض وكذلك الحكم في القدرة وأمثالهما من الصفات المحمودّة والأسماء الحسنّى وكذلك الحكم عند أهل البيان

55 Thus did Ali, peace be upon him, say: "The beginning of religion is the knowledge of God; the perfection of knowing Him is to testify to His unity; the perfection of His unity is to deny Him attributes, as every attribute testifies that it is other than that which is described, and that which is described testifies that it is other than the attribute. The two testify to comparison, which is impossible for the Pre-existent. So whoever describes God has limited Him; whoever limits Him has numbered Him; whoever numbers Him has invalidated His eternity. Whoever asks 'how?' has sought to describe Him; whoever asks 'in what?' has contained Him; whoever asks 'on what?' has shown ignorance of Him; whoever asks 'where?' has excluded Him; whoever asks 'what is He?' has described Him; whoever asks 'to what?' has given Him a purpose. He is Knowing when there was nothing to be known, Creator when there was nothing created, Lord when there was nothing to be lorded over. Such is our Lord, far above what those who describe can describe."

55 وَ عَلَى هَذَا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَوَّلَ الدِّينِ مَعْرِفَةُ اللَّهِ وَ كَمَالُ مَعْرِفَتِهِ تَوْحِيدُهُ وَ كَمَالُ تَوْحِيدِهِ نَفْيُ الصِّفَاتِ عَنْهُ بِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ وَ شَهَادَةُ الْمَوْصُوفِ أَنَّهُ غَيْرُ الصِّفَةِ وَ شَهَادَتُهُمَا جَمِيعاً بِالتَّشْبِيهِ الْمَمْتَنِعِ مِنْهُ الْأَوَّلُ فَكُنْ وَ صَفَ اللَّهُ فَقَدْ حُدِّدَهُ وَ مَنْ حُدِّدَهُ فَقَدْ عُدَّهُ وَ مَنْ عُدَّهُ فَقَدْ أَبْطَلَ أَرْزَلَهُ وَ مَنْ قَالَ كَيْفَ فَقَدْ أَوْصَفَهُ وَ مَنْ قَالَ فِيمَا فَقَدْ ضَمَّنَهُ وَ مَنْ قَالَ عَلَى مَا فَقَدْ جَهَلَهُ وَ مَنْ قَالَ أَيْنَ فَقَدْ أَخْلَا مِنْهُ وَ مَنْ قَالَ مَا هُوَ فَقَدْ نَعَتَهُ وَ مَنْ قَالَ إِلَى مَا فَقَدْ غَايَاهُ عَالَمٌ إِذْ لَا مَعْلُومَ وَ خَالِقٌ إِذْ لَا مَخْلُوقَ وَ رَبٌّ إِذْ لَا مَرْبُوبَ وَ كَذَلِكَ رَبَّنَا فَوْقَ مَا يَصِفُهُ الْوَاصِفُونَ

56

56

57 When you understand what I have taught you of the sprinklings from the ocean of abstraction and drops from the depths of unity, you will know that when you recite the Surih of Unity, your Lord describes Himself to you through you, by what He has originated within you, through what He has manifested to you through your own essence, without manner or indication. Were you to look with true vision and were God to remove the veil from the face of your heart, you would behold the stations of the people of the eight Paradises in this Surih, and the portion of each one of them, and what God has ordained for them of eternal, never-ending bounty. But today you are not worthy of that. Seek forgiveness of God your Lord. For the like of this let the workers work. Glory be to your 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.

57 فَإِذَا عَرَفْتَ مَا عَرَّفْتُكَ بِهِ مِنْ رَشْحَاتِ بَحْرِ التَّجْرِيدِ وَ قَطْرَاتِ مَاءِ لُجْجِ التَّفْرِيدِ لِتَعْرِفَ أَنَّ حِينَ قِرَائَتِكَ سُورَةِ التَّوْحِيدِ أَنَّ اللَّهَ رَبَّكَ يَصِفُ نَفْسَهُ لَكَ بِكَ بِإِبْدَاعِهِ فَيْكَ بِمَا تَجَلَّى لَكَ بِكَ فِي كَيْنُونِيَّتِكَ مِنْ دُونِ كَيْفٍ وَ لَا إِشَارَةٍ وَ لَوْ تَنْظُرُ بِالْوَاقِعِ وَ كَشَفَ اللَّهُ الْغُطَاءَ عَنْ طَلْعَةِ فُؤَادِكَ لَتَرَى مَقَامَاتِ أَهْلِ الْجَنَانِ الثَّمَانِيَةِ فِي هَذِهِ السُّورَةِ وَ حَظَّ كُلِّ وَاحِدٍ مِنْهُمْ وَ مَا قَدَّرَ اللَّهُ لَهُمْ مِنْ الْعَطِيَّةِ الدَّائِمِ الَّذِي لَا زَوَالَ وَ لَكِنْ الْيَوْمَ لَسْتُ أَهْلًا لِذَلِكَ وَ اسْتَغْفِرُ اللَّهَ رَبَّكَ وَ إِنِّي لَمِثْلِي هَذَا فَلْيَعْمَلِ الْعَامِلُونَ وَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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Tafsir-i-Suratu'l-Qadar I

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who brought into being whatsoever is in the heavens and on earth by His command. Then those who have believed in God and His signs, these shall be gathered unto God. And praise be to God Who created the essences from naught by virtue of their own being, then made them the seat of the manifestations of His power in the kingdom of names and attributes, that none might behold aught except that he would see therein the revelation of its Creator more evident than all else, and witness in all things the garments of the countenance of his Beloved's beauty, such that he would see no light save the light of His beauty and hear no voice save the voice of His glory.
 2 الحمد لله الذي ابدع ما في السموات و الارض بامرهم ثم الذين امنوا بالله و آياته فاولئك هم الى الله يحشرون و الحمد لله الذي ابدع الجوهريات لا من شئ قبلها بعلية نفسها ثم جعلها مقام ظهورات قدرته في ملكوت الاسماء و الصفات لئلا يرى احد شيئا الا و يرى ظهور بارئه فيه اظهر من كلشئ و يشاهد قص طلعة جمال محبوبه في كلشئ بحيث لا يرى نورا الا نور جماله و لا صوتا الا صوت بهائه
- 3 Glorified and exalted is He Who hath transcended all things through the sublimity of His essence, such that nothing is seen at the station of its Lord's manifestation save His establishment upon the throne of bounty above all whereupon the name of a thing hath fallen. How exalted is His praise, how great His majesty, how glorious His commendation, and how mighty His decree in all that His knowledge hath encompassed!
 3 فسبحانه و تعالى قد على كلشئ بعلو ذاتيته بحيث لا يرى الشئ في مقام ظهور ربه استواء على عرش العطاء فوق كل ما وقع عليه اسم شئ فما اعلى ثنائه و ما اعظم جلاله و ما ابهى ثنائه و ما اجل امضائه كل ما احاط به عليه
- 4 And here am I, in this my station on this Friday amidst the mountains, bearing witness that there is no God but Thee, alone with no partner. Thou hast ever been without the existence of aught beside Thee, and Thou wilt ever be without the existence of aught at Thy level. If I say Thou art God, my own self beliest me, for the divinity that my self knoweth is unworthy to describe Thy Lord. And if I say Thou art Lord, my self beliest me, for the lordship of Thy Lord none can know save Him.
 4 و انا ذا في موقفى هذا يوم الجمعة في وسط الجبال اشهد ان لا اله الا انت وحدك لا شريك لك لم تزل كنت بلا وجود شئ معك و لا تزال انك كائن تغير وجود شئ في رببتك ان قلت انت الله تكذبني نفسك بان الوهية التي يعرفها نفسك لا ينبغي بان يوصف بها ربك و ان قلت انك رب تكذبني نفسى بان ربوبية ربك لا يقدر ان يعرفها احد غيره
- 5 Glorified art Thou! Glorified art Thou! The ancient, camphorated, radiant, effulgent, gleaming, sanctified, resplendent Essence of Thy Self hath prevented all contingent beings from ascending to the precincts of nearness to Thy Essence, O Lord of names and attributes! And the eternal, pristine, luminous, holy, gleaming, unique, resplendent Being of Thy Self hath barred all created things from ascending to the station of knowing Thy Self, O God of all existence!
 5 فسبحانك سبحانك ان الذاتية الكافورية القديمة المتشعشة المتألالة المتلامعة المتقدسة المتجلية عن نفسك منقطعة الممككات عن الصعود الى ساحة قرب ذاتك يا رب الاسماء و الصفات و ان كينونية السازجية الابدية المتنورة المتزهر المتلامعة المتفردة المتجلية عن ذاتك مسددة الموجودات عن العروج الى مقام عرفان نفسك يا اله الموجودات
- 6 How then can I praise Thy presence, O Beloved One, after knowing that the path is barred and the proof prevented? And
 6 فكيف اثني حضرتك يا محبوب بعد على بسد الطريق ومنع الدليل و كيف لا اذكرك بعد ذكرك

how can I fail to mention Thee after Thou hast mentioned me and called to my inmost heart? Glorified art Thou! Glorified art Thou! Thou art the Most High, above Whom there is nothing, and the Supreme, like unto Whom there is nothing. Thou hast made all to know Thy Self, that Thou art not known through aught else, nor described by other than Thyself, nor characterized by any save Thee, nor praised by other than Thee. For the limit of creation returneth to its own station, and the nature of invention beareth witness to its severance from Thy door.

- 7 I have known Thee, O my God, by what Thou art, though I could never comprehend that eternal Essence and ancient Attributes. Glorified art Thou! Glorified art Thou! What pleasure equaleth communion with Thee, what comfort matcheth intimacy with Thee, what joy compareth with nearness to Thee, and what station can compare with the servant's standing before Thy countenance?
- 8 Blessed am I in this my station, this my witness, this my mountain, and this my glorification which causeth me to speak in praise of Thee, in glory to Thy Self, and in tribute to Thy Essence. Unto Thee be praise, O my God, with praise whose truth none knoweth save Thee, whose station none comprehendeth save Thee, and through which Thou drawest me near, when Thou willest, unto Thy presence, and causest me to attain unto the station of Thy manifestation in the Paradise of refuge, the ultimate degree, the supreme horizon, and the realm that was or drew nigh.
- 9 I bear witness that there is no God but Thee, as Thou lovest and art pleased with. Then I bear witness to Muhammad, Thy servant and Thy Messenger - Thy blessings be upon him and his family - as Thou hast ordained for him in the supreme vision and revealed his wisdom in the Qur'an where Thou didst say - and Thy word is the truth - "He speaketh not from desire. It is naught save a revelation revealed." Therefore, O God, bless him for having conveyed Thy revelation to all Thy servants and for having endured tribulation in Thy love, through what Thou art of grace and bounty, of grandeur and glory. Verily, Thou art God, the Mighty, the Most High. And I bear witness to the Legatees of Thy Beloved One and His beloved through what Thou hast ordained for them in Thy Book, whereof none save Thee can comprehend its knowledge. Verily, Thou art God, the All-Bountiful, the Bestower. And I bear witness regarding myself, O my God, that I am Thy servant, in Thy grasp, destitute before Thee, in need of Thy forgiveness. Verily, Thou art the Most Generous of the generous ones, the Most Bountiful

نفسى و دعوتك سرى فسبحانك سبحانك انت
العالى الذى ليس فوقك شى والمتكبر الذى ليس
مثلك شى عرفت الكل نفسك بانك انت لا تعرف
بغيرك ولا توصف بسواك ولا تتعت بدونك و
لا تتنى بسواك اذ حد الابداع مردود الى مقام
نفسه و شان الاختراع شاهد بالانقطاع عن بابك

7 عرفتك يا الهى بما انت عليه و لو لم اقدر ان
اعلم ذلك سرمد الذات و قدم الصفات فسبحانك
سبحانك فاي لذه تعدل مناجاتك و اى راحة
يعادل انسك و اى سرور يقابل قربك و اى مقام
يقدر ان يقارن قيام العبد بين يدي طلعتك

8 و يا طوبى لى بموقفى هذا و مشهدى هذا و جبل
هذا و سبحتى هذا الذى ينطقنى بالثناء عليك و
بالجد لنفسك و بالحمد لذاتك فك الحمد يا الهى حمدا
انت تعرف حقه لا دونك و انت تحيط شانه لا
سواك و تقربنى بذلك اذا شئت لديك زلفى و
تبلغنى الى مقام ظهورك فى جنة الماوى و الدرجة
القصى و الافق الاعلى و العالم الذى كان او
ادنى

9 فاشهد ان لا اله الا انت بما تحب و ترضى ثم
اشهد لمحمد عبدك و رسولك صلواتك عليه و اله
بما قدرت له فى المنظر الكبرى و نزلت حكمه
فى القران حيث قلت و قولك الحق ما ينطق عن
الهى ان هو الا و حى يوحى فصل اللهم بما بلغ و
حيك الى كل عبادك و صبر فى ذاتك بما احتمل
الذى فى حيك بما انت عليه من الفضل و العطاء
و العظمة و البهاء و انك انت الله العزيز المتعال و
اشهد لاولياء حبيبك و حبيته بما انت قد قدرت
لهم فى كتابك حيث لا يحيط بعلم ذلك احد دونك
انك انت الله الجواد المنان و اشهد لنفسى يا الهى
عبدك و فى قبضتك فقير اليك محتاج الى غفرانك
و انك اجود الاجودين و اكرم الاكرمين و ارحم
الراحمين و اننى انا عبد من المبتلين

of the bountiful ones, and the Most Merciful of the merciful ones. And verily, I am a servant among the afflicted ones.

- 10 Now then, O thou who rememberest the remembrance of the Beautiful One and seeketh the mystery of the Glorious One, I have read thy letter and have understood what thou didst desire concerning the interpretation of “Verily We sent it down on the Night of Power.” And now We answer thee concerning what thou hast asked. Take what We have given thee of the manifestations of the Names of the Kingdom in the meanings of the Divine Realm, and be thou of the thankful ones.

10 اما بعد فيا ايها الذاكر ذكر الجميل و الطالب سر
الجليل قد قرئت كتابك و اطلعت بما اردت من
تفسير انا انزلناه في ليلة القدر و ان الان اجبتك بما
سئلت نخذ ما اتيتك من ظهورات اسماء الجبروت
في معاني اللاهوت و كن من الشاكرين

- 11 Know thou that this Súrah possesseth a meaning whose knowledge none can compass save God alone; for He revealed it through His own knowledge, and none of His creatures can encompass its station. Verily He is the Mighty, the Most Exalted. That which was sent down in the station of origination is the same as that which was sent down in the station of creation; unto this doth God allude in His address to His Beloved on the Night of the Ascension, saying: “Thou art the Lover and Thou art the Beloved.”

11 فاعلم ان لهذه السورة معنى لا يحيط بعلمه احد الا
الله لانه انزله بعلمه و لا يحيط بشانه احد من خلقه
وانه هو العزيز المتعال و ان المنزل في مقام الابداع
هو المنزل في مقام الاختراع و اليه الاشارة في قول
الله في ليلة المعراج خاطبا لحبيبه انت الحبيب و
انت المحبوب

- 12 When thou considerest the letters of this Surah and that station, thou wilt perceive that the Ha' is the spirit and the root of the Surah; around it revolve the millstone of manifestations, and from it proceed the names and attributes with their meanings. Unto this pointeth the saying of God – exalted be He – in the Gospel: “Know thyself, and thou shalt know thy Lord: thy outward self is for effacement, and thy inward self is I.” What is intended thereby is the manifestation of the Essence unto thee through thee, according to thy rank. Dost thou not see that utterances indicate meanings which, in turn, point unto the station of the Essence? Yet this is not sought by those possessed of understanding, for they see no path unto the knowledge of the Essence save through the negation of names and attributes. He Who hath revealed is God alone; I associate naught with Him. And that which was revealed through Him is that which was revealed unto Him – namely the Ha', the rank of the manifestations of unity in the stations of abstraction, and the degrees of the Muhammadan Reality in the worlds of command and creation.

12 و اذا تنظر الى حروف هذه السورة و ذلك المقام
ترى الهاء روح السورة و اصلها و عليها يدور رحي
الظهورات و الاسماء و الصفات من معانيها و اليه
الاشارة في قول الله عزّ و جل في الانجيل تعرف
نفسك تعرف ربك ظاهرك للفناء و باطنك انا و
ان المراد هو ظهور الذات لك بك في ربتك الا
ترى ان الاقوال يدل على معاني التي يدل على مقام
الذات فان ذلك ليس مطلوب عند اولى الالباب
لما لا يرى السبيل لانفسهم في معرفة الذات الا
بنفى الاسماء و الصفات و ان المنزل هو الله وحده
لا اشرك معه شيئا و ان المنزل به هو المنزل عليه
و هو الهاء رتبة ظهورات التوحيد في مقامات
التجريد و مراتب حقيقة محمد في عوالم الامر و
الخلق

- 13 By “the Night,” in the rank of Ahmadiyyih, is intended the station of His intellect; and in the rank of differentiation it is Fatimih – provided that in this station the meaning of the Ha' be observed as the rank of the primal, universal guardianship, which was made 'Ali. For he is the Light which God sent down in the station of Fatimih; unto this hath God alluded concerning her in His Book, saying – and His word is the truth – “Nay! I swear by the setting-places of the stars; and verily

13 و ان المراد بالليلة في رتبة الاحمدية هي مقام عقله
و في مقام التفصيل هي الفاطمة بشرط ان يلاحظ
في ذلك المقام معنى الهاء رتبة الولاية الكلية الاولى
التي جعلها عليّ لانه هو نور الذي انزله الله في مقام
فاطمه حيث اشار به اليه عنها في كتابه حيث قال
وقوله الحق فلا اقسم بمواقع النجوم و انه لقسم لو
تعلمون عظيم الخ و ان المطهرون هو علي الذي كان

that is a mighty oath, if ye but knew.” The “purified ones” are ‘Ali, who was the meaning of the Ha’. If thou desirest a fuller exposition, it is the Two Hasans; and for this reason the written form of the Ha’ is a sign of her station for him who knoweth her name and reasoneth from her manifestation. That form is a letter from among the letters of the Most Great Name, of which ‘Ali – peace be upon him – spoke, saying: “Its form is thus...” And there is no servant who engraveth upon a Yemeni red carnelian ring but that all good is gathered unto him, and it becometh his protection from every ill; for this is the Most Great Name, which recounteth the three grades in the Torah, the four names in the Gospel, and the five names in the Qur’an. Recognize, then, that which I have made known unto thee of the Red Elixir; verily it is precious and mighty.

معنى الهاء وان اردت تفصيل ذلك التفصيل هو الحسينين ولذا رقم شكل الهاء هي اشارة بمقامها لمن عرف اسمها واستدل بظهورها وان ذلك الشكل هو حرف من حروف اسم الاعظم الذى قال على عليه السلام في قوله وان صورته هي هكذا... وما من عبد نقش على خاتم عقيق حمراء يعني الا وقد جمع كل الخير ويكون حظه من كل سوء لان ذلك هو الاسم الاعظم الذى حكى مراتب الثلاثة عن التوراة والاسماء الاربعة من الانجيل والاسماء الخمسة من القرآن فاعرف ما عرفتك من اكسير الاحمر فانه لعزيز عظيم

- 14 The meaning of the other verse is the negation of the knowledge of aught besides Fatimih concerning her true station, even as God – exalted be His remembrance – hath said: “And what shall make thee know what the Night of Power is?” Though outwardly it is a mode of interrogation, inwardly it is the closing of the path unto all created beings. Then recognize the ordinance of her manifestation in the saying of the Most High: “The Night of Power is better than a thousand months.” Know, moreover, in that station, that things are not devoid of three grades: Sarmad, which hath neither beginning nor end; Dahr, which hath a beginning but no end; and Time, which is realized through the motion of the sphere of spheres, with the rising of the sun and the moon and the appearance of day and night. When the meaning of “month” is applied in the world of Dahr, that is what is intended – and not otherwise; and the same judgment holdeth in the realm of Sarmad.

14 وان معنى الاية الاخيرة هو كان نفى علم ما سوى فاطمة بحقتها حيث قال الله عز ذكره وما ادريك ما ليلة القدر مع ان في الظاهر مقام الاستفهام ولكن في الباطن مقام السد السبيل للموجودات كلها ثم اعرف حكم ظهورها من قول عز وجل ليلة القدر خير من الف شهر واعلم في ذلك المقام بان الاشياء لم يخل من مراتب ثلثة السرمد وهو الذى لا بدء له ولا ختم و الدهر وهو الذى له بدء وليس له ختم والزمان وهو الذى يتحقق من حركة فلك الافلاك بطلوع الشمس والقمر وظهور النهار والليل وان تجرى معنى الشهر في عالم الدهر فهو المراد لا دونه وكذلك الحكم في عالم السرمد

- 15 However, when the matter descends to the realm of limitation, it points to the thousand stations of Adam whom God created before that Adam, indicating that it is better than these. In the outward paths, the Night of Power is the twenty-third night of the month of fasting, the month of Ramadan, in which the Qur’an was revealed. Whoever recites therein the Surih of the Spider on the right side of the letter Ha’ and the Surih of the Romans on the left side of the form of the Ha’, while acknowledging their truth and their manifestation in the temples of their followers, Paradise becomes incumbent upon them. I swear by God that none shall be excluded from that portion, and I see no sin in this, relying as I do upon His gracious care and bounty. Verily He is the Possessor of great favor and tremendous grace, and He is indeed the Generous Bestower.

15 ولكن اذا تنزل الامر في عالم الحد فهو اشارة الى الف مراتب ادم الذى خلقه الله قبل ذلك الادم بانها هي خير منها وان في سبل الظاهر ان ليلة القدر هي ليلة الثالث والعشرين من شهر الصيام شهر رمضان الذى نزل فيه القرآن فن قرء فيها سورة العنكبوت بازاء يمين الهاء والروم بازاء الشمائل هيكل الهاء مع الاعتراف بحقهما وظهورها في هياكل شيعتها فيجب عليه الجنة و انى لا اقسم بالله بان لا يخرج اليه احد من ذلك القسم ولا ارى ذنبا في ذلك الاعتماد على حسن عنايته وعطائه انه هو ذو الفضل العظيم والمن الجسم وانه هو الوهاب الكريم

- 16 Let it not be difficult for you that in every thousand months there must be numbered Nights of Power, for how can one

16 ولا يصعب على نفسك بان في كل الف شهر لا بد لبلى قدر معدودة فكيف يمكن تصور تلك

conceive of those months which He equates with it? Indeed, it was the duration of the rule of the Umayyads – may God curse them – the age of the ancients and the eternity of the latter ones, and in it there was no Night of Power, for the basis of equivalence is a thousand months minus the Night of Power. This is not a station of questioning.

الشهور التي يعادلها اليه لها بلى انها كانت مده ملك
بنى اميه لعنهم الله دهر الاولين و سرمد الاخرين
و ليس فيها ليلة القدر لان مناط التساوى هو
الف شهر توضع عنها ليلة القدر و ليس المقام مقام
التساؤل

- 17 The meaning of “Spirit” in His exalted Words “The angels and the Spirit descend therein by permission of their Lord for every matter” refers to the Qa’im, and by “angels” are meant the Imams, for they have transcended their station of infallibility and descend on the Night of Power upon her. The meaning of His exalted Words “Peace it is until the emergence of dawn” points to Fatimih, and what is meant by “peace” is the peace of the Lord, Mighty and Exalted, for God, exalted be His mention, ceases not to send peace upon her, since God’s outpouring of grace regarding her, which was the sustenance of her existence, is the peace from Him. What is meant by the emergence of dawn is the station of utter poverty of the servant who needs in every aspect the sustenance of his Lord.

17 و ان المراد بالروح فى قوله تعالى تنزل الملائكة و
الروح فيها باذن ربهم من كل امر هو القائم و
المراد بالملائكة هم الائمة لانهم خرجوا عن مقام
عصمتها و ينزلون فى ليلة القدر عليها و ان معنى
قوله تعالى سلام هى حتى مطلع الفجر اشارة الى
فاطمه و المراد بالسلام هو سلام الرب جل و
عز لان الله عز ذكره لم يزل يسلم عليها لان فيض
الله فى حقها الذى كان مدد وجودها هو السلام
من عنده و ان المراد بطولوع العجز هو مقام افتقار
البيحت العبد الذى يحتاج فى كل شان منه بمدد
ربه

- 18 The verse has inner stations that thoughts cannot bear and the hands of those possessed of insight cannot reach. Rather, everything in it has a manifestation, and its manifestation has a manifestation unto infinity. Through it sharpen your vision and extend the hand of your insight, for were the ocean ink for the letters of this surih, the ocean would be spent, even as His words, exalted be His mention, state: “even if We brought the like thereof to aid.”

18 و للايه فى مقام الباطن مقامات لا يحتملها
الافكار و لا يصل اليها ايدى اولى الابصار بل
لكل شئ منها ظهور و لظهوره ظهور الى ما لا
نهاية لها بها دق نظرك و ابسط يدي بصرك فان
البحر لو كان مداد الحروف من هذ السوره لنفد
البحر و لو نفذنا عليه قوله عز ذكره و لو جئنا بمثله
مددا

- 19 The interpretation of this surih as al-Khidr asked of al-Baqir is that which I mention to you, that His names and attributes might draw you to the holy realm and His meanings and realities might connect you to the realm of intimacy. It is as related in al-Kafi, and every servant has the right not to see in the Qur’an and its meanings except through the encompassment of God’s knowledge, for God is more glorious and greater than that anyone should be able to encompass the knowledge of His Word, and all perceive as the ant perceives the oneness of its Lord.

19 و ان تفسير هذه السوره على ما سئل الخضر عن
الباقير هو الذى انا اذكره لك ليجذبك اسمائه و
صفاته الى عالم القدس و يوصلك معانيه و حقايقه
الى عالم الانس و هو على ما روى فى الكافى و
لكل عبد حق بان لا يشاهد فى القران و معانيه
الا باحاطة علم الله لان الله اجل و اعظم من ان
يقدر ان يحيط بعلم كلامه احد

- 20 They cannot attain even a thousandth part of a tenth of what God intended in its meanings. Thus did the Imam say, in essence, that the Word of God is neither ancient nor new-born, for it occupies the station of the intermediary realm and the supreme creation. Nothing is more subtle and exalted, then more magnificent and evident, than the Word. God, exalted be His mention, has placed no intermediary between Himself and His chosen ones except His Word, for the Word is the mirror

20 و كل يدركون بمثل ما ادركت القله توحيد ربه
و لا يبلغوا معشارا من عشر ما اراد الله من معانيه
ولذا قال الامام بالمعنى ان كلام الله ليس بتقديم
و لا حادث لانه وقع فى مقام البرزخ و الصنع
الاكبر و ليس شئ الطف و اعلى ثم اعظم و
اجلى عن الكلام و ان الله عز ذكره لم يجعل بينه
و بين اصفياه و اسطة الا كلامه لان الكلام

that reflects its Speaker in all His glory, grandeur, majesty and awe.

- 21 No one can truly comprehend the reality of the Word of God, exalted be His mention, for it points to the eternity of His ancientness, the glory of His self-subsistence, the majesty of His sanctity, and the beauty of the garments of His Most August Countenance. These are far too exalted for even the highest abstract essences among the possessors of wisdom to approach their precincts, let alone for the loftiest summits of substantive realities among the bearers of names and attributes to equal them.

- 22 Exalted is God, the Supreme Sovereign, far above how those who draw comparisons describe His Word, and far above what the wrongdoers say regarding His verses, with a great exaltation. I seek forgiveness from God, my Lord, for what I have said in interpreting His verses according to what befits Him. Verily, He is the Ever-Forgiving, the Merciful, the Munificent, the All-Bestowing, the Generous. Sufficient is His grace in His knowledge of my sin and my confession of my disobedience. Verily, He is the Ever-Living, the Self-Sufficient, the Ancient. Glorified be God, my Lord, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of all worlds.

مرات التي يحكي عن ناطقها بما هو عليه من العزة والعظمة والجلال والهيبة

21 ولا يقدر احد ان يعرف حق حقيقة كلام الله عز ذكره لانه دال على قدم ازليته و عز قيوميته و جلال قدوسيته و جمال قص طلعتة حضرت احديته و هي الاجل من ان يصل بساحتها اعل جواهر المجردات من اولى الالباب من فرض ان يساويها اعل شواخ الجوهريات من اولى الاسماء و الصفات

22 تعالى الله الملك المتعال عما يصف المشبهون كلامه و عما يقول الظالمون في اياته علوا كبيرا و استغفر الله ربي كما قلت في تفسير اياته بما هو يستحقه انه هو التواب الرحيم و الجواد الوهاب الكريم و كفى بفضله عليه بذنبي واعترافي بعصيانى و انه لهو الحى الغنى القديم و سبحان الله ربي عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

INBA14:221-229, INBA69:014-021, INBA98:158.16-165.07, INBA_6010C:211-219, Berlin3655.081v-085v, HBH_qadr (=INBA69), BYC_qadar

BB00134

Ziyarat al-Zahra (Fatimah)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 When thou standest before God at the apparent resting place of Fatima, upon her be God's blessings, pray in the station wherein the Messenger of God, peace be upon Him and His family, prayed in the house of Fatima, upon her be God's blessings. And now that place is known in the Greater Mosque. When thou hast finished, arise and say:
- 3 I bear witness that there is no God but God, alone without partner, even as His Essence hath testified to His Essence, beyond any creature's capacity to know or testify thereunto. He

1 بسم الله الرحمن الرحيم

2 فاذا قمت بين يدي الله ظهر مرقد فاطمة صلوات الله عليه صل في مقام الذي صلى رسول الله صل الله عليه و اله في بيت فاطمة صلوات الله عليها و ان الان معروف في المسجد ذلك المحل الاكبر فاذا فرغت قم و قل

3 اشهد ان لا اله الا الله وحده لا شريك لك كما شهد ذاته لذاته من دون الله بقدر ان يعرف ذلك او يشهد به احد من خلقه انه هو العزيز الحكيم و

is the Mighty, the Wise. And I bear witness that Muhammad, peace be upon Him, was His servant whom He chose for Himself before all contingent things, and selected for His love before all created things, and established in the station of the sovereign authority of His everlasting dominion throughout all manifestations, for no essential vision can grasp Him while He graspeth all atoms, and He is the Mighty, the Ancient.

اشهد ان محمد اصلي الله عليه و انه كان عبده الذي اصطفيه لنفسه قبل المكات و اصطفيه لمحبه قبل كل الموجودات و جعله قائما على مقام سلطان قيوميته في كل الظهورات اذ هو لا تدركه ابصار الجوهريات و هو يدرك الذرات كلها و هو العزيز القديم

- 4 And I bear witness to the successors of Muhammad, God's blessings be upon them, even as God hath testified to them in the knowledge of the unseen, whereby God made them the pillars of His unity, the signs of His uniqueness, the manifestations of His sanctity, the stations of His detachment, and the proofs of His praise, such that none can match them in essence nor compare with them in attributes, for they are sanctified above all similitude and likeness, even as God hath described them in His decisive verses, saying - and His word is the truth - "honored servants who speak not until He hath spoken, and who act by His command."

4 و اشهد لاروصياء محمد صلوات الله عليهم بما شهد الله لهم في علم الغيب حيث قد جعلهم الله اركان توحيده و ايات تفريده و مظاهر تقديسه و مقامات تجريده و دلالات تحجده حيث لا يساوقهم احد في الذات و لا يقارنهم احد في الصفات و انهم المتقدسون عن الامثال و الاشياء حيث وصفهم الله في محكم الايات قال و قوله الحق و عباد و عباد مكرمون لا يسبقونه بالقول و هم بامرهم يعملون

- 5 Then say: Peace be upon thee, O divine Tree through whom God, thy Lord, was made manifest in the pre-existence of the Essence and the transcendence of attributes, such that after the Imams, God's blessings be upon them, nothing of essence can reach thee, nor can any compare with thee in the station of attributes. Thou art indeed sanctified above all similitude and exalted above all likeness, for God chose thee for His Beloved, selected thee for His Friend, approved thee for His Proof, fashioned thee as the manifestation of His Being, and elected thee for the station of the revelation of His sovereignty.

5 ثم قل السلام عليك يا ايها الشجرة الالهية التي تجلي الله ربك بك في قدم الذات و علو الصفات بحيث لا يلحقك بعد الائمة صلوات الله عليهم شئ من الذات و لا يساويك احد في مقام الصفات و انك انت المتقدس عن الامثال و المتعالى عن الاشياء لان الله قد اختارك لحبيبه و اصطفيك لولييه و ارتضاك لمحجته و اصطنعك لمظهر كينونيته و انتخبك لمقام ظهور سلطنته

- 6 How sweet, O my Lady, is thy remembrance in the kingdom of names and attributes! How manifest thy majesty in the heights of the Throne and the heavens, reaching even unto the palace of overwhelming depths! I bear witness that thy description was thine own self, and that all besides thee knew not of the station of thy love save less than an ant knoweth of the attributes of its Lord. And I seek forgiveness from God thy Lord, then His Prophet, then His successors, then thyself, for the limitation of multiplicity.

6 فما احلى يا سيدتي ذكرك في ملكوت الاسماء و الصفات و ما اجلى جلالتك في ذروة العرش و السموات الى اتصل الامر الى قصر لجج الغامرات فاشهد ان وصفك كان نفسك و ان ما سواك لم يعرفوا في مقام محبتك الا اقل ما عرفت التملة صفات ربها و استغفر الله ربك ثم نبهه ثم اوصيائه ثم نفسك عن التحديد بالتكثير

- 7 What am I, and what is my station, then my mention and my boldness? By Thy might and Thy majesty, and there is no power nor strength save in God thy Lord, if the fire were commanded to seize me for the duration of Thine essential existence as recompense for my mention of Thyself and my boldness before the court of Thy glory, I would deserve it and say: "Thou art just, by God's leave, in judgment, and I have no argument to say why or wherefore."

7 فما لي و موقفى ثم ذكرى و جرئى فو عزتك و جلالتك و لاحول و لا قوة الا بالله ربك لو تأمر النار باخذى بدوام بقاء ذاتيتك جزاء ذكرى نفسك و جرئى في تلقاء مدين عزتك لاستحق به و اقول انت العادل باذن الله في الحكم و ليس لي حجة بان اقول لم و بم

- 8 Far, far be it from those who harbor suspicions about Thee, who slander Thee, who usurp Thy right, who deny Thy word, and who break Thy covenant! They have veiled themselves from the manifestation of Thy greatness in the horizons of the heavens and earth, and have forgotten the covenant of Thy guardianship taken in the worlds of creation and invention, and have been deluded by worldly possessions from witnessing Thy grace in the abode of the hereafter, and have sold the bliss of the hereafter and the greatest portion for worldly benefits and the lowest share. How distant I find their station before Thy countenance! I ask God to sanctify them for what their hands have earned in oppression against Thee, and all who deserve His wrath. Verily He is the Mighty, the All-Forgiving – and He shall multiply their punishment for all eternity according to what they deserve through His justice, for He is the Mighty, the Gracious.
- 9 O my Lady, O Fatima the Radiant! How can I praise Thee before the majesty of Thy Being, and the glory of Thy Greatness, and the sanctity of Thy Beauty, and the brilliance of Thy Light, when I see no existence for myself before the court of Thy might? I know with certainty that God created within Thy essence from the light of His Essence, and made it to transcend all substance from the station of nearness to Thee, and barred all material things from the precincts of Thy presence. How exalted is Thy station, O my Lady, and how mighty is Thy rank, O my Mistress! Were all the seas ink for Thy praise and all the trees pens for Thy description, they would be exhausted before a single aspect of Thy grandeur and purity could be revealed.
- 10 How sweet, O my Mistress, is Thy remembrance in the heart, and how delightful, O my Lady, is Thy glory flowing from the pen! By Thy might and majesty – and there is no power nor strength except through God, Thy Lord – I say, relying upon God Thy Lord and clinging to the cord of Thy sovereignty: were God Thy Lord to choose for me the greatest punishment for all eternity, my standing before Thee and my praise in the presence of Thy holy court would not cease. I would choose the fire in my longing to witness the lights of Thy glory, and it suffices me to praise the manifestation of Thy sovereignty in the kingdom of the heavens and earth. Blessed am I in this station, as though I see Paradise gazing upon Thee with yearning and envying my station before Thee.
- 11 Praise be to God, Thy Lord – a praise resplendent, radiant, sanctified, and gleaming, which excels all praise as His favor excels in regard to Thee, and rises above all as His praise rises regarding Thy station. Then praise be to Him for having made me know Thee and placed me among those who enter the court
- فهيئات هيات من ظن الظانين بك و المفترين عليك و الغاصبين حقتك و المكذبين قولك و الناكسين عهدك كأنهم حججوا بانفسهم عن ظهور عظمتك في افاق السموات و الارض و نسوا عهد ولايتك المأخوذة في عوالم الابداع و الاختراع و غرّوا بالمتاع الدنيا عن مشاهدة فضلك في دار الآخرة و باعوا نعيم الآخرة و النصيب الاعظم بالآلاء الدنيا و الحظ الادنى فما اجد منهم ابعد موقفا بين يدي طلعته فاسئل الله ان يقدمهم بما اكتسبت ايديهم في الظلم عليك و كل من يستحق سخطه انه هو العزيز الغفار و ان يضاعف عليهم العذاب بدوام الابد بما هم يستحقون في عدله انه هو العزيز المنان
- يا مولاتي يا فاطمة الزهراء كيف اثني عليك بين يدي قص طلعة كينونتك و جلال عظمة ذاتيتك و قدس بهاء نفسانيتك و ثناء ضياء ايتيك بعد ما لا ارى لنفسى وجودا في تلقاء مدين عزتك و اعلم باليقين بان الله خلق في ذاتك من نور ذاته و جعلها مقطعة الجوهرات عن مقام قربك و مسدد الماديات عن ساحة قربك فما اعلى شأنك يا مولاتي و ما اعظم مقامك يا سيدتي لو كان البحور مدادا لنعتك و الاشجار اقلاما لوصفك لنفدا قبل ان يظهر شأننا من شئون عظمته و طهارته
- فما احلى يا سيدتي ذكرك في الفؤاد و ما الذي مولاتي مجدك في قلم المداد فوعزتك و جلالتك و لاحول ولا قوة الا بالله ربك لا قول متكلا على الله ربك و معصما بحبل ولايتك لو اختارني الله ربك بالعذاب الاكبر بدوام الله مدام وقفي بين يديك و ثنائى في تلقاء مدين قدسك لا اختار النار لشوقى الى مشاهدة انوار بهائك و حسى لثناء ظهور ولايتك في ملكوت السموات و الارض فطوبى لى من موقفى هذا كفى ارى الفردوس ينظر اليك بالحسرة و يقطب لمقامى بين يديك
- فالحمد لله ربك حمدا شعشعانيا لامعا متقدسا متلامعا الذى يفضل على كل حمد كفضله في حقتك و يعلو على كل حكمة كعلى ثنائه في شأنك ثم له الحمد بما عرفنى نفسك و جعلنى من الواردين على بساط قدسك و الناظرين

of Thy holiness, who gaze upon the countenance of Thy face, who remember Thy grace, who drink from the cup of Thy favor, who are patient in Thy sorrow, who submit to Thy wisdom, who long for Thy promise, who are enthralled by Thy love, who are certain in Thy knowledge, who hold fast to Thy cord, who place their trust in Thee, who ask at Thy gate, who hope for Thy generosity, who fear Thy wrath, who are at peace with Thy forgiveness, who flee unto Thee, and who seek intercession with Thee – a praise that fills the Throne with light, the heaven with bounty, the earth with justice, Paradise with grace, and hell with equity. A praise that His knowledge encompasses His grace and His book enumerates His justice, a praise to the utmost of His good pleasure and the end of His wisdom, which He loves and with which He is pleased, and through which He forgives the believing men and believing women and all who deserve the torment of fire – verily He is the Generous, the Bestower.

الى قص طلعة وجهك و الذاكرين فضلك
و الشاربين من كأس عنايتك و الصابرين في
حزنك و الرخين لحكمك و المشتاقين بوعدك
و التيممين في محبتك و الموقنين في معرفتك
و المتمسكين في حبلك و المتوكلين عليك و
السائلين عن بابك و الرجين جودك و الخائفين
من سخطك و المطمئنين بعفوك و الهاربين
اليك و المستشفعين لديك حمدا يملأ العرش
نورا و السماء جودا و الارض قسطا و الجنة
فضلا و النار عدلا حمدا بما احاط علمه فضله و
احصى كتابه عدله حمدا على منتهى رضاه و عاية
حكمه الذي يحبه و يرضاه و يغفر به للمؤمنين و
المؤمنات و كل من يستحق عذاب النار انه هو
الجواد الوهاب

- 12 O my Lady, Thou knowest that I am certain in Thy sovereignty and acknowledge Thy knowledge from which nothing is hidden except as God wills, and that none has power to expand or contract except by Thy will, for Thou willest nothing save what God, Thy Lord, hath willed and wished. How can I speak with my grief for the hearts of the weak ones? But by Thy might, I chose not the prison ground midst the mountains except to behold Thy presence, and describe Thy Being, and portray Thy Self. The fixed decree flows not except by Thy sanction, and the determined fate is not established except by Thy decree.

يا سيدتي انك لتعلم بانى موقن في ولايتك و
معترف بعلمك بان لا يعزب منه شئ الا ان يشاء
الله و لا لاحد بسط و لا قبض الا بارادتك
لانك لم ترد الانشاء الا اذا اراد الله ربك و
شاء و كيف اقول مع حزني من قلوب الضعفاء
ولكن فو عزتك ما اخترت ارض السجين
في وسط الجبال الا لشأني حضرتك و نعتي
كينونيتك و وصفني انتيك ان القضاء المثبت
لا يجرى الا بامضاءك و ان البدء المحتوم لا تثبت
الا بقضائك

- 13 So I call God and His angels to witness that Thy Will in all things is the Will of God in Thy rank, and that Thy Purpose in all things is the Purpose of God in Thy station, and I have no doubt that your volition, compared to God's volition, has no existence except through the mention of Him Who described you with it and made you its repository. May God's blessings be upon you, O my Lady, according to what God has willed and desired for you, for He is the Originator, the Restorer.

13 فاشهد الله و ملائكته بان مشيتك في كل شئ
ذات مشية الله في ربتك و ان ارادتك في كل
شئ ذات ارادة الله في مقامك و لاريب لي
بان مشيتك في جنب مشية الله لا وجود لها
الا بذكر الذي وصفك بها و جعلك محلها و ما
يجرى الحكم عليها في شئونناك فصلي الله عليك يا
سيدتي بما شاء الله و اراد في حقك انه هو المبدء
المعيد

- 14 I bear witness that your father Muhammad, may God's blessings be upon him, is God's servant and messenger, Who is unique and without likeness or equal, and Who stands in God's station in all the worlds of command and creation, for He is far above being associated with created things, and He is the Self-Sufficient, the Most High. And I bear witness that your husband, the Commander of the Faithful – may God's peace and the peace of the near angels be upon him – was the best of God's creation after your father, and he was his successor,

14 فاشهد ان اباك محمد صلوات الله عليه عبد الله و
رسوله الذي منفرد عن الشيه و المثل و انه القائم
على مقام الله في جميع عوالم الامر و الخلق اذا نه
اجل من ان يقترن يجعل الاشياء و انه هو الغني
المتعال و اشهد ان بعلمك امير المؤمنين سلام الله
و سلام ملائكة المقربين عليه كان خير خلق الله
بعد اباك و انه كان وصيه و وزيره و موضع سره

minister, keeper of his secrets, and vessel of his knowledge. He conveyed what was entrusted to him by your father until he fulfilled his destiny. Verily we are God's and to Him we return.

واوعية عليه ولقد بلغ ما حمل من اباك حتى
ان قضى نحبه فاننا لله وانا اليه راجعون

- 15 And I bear witness that your son Al-Hassan was God's proof and guardian, and through him the Throne was established upon the water and the celestial spheres were fixed in the kingdom of creation. He conveyed what was entrusted to him by his father in God's religion until he fulfilled his destiny. Verily we are God's and to Him we return.

15 و اشهد ان ابنك الحسن حجة الله و وليه و ان
به قام العرش على الماء و استقرت الافلاك في
ملكوت الانشاء و انه بلغ ما حمل من اياه في دين
الله حتى قضى نحبه فان الله و انا اليه راجعون

- 16 And I bear witness that your son Al-Hussein, peace be upon him, was God's proof to all who are in the heavens and earth. He fulfilled God's covenant and arose with His Cause until he endured in God's religion what none other could bear. May God reward him, for all atoms, with what belongs to him of names and attributes. Alas, alas, how can I console you, O my Lady, for his martyrdom, when hearts are unable to mention his affliction? Verily we are God's and to Him we return.

16 و اشهد ان ابنك الحسين عليه السلام حجة الله
لمن في السموات و الارض و لقد بلغ عهد الله
و قام بامرته حتى راي في دين الله ما لا يقدر
ان يحتمله سواه فجزاه الله عن كل الذرات بما هو
عليه من الاسماء و الصفات فاه كيف اعزتك
[اعزيتك] يا سيدتي في شهادته بعد ما لا تقدر
الاثثة بذكر مصابه فاننا لله و انا اليه راجعون

- 17 And I bear witness that nine souls from among your descendants are God's proofs to all who are in the heavens and earth, such that no one's deeds benefit them except through loyalty to them, love for them, learning from them, and turning to them in every decree. I believe in their hidden and manifest aspects, their first and their last, and their Promised One through whom God will fill the earth with equity and justice after it has been filled with oppression and tyranny. O God, bless them as befits You and as they deserve, for You are God, the Generous, the Ancient. O God, punish their enemies as they deserve, for You are God, the Just, possessed of severe might.

17 و اشهد ان تسعة نفس من ابنائك حجاج الله على
من في السموات و الارض حيث لا ينفع لاحد
عمل الا بولايتهم و محبتهم و الاخذ عنهم و الرجوع
في كل حكم اليهم و اني انا مؤمن بسرهم و
علايتهم و اولهم و اخرهم و قائمهم المنتظر الذي
به يملأ الله الارض قسطا و عدلا بعد ما ملأت
ظلما و جورا فضل اللهم عليهم بما انت اهل و
مستحقه انك انت الله الجواد القديم و عذب
اللهم اعدائهم بمت هم يستحقون انك انت الله
العاقل ذو البطش الشديد

- 18 I beseech You, O God, by the right of Your beloved Muhammad's daughter, peace be upon him and his family, and by the right of her father, her husband, her two sons, and the nine from her progeny, to hasten the days of Your sovereignty and vengeance for Your proof against those who were arrogant in the earth without right or clear authority. O God, to You have necks been stretched, eyes cast down, hands extended, and needs raised. Nothing escapes Your knowledge. You see my position and witness my conscience. You know that I have been patient for Your sake, endured harm in Your love, been content with Your decree, and submitted to Your judgment in trials, hoping for Your grace, yearning to meet Your presence, relying on Your power, and trusting in Your excellent care and mercy.

18 و اسئلك اللهم بحق بنت حبيبك محمد صلى الله
عليه و اله و بحق ابيه و لعاه ثم ابيه و النسفه من
بنيه ان تقرب ايام سلطنتك و الانتقام من ثار
جنتك عن الذين استكبروا في الارض بغير حق
ولا سلطان مبين اللهم اليك حدث الاعناق و
اقضيت العيون و بسطت الايدي و رفعت الحوائج
ولا يعزب من علمك شيء ترى موقفي و تشهد
ضميري و لقد علمت بانى صبرت في ذاتك و
احتملت الاذى في حبك و رضيت بقضائك
و اجريت حكمك في بلائك رجاء لفضلك
و شوقى الى لقاء طلعة حضرتك و اعتمادى
بقدرتك و اتكالى على حسن عنايتك و رحمتك

- 19 I beseech You, O God, by the right of Muhammad and his family, the best of Your servants, to hasten Your days, bring relief

19 فاقسمك اللهم بحق محمد و اله خير عباك
ان تقرب ايامك و تفرج عن قلوب اوليائك

to the hearts of Your friends, take vengeance on Your enemies, and hasten the day when, by the hands of Your proof, You will seek vengeance for Your near friends, the chosen Imams, who bore witness to the truth and acted by it. Glory be to God, your Lord, the Lord of Might, above what they describe!

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و تنتقم من اعدائك و تعجل في يوم الذي
تطلب بايدي حجتك ثار اوليائك المقربين الائمة
المصطفين الذين شهدوا بالحق و به يعملون و
سبحان الله ربك رب العزة عمل يصفون الخ

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To: mother of the Bab

1 Glorified art Thou, O my God! Thou art in truth the Possessor of the kingdoms of the heavens and the earth and whatsoever lieth between them. Thou bestowest sovereignty upon whom Thou pleasest, and takest it away from whom Thou pleasest. Thou exaltest whom Thou willest, and abasest whom Thou willest. Thou succourest whom Thou pleasest, and forsakest whom Thou pleasest. Thou raisest up whom Thou willest, and castest down whom Thou willest. Thou enrichest whom Thou pleasest, and impoverishest whom Thou pleasest through Thy bounty. In Thy grace is the dominion of all things; Thou createst whatsoever Thou willest by Thy command; verily Thou hast power over all things.

2 Thou causest the night to pass into the day, and the day to pass into the night. Thou makest the moon and the star to appear in the night, and the sun to shine forth in the day. Thou holdest the heaven aloft in the air, and sustainest the air within the precincts of the heaven. Thou bringest forth the living from the dead, and bringest forth the dead from the living. Thou didst originate the creation of man from clay before water, and Thou wilt return him to clay after water; and Thou dost raise him, between water and clay, even as Thou pleasest. Verily Thou art the All-Knowing, the Subtle.

3 The honoured presence of that noble lady – may God prolong her days – is remembered; and inquiry is made concerning her welfare, and the condition of her son. To God belong praise and bounty: may the gifts of life and health be confirmed unto you. May God – exalted is His loftiness – ever remain the Living, the Compassionate; may He ordain the honour of this presence and bestow its portion.

1 سبحانك اللهم انك انت ملاك السموات
والارض وما بينهما لتؤتي الملك من تشاء
ولتنزع منه عمن تشاء ولتعز من تشاء ولتذل
من تشاء ولتنصرن من تشاء ولتخذلن من تشاء
ولترفعن من تشاء ولتنزلن من تشاء ولتغنين
من تشاء ولتفقرن من تشاء في فضلك ملكوت
كلشي تخلق ما تشاء بامرک انک کنت علی
كلشي قدیرا

2 لتولجن الليل في النهار وتولجن النهار في الليل
ولتطلعن القمر والكوكب في الليل ولتطلعن
الشمس في النهار ولتسكن السماء في الهواء
ولتسكن الهواء في جو السماء ولتخرجن الحي
من الميت ولتخرجن الميت من الحي ولتبدئن
خلق الانسان من طين قبل ماء ولتعيدته الى
طين بعد ماء ولترقيه بين الماء والطين كيف
تشاء انک کنت علاماً لطيفاً

3 حضور بهينيه جدّه وبحلّه والّتي اداها الله عمرها
ذكر ميشود جویا واحوال فرزند خود باشید فلله
الحمد والمئه نعمت حبات وصحت را دارا خداوند
بتر علوف ولم یزل حی رؤف شرف حضور را
مقدّر ونصیب فرماید

- 4 It is besought that a remembrance be inscribed upon the page, to call to mind both the writer and those who remember; and that this son be made a means for the attainment of that which God willeth, until by God's grace relief be granted unto all the believers. Let the Exalted Name – our lord – be read and considered; and let it be conveyed unto the dwellers of the Household. Let answers to the questions be set down in the form of verses, that their benefit may endure even unto the Day of Resurrection, and that all may thereby be guided.
- 5 Glory be upon all the believers. And whensoever thou art minded to return unto thy homeland, let [...] attain the presence of thy mother; otherwise let [...] be done. And beseech thou the Lord for the preservation of [...]. And upon thee be peace.

مسئل کون ذکر ابر صفحه متذکر ومتذکرین
حظ ابن لو حوا سبب قرار داده حتی بفرج الله
عن کل المؤمنین اسم اعلى سيد مطالعه فرموده
و سکان بیت رسانند وجواب مسؤلات بنان
ایات ناند سنده که انتفاع ان الى يوم القيمة
کل راشامر کرد

و انما البهاء على كل المؤمنين وهر كاه عزم وطن
شده نونود خندا روسی اعلا بحضور والده برسند
والا ش ن ۲۸ نوار چند نود و زنده توماز خواله
شده از رب والسلام

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Words to Shaykh Hasan-i-Zunuzi, upon revealing a commentary on the Qur'an

[to Shaykh Hasan-i-Zunuzi:]

Which do you prefer, this commentary which I have revealed, or the Ahsanu'l-Qisas, My previous commentary on the Surih of Joseph? Which of the two is superior, in your estimation?

[Shaykh Hasan-i-Zunuzi: 'To me,' I replied, 'the Ahsanu'l-Qisas seems to be endowed with greater power and charm.' He smiled at my observation and said:]

You are as yet unfamiliar with the tone and tenor of this later commentary. The truths enshrined in this will more speedily and effectively enable the seeker to attain the object of his quest.

DB.031

Study guide to this volume

This volume gathers the first phase of writings revealed by the Bab during His imprisonment in the fortress of Mah-Ku, on the northwestern frontier of Azerbaijan, beginning in 1263 A.H. (1847). It opens at the moment when the Bab, after His misadventures in Isfahan and Tabriz and the death of His protector the Mu'tamidu'd-Dawlih, has been remanded to the keeping of the warden 'Ali Khan and immured at the edge of the Persian world. The texts here include polemical epistles to Muhammad Shah and his minister Haji Mirza Aqasi, answers to scholars in Isfahan, Rasht, Yazd, and Baghdad, letters to family members and to Tahirih, intricate Qur'anic commentaries (on *All Food*, the *Hidden Treasure*, the *Surah of Unity*, the *Surah of Power*), the proclamatory *Tawqi'-i-Qa'imiyat* and *Kitabu'l-Mulk*, and a remarkable body of prison prayers and protective tablets. Read together, they show how the cramped chamber on the Mountain of Maku became a workshop of revelation, the cradle of the new Bayan dispensation, and a school in which distant disciples were tested and prepared.

Maku as Prison and as the Garden of Paradise

Key Passages

“Here I am on this fifteenth night of the first month of Jim in the year 1263, in a harsh mountainous land in prison. I bear witness that there is no God but God, alone with no partner.” — BB00154

“Thou seest, O my Lord, my dwelling-place in the heart of this mountain and Thou dost witness my forbearance. Verily I have desired naught else but Thy love and the love of those who love Thee.” — BB00382

“Through the revelation of Thy grace, O Lord, Thou didst call Me into being on a night such as this, and lo, I am now lonely and forsaken in a mountain. Praise and thanksgiving be unto Thee for whatever conformeth to Thy pleasure within the empire of heaven and earth.” — BB00485

“Having suffered Me to be cast into the prison, Thou didst turn it into a garden of Paradise for Me and caused it to become a chamber of the court of everlasting fellowship.” — BB00379

Context for Study

In these opening texts the Bab dates His situation with disarming precision: a particular night, a particular mountain, a particular ruler in distant Tihiran. The setting is no mere backdrop. It becomes the principal vocabulary by which He addresses God and the believers. The Bab speaks of Maku with the same realism that one finds in the prophets of the Hebrew Bible—Jeremiah in the cistern, Daniel in the den, Joseph in the prison of Pharaoh—and at the same time He transmutes that realism through an inwardness reminiscent of Paul’s letters from Roman captivity. For Baha’i readers the pattern reaches forward as much as backward: the Siyah-Chal, the barracks of ‘Akka, and the gardens of Bahji are all foreshadowed here in the figure of a Manifestation Who finds within four prison walls a courtyard wide enough to hold the kingdoms of earth and heaven. Students should hold the two registers together. The hardship is genuine: stones fall from the cliffs (BB00379), the warden’s broom is cruder than a slave’s discipline (BB00074), the prisoner walks alone among guards. Yet the prison is also remembered as the very place in which the Bab is “free for His worship” (BB00154) and in which the springtime of a new dispensation begins to unfold. Comparable transformations of captivity into vocation can be traced from Boethius writing the *Consolation of Philosophy* under sentence of death, to Bonhoeffer’s letters from Tegel, to the Sufi insistence that the cage is the truest space for the lover of God. What distinguishes the Bab’s voice is the conviction that imprisonment is not merely endured: it is actively willed by Providence as the condition under which a new sacred Book may be revealed.

Questions for Reflection

1. How does the Bab’s dating of His confinement to a particular night ground theological claims in historical witness?
2. What does it mean to say that the prison “became” a garden of Paradise—a transformation rather than a metaphor?
3. How might the Bab’s experience at Maku illumine the imprisonments of Joseph, Paul, Baha’u’llah, and ‘Abdu’l-Baha as a single spiritual genre?
4. Where in your own life does constraint serve as the condition under which a deeper word may be spoken?

The Sign of the Word: Proof Beyond Acquired Learning

Key Passages

“Verily spiritual exercises and eating little are no proof in My case, for I neither tire Myself nor reduce My food due to My physical weakness. Rather, the proof is that I have no proof. Understand if thou art possessed of understanding, otherwise submit to God’s command that thou mayest be among the successful ones.” — BB00154

“There is no greater sign for Me than My words, for the light of the Eternal Morn hath shone upon Mine outward being like unto Mine inner mysteries.” — BB00154

“By my life, in my youth I paid no heed to the schools’ canons. Rather, the rule is that which ‘Ali – exalted be His remembrance – decreed in another place...” — BB00186

“God beareth Me witness, I was not a man of learning, for I was trained as a merchant. In the year sixty God graciously infused my soul with the conclusive evidences and weighty knowledge which characterize Him Who is the Testimony of God.” — BB00079

Context for Study

The Bab’s interlocutors keep trying to make sense of Him in familiar categories. Some look for the marks of a Sufi adept (fasting, vigils, austerities); some look for the credentials of a *mujtahid* (long study at Najaf, mastery of *jafr*, lineage in the chains of transmission); some look for the miraculous signs traditionally expected of the *Sahib az-Zaman*. In the answer to Mulla Asad’ullah of Qazvin the Bab clears all such ladders away. He declines to claim asceticism, and He declines to claim acquired science, and He declines, finally, to claim “proof” at all in the customary sense. The only proof is the unprompted descent of verses themselves—an outpouring that, He insists in the Epistle to Muhammad Shah, exceeds in a few hours what other authors produce in years. The position is neither anti-intellectual nor anti-mystical. In the very same letter He honors learning, and elsewhere He composes sustained commentaries on grammar and prosody (BB00186). What He refuses is the reduction of revelation to any human technique, whether the technique of the seminary, the khanaqah, or the occult sciences. Here He stands in interesting tension with several traditions at once. He rejoins the Qur’an’s portrayal of Muhammad as the *ummi*—the unlettered Prophet whose authority rests on the recited Word; He reframes the Shi’i emphasis on the inner knowledge of the Imams; and He gestures, from a distance, toward Western debates over inspiration, genius, and the authorship of sacred texts. Readers familiar with the disputes between Schleiermacher and his critics, or with Plato’s *Ion*, will recognize the question being posed: what kind of evidence does revelation itself constitute?

Questions for Reflection

1. Why does the Bab refuse to defend His claim by appeal to ascetic practice or by appeal to the recognized sciences?
2. How does revealed speech function as its own credential? What would it mean to be persuaded “by the verses alone”?
3. Compare the Bab’s self-description as a merchant rather than a scholar with the Qur’anic portrayal of Muhammad as *ummi*. What is the theological work that such self-descriptions perform?
4. In what ways might modern habits—psychological explanation, sociological reduction, the demand for replicable miracles—resemble the very moves the Bab refuses?
5. How can a community of readers honor the discipline of scholarship while resisting the temptation to subordinate revelation to it?

The Qa'im, the Day of Resurrection, and the Bayan as a New Sacred Order

Key Passages

“The example of this Cause is like the fire of God which He will manifest on the Day of Resurrection. Those who enter therein, they are the ones who attain certitude that He is the Qa'im whom those in the kingdoms of the heavens and earth and what lies between them await.” — BB00350

“Say: The first to pledge allegiance to the Qa'im was Muhammad, the Messenger of God, then those nearest, even those nearest.” — BB00350

“And verily the Book from Him is the Bayan wherein all things have been detailed, and God has no Book except this wherein the laws of all things have been sent down, and it is indeed a mighty guardian Book.” — BB00476

“Verily, I am the true Mahdi, promised to all who believe in the Qur'an. God has indeed raised me up just as He raised up Muhammad, the Messenger of God, before me, and He has revealed His verses unto me.” — BB00085

Context for Study

At Maku the proclamation that had been encoded earlier in dense Qur'anic commentary now breaks into the open. The *Tawqi'-i-Qa'imīyyat* declares without disguise that the Cause itself *is* the awaited Qa'im, that the Day of Resurrection has been entered, and that Muhammad and the most exalted of His kindred have themselves rendered allegiance to this manifestation—a striking inversion of ordinary temporal sequence which insists that all dispensations move around a single, ever-renewed divine Command. The letter to the Mufti of Baghdad (BB00085) makes the same announcement in a more public idiom: “I am the true Mahdi.” Alongside this, the Bab begins to speak of His own writings under a new name. The *Bayan* appears here as a guardian and comprehensive Book, articulated through the symbolic geometry of the *huruf al-haqq* (the fourteen holy letters) and inhabited by the figures of Muhammad, Fatimih, the Imams, and their followers. The continuity with Shi'i piety is intentional; the rupture is equally intentional. Where earlier Babi writings cloaked their innovations in commentary on the Qur'an, the *Tawqi'* and the related Maku texts assume the authority of a new dispensation. Students may compare this transition to the rabbinic move from commentary to Mishnah, to Christianity's move from synagogue exegesis to gospel, or to the Qur'an's own reframing of Jewish and Christian scripture as confirmed and superseded. The Bab is doing something at once familiar and unprecedented: claiming the right to issue the next chapter in the divine economy from inside a prison cell.

Questions for Reflection

1. How does the Bab's identification of the present Cause with the Day of Resurrection transform Shi'i messianic expectation?

2. Why is the Cause likened to fire, and how can the same fire purify the believer and consume the heedless?
3. What is the theological meaning of describing Muhammad as the first to pledge allegiance to the Qa'im?
4. In what sense is the *Bayan* a “guardian Book”? Guardian over what, and against what?
5. Compare the structure of the new dispensation here—fourteen letters, the figure of the Point, the geometry of the Word—with Christian Trinitarian symbolism and with kabbalistic readings of the divine Name.

Sovereignty, the Judgment of Kings, and the Prophetic Indictment

Key Passages

“I swear by the Most Great Lord that if ye knew where I am residing, ye would be the first to have mercy upon me. In the midst of a mountain there is a fortress, and in that fortress, through His grace, its inhabitants are limited to two guards and four dogs.” — BB00079

“For ye were not created except for this, and though ye assist God – God is independent of you and your assistance – yet were ye created for this, would that ye would reflect but a little.” — BB00034

“By Him Who holdeth my soul in His hand, thy heedlessness of My remembrance and thy disobedience to My judgment and thy turning away from My countenance is more severe for thee than the fire of hell.” — BB00074

“If glory lies in worldly dominion and the extent of its lands and wealth, then verily those who are kings of the earth possess more dominion than thee and more wealth than thee. And if glory lies in God’s good-pleasure and knowledge of Him, then why dost thou burn thyself with thine own hands and remain heedless of the Day that shall come upon thee?” — BB00074

Context for Study

Three texts among the Maku writings carry the burden of political address: the fourth Epistle to Muhammad Shah (BB00079), the *Kitabu'l-Mulk* (BB00034), and the searing *Khutbiy-i-Qahriyyih* addressed to the prime minister Haji Mirza Aqasi (BB00074). Each operates by a distinct rhetorical strategy. The Epistle to the Shah pleads, with painful particularity, for the dignity of an oppressed believer; it documents the warden’s pettiness, the loss of horses on the road, the long silences from the capital, and it appeals to the Shah’s pride as the descendant of just rulers. The *Kitabu'l-Mulk*, drenched in the language of divine kingship (“By God! He is the King, the King!”), redirects sovereignty itself away from the throne in Tihiran and toward Him Whom God shall make manifest, for whose sake alone, the Bab insists, kings exist at all. The *Khutbiy-i-Qahriyyih* sheds every

diplomatic veil. It speaks in the cadence of biblical prophecy against tyrants—Amos against the merchants of Israel, Isaiah against the rulers of Sodom, the Qur'an against Pharaoh—and warns Aqasi that injustice constitutes its own torment: the wrongdoer is already burning in the fire of his own deeds. Together these texts articulate a Babi theology of statecraft. Earthly power has legitimacy only when it serves the recognition of the Manifestation and protects the weak. Where it fails this trust it becomes self-consuming. The judgment anticipates Baha'u'llah's later summons to the kings of the earth, and resonates with the Hebrew prophetic tradition, with the medieval Christian *Speculum Regum* literature, and with the long Islamic discourse on '*adalah* and the duties of just rulers. Read alongside Plato's argument in the *Gorgias* that injustice damages the soul more than the body, the Bab's denunciation acquires a philosophical as well as a scriptural depth.

Questions for Reflection

1. What obligations toward a Manifestation does the Bab claim are incumbent on rulers within whose realm He appears?
2. How does the Bab distinguish true sovereignty from mere possession of office, wealth, or military force?
3. Why does the *Khutbiy-i-Qahriyyih* describe Aqasi's injustice as a fire already burning within him? What anthropology of moral action does this entail?
4. Compare this prophetic indignation with the oracles of Amos and Isaiah, with the Qur'anic warnings to Pharaoh, and with Baha'u'llah's later tablets to Napoleon III, Nasiri'd-Din Shah, and Queen Victoria. What is continuous and what is new?
5. How can a believer or scholar today learn from the severity of such texts without imitating their severity inappropriately?

Tahirih, the Discipline of Non-Accusation, and the Trial of the Disciples

Key Passages

"Know thou that the forerunners, so long as they doubted not and wavered not in God's Cause, are distinguished from others by that honor, yet their words and deeds are not a proof for anyone. Rather, the proof today is a single soul." — BB00220

"Gather her companions and protect her affairs that she may suffer no hurt from anyone, for she is a faithful believer." — BB00220

"As to attributing such matters unto the Pure Leaf: verily do I call God to witness that she is free and innocent of all this, and hath believed in naught save that which is set forth in the clear Book." — BB00487

"In the Faith the believers have the right that none among them should repudiate another. If one heareth from another some word and it be not conveyed to him in

confidence, he should not pass judgment upon him until he know the source thereof and it be made plain whether it be true.” — BB00487

“By my life, the Cause hath now reached all, and all are tried this very day.” — BB00174

Context for Study

While the Bab dwells on the mountain, the community below is in turmoil. Letters and rumors travel across great distances, and the small early Babi communities of Khurasan, Isfahan, Karbala, and Tihiran begin to fracture along lines of personality, scholarship, and gender. Tahirih, the brilliant poet and theologian later remembered as Qurratu'l-'Ayn, is the most controversial figure. Some among the believers accuse her of overstepping; others rally to her side; still others wish the Bab would adjudicate her teaching in precise terms. The Bab refuses both to silence her and to license unrestrained partisanship. In the answer to Haji Muhammad He acknowledges the honor of the early companions (*al-sabiqun*) while denying that their words and deeds can serve as independent proofs; the true criterion remains the Manifestation Himself. He then issues a direct instruction: protect Tahirih, gather her companions, allow her her pilgrimage. The Statement in Defense of Tahirih (BB00487) goes further, affirming her innocence and her right to bear the title of *hujjah* (proof) in a praiseworthy sense, while urging believers to suspend judgment on rumors until their source is verified. The pastoral wisdom is striking. Within months of the new dispensation's opening, the Bab is already articulating principles that will reappear, refined, in Baha'u'llah's prohibition of backbiting and in 'Abdu'l-Baha's counsel that “the tongue is for mention of the good.” Students may compare this with rabbinic teachings on *lashon ha-ra*, with the early Christian struggle over the *lapsi* after persecution, and with the Sufi insistence that suspicion of a brother is itself the worst form of impurity. Tahirih's case also opens a window onto gender in the Babi community: a woman teaches publicly, leads worship, undertakes pilgrimage, and is defended in writing by the central authority of the movement.

Questions for Reflection

1. Why does the Bab honor the forerunners and at the same time refuse to make their actions binding precedents?
2. What does His protection of Tahirih reveal about the place of women within the Babi proclamation and about the Bab's understanding of spiritual discernment?
3. How does the discipline of non-accusation safeguard a community that is small, dispersed, and under pressure?
4. Compare these instructions with later Baha'i teachings on consultation, unity, and the prohibition of backbiting. Where do the seeds planted at Maku come to flower?
5. What practices help a religious community resist rumor, factionalism, and gendered suspicion during periods of crisis?

Devotion, Talismanic Protection, and the Spiritual Life of the Prison

Key Passages

“I beseech Thee, O God, by Thy most beautiful names and Thy most exalted attributes, and by all that Thou lovest and art pleased with, to protect the bearer of this green leaf from every evil encompassed by Thy knowledge, and to cause him to enter into every good encompassed by Thy knowledge.” — BB00467

“We have no complaint of God’s decree; Nor is the lion shamed by chains.” — BB00428

“Though I be in prison, I am as though in Paradise near my Lord, for I see no pleasure save in nearness to Him, no joy save in His good-pleasure, no rest save in intimacy with His presence.” — BB00074

“Thou hast watched over Me in the heart of this mountain where I am compassed by mountains on all sides. One hangeth above Me, others stand on My right and My left and yet another riseth in front of Me. Glory be unto Thee, no God is there but Thee. How often have I seen rocks from the mountain hurtling down upon Me, and Thou didst protect Me therefrom and preserved Me within the stronghold of Thy divine Unity.” — BB00379

“I beg Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee.” — BB00617

Context for Study

A great proportion of the Maku writings consists of prayer. There are talismanic tablets shaped as temples (*haykals*) and pentacles (BB00483, BB00461), protective amulets for individual believers (*Hirz fi’s-Sijn*, BB00467 and BB00494, BB00531), prayers for the household and especially for the Bab’s wife and unborn child (BB00683, BB00410), supplications composed in the watches of Ramadan (BB00081), birthday prayers (BB00485), prayers of visitation for Fatimih (BB00134), and brief verse epigrams written, the Bab notes, “in the mountain prison” (BB00428). These texts establish the prison as more than a place of suffering and proclamation: it becomes a devotional world in its own right. Protection is sought through the recitation of divine names; relief is invoked through the intercession of the Imams; the believer’s safety is woven into the very ink of a “green leaf” carried on the person. The continuity with Shi’i piety is dense—the Bab is plainly working within the genres of *ziyarat* and *du‘a’* that any cultivated reader of Karbala texts would recognize—and yet a new note appears constantly: the suffering of the prison itself becomes the matter of the prayer, until the cell is described, with a confidence reminiscent of Paul’s “I have learned, in whatsoever state I am, therewith to be content,” as more beautiful than any garden. Students may set these utterances alongside the prison spirituality of John of the Cross, the Stoic accounts of inner freedom in Epictetus and Marcus Aurelius, and the long Sufi tradition of love-poetry in chains.

What is distinctive in the Bab is that the prayer seeks the transfiguration of the prison itself rather than mere release from it; even the falling rocks become tokens of divine encompassment. At the same time the prayers preserve the embodied vulnerability of the imprisoned community. The Bab asks for protection of bearers of letters, for relief for distant family members, for the safe passage of pilgrims; the devotional world is realistic about danger even as it refuses to be diminished by it.

Questions for Reflection

1. How do talismanic prayers and *hirz* traditions function within a context of real political danger? What is the relationship between protective recitation and historical risk?
2. How does the Bab keep the inwardness of prison spirituality from sliding into indifference toward outward injustice?
3. Compare BB00074's "Though I be in prison, I am as though in Paradise" with Paul's letter to the Philippians, John of the Cross's *Dark Night*, and Baha'u'llah's tablets from Akka. What is the shared grammar of joy under affliction?
4. What does it mean to "forgive me for every mention but the mention of Thee"? What kind of attention is the prayer training?
5. In a community whose center is imprisoned, how does devotion become the principal means by which distant believers participate in the same suffering?

He Whom God Shall Make Manifest: The Opening of a Greater Future

Key Passages

"Whosoever desireth to meet God, let him meet the Manifestation of His Self, for verily We have appeared that the angels of the Bayan might behold." — BB00034

"That which He Whom God shall make manifest shall reveal unto you, ye heed not, though this is He before Whom ye prostrate yourselves night and day and before Whom ye bow down in adoration. For your prostration unto God in the Bayan returneth not unto God except that ye prostrate yourselves before Him." — BB00034

"Reflect upon all that hath been revealed in the Bayan, that ye may believe in Him Whom God shall make manifest and remain veiled from aught save His good-pleasure...For that which God hath revealed in the Bayan shall bear no fruit except in the day of His manifestation." — BB00034

"The Tree of the Manifestation at the time of His appearance is like unto a tree that groweth in the earth. As the days and nights pass over it, it waxeth stronger. Ye should watch over it that no grief touch it, until the waters of God's revelation crystallize in His Self." — BB00034

“By the life of Him Whom God shall manifest, even as He has manifested me, I shall assuredly distinguish between people on the Day of Resurrection.” — BB00085

Context for Study

The most arresting feature of the early Maku writings, when read alongside the later *Persian Bayan*, is that the doctrine of “Him Whom God shall make manifest” (*Man Yuzhiruhullah*) is already present, already explicit, already pastoral. The *Kitabu’l-Mulk*, addressed in part to “the Kings of the Bayan,” tells the future leadership of the Babi community that the very purpose of their dispensation lies beyond it: “ye were not created except for this.” The Bab anticipates with painful realism that those who venerate Him most ardently may yet fail to recognize the One whose coming He is preparing, just as the people of the Gospel failed to recognize Muhammad and as the people of the Qur’an now fail to recognize the Bab. He counsels, therefore, two extraordinary acts of self-restraint. First, His followers must hold their veneration of the *Bayan* loosely, since its purpose ripens only in the next Manifestation. Second, they must constitute themselves as guardians of the next Tree, watching it grow, preventing harm, refusing to grieve it even if recognition itself proves beyond them. The pastoral psychology here is extraordinary: a Founder asking His own followers, in advance, to keep open the possibility of a successor they may find unfamiliar. For Baha’is reading these passages after the proclamation of Baha’u’llah, the Bab’s instructions take on an additional weight as a covenantal text—one of the earliest articulations of what Shoghi Effendi later calls the precondition of progressive revelation. Yet even apart from that subsequent history, the passages stand as an extraordinary theological achievement: a self-relativizing dispensation that builds into its very founding documents the imperative of openness toward what comes after.

Questions for Reflection

1. What does it mean for a sacred Book to be revealed primarily for the sake of recognizing the Founder of a still-future dispensation?
2. How does the Bab’s instruction to “watch over the Tree” prepare a community to receive a successor without grieving Him?
3. Compare this self-relativization with the way the Hebrew prophets pointed beyond themselves, with John the Baptist’s saying “He must increase, but I must decrease,” and with Muhammad’s identification as the Seal of the Prophets. What does each gesture say about the nature of prophetic authority?
4. What habits of mind and heart—in a community, in a single believer—make recognition of a new Manifestation possible? What habits make it impossible?
5. How does the doctrine of *Man Yuzhiruhullah* illumine the Babi-Baha’i conviction of progressive revelation and its implications for interfaith encounter today?

The guiding question for this volume might be put thus: *How does a Manifestation, isolated on a mountain at the edge of the empire and surrounded by guards and dogs, transform the geography of His confinement into the cradle of a new dispensation, an instrument of moral judgment over kings, a school of devotion for distant friends, and a covenantal opening toward the One whose coming He spends His own freedom preparing?*