



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 29:

Baha'u'llah, Middle Baghdad period
(1856-1860)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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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 29

In this middle-Baghdad volume, one of the most significant of the entire series, Baha'u'llah speaks as a spiritual guide whose true authority is still concealed but whose guidance is increasingly experiential, transformative, and at points unmistakably directive. It opens with the paired Hidden Words—Arabic (BH00386) and Persian (BH00113)—whose concentrated aphorisms distill a program of self-scrutiny, justice, detachment, humility, and love of God into a portable spiritual rule of life. Across these counsels, the reader sees a joining of inward purification (heart, intention, remembrance) with outward rectitude (justice, generosity, restraint of speech), with repeated reminders that true religion is authenticated in deeds and in the purification of motive rather than in inherited claims or social standing.

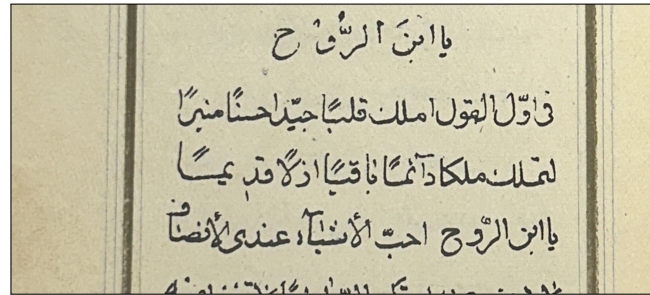
From this ethical “kernel,” the volume turns to sustained mystical cartographies of the path. The Seven Valleys (BH00047) offers an ordered ascent through stations of longing and recognition toward a vision in which divine meaning is perceived within all things, while simultaneously underscoring that the wayfarer’s progress is conditioned by capacity, purification, and steadfastness under trial. The Four Valleys (BH00306) complements this with a typology of seekers, mapping distinct modes of approach—by love, by reasoned discernment, by disciplined effort, by the path of the inmost heart—while repeatedly returning to the necessity of perseverance and spiritual courtesy amid misunderstanding and neglect. The Gems of Divine Mysteries (BH00012), occupying the liminal space between the Kitab-i-Iqan (BH00002, volume 30) and the Seven Valleys, deepens the same program in an epistolary mode: it responds to inquiry with a controlled disclosure of mysteries, calibrated to what souls can bear, and aims to draw the reader from contradiction to oneness by re-reading scripture, symbol, and spiritual experience as a coherent economy of divine guidance. Interwoven with these major works is the terse crystalline statement of Words of Wisdom (BH02183), which recapitulates the entire path as a sequence of essences—trust, submission, detachment, true remembrance, justice understood as independent seeing rather than imitation—thereby showing how the mystical journey is meant to culminate in a stable moral and communal disposition.

Alongside this interior and mystical teaching, the volume also registers the sharpening social realities of Baghdad: jealousy, factional hostility, and the struggle over legitimate leadership within a beleaguered community. Read together, the works trace a discernible evolution: from coded demonstrations of knowledge and spiritual mastery, to a universal ethic of inner purification and social justice, to full mystical itineraries that discipline the reader’s perception, and finally to a more overt engagement with communal conflict and authority—an arc that anticipates the decisive disclosures soon to follow, while remaining rooted in the Baghdad period’s characteristic language of gradual unveiling.

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BH00386

*Kalimat-i-Maknunih (Hidden Words - Arabic)**Date: 1274 ca. [1857-1858]*

Zayn

He is the Glory of Glories!

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

1. O SON OF SPIRIT! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

2. O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

3. O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

4. O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

5. O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

6. O SON OF BEING! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is

هو البهى الأبهى

هذا ما نزل من جبروت العزة بلسان القدرة و القوة على النبيين من قبل و أنا اخذنا جواهره و اقصناه قيص الاختصار فضلاً على الأخبار ليوافوا بعهد الله و يؤدوا اماناته فى انفسهم وليكون بجوهر التقى فى ارض الروح من الفائزين

يا ابن الروح فى أول القول املك قلباً جيداً حسناً
مينراً لملك ملكاً دائماً باقياً أزلاً قديماً

يا ابن الروح احب الأشياء عندى الانصاف لا
ترغب عنه ان تكن الى راغباً و لا تغفل منه
لتكون لى اميناً و انت توفق بذلك ان تشاهد
الأشياء بعينك لا بعين العباد و تعرفها بمعرفتكم
لا بمعرفة احد فى البلاد فكفر فى ذلك كيف
ينبغى ان تكون ذلك من عطيتى عليك و عنايتى
لك فاجعله امام عينيك

يا ابن الانسان كنت فى قدم ذاتى و ازلية كينونتى
عرفت حبي فيك خلقتك و القيت عليك مثالى
و اظهرت لك جمالى

يا ابن الانسان احببت خلقتك فخلقتك فأحببتى
كى اذكرك و فى روح الحياة اثبتك

يا ابن الوجود احببتى لأحبك ان لم تحببى لن
احبك ابداً فاعرف يا عبد

يا ابن الوجود رضوانك حبي و جنتك وصلى
فادخل فيها و لا تصبر هذا ما قدر لك فى
ملكوتنا الأعلى و جبروتنا الأسنى

that which hath been destined for thee in Our kingdom above and Our exalted dominion.

7. O SON OF MAN! If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

8. O SON OF SPIRIT! There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

9. O SON OF BEING! My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

10. O SON OF UTTERANCE! Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

11. O SON OF BEING! Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

12. O SON OF BEING! With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

13. O SON OF SPIRIT! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

14. O SON OF MAN! Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

15. O SON OF UTTERANCE! Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My

يا ابن البشر ان تحب نفسي فأعرض عن نفسك
وان ترد رضائي فاءغمض عن رضاك لتكون
في فانيأ و اكون فيك باقياً

يا ابن الروح ما قدر لك الراحة الا باعراضك
عن نفسك و اقبالك بنفسي لأن ينبغي ان يكون
افتخارك باسمي لا باسمك و اتكالك على وجهي
لا على وجهك لأنني وحدي احب ان اكون
محبوباً فوق كل شيء

يا ابن الوجود حي حصني من دخل فيه نجا و
امن و من اعرض غوى و هلك

يا ابن البيان حصني انت فادخل فيه لتكون سالماً
حي فيك فاعرفه منك لتجدني قريباً

يا ابن الوجود مشكاتي انت و مصباحي فيك
فاستتر به و لا تفحص عن غيري لأنني خلقتك
غنياً و جعلت النعمة عليك بالغة

يا ابن الوجود صنعتك بأيادي القوة و خلقتك
بأنامل القدرة و اودعت فيك جوهر نوري
فاستغن به عن كل شيء لأن صني كامل و
حكيم نافذ لا تشك فيه و لا تكن فيه مريباً

يا ابن الروح خلقتك غنياً كيف تفترق و صنعتك
عزيزاً بم تستدل و من جوهر العلم اظهرتك لم
تستعلم عن دوني و من طين الحب عجتك كيف
تشتغل بغيري فأرجع البصر اليك لتجدني فيك
قائماً قادراً مقتدرأ قيوماً

يا ابن الانسان انت ملكي و ملكي لا يفنى كيف
تخاف من فنائك و انت نوري و نوري لا يطفأ
كيف تضطرب من اطفائك و انت بهائي و بهائي
لا يغيثي و انت قيصي و قيصي لا يبلى فاسترح
في حبك ايأى لكي تجدني في الأفق الأعلى

يا ابن البيان وجهه بوجهي و اعرض عن غيري
لأن سلطاني باق لا يزول ابداً و ملكي دائم لا

dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

16. O SON OF LIGHT! Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

17. O SON OF MAN! Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

18. O SON OF SPIRIT! Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

19. O SON OF THE WONDROUS VISION! I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

20. O SON OF SPIRIT! My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

21. O SON OF MAN! Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

22. O SON OF SPIRIT! Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

23. O SON OF THE SUPREME! To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

24. O SON OF MAN! Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

25. O SON OF SPIRIT! Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.

26. O SON OF BEING! How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

يحول ابداً و ان تطلب سوائى لن تجد لو تفحص
فى الوجود سرمداً ازلاً

يا ابن النور انس دونى و آس بروحى هذا من
جوهر امرى فأقبل اليه

يا ابن الانسان اكف بنفسى عن دونى و لا تطلب
معيناً سوائى لأن ما دونى لن يكفيك ابداً

يا ابن الروح لا تطلب منى ما لا نخبه لنفسك ثم
ارض بما قضينا لوجهك لأن ما ينفعك هذا ان
تكن به راضياً

يا ابن المنظر الأعلى اودعت فيك روحاً منى
لتكون حبيباً لى لم تركتني و طلبت محبوباً سوائى

يا ابن الروح حتى عليك كبير لا ينسى و فضلى
بك عظيم لا يغشى و حتى فيك موجود لا يغطى
و نورى لك مشهود لا يخفى

يا ابن البشر قدّرت لك من الشجر الأبهى
الفواكه الأصفى كيف اعرضت عنه و رضيت
بالذى هو ادنى فارجع الى ما هو خير لك فى
الأفق الأعلى

يا ابن الروح خلقتك عالياً جعلت نفسك دانية
فاصعد الى ما خلقت له

يا ابن العماء ادعوك الى البقاء و انت تبغى
الفناء بم اعرضت عما نحب و اقبلت الى ما تحب

يا ابن الانسان لا تتعدّ عن حدّك و لا تدّع ما
لا ينبغى لنفسك اسجد لطلعة ربك ذى القدرة
و الاقتدار

يا ابن الروح لا تفتخر على المسكين بافتخار نفسك
لأننى امشى قدّامه و اراك فى سوء حالك و العن
عليك الى الأبد

يا ابن الوجود كيف نسيت عيوب نفسك و
اشتغلت بعيوب عبادى من كان على ذلك فعليه
لعنة منى

27. O SON OF MAN! Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.
- يا ابن الانسان لا تنفس بخطي احد ما دمت خاطئاً
و ان تفعل بغير ذلك ملعون انت و انا شاهد
بذلك
28. O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.
- يا ابن الروح ايقن باءن الذي يأمر الناس بالعدل
ويرتكب الفحشاء في نفسه انه ليس مني ولو كان
على اسمي
29. O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.
- يا ابن الوجود لا تنسب الى نفس ما لا تحبه
لنفسك و لا تقل ما لا تفعل هذا امرى عليك
فاعمله
30. O SON OF MAN! Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.
- يا ابن الانسان لا تحرم وجه عبدى اذا سألک
في شيء لأن وجهه وجهي فانجل مني
31. O SON OF BEING! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.
- يا ابن الوجود حاسب نفسك في كل يوم من
قبل ان تحاسب لأن الموت يأتيك بغتة و تقوم
على الحساب في نفسك
32. O SON OF THE SUPREME! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?
- يا ابن العماء جعلت لك الموت بشارة كيف
تحزن منه و جعلت النور لك ضياء كيف
تخجب عنه
33. O SON OF SPIRIT! With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.
- يا ابن الروح ببشارة النور ابشرك فاستبشر به و
الى مقر القدس ادعوك تحصن فيه لتستريح الى
[ابد] الأبد
34. O SON OF SPIRIT! The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?
- يا ابن الروح روح القدس يبشرك بالانس كيف
تحزن و روح الأمر يؤيدك على الأمر كيف
تخجب و نور الوجه يمشی قدامك كيف تضل
35. O SON OF MAN! Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.
- يا ابن الانسان لا تحزن الا في بعدك عنا و لا
تفرح الا في قربك بنا و الرجوع الينا
36. O SON OF MAN! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.
- يا ابن الانسان افرح بسرور قلبك لتكون قابلاً
للقائى و مراةً لجمالى
37. O SON OF MAN! Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.
- يا ابن الانسان لا تعر نفسك عن جميل ردائى و
لا تحرم نصيبك من بديع حياضى لئلا يأخذك
الظمأ في سرمديّة ذاتي

38. O SON OF BEING! Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

يا ابن الوجود اعمل حدودي حباً لي ثم انه نفسك
عمّا تهوى طلباً لرضائي

39. O SON OF MAN! Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

يا ابن الانسان لا تترك اوامري حباً لجمالي ولا
تنس وصايمي ابتغاء لرضائي

40. O SON OF MAN! Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

يا ابن الانسان اركض في برّ العماء ثم اسرع في
ميدان السماء لن تجد الراحة الا بالخضوع لأمرنا
والتواضع لوجهنا

41. O SON OF MAN! Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

يا ابن الانسان عظم امرى لأظهر عليك من
اسرار العظم واشرق عليك بأنوار القدم

42. O SON OF MAN! Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

يا ابن الانسان كن لي خاضعاً لأكون لك
متواضعاً وكن لأمرى ناصراً لتكون في الملك
منصوراً

43. O SON OF BEING! Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

يا ابن الوجود اذكرني في ارضي لأذكرك في سمائي
لتقر به عينك و تقر به عيني

44. O SON OF THE THRONE! Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

يا ابن العرش سمعك سمعي فاسمع به و بصرك
بصري فابصر به لتشهد في سرّك لي تقديساً علياً
لأشهد لك في نفسي مقاماً رفيعاً

45. O SON OF BEING! Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

يا ابن الوجود استشهد في سبيلي راضياً عني و
شاكراً لقضائي لتستريح معي في قباب العظمة
خلف سرادق العزة

46. O SON OF MAN! Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

يا ابن الانسان فكّر في امرك و تدبّر في فعلك أ
تحب ان تموت على الفراش او تستشهد في سبيلي
على التراب و تكون مطلع امرى و مظهر نوري
في اعلى الفردوس فأنصف يا عبد

47. O SON OF MAN! By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

يا ابن الانسان وجمالي تخضب شعرك من دمك
لكان اكبر عندى عن خلق الكونين و ضياء
الثقلين فاجهد فيه يا عبد

48. O SON OF MAN! For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

يا ابن الانسان لكل شيء علامة [و] علامة الحب
الصبر في قضائي و الاصطبار في بلائي

يا ابن الانسان المحب الصادق يرجو البلاء كرجاء
العاصي الى المغفرة و المذنب الى الرحمة

49. O SON OF MAN! The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

50. O SON OF MAN! If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

51. O SON OF MAN! My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

52. O SON OF MAN! Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

53. O SON OF BEING! If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

54. O SON OF BEING! If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

55. O SON OF BEING! Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

56. O SON OF MAN! Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

57. O SON OF MAN! Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

58. O SON OF MAN! The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

59. O SON OF BEING! Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

يا ابن الانسان ان لا يصيبك البلاء في سبيل
كيف تسلك سبل الراضين في رضائي وان لا
تمسك المشقة شوقاً للقائي كيف يصيبك النور
حباً بجمالى

يا ابن الانسان بلائى عنايتى ظاهره نار و نعمة و
باطنه نور و رحمة فاستبق اليه لتكون نوراً ازلياً و
روحاً قديماً و هو امرى فاعرفه

يا ابن البشر ان اصابتك نعمة لا تفرح بها و ان
تمسك ذلة لا تحزن منها لأن كليهما تزولان في
حين و تبیدان في وقت

يا ابن الوجود ان يمسك الفقر لا تحزن لأن
سلطان الغنى ينزل عليك في الأيام و من الذلة لا
تحف لأن العزة تصيبك في الزمان

يا ابن الوجود ان تحب هذه الدولة الباقية الأبدية
و هذه الحياة القديمة الأزلية فاترك هذه الدولة
الفانية الزائلة

يا ابن الوجود لا تشغل بالدنيا لأن بالنار نمتحن
الذهب و بالذهب نمتحن العباد

يا ابن الانسان انت تريد الذهب و انا اريد تنزيهك
عنه و انت عرفت غناء نفسك فيه و انا عرفت
الغناء في تقديسك منه و عمرى هذا على و ذلك
ظنك كيف يجتمع امرى مع امرى

يا ابن الانسان انفق مالى على فقرائى لتنفق في
السماء من كنوز عز لا تفنى و خزائن مجد لا
تتلى ولكن و عمرى انفاق الروح اجمل لو تشاهد
بعينى

يا ابن البشر هيكل الوجود عرشى نظفنه عن كل
شئ لا استوائى به و استقرارى عليه

يا ابن الوجود فؤادك منزلى قدسه لنزولى و
روحك منظرى طهره لظهورى

60. O SON OF MAN! Put thy hand into My bosom, that I may rise above thee, radiant and resplendent. يا ابن الانسان ادخل يدك في جيبى لأرفع رأسي عن جيبي مشرقاً مضيئاً
61. O SON OF MAN! Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine. يا ابن الانسان اصعد الى سمائي لكي ترى وصالي لتشرب من زلال نحر لا مثال و كوب مجد لا زوال
62. O SON OF MAN! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty. يا ابن الانسان قد مضى عليك أيام و اشتغلت فيها بما تهوى نفسك من الظنون و الأوهام الى متى تكون راقداً على بساطك ارفع رأسك عن النوم ان الشمس ارتفعت في وسط الزوال لعل تشرق عليك بأنوار الجمال
63. O SON OF MAN! The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble. يا ابن الانسان اشرق عليك النور من افق الطور و نفخت روح السناء في سيناء قلبك فأفرغ نفسك عن المحبات و الظنون ثم ادخل على البساط لتكون قابلاً للبقاء و لائقاً للقاء كيلا يأخذك موت و لا نصب و لا لغوب
64. O SON OF MAN! My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being. يا ابن الانسان ازليتي ابداعى ابدعتها لك فاجعلها رداءً لهيكلك و احدىتي احداثي اخترعتها لأجلك فاجعلها قميص نفسك لتكون مشرق قيوميتي الى الأبد
65. O SON OF MAN! My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasures of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people. يا ابن الانسان عظمتي عطيتي اليك و كبريائي رحمتي عليك و ما ينبغي لنفسى لا يدركه احد و لن تحصيه نفس قد اخزنه في خزائن سرى و كائن امرى تلطفاً لعبادى و ترحمًا لخلقى
66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE! Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me. يا ابناء الهوىة في الغيب ستمنعون عن حبي و تضطرب النفوس من ذكرى لأن العقول لن تطيقني و القلوب لن تسعني
67. O SON OF BEAUTY! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice. يا ابن الجمال وروحي و عنائتي ثم رحمتي و جمالي كل ما نزلت عليك من لسان القدرة و كتبته بقلم القوة قد نزلناه على قدرك و لحنك لا على شأنى و لحنى
68. O CHILDREN OF MEN! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same يا ابناء الانسان هل عرفتم لم خلقناكم من تراب واحد لئلا يفتخر احد على احد و تفكروا في كل حين في خلق انفسكم ينبغي كما خلقناكم من شيء واحد ان تكونوا كنفس واحدة بحيث تمشون على

substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

69. O YE SONS OF SPIRIT! Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF! Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

71. O SON OF MAN! Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

HWAE, BSW#02.01x, BSW#05.24x, BSW#06.09ax, LOG#0304x, GPB.140x, SW_v03#01 p.004+007x, SW_v03#02 p.004x, SW_v04#18 p.300x2x, SW_v14#10 p.289-290x, BSC.171 #175-262

رجل واحدة وتأكلون من فم واحد وتسكنون في
ارض واحدة حتى تظهر من كينوناتكم واعمالكم
وافعالكم آيات التوحيد و جواهر التجريد هذا
نصحي عليكم يا ملأ الأنوار فانتصحو منه لتجدوا
ثمرات القدس من شجر عز منيع

يا ابناء الروح انتم خزائني لأن فيكم كنز لآلئ
اسراري و جواهر علي فاحفظوها لئلا يطلع عليها
اغيار عبادي و اشرار خلقي

يا ابن من قام بذاته في ملكوت نفسه اعلم بأنني قد
ارسلت اليك روائع القدس كلها و اتممت القول
عليك و اكملت النعمة بك و رضيت لك ما
رضيت لنفسي فارض عني ثم اشكر لي

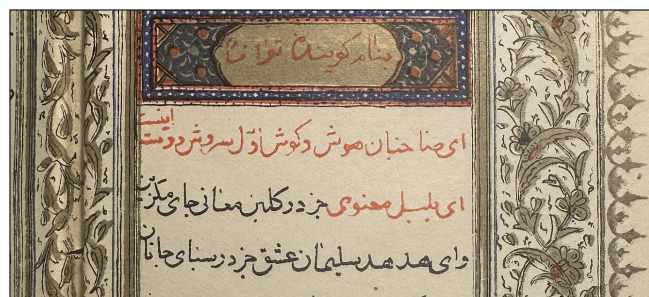
يا ابن الانسان اكتب كل ما لقينا اليك من
مداد التور على لوح الروح و ان لن تقدر على
ذلك فاجعل المداد من جوهر القواد و ان لن
تستطيع فاكتب من المداد الأحمر الذي سفك
في سبيل الله احلى عندي عن كل شيء ليثبت
نوره الى الأبد

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Kalimat-i-Maknunih (Hidden Words - Persian)

Date: 1274 ca. [1857-1858]



In the Name of the Lord of Utterance, The Mighty.

بنام گویندهٔ توانا

1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR! The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

ای صاحبان هوش و گوش اول سروش [دوست] اینست ای بلبل معنوی جز در گلبن معانی جای مگرین و ای هدهد سلیمان عشق جز در سبای جانان وطن مگیر و ای عنقای بقا جز در قاف وفا محل پذیر اینست مکان تو اگر بلامکان پیر جان برپری و آهنگ مقام خود رایگان نمائی

2. O SON OF SPIRIT! The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

ای پسر روح هر طیری را نظر بر آشیانست و هر بلبلی را مقصود جمال گل مگر طیور افتهء عباد که بتراب فانی قانع شده از آشیان باقی دور مانده‌اند و بگلهای بعد توجه نموده از گلهای قرب محروم گشته‌اند زهی حیرت و حسرت و افسوس و دریغ که باریقی از امواج رفیق اعلی گذشته‌اند و از افق ابهی دور مانده‌اند

3. O FRIEND! In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

ای دوست در روضهٔ قلب جز گل عشق مکار و از ذیل بلبل حب و شوق دست مدار مصاحبت ابرار را غنیمت دان و از مراقت اشرار دست و دل هر دو بردار

4. O SON OF JUSTICE! Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

ای پسر انصاف کدام عاشق جز در وطن معشوق محل گیرد و کدام طالب که بی مطلوب راحت جوید عاشق صادق را حیات در وصالست و موت در فراق صدرشان از صبر خالی و قلوبشان از اضطبار مقدس از صدهزار جان درگذرند و بکوی جانان شتابند

5. O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

ای پسر خاک براستی میگویم غافلترین عباد کسی است که در قول مجادله نماید و بر برادر خود تفوق جوید بگو ای برادران باعمال خود را بیارائید نه باقوال

ای پسران ارض براستی بدانید قلبی که در آن شائبهٔ حسد باقی باشد البته بجهنم من

6. O SON OF EARTH! Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

7. O SON OF LOVE! Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

8. O SON OF GLORY! Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

9. O FLEETING SHADOW! Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veiless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

10. O SON OF DESIRE! Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

11. O SON OF DUST! Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

12. O MAN OF TWO VISIONS! Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

13. O MY CHILDREN! I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

14. O FRIENDS! Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

درنیا بد و از ملکوت تقدیس من روائج قدس نشنود

ای پسر حبّ از تو تا رفرف امتناع قرب و سدره^۱ ارتفاع عشق قدمی فاصله قدم اول بردار و قدم دیگر بر عالم قدم گذار و در سراق خلد وارد شو پس بشنو آنچه از قلم عزّ نزول یافت

ای پسر عزّ در سبیل قدس چالاک شو و بر افلاک انس قدم گذار قلب را بصیقل روح پاک کن و آهنگ ساحت لولاک نما

ای سایه^۲ ناپود از مدارج ذلّ و هم بگذر و بمعارج عزّ یقین اندر آ چشم حقّ بگشا تا جمال مبین بینی و تبارک الله احسن الخالقین گوئی

ای پسر هوی برستی بشنو چشم فانی جمال باقی نشناسد و دل مرده جز بگل پژمرده مشغول نشود زیرا که هر قرینی قرین خود را جوید و بجنس خود انس گیرد

ای پسر تراب کور شو تا جمال بینی و کر شو تا لحن و صوت ملیح را شنوی و جاهل شو تا از علم نصیب بری و فقیر شو تا از بحر غنای لایزال قسمت بیروال برداری کور شو یعنی از مشاهده^۳ غیر جمال من و کر شو یعنی از استماع کلام غیر من و جاهل شو یعنی از سوای علم من تا با چشم پاک و دل طیب و گوش لطیف بساحت قدسم درائی

ای صاحب دو چشم چشمی بر بند و چشمی برگشا بر بند یعنی از عالم و عالمیان برگشا یعنی بجمال قدس جانان

ای پسران من ترسم که از نغمه^۴ ورقا فیض نبرده بدیار فنا راجع شوید و جمال گل ندیده بآب و گل بازگردید

ای دوستان بجمال فانی از جمال باقی مگذرید و بخاکدان تراپی دل مبنید

15. O SON OF SPIRIT! The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

16. O ESSENCE OF NEGLIGENCE! Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

17. O COMRADES! The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

18. O YE DWELLERS IN THE HIGHEST PARADISE! Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

19. O MY FRIENDS! Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS! Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on

ای پسر روح وقتی آید که بلبل قدس معنوی از بیان اسرار معانی ممنوع شود و جمیع از نغمه رحمانی و ندای سبحانی ممنوع گردید

ای جوهر غفلت دریغ که صد هزار لسان معنوی در لسانی ناطق و صد هزار معانی غیبی در لحنی ظاهر ولکن گوشه نه تا بشنود و قلبی نه تا حرفی بیابد

ای همگان ابواب لامکان باز گشته و دیار جانان از دم عاشقان زینت یافته و جمیع از این شهر روحانی محروم مانده اند الا قلیلی و از آن قلیل هم با قلب طاهر و نفس مقدس مشهود نگشت الا اقل قلیلی

ای اهل فردوس برین اهل یقین را اخبار نمائید که در فضای قدس قرب رضوان روضه جدیدی ظاهر گشته و جمیع اهل عالین و هیاکل خلد برین طائف حول آن گشته اند پس جهدی نمائید تا بآن مقام درآئید و حقائق اسرار عشق را از شقائقش جوئید و جمیع حکمتهای بالغه احدیه را از اثمار باقیه اش بیابید قوت ابصار الدنیه دخلوا فیه امنین

ای دوستان من آیا فراموش کرده اید آن صبح صادق روشنی را که در ظل شجره انیسا که در فردوس اعظم غرس شده جمیع در آن فضای قدس مبارک نزد من حاضر بودید و بسه کلمه طیبیه تکلم فرمودم و جمیع آن کلمات را شنیده و مدحوش گشتید و آن کلمات این بود ای دوستان رضای خود را بر رضای من اختیار مکنید و آنچه برای شما نخواهم هرگز نخواهید و با دلهای مرده که بآمال و آرزو آوده شده نزد من میائید اگر صدر را مقدس کنید حال آن صحرا و آن فضا را بنظر درآرید و بیان من بر همه شما معلوم شود

در سطر هشتم از اسطر قدس که در لوح پنجم از فردوس است میفرماید

ای مردگان فراش غفلت قرنهای گذشت و عمر گرانمایه را بانها رسانده اید و نفس پاکی از شما بساحت قدس ما نیامد در ابجر شرک مستغرقید و کلمه توحید بر زبان میرانید مبعوض مرا محبوب خود دانسته اید و دشمن مرا دوست خود گرفته اید و در ارض من بکمال خرمی و سرور مشی مینمائید و غافل از آنکه زمین من

My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

21. O MOVING FORM OF DUST! I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

22. O SON OF DESIRE! The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

23. O DWELLERS IN THE CITY OF LOVE! Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE! Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

25. O YE SEEMING FAIR YET INWARDLY FOUL! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

از تو بیزار است و اشیای ارض از تو در گریز
اگر فی الجمله بصر بگشائی صدهزار حزن را از این
سرور خوشتر دانی و فنا را از این حیات نیکوتر
شمی

ای خاک متحرک من بتو مأنوسم و تو از من
مأیوس سیف عصیان شجره امید تو را بریده و در
جمع حال بتو نزدیکم و تو در جمع احوال از من
دور و من عزت بیزوال برای تو اختیار نمودم
و تو ذلت بی منتی برای خود پسندیدی آخر تا
وقت باقی مانده رجوع کن و فرصت را مگذار

ای پسر هوی اهل دانش و بینش سالها کوشیدند
و بوصال ذی الجلال فائز نگشتند و عمرها دویدند
و بلقای ذی الجمال نرسیدند و تو نادیده بمنزل
رسیدهئی و ناطلبیده بمطلب واصل شدی و بعد
از جمع این مقام و رتبه بحجاب نفس خود چنان
محتجب ماندی که چشم بتجمل دوست نیفتاد
و دست بدامن یار نرسید فتعجبوا من ذلک یا
اولی الأبصار

ای اهل دیار عشق شمع باقی را اریاح فانی احاطه
نموده و جمال غلام روحانی در غبار تیره ظلمانی
مستور مانده سلطان سلاطین عشق در دست
رعایای ظلم مظلوم و حمامه قدسی در دست
جغدان گرفتار جمع اهل سرادق ابری و ملأ
اعلی نوحه و ندبه مینماید و شما در کمال راحت
در ارض غفلت اقامت نموده اید و خود را هم
از دوستان خالص محسوب داشته اید فباطل ما
انتم تظنون

ای جهلای معروف بعلم چرا در ظاهر دعوی
شبابی کنید و در باطن ذنب اغنام من شده اید
مثل شما مثل ستاره قبل از صبح است که در
ظاهر درّی و روشن است و در باطن سبب
اضلال و هلاکت کاروانهای مدینه و دیار من
است

ای بظاهر آراسته و بباطن کاسته مثل شما مثل
آب تلخ صافیست که کمال لطافت و صفا از
آن در ظاهر مشاهده شود چون بدست صراف
ذائقه احدیه افتد قطرهئی از آن را قبول نفرماید
بلی تجلی آفتاب در تراب و مرآت هر دو موجود
ولکن از فقدان تا ارض فرق دان بلکه فرق
بی منتی در میان

26. O MY FRIEND IN WORD! Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

ای دوست لسانی من قدری تأمل اختیار کن
هرگز شنیده‌ئی که یار و اغیار در قلبی بگنجد پس
اغیار را بران تا جانان بمنزل خود درآید

27. O SON OF DUST! All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

ای پسر خاک جمیع آنچه در آسمانها و زمین است
برای تو مقرر داشتم مگر قلوب را که محلّ نزول
تجلی جمال و اجلال خود معین فرمودم و تو منزل
و محلّ مرا بغیر من گذاشتی چنانچه در هر زمان
که ظهور قدس من آهنگ مکان خود نمود غیر
خود را یافت اغیار دید و لامکان بحرم جانان
شتافت و معذلک ستر نمودم و سر نگشودم و
نخجت ترا نپسندیدم

28. O ESSENCE OF DESIRE! At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

ای جوهر هوی بسا سحرگاهان که از مشرق
لامکان بمکان تو آمدم و ترا در بستر راحت بغیر
خود مشغول یافتم و چون برق روحانی بغمام
عزّ سلطانی رجوع نمودم و در مکامن قرب
خود نزد جنود قدس اظهار نداشتم

29. O SON OF BOUNTY! Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

ای پسر جود در بادیه‌های عدم بودی و ترا بمدد
تراب امر در عالم ملک ظاهر نمودم و جمیع
ذرات ممکنات و حقائق کائنات را بر تربیت
تو گاشتم چنانچه قبل از خروج از بطن ام دو
چشمه شیر منیر برای تو مقرر داشتم و چشمها
برای حفظ تو گاشتم و حبّ ترا در قلوب القا
نمودم و بصرف جود ترا در ظلّ رحمت پروردم
و از جوهر فضل و رحمت ترا حفظ فرمودم و
مقصود از جمیع این مراتب آن بود که بجبروت
باقی ما درائی و قابل بخششهای غیبی ما شوی و
تو غافل چون بثمر آمدی از تمامی نعیم غفلت
نمودی و بگان باطل خود پرداختی بقسمی که
بالمه فراموش نمودی و از باب دوست بایوان
دشمن مقریافتی و مسکن نمودی

30. O BOND SLAVE OF THE WORLD! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

ای بندهء دنیا در سحرگاهان نسیم عنایت من بر تو
مرور نمود و ترا در فراش غفلت خفته یافت و
بر حال تو گریست و بازگشت

31. O SON OF EARTH! Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

ای پسر ارض اگر مرا خواهی جز مرا نخواه و
اگر ارادهء مجالم داری چشم از عالمیان بردار زیرا
که ارادهء من و غیر من چون آب و آتش در
یک دل و قلب نگنجد

32. O BEFRIENDED STRANGER! The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

ای بیگانه! بایگانه شمع دلت برافروخته دست قدرت منست آن را بیادهای مخالف نفس و هوی خاموش مکن و طبیب جمیع علتهای تو ذکر من است فراموشش منما حب مرا سرمایه خود کن و چون بصر و جان عزیزش دار

33. O MY BROTHER! Harken to the delightful words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

ای برادر من از لسان شکرینم کلمات نازنینم شنو و از لب ثمکینم سلسبیل قدس معنوی بیاشام یعنی نغمهای حکمت لدنیم را در ارض طاهر قلب پیفشان و بآب یقین آتش ده تا سنبلات علم و حکمت من سرسبز از بلده طیبه انبات نماید

34. O DWELLERS OF MY PARADISE! With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

ای اهل رضوان من نهال محبت و دوستی شما را در روضه قدس رضوان بید ملاطفت غرس نمودم و بنیدسان مرحمت آتش دادم حال نزدیک بثمر رسیده جهدی نمائید تا محفوظ ماند و بنار امل و شهوت نسوزد

35. O MY FRIENDS! Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

ای دوستان من سراج ضلالت را خاموش کنید و مشاعل باقیه هدایت در قلب و دل برافروزید که عنقریب صرافان وجود در پیشگاه حضور معبود جز تقوای خالص نپذیرند و غیر عمل پاک قبول نمایند

36. O SON OF DUST! The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

ای پسر تراب حکمای عباد آناند که تا سمع نیابند لب نگشایند چنانچه ساقی تا طلب نبیند ساغر نبخشد و عاشق تا بجمال معشوق فائز نشود از جان نغروشد پس باید حبههای حکمت و علم را در ارض طیبیه قلب مبذول دارید و مستور نمائید تا سنبلات حکمت الهی از دل برآید نه از گل

In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

در سطر اول لوح مذکور و مسطور است و در سرادق حفظ الله مستور

37. O MY SERVANT! Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

ای بنده من ملک بی زوال را بانزالی از دست منه و شاهنشاهی فردوس را بشهوتی از دست مده اینست کوثر حیوان که از معین قلم رحمن ساری گشته طوبی للشاربین

38. O SON OF SPIRIT! Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

ای پسر روح قفس بشکن و چون همای عشق در هواء قدس پرواز کن و از نفس بگذر و با نفس رحمانی در فضای قدس ربانی بیارام

39. O OFFSPRING OF DUST! Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

40. O MY SERVANT! Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

41. O SON OF MY HANDMAID! Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

42. O MY SERVANT! Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

43. O MY FRIENDS! Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

44. O COMPANION OF MY THRONE! Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE! Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the

ای پسر رماد براحث یومی قانع مشو و از راحت بیزوال باقیه مگدر و گلشن باقی عیش جاودان را بگلخن فانی ترابی تبدیل منما از زندان بصحراهای خوش جان عروج کن و از قفس امکان برضوان دلکش لامکان بخرام

ای بندهء من از بند ملک خود را رهائی بخش و از حبس نفس خود را آزاد کن وقت را غنیمت شمر زیرا که این وقت را دیگر نبینی و این زمان را هرگز نیابی

ای فرزند کنیز من اگر سلطنت باقی بینی البته بکمال جدّ از ملک فانی درگذری ولیکن ستر آن را حکمتهاست و جلوه این را رمزها جز افتده پاک ادراک ننماید

ای بندهء من دل را از غل پاک کن و بی حسد ببساط قدس احد بخرام

ای دوستان من در سیل رضای دوست مشی نمائید و رضای او در خالق او بوده و خواهد بود یعنی دوست بی رضای دوست خود در بیت او وارد نشود و در اموال او تصرف ننماید و رضای خود را بر رضای او ترجیح ندهد و خود را در هیچ امری مقدم نشمارد فتنگروا فی ذلک یا اولی الافکار

ای رفیق عرشی بد مشنو و بد مبین و خود را ذلیل مکن و عویل برمیاری یعنی بد مگو تا نشنوی و عیب مردم را بزرگ مدان تا عیب تو بزرگ ننماید و ذلت نفسی مپسند تا ذلت تو چهره نگشاید پس با دل پاک و قلب طاهر و صدر مقدس و خاطر منزه در ایام عمر خود که اقل از آبی محسوبست فارغ باش تا بفراغت از این جسد فانی بفردوس معانی راجع شوی و در ملکوت باقی مقریابی

وای وای ای عاشقان هوای نفسانی از معشوق روحانی چون برق گذشته‌اید و بخیال شیطانی دل محکم بسته‌اید ساجد خیالید و اسم آن را حق گذاشته‌اید و ناظر خارید و نام آن را گل گذارده‌اید نه نفس فارغی از شما برآمد و نه نسیم انقطاعی از ریاض قلوبتان وزید نصائح مشفقانه محبوب را بباد داده‌اید و از صفحهء دل محو

beasts of the field, ye move and have your being within the pastures of desire and passion.

46. O BRETHREN IN THE PATH! Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

47. O CHILDREN OF DESIRE! Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

48. O BRETHREN! Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

49. O CHILDREN OF DUST! Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

50. O QUINTESENCE OF PASSION! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

51. O SON OF MY HANDMAID! Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

52. O CHILDREN OF NEGLIGENCE AND PASSION! Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn

نموده‌اید و چون بهائیم در سبزه‌زار شهوت و امل
تعیش مینمائید

ای برادران طریق چرا از ذکر نگار غافل گشته‌اید
و از قرب حضرت یار دور مانده‌اید صرف جمال
در سرادق بیثال بر عرش جلال مستوی و شما
بهوای خود بجدال مشغول گشته‌اید روائع قدس
میوزد و نسائم جود در هبوب و کل بزکام مبتلا
شده‌اید و از جمیع محروم مانده‌اید زهی حسرت
بر شما و علی الذینهم یشنون علی اعقابکم و علی اثر
اقدامکم هم میروند

ای پسران آمال جامهء غرور را از تن برآرید و
ثوب تکبر از بدن بیندازید

در سطر سیم از اسطر قدس که در لوح یاقوتی
از قلم خفی ثبت شده این است

ای برادران با یکدیگر مدارا نمائید و از دنیا دل
بردارید بعزت افتخار منمائید و از ذلت ننگ
مدارید قسم بجمال که کل را از تراب خلق نمودم
و البته بخاک راجع فرمایم

ای پسران تراب اغنیاء را از نالهء سحرگاهی فقرا
اخبار کنید که مبدا از غفلت بهلاکت افتند و
از سدرهء دولت بی نصیب مانند الکرم و الجود
من خصالی فہنئاً لمن تزین بخصالی

ای سازج هوی حرص را باید گذاشت و
بقناعت قانع شد زیرا که لازال حریص محروم
بوده و قانع محبوب و مقبول

ای پسر کنیز من در فقر اضطراب نشاید و در
غنا اطمینان نباید هر فقری را غنا در پی و هر غنا
را فنا از عقب ولكن فقر از ما سوی الله نعمتی
است بزرگ حقیر شمارید زیرا که در غایت آن
غناى بالله رخ بگشاید و در این مقام اتم الفقراء
مستور و کلمهء مبارکهء و الله هو الغنی چون صبح
صادق از افق قلب عاشق ظاهر و باهر و هویدا و
آشکار شود و بر عرش غنا متمکن گردد و مقرر
یابد

ای پسران غفلت و هوی دشمن مرا در خانهء
من راه داده‌اید و دوست مرا از خود رانده‌اید
چنانچه حب غیر مرا در دل منزل داده‌اید بشنوید
بیان دوست را و برضوانش اقبال نمائید دوستان

towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES! Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

54. O YE RICH ONES ON EARTH! The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

55. O SON OF PASSION! Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

56. O MY SON! The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

57. O SON OF DUST! Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

58. O SON OF MY HANDMAID! Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

59. O HEEDLESS ONES! Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

ظاهر نظر بمصلحت خود یکدیگر را دوست داشته و دارند و لکن دوست معنوی شما را لأجل شما دوست داشته و دارد بلکه مخصوص هدایت شما بلا یای لاتخصی قبول فرموده بچنین دوست جفا مکنید و بکوشش بشتابید اینست شمس کلهه صدق و وفا که از افق اصبح مالک اسماء اشراق فرموده افتحوا آذانکم لاصغاء کلمة الله المهيمن القیوم

ای مغروران باموال فانیه بدانید که غنا سدیست محکم میان طالب و مطلوب و عاشق و معشوق هرگز غنی بر مقرر قرب وارد نشود و بمدینه رضا و تسلیم در نیاید مگر قلیلی پس نیکوست حال آن غنی که غنا از ملکوت جاودانی منعی ننماید و از دولت ابدی محروم نشود نگرداند قسم باسم اعظم که نور آن غنی اهل آسمان را روشنی بخشد چنانچه شمس اهل زمین را

ای اغنیای ارض فقرا امانت منند در میان شما پس امانت مرا درست حفظ نمائید و براحث نفس خود تمام نپردازید

ای فرزندی هوی از آلاش غنا پاک شو و با کمال آسایش در افلاک فقر قدم گذار تا نخر بقا از عین فنا بیاشامی

ای پسر من صحبت اشرا غم بیفزاید و مصاحبت ابرار زنگ دل بزدايد من اراد ان یأنس مع الله فلیأنس مع احبائه و من اراد ان یسمع کلام الله فلیسمع کلمات اصفیائه

زینهار ای پسر خاک با اشرا الفت مگیر و مؤانست مجو که مجالست اشرا نور جان را بنار حسبان تبدیل نماید

ای پسر کنیز من اگر فیض روح القدس طلی با احرار مصاحب شو زیرا که ابرار جام باقی از کف ساقی خلد نوشیده اند و قلب مردگان را چون صبح صادق زنده و منیر و روشن نمایند

ای غافلان گمان مبرید که اسرار قلوب مستور است بلکه یقین بدانید که بخط جلی مسطور گشته و در پیشگاه حضور مشهود

60. O FRIENDS! Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

ای دوستان براستی میگویم که جمیع آنچه در قلوب مستور نموده‌اید نزد ما چون روز واضح و ظاهر و هویداست ولیکن ستر آن را سبب جود و فضل ماست نه استحقاق شما

61. O SON OF MAN! A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

ای پسر انسان شبی از ژرف دریای رحمت خود بر عالمیان مبدول داشتم و احدی را مقبل نیافتم زیرا که کل از نمر باقی لطیف توحید بماء کثیف نبید اقبال نموده‌اند و از کأس جمال باقی بنجام فانی قانع شده‌اند فیئس ما هم به یقنعون

62. O SON OF DUST! Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

ای پسر خاک از نمر بیثال محبوب لایزال چشم مپوش و بجمر کدره فانیه چشم مگشا از دست ساقی احدیه کؤوس باقیه برگیر تا همه هوش شوی و از سروش غیب معنوی شنوی بگوای پست فطرتان از شراب باقی قدسم چرا باب فانی رجوع نمودید

63. O YE PEOPLES OF THE WORLD! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

بگو ای اهل ارض براستی بدانید که بلای ناگهانی شما را در پی است و عقاب عظیمی از عقب گان مبرید که آنچه را مرتکب شدید از نظر محو شده قسم بجمال که در الواح زبرجدی از قلم جلی جمیع اعمال شما ثبت گشته

64. O OPPRESSORS ON EARTH! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

ای ظالمان ارض از ظلم دست خود را کوتاه نمائید که قسم یاد نموده‌ام از ظلم احدی نگذرم و این عهدیست که در لوح محفوظ محتوم داشتم و بخاتم عزّ محتوم

65. O REBELLIOUS ONES! My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

ای عاصیان بردباری من شما را جری نمود و صبر من شما را بغفلت آورد که در سیلهای مهلک خطرناک بر مراکب نار نفس بی‌باک میرانید گویا مرا غافل شمرده‌اید و یا بی‌خبر انگاشته‌اید

66. O EMIGRANTS! The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

ای مهاجران لسان مخصوص ذکر من است بغیبت میالائید و اگر نفس ناری غلبه نماید بذکر عیوب خود مشغول شوید نه بغیبت خلق من زیرا که هر کدام از شما بنفس خود ابصر و اعرفید از نفوس عباد من

67. O CHILDREN OF FANCY! Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

ای پسران وهم بدانید چون صبح نورانی از افق قدس صمدانی برمد البته اسرار و اعمال شیطانی که در لیل ظلمانی معمول شده ظاهر شود و بر عالمیان هویدا گردد

68. O WEED THAT SPRINGETH OUT OF DUST! Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

69. O CHILDREN OF ADAM! Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

70. O SON OF WORLDLINESS! Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

71. O MY FRIENDS! Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

72. O MY SERVANT! Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

73. O MY FRIEND! Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

74. O CHILDREN OF VAINGLORY! For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather

ای گیاه خاک چگونه است که با دست آلوده بشکر مباشرت جامه خود ننائی و با دل آلوده بگنافت شهوت و هوی معاشرت را جوئی و بممالک قدسم راه خواهی هیات هیات عما انتم تریدون

ای پسران آدم کلبه طیبه و اعمال طاهره مقدسه بسماء عز احدیه صعود نماید جهد کنید تا اعمال از غبار ریا و کدورت نفس و هوی پاک شود و بساحت عز قبول درآید چه که عنقریب صرافان وجود در پیشگاه حضور معبود جز تقوای خالص نپذیرند و غیر عمل پاک قبول ننمایند اینست آفتاب حکمت و معانی که از افق فم مشیت ربانی اشراق فرمود طوبی للمقبلین

ای پسر عیش خوشی ساحتی است ساحت هستی اگر اندرآئی و نیکو بساطی است بساط باقی اگر از ملک فانی برتر خرامی و ملیح است نشاط مستی اگر ساغر معانی از ید غلام الهی بیاشامی اگر باین مراتب فائز شوی از نیستی و فنا و محنت و خطا فارغ گردی

ای دوستان من یاد آورید آن عهدی را که در جبل فاران که در بقعه مبارکه زمان واقع شده با من نموده اید و ملأ اعلی و اصحاب مدین بقا را بر آن عهد گواه گرفتم و حال احدی را بر آن عهد قائم نمی بینم البته غرور و نافرمانی آن را از قلوب محو نموده بقسمی که اثری از آن باقی نمانده و من دانسته صبر نمودم و اظهار نداشتم

ای بنده من مثل تو مثل سیف پرجوهریست که در غلاف تیره پنهان باشد و باین سبب قدر آن بر جوهریان مستور ماند پس از غلاف نفس و هوی بیرون آئی تا جوهر تو بر عالمیان هویدا و روشن آید

ای دوست من تو شمس سماء قدس منی خود را بکسوف دنیا میلای حجاب غفلت را خرق کن تا بی پرده و حجاب از خلف صحاب بدرآئی و جمیع موجودات را بخلعت هستی بیارائی

ای ابناء غرور بسلطنت فانیه ایامی از جبروت باقی من گذشته و خود را باسباب زرد و سرخ میارائید و بدین سبب افتخار مینمائید قسم بجمالم که جمیع را در خیمه یک رنگ تراب درآورم

beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

75. O CHILDREN OF NEGLIGENCE! Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

76. O SON OF MY HANDMAID! Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

77. O SON OF JUSTICE! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

78. O SON OF MY HANDMAID! Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

و همه این رنگهای مختلفه را از میان بردارم مگر کسانی که برنگ من درآیند و آن تقدیس از همه رنگها است

ای ابناء غفلت پادشاهی فانی دل میندید و مسرور مشوید مثل شما مثل طیر غافل است که بر شاخه باغی در کمال اطمینان بسراید و بقتۀ صیاد اجل او را بخاک اندازد دیگر از نغمه و هیکل و رنگ او اثری باقی نماند پس پند گیرید ای بندگان هوی

ای فرزند کنیز من لازال هدایت باقوال بوده و این زمان بافعال گشته یعنی باید جمیع افعال قدسی از هیکل انسانی ظاهر شود چه که در اقوال کل شریکند ولیکن افعال پاک و مقدس مخصوص دوستان ماست پس بجان سعی نمائید تا بافعال از جمیع ناس ممتاز شوید کذلک نصحنایم فی لوح قدس منیر

ای پسر انصاف در لیل جمال هیکل بقا از عقبه زمردی وفا بسدره منتهی رجوع نمود و گریست گریستی که جمیع ملاء عالین و کرویین از ناله او گریستند و بعد از سبب نوحه و ندبه استفسار شد مذکور داشت که حسب الامر در عقبه وفا منتظر ماندم و رائحه وفا از اهل ارض نیافتم و بعد آهنگ رجوع نمودم ملحوظ افتاد که حمامات قدسی چند در دست کلاب ارض مبتلا شده اند در این وقت حوریه الهی از قصر روحانی بی ستر و حجاب دوید و سؤال از اسمی ایشان نمود و جمیع مذکور شد الا اسمی از اسماء و چون اصرار رفت حرف اول اسم از لسان جاری شد اهل غرفات از مکامن عز خود بیرون دویدند و چون بحرف دوم رسید جمیع بر تراب ریختند در آن وقت ندا از مکن قرب رسید زیاده بر این جایز نه انا گنا شهداء علی ما فعلوا و حینئذ کانوا یفعلون

ای فرزند کنیز من از لسان رحمن سلسبیل معانی بنوش و از مشرق بیان سبحة اشراق انوار شمس تبیان من غیر ستر و کتمان مشاهده نما تخیلهای حکمت لدنیم را در ارض طاهر قلب بیفشان و بآب یقین آتش ده تا سنبلات علم و حکمت من سرسبز از بلده طیبه انبات نماید

79. O SON OF DESIRE! How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

80. O MY SERVANTS! Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

81. O MY SERVANT! The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

82. O MY SERVANT! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

HWPE, BSW#06.09bx, BSW#07.20x, GWB#042x, GWB#104x, LOG#0835x, ADJ.081x, BADM.155-156x, PDC.007x, PDC.148x, PDC.149x, WOB.059-060x, WOB.116x, WOB.201x, SW_v03#02 p.005x, SW_v05#10 p.150-151x, SW_v14#11 p.321x, BLO_PT#061

ای پسر هوی تا کی در هوای نفسانی طیران نمائی
پر عنایت فرمودم تا در هوای قدس معانی پرواز
کنی نه در فضای وهم شیطانی شانه مرحمت
فرمودم تا گیسوی مشکینم شانه نمائی نه گلویم
بخراشی

ای بندگان من شما اشجار رضوان منید باید باثمار
بدیعه منیعه ظاهر شوید تا خود و دیگران از
شما منتفع شوند لذا بر کل لازم که بصنایع و
اکتساب مشغول گردند اینست اسباب غنا یا
اولی الالباب و ان الامور معلقة بأسبابها و فضل
الله یغنیکم بها و اشجار بی ثمار لایق نار بوده و
خواهد بود

ای بنده من پست ترین ناس نفوسی هستند که
بی ثمر در ارض ظاهرند و فی الحقیقه از اموات
محسوبند بلکه اموات از آن نفوس معطله مهمله
ارجح عندالله مذکور

ای بنده من بهترین ناس آناند که باقتراف
تحصیل کنند و صرف خود و ذوی القربی نمایند
حباً لله رب العالمین

عروس معانی بدیعه که ورای پرده های بیان
مستور و پنهان بود بعنایت الهی و الطاف ربانی
چون شعاع منیر جمال دوست ظاهر و هویدا شد
شهادت میدهم ای دوستان که نعمت تمام و
حجت کامل و برهان ظاهر و دلیل ثابت آمد
دیگر تا همّت شما از مراتب انقطاع چه ظاهر نماید
کذلک تمت النعمة علیکم و علی من فی السموات
و الأرضین و الحمد لله رب العالمین

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*Haft Vadi (The Seven Valleys)**To: Shaykh Muhiyid-Din Judge of Khaniqayn et al.*

An exposition of the mysteries enshrined in the stages of ascent for them that seek to journey unto God, the Almighty, the Ever-Forgiving

In the name of God, the Merciful, the Compassionate

1 Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man a measure of the mysteries of His eternity; taught him from the storehouse of divine utterance that which he knew not; made him a perspicuous book unto such as have believed and surrendered their souls; given him to behold, in this dark and ruinous age, a new creation within all things; and caused him to speak forth, from the midmost heart of eternity, and in a new and wondrous voice, embodied in the most excellent Temple. And all to this end: that every man may testify, in himself and by himself, before the Seat of the revelation of his Lord, that there is none other God but Him; and that all may reach that summit of realities where none shall contemplate anything but that he shall perceive God therein. This is the vision of the splendours which have been deposited within the realities of all things; for otherwise He, exalted be His glory, is entirely sanctified above being seen or witnessed: "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving."

2 And I praise and glorify that primal Sea which hath branched out from the ocean of the unseen Essence, and that primal Morn which hath broken forth upon the horizon of Singleness, and that primal Sun which hath risen in the heaven of everlasting splendour, and that primal Fire which was kindled from the Lamp of eternity within the Niche of oneness: He Who is called "Ahmad" in the kingdom of the exalted ones, and "Muhammad" amongst the concourse of the favoured ones, and "Mahmud" in the realm of the sincere; and in the hearts of the knowing, "whichsoever ye call upon, most beauteous are His names." And upon His kindred and His companions be abundant, abiding, and eternal peace!

3 To continue: I have hearkened to the song of the nightingale of knowledge upon the twigs of the tree of thine inmost being, and to the cooing of the dove of certitude upon the branches of the bower of thine heart. Methinks I inhaled the fragrance of purity from the raiment of thy love and, in perusing thy

ذكر الأسرار في معارج الأسفار لمن يريد ان يسافر
الى الله المقتدر الغفار

بسم الله الرحمن الرحيم

الحمد لله الذى اظهر الوجود من العدم ورقم على
لوح الانسان من اسرار القدم و علمه من البيان
ما لا يعلم وجعله كتاباً مبيناً لمن آمن واستسلم
واشهدده خلق كل شئ في هذا الزمان المظلم
الصليم وانطقه في قطب البقاء على الخن البديع
في الهيكل المكرم ليشهد الكل في نفسه بنفسه في
مقام تجلى ربه بانه لا اله الا هو وليصل الكل
بذلك الى ذروة الحقايق حتى لا يشاهد احد شيئاً
الا وقد يرى الله فيه اى رؤية تجليه المودعة في
حقايق الاشياء والا انه تعالى منزّه من ان يشهد
او يرى لا تدركه الأبصار وهو يدرك الأبصار و
هو اللطيف الخبير

واصلّى واسلم على اول بحر تشعب من بحر الهوىة
واول صبح لاح عن افق الأحديّة واول شمس
اشرقت في سماء الأزليّة واول نار اوقدت من
مصباح القدمية في مشكوة الواحدية الذى كان
احمد في ملكوت العالين ومحمداً في ملا المقربين
ومحموداً في جبروت المخلصين وايا ما تدعو فله
الاسماء في قلوب العارفين وعلى آله وصحبه تسليماً
كثيراً دائماً ابداً

و بعد قد سمعت ما غنت ورقاء العرفان على
افنان سدره فؤادك وعرفت ما غرّدت حمامة
الايقان على اغصان شجرة قلبك كأتى وجدت
رايحة الطيب عن قيص حبك و ادركت تمام
لقائك في ملاحظة كتابك ولما بلغت اشاراتك

letter, attained thy very presence. I noted, moreover, thine allusions to thy death in God and thy life through Him, and the love thou dost cherish for the beloved of the Lord and for the Manifestations of His names and the Exponents of His attributes. I have purposed, therefore, to acquaint thee with holy and resplendent tokens from the realms of might and glory, that haply they may draw thee nigh unto the court of holiness, nearness, and beauty, and draw thee to a station wherein thou shalt see naught in all existence but the hallowed Countenance of thy Beloved, and wilt behold all of creation as a day wherein none was deemed worthy of mention.

4 Of this did the nightingale of oneness sing in the garden of his mystical treatise, saying, "And there shall appear upon the tablet of thine heart an inscription of the subtle mysteries of the verse 'Fear ye God; God will teach you', and the bird of thy spirit shall recall the sanctuaries of ancient splendour, and soar upon the wings of longing into the heaven of the command 'Walk the beaten paths of thy Lord', and partake of the choice fruits of communion in the gardens of the utterance 'Feed, moreover, on every kind of fruit.'"

5 By My life, O friend! Wert thou to taste the fruits of these verdant trees that spring from the soil of true understanding, once the effulgent light of His Essence hath been reflected in the Mirrors of His names and attributes, yearning would seize the reins of patience and restraint from out thy hand and stir thy spirit into commotion with the splendours of His light. It would draw thee from this abode of dust unto thy true and heavenly habitation in the midmost heart of mystic knowledge, and raise thee to a station wherein thou wilt soar in the air even as thou treadest upon the earth, and wilt walk upon the water even as thou movest over the land. Wherefore, may it rejoice me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart hath been revived by the breezes of certitude that waft from the Sheba of the All-Merciful upon the meadow of his inner being. Peace be upon him who followeth the way of guidance!

6 And further: the stages that mark the wayfarers' journey from their mortal abode to the heavenly homeland are said to be seven. Some have referred to them as seven valleys, and others, as seven cities. And it is said that until the wayfarer taketh leave of self and traverseth these stages, he shall never attain the ocean of nearness and reunion nor taste of the matchless wine.

7 The first is the VALLEY OF SEARCH. The steed of this valley is patience; without patience the wayfarer on this journey

فی فنائک فی الله و بقائک به و حبک احبّاء
الله و مظاهر اسمائه و مطالع صفاته لذا اذکر لک
اشارات قدسیّة شعشعانیّة من مراتب الجلال
لتجذّبک الی ساحة القدس و القرب و الجمال و
توصلک الی مقام لا ترى فی الوجود الا طلعة
حضرة محبوبک و لن ترى الخلق الا کيوم لم
یکن احد مذكوراً و

هی ما غنّ بلبل الأحدیّة فی الریاض الغویّة قوله
و تظهر علی لوح قلبک رقوم لطایف اسرار اتقوا
الله یعلمکم الله و یتذکر طایر روحک حظایر القدم
و یطیر فی فضاء فاسلکی سبل ربک ذللاً بجناح
الشوق و تجتبی من اثمار الأنس فی بساتین کلی
من کل الثمرات انتهى

وعمری یا حبیب لو تذوق هذه الثمرات من خضر
هذه السبلات الّتی نبتت فی اراضی المعرفة عند
تجلّی انوار الذّات فی مرايا الاسماء و الصفات
لیأخذ الشوق زمام الصبر و الاضطبار عن کفک
و یهتّز روحک من بوارق الأنوار و تجذّبک من
الوطن الترابی الی الوطن الاصلی الالهی فی قطب
المعانى و تصعدک الی مقام تطیر فی الهواء کما
تمشی علی التراب و ترکض علی الماء کما ترکض
علی الأرض فهنیئاً لی و لک و لمن سما الی سماء
العرفان و صبا قلبه بما هبّ علی ریاض سرّه صبا
الایقان من سبأ الرحمن و السلام علی من اتبع
الهدی

و بعد مراتب سیر سالکان را از مسکن خاکی
بوطن الهی هفت رتبه معین نموده اند چنانچه
بعضی هفت وادی و بعضی هفت شهر ذکر
کرده اند و گفته اند که سالک تا از نفس
هجرت ننماید و این اسفار را طی نکند بحر قرب
و وصال وارد نشود و از نحر بیتال نچشد

اول وادی طلب است مرکب این وادی صبر
است [که] مسافر در این سفر بی صبر بجائی

will reach nowhere and attain no goal. Nor should he ever become downhearted: If he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Kaaba of "for Us" rejoice in the tidings "In Our ways shall We assuredly guide them." In their search, they have stoutly girded up the loins of service and at every moment journey from the plane of heedlessness into the realm of search. No bond shall hold them back and no counsel deter them.

8 It is incumbent upon these servants to cleanse the heart, which is the wellspring of divine treasures, of every marking; turn away from imitation, which is following the traces of their forefathers; and shut the door of friendship and enmity upon all the people of the earth.

9 In this journey the seeker reacheth a station wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see searching after his Joseph, how many a lover will he behold hastening towards the Well-Beloved; a world of adoring souls will he witness tracing the path of the Adored One! At every moment he findeth a weighty matter, in every hour he becometh aware of a new mystery; for he hath severed his heart from both worlds and set out for the Kaaba of the Beloved. At every step, aid from the invisible Realm will attend him and the fervour of his search will grow.

10 One must judge of search by the standard of the Majnun of love. It is related that one day they came upon Majnun sifting the dust, his tears flowing down. They asked, "What doest thou?" He said, "I seek for Layli." "Alas for thee!" they cried, "Layli is of pure spirit, yet thou seekest her in the dust!" He said, "I seek her everywhere; haply somewhere I shall find her."

11 Yea, though to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardour in searching. "Whoso seeketh out a thing and persisteth with zeal shall find it."

12 The true seeker hunteth naught but the object of his quest, and the sincere lover hath no desire save reunion with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood—all he must set at naught with "no God is there", that he may enter into the realm of the spirit, which is the city of "but God". Labour is needed, if we are to seek Him; ardour is needed, if we are to drink the nectar of reunion with Him; and if we taste of this cup, we shall cast away the world.

نرسد و بمقصود واصل نشود و باید هرگز افسرده نگردد اگر صدهزار سال سعی کند و جمال دوست نبیند پشیمانی نشود زیرا مجاهدین کعبه فیما بشارت لهدینهم سبیلنا مسرورند و کمر خدمت در طلب بغایت محکم بسته‌اند و در هر آن از مکان غفلت بامکان طلب سفر کنند هیچ بندی ایشان را منع ننماید و هیچ پندی صد نکند

و شرط است این عباد را که دل را که منبع خزینه الهیه است از هر نقشی پاک کنند و از تقلید که از اثر آباء و اجداد است اعراض نمایند و ابواب دوستی و دشمنی را با کلّ اهل ارض مسدود کنند

و طالب در این سفر بمقامی رسد که همه موجودات را در طلب دوست سرگشته بیند چه یعقوبها بیند که در طلب یوسف آواره مانده‌اند عالمی حبیب بیند که در طلب محبوب دوانند و جهانی عاشق ملاحظه کند که در پی معشوق روان و در هر آنی امری مشاهده کند و در هر ساعتی بر سری مطلع گردد زیرا که دل از هر دو جهان برداشته و عزم کعبه جانان نموده و در هر قدمی اعانت غیبی او را شامل شود و جوش طلبش زیاده گردد

طلب را باید از مجنون عشق اندازه گرفت حکایت کنند که روزی مجنون را دیدند خاک می‌بخت و اشک میریخت گفتند چه میکنی گفت لیلی را میجویم گفتند وای بر تو لیلی از روح پاک و تو از خاک طلب می‌کنی گفت همه جا در طلبش میکوشم شاید در جائی بجویم

بلی در تراب ربّ الأرباب جستن اگرچه نزد عاقل قبیح است لکن بر کمال جدّ و طلب دلیل است من طلب شیئاً و جدّ وجد

طالب صادق جز وصال مطلوب چیزی نجوید و حبیب را جز وصال محبوب مقصودی نباشد و این طلب طالب را حاصل نشود مگر بنثار آنچه هست یعنی آنچه دیده و شنیده و فهمیده همه را بنفی لا منفی سازد تا بشهرستان جان که مدینه آلا است واصل شود همتی باید تا در طلبش کوشیم و جهدی باید تا از شهد وصلش نوشیم اگر از این جام نوش کشیم عالمی فراموش کنیم

13 On this journey the wayfarer dwelleth in every abode, however humble, and resideth in every land. In every face he seeketh the beauty of the Friend; in every region he searcheth after the Beloved. He joineth every company and seeketh fellowship with every soul, that haply in some heart he may discern the secret of the Beloved, or in some face behold the beauty of the Adored One.

14 And if, by the help of the Creator, he findeth on this journey a trace of the traceless Friend, and inhaleteth the fragrance of the long-lost Joseph from the heavenly herald, he shall straightway step into the VALLEY OF LOVE and be consumed in the fire of love. In this city the heaven of rapture is upraised, and the world-illuminating sun of yearning shineth, and the fire of love is set ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason.

15 Now is the wayfarer oblivious of himself, and of aught besides himself. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth from both unbelief and faith, and findeth in deadly poison his heart's relief. Wherefore 'Attar saith:

For the infidel, error-for the faithful, faith; For 'Attar's heart, an atom of thy pain.

16 The steed of this valley is pain, and if there be no pain this journey will never end. In this plane the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at His feet.

17 O My brother! Until thou enter the Egypt of love, thou shalt never gaze upon the Joseph-like beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never find thyself in true yearning's embrace.

18 A lover feareth nothing and can suffer no harm: Thou seest him chill in the fire and dry in the sea.

A lover is he who is chill in hellfire; A knower is he who is dry in the sea.

19 Love accepteth no existence and wisheth no life: In death it seeth life, and in shame it seeketh glory. To merit the madness

و سالک در این سفر بر هر خاکی جالس شود و در هر بلادی ساکن گردد از هر وجهی طلب جمال دوست کند و در هر دیار طلب یار نماید با هر جمعی مجتمع شود و با هر سری همسری نماید که شاید در سری سر محبوب بیند و یا از صورتی جمال محبوب مشاهده کند

و اگر در این سفر باعانت باری از یار بی نشان نشان یافت و بوی یوسف گم گشته از بشیر احدیه شنید فوراً بوادی عشق قدم گذارد و از نار عشق بگدازد در این شهر آسمان جذب بلند شود و آفتاب جهانتاب شوق طالع گردد و نار عشق برافروزد و چون نار عشق برافروخت خرمن عقل بکلی بسوخت

در این وقت سالک از خود و غیر خود بی خبر است نه جهل و علم داند نه شک و یقین نه صبح هدایت شناسد و نه شام ضلالت از کفر و ایمان هر دو در گریز و سم قاتلش دلپذیر

اینست که عطار گفته کفر کافر را و دین دین دار را ذره درد دل عطار را

مرکب این وادی درد است و اگر درد نباشد هرگز این سفر تمام نشود و عاشق در این رتبه جز معشوق خیالی ندارد و جز محبوب پناهی نجوید و در هر آن صد جان رایگان در ره جانان دهد و در هر قدمی هزار سر در پای دوست اندازد

ای برادر من تا بمصر عشق در نیائی بیوسف جمال دوست واصل نشوی و تا چون یعقوب از چشم ظاهری نگذری چشم باطن نگشائی و تا بنار عشق نیفروزی بیار شوق نیامیزی

و عاشق را از هیچ چیز پروا نیست و از هیچ ضرری ضرر نه از نار سردش بینی و از دریا خشکش یابی

نشان عاشق آن باشد که سردش بینی از دوزخ نشان عارف آن باشد که خشکش بینی از دریا

عشق هستی قبول نکند و زندگی نخواهد حیوة در ممات بیند و عزت از ذلت جوید بسیار هوش

of love, one must abound in sanity; to merit the bonds of the Friend, one must be free in spirit. Blessed the neck that is caught in His noose, and happy the head that falleth on the dust in the path of His love. Wherefore, O friend, renounce thy self, that thou mayest find the Peerless One; and soar beyond this mortal world, that thou mayest find thy nest in the abode of heaven. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love.

Ne'er will love allow a living soul to tread its way; Ne'er will the falcon deign to seize a lifeless prey.

20 Love setteth a world aflame at every turn and layeth waste every land wherein it raiseth its banner. Being hath no existence in its kingdom; the wise wield no command within its realm. The leviathan of love swalloweth the master of reason and slayeth the lord of knowledge. It drinketh the seven seas, but its heart's thirst is still unquenched and it asketh, "Is there yet any more?" It shunneth its own self and draweth away from all on earth.

Love shunneth this world and that world too; In him are lunacies seventy-and-two.

21 Love hath bound a myriad victims in its fetters and pierced a myriad wise men with its arrow. Know that every redness thou seest in the world is from its wrath, and every paleness in men's cheeks is from its poison. It yieldeth no remedy but death and walketh not save in the valley of extinction; yet sweeter than honey is its venom upon the lover's lips, and fairer its deadly sting, in the seeker's sight, than a hundred thousand lives.

22 Wherefore must the veils of the satanic self be burned away in the fire of love, that the spirit may be cleansed and refined, and thus may apprehend the station of Him but for Whom the world would not have been created.

Kindle the fire of love and burn away all things; Then set thy foot into the land of the lovers.

23 And if, confirmed by the Creator, the lover escapeth the claws of the eagle of love, he will enter the REALM OF KNOWLEDGE and come out of doubt into certitude, and turn from the darkness of wayward desire to the guiding light of the fear of God. His inner eye will open and he will privily converse with his Beloved; he will unlock the gates of truth and supplication and shut the doors of idle fancy. He in this realm is content with the divine decree, and seeth war as peace, and in death findeth the meaning of everlasting life. With both inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and in the

باید تا لایق جوش عشق شود و بسیار سر باید تا قابل کند دوست گردد مبارک گردنی که در کندش افتد و فرخنده سری که در راه محبتش بخاک افتد پس ای دوست از نفس بیگانه شو تا به یگانه پیبری و از خاکدان فانی بگذر تا در آشیان الهی جای گیری نیستی باید تا نار هستی برافروزی و مقبول راه عشق شوی

نکند عشق نفس زنده قبول نکند باز موش مرده شکار

عشق در هر آنی عالمی بسوزد و در هر دیار که علم برافرازد ویران سازد در مملکتش هستی را وجودی نه و در سلطنتش عاقلان را مقری نه نهنگ عشق ادیب عقل را ببلعد و لیب دانش بشکرد هفت دریا بیاشامد و عطش قلبش نیفسرد و هل من مزید گوید از خویش بیگانه شود و از هر چه در عالم است نگاره گیرد

با دو عالم عشق را بیگانگی اندر او هفتاد و دو دیوانگی

صد هزار مظلومان در کندش بسته و صد هزار عارفان به تیرش خسته هر سرخی که در عالم بینی اثر قهرش دان و هر زردی که در رخسار بینی از زهرش شمر جز فنا دوائی نبخشد و جز در وادی عدم قدم نگذارد و لکن زهرش در کام عاشق از شهد خوشتر و فنایش در نظر طالب از صد هزار بقا محبوب تر است

پس باید بنار عشق حجابهای نفس شیطانی سوخته شود تا روح برای ادراک مراتب سید لولاک لطیف و پاکیزه گردد

نار عشقی برافروز و جمله هستیا بسوز پس قدم بردار و اندر کوی عشاقان گذار

و اگر عاشق بتأییدات خالق از منقار شاهین عشق بسلامت بگذرد در مملکت معرفت وارد شود و از شک بیقین آید و از ظلمت ضلالت هوی بنور هدایت تقوی راجع گردد و چشم بصیرتش باز شود و با حبیب خود برآز مشغول گردد در حقیقت و نیاز بگشاید و ابواب مجاز دربند در این رتبه قضا را رضا دهد و جنگ را صلح بیند و در فنا معانی بقا درک نماید و پنجم سر و سر در آفاق ایجاد و انفس عباد اسرار معاد بیند و حکمت صمدانی را بقلب روحانی در مظاهر

souls of men, and with a spiritual heart apprehendeth the wisdom of God in His endless manifestations. In the sea he findeth a drop, in a drop he beholdeth the secrets of the sea.

Split the atom's heart, and lo! Within it thou wilt find a sun.

24 Gazing with the eye of absolute insight, the wayfarer in this valley seeth in God's creation neither contradiction nor incongruity, and at every moment exclaimeth, "No defect canst thou see in the creation of the God of mercy. Repeat the gaze: Seest thou a single flaw?" He beholdeth justice in injustice, and in justice, grace. In ignorance he findeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the hold of the passions, and communeth with the denizens of the immortal realm. He scaleth the ladders of inner truth and hasteneth to the heaven of inner meanings. He rideth in the ark of "We will surely show them Our signs in the world and within themselves", and saileth upon the sea of "until it become plain to them that it is the truth". And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.

25 There was once a lover, it is said, who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. From the rule of love, his breast was void of patience and his body weary of his spirit; he reckoned life without her as a mockery, and the world consumed him away. How many a day he found no respite from his longing; how many a night the pain of her kept him from sleep. His body was worn to a sigh, and his heart's wound had turned him to a cry of sorrow. A thousand lives would he freely have given for one taste of the cup of her presence, and yet even this was not within his reach. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no remedy for one sick of love, unless the favour of the beloved deliver him.

26 At last the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. Then one night he could bear life no more, and he left his house for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman in swift pursuit; then other watchmen came together and barred every passage to the weary one. And that wretched one cried from his heart, and ran here and there, and moaned to himself, "Surely this watchman is 'Izra'il, my angel of death, following so fast upon me, or he is a tyrant of men, prompted by hatred and malice." His feet carried him on-that hapless one bleeding with the arrow of love-while his

نامتناهی الهی سیر فرماید در بحر قطره بیند و در قطره اسرار بحر ملاحظه کند

دل هر ذره‌ئی که بشکافی آفتابیش در میان بینی

و سالک در این وادی در آفرینش حق به بینش مطلق مخالف و مغایر نبیند و در هر آن ما تری فی خلق الرحمن من تفاوت فارجمع البصر هل تری من فطور گوید در ظلم عدل بیند و در عدل فضل مشاهده کند در جهل علما مستور بیند و در علما صدهزار حکمتها آشکار و هویدا ادراک نماید و قفس تن و هوی را بشکند و بنفس اهل بقا انس گیرد بزدبانهای معنوی صعود نماید و بسما معانی بشناید در فلک ستریم آیاتنا فی الآفاق و فی انفسهم ساکن شود و بر بحر حتی یتبین لهم انه الحق سائر گردد و اگر ظلمی بیند صبر نماید و اگر قهر بیند مهر آرد

حکایت کنند عاشقی سالها در حجر معشوقش جان میبخت و در آتش فراقش میگذاخت از غلبه عشق صدرش از صبر خالی ماند و جسمش از روح بیزاری جست و زندگی در فراق را از نفاق میشمرد و از آفاق بغایت در احتراق بود چه روزها که از هجرش راحت نجسته و بسا شبها که از دردش نخفته از ضعف بدن چون آهی گشته و از درد دل چون وای شده بیک شربه وصلش هزار جان رایگان میداد و میسر نمیشد طیبیان از علاجش درماندند و مؤانسان از انش دوری جستند بلی مریض عشق را طیب چاره نداند مگر عنایت حبیب دستش گیرد

باری عاقبت شجر رجایش ثمر یأس بخشید و نار امیدش بیفسرد تا آنکه شی از جان بیزار شد و از خانه بیزار رفت ناگاه او را عسسی تعاقب نمود او از پیش تازان و عسس از پی دوان تا آنکه عسسا جمع شدند و از هر طرف راه فرار بر آن بی قرار بستند و آن فقیر از دل مینالید و باطراف میدوید و با خود میگفت این عسس عزرائیل من است که باین تعجیل در طلب من است و یا شداد بلاد است که در کین عباد است آن خسته تیر عشق پیا دوان بود و بدل

heart lamented. Then he came to a garden wall, and with untold pain and trouble he scaled it. He saw that it was very high; yet, forgetting his life, he threw himself down into the garden.

27 And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked upon his ravishing love, he drew a great breath and lifted his hands in prayer, crying, "O God! Bestow honour upon the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Israfil, bringing life to this wretched one!"

28 Indeed, his words were true; for he had found many a secret justice in this seeming tyranny of the watchman, and had seen how many a mercy lay hid behind the veil. In one stroke of wrath, the guard had joined one who was athirst in the desert of love to the sea of the beloved, and dispelled the darkness of separation with the shining light of reunion. He had led one who was afar to the garden of nearness, and guided an ailing soul to the heart's physician.

29 Now if the lover could have seen the end, he would from the beginning have blessed the watchman, prayed God on his behalf, and seen his tyranny as justice; but since the end was veiled to him, he lamented and made his plaint in the beginning. Yet those who journey in the garden land of true knowledge, since they see the end in the beginning, behold peace in war and conciliation in enmity.

30 Such is the state of the wayfarers in this valley, but the people of the valleys above this see the end and the beginning as one. Nay, they see neither "beginning" nor "end" and witness neither "first" nor "last". Nay rather, the denizens of the city of immortality, who dwell in the celestial garden, see not even "neither first nor last": They fly from all that is first and repulse all that is last. For these have passed over the worlds of names and, swift as lightning, fled beyond the worlds of attributes. Thus is it said: "The perfection of belief in Divine Unity is to deny Him any attributes." And they have made their dwelling-place in the shadow of the Divine Essence.

31 Wherefore Khajih 'Abdu'llah-may God the Most High sanctify his blessed soul-hath made, in this connection, a subtle point and spoken an eloquent word as to the meaning of "Guide Thou us on the straight path", which is: "Show us the right way; that is, honour us with the love of Thine Essence, that

نالان تا بدیوار باغی رسید و بهزار زحمت و محنت بالای دیوار رفت دیواری بغایت بلند دید از جان گذشت و خود را در باغ انداخت

دید معشوقش در دست چراغی دارد و تفحص انگشتی مینماید که از او گم شده بود چون آن عاشق دلدادۀ معشوق دلبرده را دید آهی برکشید و دست بدعا برداشت که ای خدا این عسس را عزّت ده و دولت بخش و باقی دار که این عسس جبرئیل بود که دلیل این علیل گشت و یا اسرافیل بود که حیوة بخش این ذلیل شد

و آنچه گفت فی الحقیقه درست بود زیرا ملاحظه شد که این ظلم منکر عسس چه قدر عدلها در سر داشت و چه رحمتها در پرده پنهان نموده بود بیک قهر تشنه صحرای عشق را بجز معشوق واصل نمود و ظلمت فراق را بنور وصال روشن فرمود و بعیدی را بیستان قرب جای داد و علیلی را بطیب قلب راه نمود

حال آن عاشق اگر آخرین بود در اول بر عسس رحمت مینمود و دعایش میگفت و آن ظلم را عدل میدید چون از آخر محبوب بود در اول ناله آغاز نمود و بشکایت زبان گشود

ولکن مسافران حدیقه عرفان چون آخر را در اول بینند لهذا در جنگ صلح و در قهر آشتی ملاحظه کنند و این رتبه اهل این وادی است و اهل وادیهای فوق این وادی اول و آخر را یک بینند بلکه نه اول بینند و نه آخر لا اول و لا آخر بینند بلکه اهل مدینه بقا که در روضه خضرا ساکنند لا اول و لا آخر هم بینند از اولها در گیرند و باخراها در ستیز زیرا که عوالم اسماء را طی نموده اند و از عوالم صفات چون برق درگذشته اند چنانچه میفرماید کمال التوحید نفی الصفات عنه و در ظل ذات مسکن گرفته اند

اینست که خواجه عبدالله قدس الله تعالی سرّ العزیز در این مقام نکته دقیقی و کلمه بلیغی در معنی اهدنا الصراط المستقیم فرموده اند و آن اینست که بنمای بما راه راست یعنی بحبّت ذات

we may be freed from occupation with ourselves and aught else save Thee, and may become wholly Thine; that we may know only Thee, and see only Thee, and think of none save Thee.”

32 Nay, they would even soar above this station, as it is said: “Love is a veil betwixt the lover and beloved.” “More than this I am not permitted to tell.”

33 At this hour the morn of true knowledge hath dawned and the lamps of wayfaring and wandering have been quenched.

Veiled from this was Moses too, Despite His virtue and His light. Then thou who hast no wings at all, Abandon any hope of flight!

34 If thou be a man of communion and prayer, soar upon the wings of assistance from the holy ones, that thou mayest behold the mysteries of the Friend and attain the lights of the Beloved: “Verily, we are God’s, and to Him shall we return.”

35 After passing through the Valley of Knowledge, which is the last station of limitation, the wayfarer cometh to the FIRST STATION OF UNITY and drinketh from the cup of oneness, and gazeth upon the manifestations of singleness. In this station he pierceth the veils of plurality, fleeth the realms of the flesh, and ascendeth unto the heaven of unity. With the ear of God he heareth; with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the inner sanctuary of the Friend and, as an intimate, shareth the pavilion of the Well-Beloved. He stretcheth forth the hand of truth from the sleeve of the Absolute and revealeth the mysteries of divine power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in the praise of God, and in the name of God beholdeth his own. To him “all songs are from that sovereign King” and every melody from Him. He sitteth on the throne of “Say, all things are of God” and reclineth upon the seat of “There is no power nor strength but in God alone.” He looketh upon all things with the eye of Unity, and seeth the effulgent rays of the Sun of Truth shining from the dayspring of the Divine Essence upon all created things alike, and beholdeth the lights of Unity reflected upon all creation.

36 It is known to thine eminence that all the variations which the wayfarer in the stages of his journey beholdeth in the realms of being proceed from his own vision. We shall give an example of this, that the meaning may become fully clear. Consider the visible sun: Although it shineth with the same radiance upon all existence, and at the behest of the Lord of Revelation bestoweth light on all things, yet in each place it

خود مشرف دار تا از التفات بخود و غیر تو آزاد گشته بتامی گرفتار تو گردیم جز تو ندانیم جز تو نبینیم و جز تو نیندیشیم

بلکه از این مقام هم بالا روند چنانچه میفرماید الحبة حجاب بین المحب و المحبوب بیش از این گفتن مرا دستور نیست

در این وقت صبح معرفت طالع شد و چراغهای سیر و سلوک خاموش گشت

و هم موسی با همه نور و هنر شد از آن محجوب

تو بپر مهر اگر اهل راز و نیازی پیرهای همت اولیا پرواز کن تا اسرار دوست بینی و بانوار محبوب رسی انا لله و انا الیه راجعون

و سالک بعد از سیر وادی معرفت که آخر مقام تحدید است باوّل مقام توحید واصل شود و از کأس تجرید بنوشد و در مظاهر تفرید سیر نماید در این مقام حجاب کثرت بردرد و از عوالم شہوت برپرد و در سماء وحدت عروج نماید بگوش الهی بشنود و بچشم ربّانی اسرار صنع صمدانی بیند بخلوت خانه دوست قدم گذارد و محرم سراقق محبوب شود و دست حق از جیب مطلق برآرد و اسرار قدرت ظاهر نماید وصف و اسم و رسم از خود نبیند وصف خود را در وصف حق بیند و اسم حق را در اسم خود ملاحظه نماید همه آوازا از شه داند و جمیع نغمات را از او شنود بر کرسی قل کل من عند الله جالس شود و بر بساط لا حول و لا قوّة الا بالله راحت گیرد و در اشیاء بنظر توحید مشاهده کند و اشراق تجلی شمس الهی را از مشرق هویت بر همه ممکنات یکسان بیند و انوار توحید را بر جمیع موجودات موجود و ظاهر مشاهده کند

و معلوم آن جناب بوده که جمیع اختلافات عوالم کون که در مراتب سلوک سالک مشاهده میکند از نظر خود سالک است مثالی در این مقام ذکر میشود تا این معنی تمام معلوم گردد ملاحظه در شمس ظاهری فرمائید که بر همه موجودات و ممکنات بیک اشراق تجلی مینماید و افاضه نور بامر سلطان ظهور بر همه اشیاء

becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the clarity of the mirror itself; through a crystal it maketh fire to appear; and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator it traineth each thing according to the capacity of that thing, even as thou dost observe.

37 In like manner, colours become visible in each object according to its nature. For instance, in a yellow glass the rays shine yellow; in a white glass they are white; and in a red glass red rays are visible. These variations proceed from the object itself, not from the light. And if a place be shut away from the light, as by walls and a roof, it will be entirely bereft of the light of the sun and deprived of its rays.

38 Thus it is that certain feeble souls have confined the wide expanse of knowledge within the walls of self and passion, and beneath the cloak of ignorance and blindness, and have thereby veiled themselves from the light of the mystic Sun and the mysteries of the eternal Beloved. They have strayed far from the gem-like wisdom of the resplendent Faith of the Lord of the Messengers, have been shut out of the inner court of the All-Beauteous, and have been banished from the Kaaba of glory. Such is the worth of the people of this age!

39 And if a nightingale soar beyond the clay of self and dwell in the rose bower of the heart, and in Arabian melodies and sweet Persian tones recount the mysteries of God—a single word whereof quickeneth anew every lifeless form and bestoweth the spirit of holiness upon every mouldering bone—thou wilt behold a thousand claws of envy and a myriad talons of hatred hunting after Him and striving with all their power to encompass His death.

40 Yea, to the beetle a sweet fragrance seemeth foul, and to the man sick of a rheum a pleasant perfume availeth naught. Wherefore hath it been said for the guidance of the ignorant:

Cleanse thou the rheum from out thine head And breathe the breath of God instead.

41 In sum, the differences among objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance—that is, when he considereth only the glass—he seeth yellow and red and white. And so it is that conflict hath prevailed amongst men, and a darksome dust from limited souls

میفرماید و لکن در هر محلّ باقتضای استعداد آن محلّ ظاهر میشود و اعطای فیض میکند مثل اینکه در مرآت بقرصها و هیئتها جلوه مینماید و این بواسطه لطافت خود مرآت است و در بلور نار احداث میکند و در سایر اشیاء همان اثر تجلّی ظاهر است نه قرص و بآن اثر هر شیء را بامر مؤثر باستعداد او تربیت میکند چنانچه مشاهده میکنید

و هم چنین الوان هم باقتضای محلّ ظاهر میشود مثل اینکه در زجاجه زرد تجلّی زرد و در سفید تجلّی سفید و در سرخ تجلّی سرخ ملاحظه میشود پس این اختلافات از محلّ است نه از اشراق ضیاء و اگر محلّ مانع داشته باشد مثل جدار و سقف آن محلّ بالمره از تجلّی شمس محروم ماند و آفتاب بر او نتابد

این است که بعضی از نفوس ضعیفه چون اراضی معرفت را بجدار نفس و هوی و حجاب غفلت و عمی حایل نمودند لهذا از اشراق شمس معانی و اسرار محبوب لایزالی محجوب ماندند و از جواهر حکمت دین مبین سید المرسلین دور مانده اند و از حرم جمال محروم شدند و از کعبه جلال مهجور این است رتبه اهل زمان

و اگر بلبل از گل نفس برخیزد و بر شاخسار گل قلب جای گیرد و بنغمات حجازی و آوازهای خوش عراقی اسرار الهی ذکر نماید که حرفی از آن جمیع جسد های مرده را حیوة تازه جدید بخشد و روح قدسی بر عظام ریمه ممکات مبذول دارد هزار چنگال حسد و منقار بغض بینی که قصد او نمایند و با تمام جدّ در هلاکش کوشند

بلی جعل را بوی خوش ناخوش آید و مزکوم را رایحه طیب ثمر ندهد اینست که برای ارشاد عوام گفته اند

دفع کن از مغز و از بینی زکام تا که ریج الله درآید در مشام

باری اختلاف محلّ واضح و مبرهن شد و اما نظر سالک وقتی در محلّ محدود است یعنی در زجاجات سیر مینماید اینست که زرد و سرخ و سفید بیند باین جهت است که جدال بین عباد

hath settled over the world. Others gaze upon the effulgence of the light, while yet others have drunk of the wine of oneness and see naught but the sun itself.

42 As the wayfarers traverse these three differing planes, their understanding and their words differ accordingly, and hence the sign of conflict hath ever appeared on earth. For there are some who dwell on the plane of Divine Unity and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no share of the radiance of the divine Beauty, make certain claims and, in every age and cycle, inflict upon the people of the ocean of Divine Unity what they themselves deserve. "If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them."

43 O My brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine therein and the eternal morning dawn. Then wilt thou clearly see the meaning of "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me." And thou wilt take up thy life in thy hand and with infinite longing cast it before thy newly found Beloved.

44 Whensoever the light of the revelation of the King of Oneness settleth upon the throne of the heart and soul, His radiance becometh visible in every limb and member. At that time, the mystery of the famed tradition gleameth out of the darkness: "A servant is drawn unto Me in prayer until I answer him, and when I have answered him, I become the ear where-with he heareth ..." For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. And as the action and effect of the light are from the Light-Giver, so it is that all move through Him and arise by His will. This is that wellspring whereof the near ones drink, as it is said: "A fount whereof they who draw nigh to God shall drink".

45 However, let none construe these utterances to imply the incarnation or descent of the worlds of God into the grades of His creatures, nor should they lead thine eminence to such misapprehensions. For God, in His Essence, is sanctified above all ascent and descent, egress and regress; He hath through all eternity been exalted beyond the attributes of His creation, and will ever remain so. No man hath ever known Him; no

برپا شده و عالم را غبار تیره از انفس محدوده فرا گرفته و بعضی نظر باشرایق ضوء دارند و برخی [که] از خمر وحدت [نوشیدند] جز شمس چیزی نبینند

پس بسبب سیر این سه مقام مختلف فهم سالکین و بیان ایشان مختلف میشود اینست که اثر اختلاف در عالم ظاهر شده و میشود زیرا که بعضی در رتبه توحید واقفند و از آن عالم سخن گویند و برخی در عوالم تحدید قائمند و بعضی در مراتب نفس و برخی بالمره محتجبند اینست که جهال عصر که از پرتو جمال نصیب نبرده اند ببعضی مقال تکلم مینمایند و در هر عصر و زمان بر اهل لجه توحید وارد میاورند آنچه را که خود بآن لایق و سزاوارند و لو یؤاخذ الله الناس بما کسبوا ما ترک علی ظهورها من دابة ولكن يؤخرهم الى اجل مسمى

ای برادر من قلب لطیف بمنزله آینه است آن را بصیقل حب و انقطاع از ما سوی الله پاک کن تا آفتاب حقیقی در آن جلوه نماید و صبح ازلی طالع شود و معنی لا یسعی ارضی و لا سمائی ولكن یسعی قلب عبدی المؤمن را آشکار و هویدا بینی و جان در دست گیری و بهزار حسرت نثار یار تازه نمائی

و چون انوار تجلی سلطان احدیه بر عرش قلب و دل جلوس نمود نور او در جمیع اعضا و ارکان ظاهر میشود آن وقت سر حدیث مشهور سیر از حجاب دیجور برآورد لازال العبد یتقرب الی بالتواقل حتی احبته فاذا احبته کنت سمعه الذی یسمع به الخ زیرا که صاحب بیت در بیت خود تجلی نموده و ارکان بیت همه از نور او روشن و منور شده و فعل و اثر نور از منبر است اینست که همه باو حرکت نمایند و باراده او قیام کنند و اینست آن چشمه که مقربین از آن مینوشند چنانچه میفرماید عیناً یشرّب بها المقربون

و دیگر آنکه مبدا در این بیانات رایحه حلول و یا تنزلات عوالم حق در مراتب خلق رود و بر آن جناب شبهه شود زیرا که حق بذاته مقدس است از صعود و نزول و از دخول و خروج لمیزل از صفات خلق غنی بوده و خواهد بود و نشناخته او را احدی و بکنه او راه نیافته نفسی کل عرفا در

soul hath ever fathomed the nature of His Being. In the valley of His knowledge every mystic wandereth astray; in the comprehension of His Essence every saint standeth bewildered. Sanctified is He above the understanding of the wise; exalted is He beyond the knowledge of the knowing! "The way is barred and all seeking rejected. His proof is His signs, His evidence His being."

46 Wherefore the lovers of the countenance of the Beloved have said, "O Thou Whose Essence alone can lead to His Essence, and Who transcendeth all likeness to His creatures". How can utter nothingness spur its charger in the arena of eternity, or a fleeting shadow reach to the everlasting sun? The Friend addressed by the words "But for Thee" hath said, "We have failed to know Thee"; and the Beloved alluded to by the words "or even closer" hath said, "nor attained Thy presence".

47 Indeed, the references that have been made to the degrees of mystic knowledge pertain to the knowledge of the effulgences of that Sun of Truth as it becometh reflected in various mirrors. And the effulgence of that light is present within the hearts, yet it is hidden beneath the veils of selfish desires and earthly attachments, even as a candle within a lantern of iron, and only when the cover is lifted doth the light of the candle shine out.

48 In like manner, when thou dost strip the veils of illusion from the face of thine heart, the lights of Oneness will be made manifest.

49 It is clear, then, that even these rays are not subject to egress or regress-how much less that Essence of existence and longed-for Mystery. O My brother, consider these matters in the spirit of enquiry, not in blind imitation. A true wayfarer will not be deterred by the impediment of words, nor daunted by the sway of insinuations.

How can a curtain part the lover from his love, When Alexander's wall cannot keep them apart?

50 Secrets are many, and strangers are myriad. Volumes will not suffice to hold the mystery of the Beloved, nor can it be exhausted in these pages, though it be no more than a word, no more than a sign. "Knowledge is one point, which the foolish have multiplied."

51 Infer, then, from this the differences among the worlds. Though the worlds of God be infinite, yet some refer to them as four: the world of time, which hath both a beginning and an end; the world of duration, which hath a beginning but

وادی معرفتش سرگردان و کلّ اولیا در ادراک
ذاتش حیران منزّه است از ادراک هر مدرکی و
متعالی است از عرفان هر عارفی السبیل مسدود
و الطلب مردود دلیله آیاته و وجوده اثباته

اینست که عاشقان روی جانان گفته‌اند یا من
دلّ علی ذاته بذاته و تنزه عن مجانسة مخلوقات عدم
صرف کجا تواند در میدان قدم اسب دواند و
سایه فانی کجا بخورشید باقی رسد حبیب لولاک
ما عرفناک فرموده و محبوب او ادنی ما بلغناک
گفته

بلی این ذکرها که در مراتب عرفان ذکر میشود
معرفت تجلیات آن شمس حقیقت است که در
مرایا تجلی میفرماید و تجلی آن نور در قلوب
هست ولکن بحجبات نفسانیه و شئونات عرضیه
محبوب است چون شمع زیر فانوس حدید چون
فانوس مرتفع شد نور شمع ظاهر گردد

و هم چنین چون خرق حجاب افکیده از وجه قلب
نمائی انوار احدیه طالع شود

پس معلوم شد که از برای تجلیات هم دخول
و خروج نیست تا چه رسد بآن جوهر وجود
و سر مقصود ای برادر من در این مراتب از
روی تحقیق سیر نما نه از روی تقلید و سالک
را دور باش کلمات منع نکند و هیمنه اشارات
صد نماید

برده چه باشد میان عاشق و معشوق سدّ سکندر
نه مانع است و نه حایل

اسرار بسیار و اغیار بیشمار سر محبوب را دفترها
کفایت نکند و باین الواح اتمام نیابد با اینکه حرفی
بیش نیست و رمزی بیش نه العلم نقطه کثرها
الجاهلون

و از همین مقام اختلافات عوالم را هم ملاحظه
کن اگرچه عوالم الهی نامتناهی است ولکن
بعضی چهار رتبه ذکر نموده‌اند عالم زمان و آن
آن است که از برای آن اول و آخر باشد و عالم

whose end is not apparent; the world of primordial reality, whose beginning is not to be seen but which is known to have an end; and the world of eternity, of which neither the beginning nor the end is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus some have said that the world of primordial reality hath neither beginning nor end, and have equated the world of eternity with the invisible, inaccessible, and unknowable Essence. Others have called these the worlds of the Heavenly Court, of the Celestial Dominion, of the Divine Kingdom, and of Mortal Existence.

52 Moreover, the journeys in the pathway of love have been reckoned as four: from the creatures to the True One, from the True One to the creatures, from the creatures to the creatures, and from the True One to the True One.

53 There is many an utterance of the sages and mystics of former times which I have not mentioned here, since I dislike copious citation from the sayings of the past; for quotation from the words of others betokeneth acquired learning and not divine bestowal. Even so much as I have quoted here is out of deference to the wont of men and after the manner of the learned. Further, such matters are beyond the scope of this epistle. My unwillingness to recount their sayings is not from pride; rather, it is the manifestation of wisdom and the revelation of bounty.

If Khidr did wreck the vessel on the sea, A thousand rights are in this wrong concealed.

54 Otherwise, this Servant regardeth Himself as utterly lost and non-existent, even before one of the beloved of God, how much less in the presence of His holy ones. Glorified be my Lord, the Most High! Moreover, our aim is to recount the stages of the wayfarer's journey, not to set forth the conflicting utterances of the mystics.

55 Although a brief example hath been given concerning the beginning and ending of the relative and contingent world, yet a further illustration is now provided, that the full meaning may become clear. For instance, let thine eminence consider his own self: Thou art first in relation to thy son, and last in relation to thy father. In thine outward appearance thou tellest of the appearance of power in the realms of divine creation; in thine inward being thou revealest the hidden mysteries which are the divine trust deposited within thee. And thus firstness and lastness, outwardness and inwardness, are, in the sense referred to, all true of thyself, so that in these four states

دهر یعنی اول داشته باشد و آخرش پدید نباشد و عالم سرمد که اولی ملاحظه نشود و آخرش مفهوم شود و عالم ازل که نه اولی مشاهده شود و نه آخری اگرچه در این بیانات اختلاف بسیار است اگر تفصیل ذکر شود کسالت افزاید چنانچه بعضی عالم سرمد را بی ابتدا و انتها گفته‌اند و عالم ازل را غیب منبع لایدرک ذکر نموده‌اند و بعضی عوالم لاهوت و جبروت و ملکوت و ناسوت گفته‌اند

و سفرهای سیل عشق را چهار شمرده‌اند من الخلق الی الحق و من الحق الی الخلق و من الخلق الی الخلق و من الحق الی الحق

و همچنین بسیار بیانات از عرفا و حکمای قبل هست که بنده متعرض نشدم و دوست ندارم اذکار قبل بسیار اظهار شود زیرا که اقوال غیر را ذکر نمودن دلیل است بر علوم کسبی نه بر موهبت الهی و لکن اینقدر هم که ذکر شد بواسطه عادت ناس است و تأتبی باصحاب و علاوه بر این در این رساله این بیانات نگنجد و عدم اقبال بذکر اقوال ایشان نه از غرور است بل بواسطه ظهور حکمت و تجلی موهبت است

گر خضر در بحر کشتی را شکست صد درستی در شکست خضر هست

والا این بنده خود را در ساحت یکی از احبای خدا معدوم میدانم و مفقود می‌شمرم تا چه رسد در بساط اولیا فسیحان ربی الاعلی و از اینها گذشته مقصود ذکر مراتب سیر سالکین است نه بیان اختلاف اقوال عارفین

اگرچه مثال مختصری در اول و آخر عالم نسبی و اضافی زده شد مجدداً مثال دیگر ذکر میشود تا تمام معانی در قیص مثالی ظاهر شود مثلاً آن جناب در خود ملاحظه فرمایند که نسبت پسر خود اولند و نسبت پیدر خود آخر و در ظاهر حکایت از ظاهر قدرت می‌کنید در عوالم صنع الهی و در باطن بر اسرار باطن که ودیعه الهیه است در شما پس اولیت و آخریت و ظاهریت و باطنیت باین معنی که ذکر شد بر شما صادق می‌آید تا در این چهار رتبه که بشما عنایت شده

conferred upon thee thou mayest comprehend the four divine states, and that the nightingale of thine heart, warbling on all the flowering branches of the tree of existence, whether seen or unseen, might cry out: "He is the First and the Last, the Seen and the Hidden!"

56 These statements are made in the sphere of that which is relative. Otherwise, those souls who with but one step have traversed the world of the relative and the conditioned, and dwelt in the court of independent sovereignty, and pitched their tent in the realms of absolute authority and command, have burned away these relativities with a single spark, and blotted out these words with a mere dewdrop. And they swim in the sea of the spirit, and soar in the holy atmosphere of light. Then what existence have words, on such a plane, that "first" and "last", or other than these, should be mentioned or described? In this realm, the first is the same as the last, and the last is the same as the first.

In thy soul, of love build thou a fire And burn all thoughts and words entire.

57 O My friend, look to thyself: Hadst thou not become a father and begotten a son, neither wouldst thou have comprehended these words. Now forget them one and all, that thou mayest learn from the Master of Love in the schoolhouse of Divine Unity, mayest return unto God, forsake the land of unreality for thy true station, and dwell beneath the shadow of the tree of knowledge.

58 O thou dear one! Impoverish thyself, that thou mayest enter the lofty court of riches; and humble thy body, that thou mayest drink from the stream of glory and attain to the full meaning of the poems whereof thou hadst asked.

59 Thus it hath been made clear that these stages depend on the attainment of the wayfarer. In every city he will behold a world, in every valley reach a spring, in every meadow hear a song. But the falcon of the mystic heaven hath many a wondrous carol of the spirit in its breast, and the Persian bird keepeth in its soul many a sweet Arabian melody; yet these are hidden, and hidden shall remain.

If I speak forth, many a mind will shatter, And if I write, many a pen will break.

60 Peace be upon him who concludeth this exalted journey and followeth the way of truth by the lights of guidance.

چهار رتبه الهیه را ادراک فرمائید تا بلبل قلب بر جمیع شاخسارهای گل وجود از غیب و شهود ندا کند بآنکه هو الاول و الآخر و الظاهر و الباطن

و این ذکرها در مراتب عوالم نسبت ذکر میشود و الا آن رجالی که بقدمی عالم نسبت و تقیید را طی نموده اند و بر بساط خوش تجرید ساکن شده اند و در عالمهای اطلاق و امر خیمه برافراخته اند جمیع این نسبتها را بناری سوخته اند و همه این الفاظ را بنی محو نموده اند و دریم روح شنواری مینمایند و در هوای قدس نور سیر میکنند دیگر الفاظ در این رتبه بجای وجود دارد تا اول یا آخر یا غیر اینها معلوم شود و مذکور آید در این مقام اول نفس آخر و آخر نفس اول است

آتشی از عشق در جان بر فروز سر بسر فکر و عبارت را بسوز

ای دوست من در خود ملاحظه فرما که اگر پدر نمیشدی و پسر ندیده بودی این الفاظ هم نشنیده بودی پس حال همه را فراموش کن تا در مصطفی توحید نزد ادیب عشق پیاموزی و از انا به راجعون رجعت کنی و از وطن مجازی بمقام حقیقی خود واصل گردی و در ظل شجره دانش ساکن شوی

ای عزیز نفس را فقیر نما تا در عرصه بلند غنا وارد شوی و جسد را ذلیل کن تا از شریعه عزت بیاشایی و بتجیع معانی اشعار که سؤال فرمودی برسی

پس معلوم شد که این مراتب بسته بسیر سالک است و در هر مدینه عالمی بیند و در هر وادی پشمهائی رسد و در هر صحرا نغمهائی شنود ولی شاهباز هوای معنوی را شنایهای بدیع روحانی در دل است و مرغ عراقی را آوازهای خوش مجازی در سر و لکن مستور بوده و مستور خواهد بود

گر بگویم عقلم را هم زند و ر نویسم بس قلبها بشکند

و السلام علی من قطع هذا السفر الاعلی و اتبع الحق بانوار الهدی و

61 The wayfarer, after traversing the high planes of this supernal journey, entereth into the CITY OF CONTENTMENT. In this valley he feeleth the breezes of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye perceiveth within and without all things the day of "God will satisfy everyone out of His abundance." From sorrow he turneth to bliss, and from grief to joy, and from anguish and dejection to delight and rapture.

62 Although, to outward seeming, the wayfarers in this valley may dwell upon the dust, yet inwardly they are throned in the heights of mystic meaning; they partake of the eternal bounties of heaven and drink of the delicate wines of the spirit.

63 The tongue faileth in describing these three valleys, and speech falleth short. The pen steppeth not into this arena, the ink leaveth only a blot. In these stations, the nightingale of the heart hath other songs and secrets, which make the heart to leap and the soul to cry out, but this mystery of inner meaning may be whispered only from heart to heart, and confided only from breast to breast.

The bliss of mystic knowers can be only told from heart to heart, A bliss no messenger can bear and no missive dare impart.

How many are the matters I have out of weakness left unsaid; For my words would fail to reckon them and mine every effort would fall short.

64 O friend, till thou enter the garden of these inner meanings, thou shalt never taste of the imperishable wine of this valley. And shouldst thou taste of it, thou wilt turn away from all else and drink of the cup of contentment; thou wilt loose thyself from all things and bind thyself unto Him, and lay down thy life in His path and offer up thy soul for His sake. And this, even though in this realm there is no "all else" that thou needst forget: "God was alone; there was none else besides Him." For on this plane the traveller witnesseth the beauty of the Friend in all things. In fire he seeth the face of the Beloved; in illusion he beholdeth the secret of reality; in the attributes he readeth the riddle of the Essence. For he hath burnt away all veils with a sigh, and cast aside all coverings with a glance. With piercing sight he gazeth upon the new creation, and with lucid heart he graspeth subtle verities. The words "And we have made thy sight sharp in this day" are a sufficient proof of this assertion and a befitting description of this state.

سالک بعد از قطع معارج این سفر بلند اعلی در مدینه استغنا وارد میشود و در این وادی نسیم استغنائی الهی را بیابد که از بیدای روح میوزد و حجابهای فقر را میسوزد و یوم یغنی الله کلاً من سعته را بچشم ظاهر و باطن در غیب و شهادت اشیاء مشاهده فرماید از حزن بسرور آید و از غم بفرح راجع شود قبض و انقباض را بیسط و انبساط تبدیل نماید

مسافران این وادی اگر در ظاهر بر خاک ساکنند اما در باطن بر رفرف معانی جالس و از نعمتهای بی‌زوال معنوی مرزوقند و از شرابه‌ای لطیف روحانی شارب

زبان در تفصیل این سه وادی عاجز است و بیان بغایت قاصر قلم در این عرصه قدم نگذارد و مداد جز سواد ثمر نیارد بلبل قلب را در این مقامات نواهای دیگر است و اسرار دیگر که دل از آن بجوش آید و روح در خروش

ولکن این معنای معانی را دل بدل باید گفت و سینه بسینه باید سپرد شرح حال عارفان دل بدل تواند گفت این نه شیوه قاصد وین نه حد مکتوب است

و اسکت عجزاً عن امور کثیرة بنطقی لن تحصی و لو قلت قلت

ای رفیق تا بحدیقه این معانی نرسی از نحر باقی این وادی نجشی و اگر چشی از غیر چشم پوشی و از باده استغنا بنوشی و از همه بگسلی و باو پیوندی و جان در رهش بازی و روان رایگان برافشانی اگرچه غیری در این مقام نیست تا چشم پوشی کان الله و لم یکن معه من شیء زیرا که سالک در این رتبه جمال دوست را در هر شیء بیند از نار رخساریار بیند و در مجاز رمز حقیقت ملاحظه کند و از صفات سر هویت مشاهده نماید زیرا پرده‌ها را بآهی سوخته و حجابها را بنگاهی برداشته ببصر حدید در صنع جدید سیر نماید و بقلب رقیق آثار دقیق ادراک کند و جعلنا الیوم بصرک حدیداً شاهد مقال و کافی احوال است

65 After journeying through the planes of pure contentment, the traveller cometh to the VALLEY OF WONDERMENT and is tossed upon the oceans of grandeur, and at every moment his wonder increaseth. Now he seeth the embodiment of wealth as poverty itself, and the essence of independence as sheer impotence. Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of bewilderment snatched by the roots, how many a soul hath it worn out and exhausted. For in this valley the traveller is flung into confusion, albeit, in the eyes of him who hath attained, such signs are esteemed and well beloved. At every moment, he beholdeth a wondrous world and a new creation, and goeth from astonishment to astonishment, and is lost in awe before the new handiwork of Him Who is the sovereign Lord of all.

66 Indeed, O brother, if we ponder each created thing, we shall witness a myriad consummate wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets have been deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe how thou art asleep in a dwelling, and its doors are shut; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body. Without taxing thine eyes, thou seest; without troubling thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years have passed, thou wilt witness in this temporal world the very things thou hast dreamt tonight.

67 Now there are many wisdoms to ponder in the dream, which none but the people of this valley can comprehend in their reality. First, what is this world where without eye or ear or hand or tongue one can put all these to use? Second, how is it that in the outer world thou seest today the effect of a dream which thou didst witness in the world of sleep some ten years past? Consider the difference between these two worlds, and the mysteries they conceal, that, attended by divine confirmations, thou mayest attain unto heavenly discoveries and enter the realms of holiness.

68 God, the Most High, hath placed these signs in men so that veiled minds might not deny the mysteries of the life beyond, nor belittle that which hath been promised them. For some hold fast to reason and deny whatever reason comprehendeth not, and yet feeble minds can never grasp the reality of

و سالک بعد از سیر مراتب استغنائی بخت در وادی حیرت وارد میشود و در بحرهای عظمت غوطه میخورد و در هر آن بر حیرتش میافزاید گاهی هیکل غنا را نفس فقر میبیند و جوهر استغنا را صرف عجز گاهی محو جمال ذی الجلال میشود و گاهی از وجود خود بیزار این صرصر حیرت چه درختهای معانی را که از پا انداخت و چه نفوسها را که از نفس برانداخت زیرا که این وادی سالک را در انقلاب آورد و لکن این ظهورات در نظر واصل بسیار محبوب و مرغوب است و در هر آن عالم بدیعی بیند و خلق جدیدی مشاهده کند و حیرت بر حیرت افزاید و محو صنع جدید سلطان احدیه شود

بلی ای برادر اگر در هر خلقی تفکر نمائیم صد هزار حکمت بالغه بینیم و صد هزار علوم بدیعه پیاموزیم از جمله مخلوقات نوم است ملاحظه کن چه قدر اسرار در آن ودیعه گذاشته شده و چه حکمتها در آن مخزون گشته و چه عوالم در آن مستور مانده ملاحظه فرمائید که شما در بیتی میخوانید و درهای آن بیت بسته است بکمرته خود را در شهر بعیدی مشاهده میکنید بی حرکت رجل و تعب جسد بآن شهر داخل میشوید و بی زحمت چشم مشاهده میکنید و بی محنت گوش میشنوید و بی لسان تکلم مینمائید و شاید آنچه امشب دیده‌اید ده سال بعد در عالم زمان بحسب ظاهر بعینه می بینید

حال چند حکمت است که در این نوم مشهود است و غیر اهل این وادی بر کماهی ادراک نمیکند اول آنکه آن چه عالم است که بی چشم و گوش و دست و لسان حکم همه آنها در آن معمول میشود و ثانی آنکه در عالم ظهور اثر خواب را امروز مشاهده میکنی و لکن این سیر را در عالم نوم ده سال قبل دیده حال ملاحظه نما فرق این دو عالم و اسرار مودعه آن را تا بتأییدات الهی بمکاشفات سبحانی فایز شوی و پی بعوالم قدس بری

و این آیات را حضرت باری در خلق گذاشته تا محتجبین انکار اسرار معاد نکنند و آنچه را وعده داده شده‌اند سهل نشمرند مثل اینکه بعضی تمسک بعقل بسته و آنچه بعقل نیاید انکار نمایند و حال آنکه هرگز عقول ضعیفه همین

the stages that we have related: The universal divine Intellect alone can comprehend them.

How can feeble reason embrace the Qur'an Or the spider snare a phoenix in its web?

69 All these states are to be found and witnessed in the Valley of Wonderment, wherein the wayfarer at every moment seeketh for more and is not wearied. Thus the Lord of the first and the last,⁵⁸ in setting forth the grades of contemplation and expressing bewilderment, hath said: "Increase my wonder and amazement at Thee, O God!"

70 Likewise, reflect upon the perfection of man's creation, and that all these planes and states are folded up and hidden away within him.

Dost thou deem thyself a small and puny form, When thou foldest within thyself the greater world?

71 We must therefore labour to destroy the animal condition, till the meaning of humanity cometh to light.

72 Likewise, Luqman, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as evidence and example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the realms of instruction and detachment. He said: "O son, if thou art able not to sleep, then thou art able not to die. And if thou art able not to waken after sleep, then thou shalt be able not to rise after death."

73 O friend, the heart is the dwelling-place of eternal mysteries: Make it not the home of fleeting fancies. Waste not the treasure of thy precious life occupied with this swiftly passing world. Thou comest from the world of holiness: Bind not thine heart to the earth. Thou art a dweller in the court of reunion: Choose not the homeland of the dust.

74 In sum, there is no end to the description of these stages, but because of the wrongs inflicted by the peoples of this age, this Servant is disinclined to continue:

The tale remaineth yet unfinished and untold; Forgive me, then, for weariness hath taken hold.

75 The pen groaneth and the ink sheddeth tears, and the river of the heart surgeth in waves of blood. "Nothing can befall us but what God hath destined for us." Peace be upon him who followeth the way of guidance!

مراتب مذکوره را ادراک نکند مگر عقل کلّی ربّانی

عقل جزئی کی تواند گشت بر قرآن محیط
عنکبوتی کی تواند کرد سیرغی شکار

و این عوالم کلّ در وادی حیرت دست دهد
و مشاهده گردد و سالک در هر آن زیادتی
طلب نماید و کسل نشود اینست که سید اولین
و آخرین در مراتب فکرت و اظهار حیرت ربّ
زدنی فیک تحیراً فرموده

و هم چنین تفکر در تمامیت خلق انسان کن که
این همه عوالم و این همه مراتب در او مطوی و
مستور شده است

أ تحسب أنّک جرم صغیر و فیک انطوی العالم
الأکبر

پس جهدی باید که رتبه حیوانی را معدوم کنیم
تا معنی انسانی ظاهر شود

و هم چنین لقمان که از چشمه حکمت نوشیده
و از بحر رحمت چشیده پسرش ناتان بجهت
اثبات مقامات حشر و موت همین خواب را
دلیل آورده و مثل زده در این مقام ذکر مینمائیم
تا ذکر از آن جوان مصطفی توحید و پیر مراتب
تعلیم و تجرید از این بنده فانی باقی بماند فرمود
ای پسر اگر قادر باشی که نخوابی پس قادری
بر آنکه نمیری و اگر بتوانی بعد از خواب بیدار
نشوی میتوانی که بعد از مرگ محشور نگردی

ای دوست دل که محلّ اسرار باقیه است محلّ
افکار فانیه مکن و سرمایه عمر گرانمایه را
باشغال دنیای فانیه از دست مده از عالم قدسی
بتراب دل میند و اهل بساط انسی وطن خاکی
مپسند

باری ذکر این مراتب را انتهائی نه و این بنده را
از صدمه اهل روزگار احوالی نه

این سخن ناقص بماند و بی قرار دل ندارم بی دلم
معدور دار

قلم ناله میکند و مداد میگرید و جیحون دل خون
موج میزند لن یصیبنا الا ما کتب الله لنا و السّلام
علی من اتبع الهدی و

76 After scaling the high summits of wonderment, the wayfarer cometh to the VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS. This station is that of dying to the self and living in God, of being poor in self and rich in the Desired One. Poverty, as here referred to, signifieth being poor in that which pertaineth to the world of creation and rich in what belongeth to the realms of God. For when the true lover and devoted friend reacheth the presence of the Beloved, the radiant beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all that he hath, from marrow to skin, will be set aflame, so that nothing will remain save the Friend.

When once shone forth the attributes Of Him Who is the ancient King, All mention Moses burned away Of every fleeting, transient thing.

77 Whoso hath attained this station is sanctified from all that pertaineth to the world. Wherefore, if those who have reached the ocean of His presence are found to possess none of the limited things of this perishable world, whether earthly riches or worldly opinions, it mattereth not. For that which is with His creatures is circumscribed by their own limitations, whereas that which is with God is sanctified therefrom. This utterance must be deeply pondered, that its purport may be clear. "Verily the righteous shall drink of a cup tempered at the camphor fountain." If the true meaning of "camphor" become known, our true intent will become evident.

78 This station is that poverty of which it is said, "Poverty is My glory." And of inward and outward poverty there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal.

79 This is the station wherein the multiplicity of all things perisheth in the wayfarer; and the divine Countenance, dawning above the horizon of eternity, riseth out of the darkness; and the meaning of "All on the earth shall pass away, but the face of thy Lord" is made manifest.

80 O My friend! Listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes; for heavenly wisdoms, even as vernal showers, will not rain forever upon the earth of men's hearts, and though the grace of the All-Bounteous One is never ceasing and never stilled, yet to every time and era a portion is allotted and a bounty assigned, which is vouchsafed in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but

سالک بعد از اورتقای بمراتب بلند حیرت بودای فقر حقیقی و فناى اصلی وارد شود و این رتبه مقام فناى از نفس و بقای بالله است و فقر از خود و غنای بمقصود است و در این مقام که ذکر فقر میشود یعنی فقیر است از آنچه در عالم خلق است و غنی است بآنچه در عوالم حق است زیرا که عاشق صادق و حبیب موافق چون بلقاي محبوب و معشوق رسید از پرتو جمال محبوب و آتش قلب حبیب ناری مشتعل شود و جمیع سرادقات و حجابات را بسوزاند بلکه آنچه با او است حتی مغز و پوست محترق گردد و جز دوست چیزی نماند

چون تجلی کرد اوصاف قدیم پس بسوزد وصف حادث را کلیم

و در این مقام واصل مقدس است از آنچه متعلق بدنیا است پس اگر در نزد واصلین بحر وصال از اشیاء محدوده که متعلق بعالم فانیه است یافت نشود چه از اموال ظاهریه باشد و چه از تفکرات نفسیه باسی نیست زیرا که آنچه نزد خلق است محدود است بحدود ایشان و آنچه نزد حق است مقدس از آن این بیان را بسیار فکر باید تا پایان آشکار شود ان الأبرار یشربون من كأس کان مزاجها کافورا اگر معنی کافور معلوم شود مقصود حقیقی معلوم گردد

این مقام از فقر است که میفرماید الفقر نفی و از برای فقر باطنی و ظاهری مراتبها و معنیها است که ذکر آن را مناسب این مقام ندیدم لهذا بعهدۀ وقتی گذاشتم تا خدا چه خواهد و قضا چه امضا نماید

و این مقام است که کثرات کلّ شیء در سالک هالک شود و طلعت وجه از مشرق بقا سر از غطا بیرون آورد و معنی کلّ شیء هالک الا وجهه مشهود گردد

ای حبیب من نعمات روح را بجان و دل گوش کن و چون بصر حفظش نما که همیشه ایام معارف الهی بمثابه ابر نیسانی بر اراضی قلوب انسانی جاری نیست اگرچه فیض فیاض را تعطیلی و تعویقی نه و لکن هر زمان و عصر را رزق معلوم و نعمتی مقدّر است و بقدر و اندازه افاضه میشود و ان من شیء الا عندنا خزائنه و

in settled measure.” Indeed, the clouds of the Loved One’s mercy rain only on the garden of the spirit, and bestow this bounty only in the season of spring. Other seasons have no share in this supernal grace, and barren lands hold no portion of this bounteous favour.

81 O My brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic Paradise repair to the celestial garden, and the rays of the morn of inner meaning return to the Day-Star of Truth, make thou an effort, that haply in this dust-heap of a mortal world thou mayest catch a fragrance from the everlasting rose-garden and live in the shadow of the inhabitants of this everlasting city. And when thou hast attained this highest plane and most exalted degree, then shalt thou gaze on the Beloved and forget all else.

The Friend, unveiled, doth shed the splendour of His light
Through every door and wall, O ye endued with sight!

82 Thou hast given up the drop of life and drawn nigh unto the ocean of the Well-Beloved. This is the goal thou didst seek; God grant thou mayest attain thereunto.

83 In this city, even the veils of light are rent asunder and vanish away. “His beauty hath no veiling save light, His countenance no covering save revelation.” How strange that the Beloved is as visible as the sun and yet the heedless still hunt after tinsel and base metal. Yea, the intensity of His revelation hath veiled Him, and the fullness of His shining forth hath hidden Him.

Even as the noontide sun Hath the True One brightly shined,
But alas that He hath come To the city of the blind!

84 In this valley the wayfarer passeth beyond the stages of the “unity of existence” and the “unity of appearance” and reacheth a unity that is sanctified above both of these stations. Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden, knoweth whereof We speak.

85 In all these journeys the wayfarer must stray not a hair’s breadth from the Law, for this is indeed the secret of the Path and the fruit of the Tree of Truth. And in all these stages he must cling to the robe of obedience to all that hath been enjoined, and hold fast to the cord of shunning all that is forbidden, that he may partake of the cup of the Law and be informed of the mysteries of Truth.

ما ننزله الا بقدر معلوم سبحانه رحمت جانان جز
بر ریاض جان نبارد و در غیر بهاران این کرم
نفرماید فصول دیگر را از این فضل اکبر نصیبی
نیست و اراضی جزره را از این کرم قسمتی نه

ای برادر هر بحری لؤلؤ ندارد و هر شاخی گل
نیارد و بلبل بر آن نسراید پس تا بلبل بوستان
معنوی بگلستان الهی بازنگشت و انوار صبح
معانی بشمس حقیقی راجع نشد سعی کنی که
شاید در این گلخن فانی بوئی از گلشن باقی
بشنوی و در ظل اهل این مدینه جاوید بمانی و
چون باین رتبه بلند اعلی رسیدی و باین درجه
عظمی فایز شدی یار بینی و اغیار فراموش کنی

یار بی پرده از در و دیوار در تجلی است یا اولی
الأبصار

از قطره جان گذشتی و بحر جانان واصل شدی
این است مقصودی که طلب فرمودی انشاءالله
بآن فایز شوی

در این مدینه حجابات نور هم خرق میشود و زایل
میکردد لا بجماله حجاب سوی النور و لا لوجهه
نقاب الا الظهور ای عجب که یار چون شمس
آشکار و اغیار در طلب زخارف و دینار بی از
شدت ظهور پنهان مانده و از کثرت بروز مخفی
گشته

حق عیان چون مهر رخشان آمده حیف کاند
شهر کوران آمده

در این وادی سالک مراتب وحدت وجود و
شهود را طی نماید و بوحدتی که مقدس از این دو
مقام است واصل گردد احوال پی باین مقال برد
نه بیان و جدال و هر کس در این محفل منزل
گزیده و یا از این ریاض نسیمی یافته میدانند چه
عرض میشود

و سالک باید در جمیع این اسفار بقدر شعری
از شریعت که فی الحقیقه سرّ طریقت و ثمره
شجره حقیقت است انحراف نورزد و در همه
مراتب بذیل اطاعت اوامر متشبه باشد و بحبل
اعراض از مناهی متمسک تا از کأس شریعت
مرزوق شود و بر اسرار حقیقت واقف گردد

86 If any of the utterances of this Servant be not understood, or lead to perplexity, the same must be enquired of again, that no doubt may linger, and that the meaning may shine as resplendent as the face of the Beloved dawning from His "Glorious Station".

87 These journeys have no visible ending in this temporal world, but the detached wayfarer-should invisible confirmation descend upon him and the Guardian of the Cause assist him-may traverse these seven stages in seven steps, nay rather in seven breaths, nay even in a single breath, should God will and desire it. This is "a token of His grace vouchsafed unto whomsoever He pleaseth."

88 They who soar in the heaven of Divine Unity and attain the depths of the sea of detachment reckon this city-which is the station of life in God-as the loftiest state of the mystic knowers and the furthestmost homeland of the faithful lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart's citadel, that is, man's first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.

Shattered was the pen at once, Rent and torn in twain the page, When the pen did reach the point Of depicting such a stage.

89 O My friend! Many a hound hunteth this gazelle of the desert of oneness; many an eagle pursueth this nightingale of the garden of eternity. Ravens of hatred lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.

90 O Shaykh! Make of thine effort a glass, that perchance it may shelter this flame from contrary winds, albeit this flame doth long to be kindled in the lamp of the Lord and to shine in the niche of the spirit. For the head that is raised up in the love of God will assuredly fall by the sword, and the life that is aflame with longing will assuredly be extinguished, and the heart that cleaveth to the remembrance of the Beloved will assuredly break. How well hath it been said:

Live free of love, for its peace Is grief and sorrow at each breath. It starteth but with ache and pain; It endeth but with loss and death.

91 Peace be upon him who followeth the way of guidance!

92 The novel thoughts thou hast expressed as to the symbolism contained in the word "sparrow" were considered. Thou appearest to be well grounded in mystic truth. However, in

و هر چه از بیانات این بنده که مفهوم نشود و تزلزلی احداث کند باید مجدّد سؤال شود تا شبهه نماند و مقصود چون طلعت محبوب از مقام محمود ظاهر گردد

و این اسفار که آن را در عالم زمان انتهائی پدید نیست سالک منقطع را اگر اعانت غیبی برسد و ولی امر مدد فرماید این هفت رتبه را در هفت قدم طی نماید بلکه در هفت نفس بلکه در یک نفس اذا شاء الله و اراد ذلک من فضله علی من یشاء

طایران هوای توحید و واصلان لجهء تجرید این مقام را که مقام بقاء بالله است در این مدینه منتهی رتبهء عارفان و منتهی وطن عاشقان شمرده‌اند و نزد این فانی بحر معنی این مقام اوّل شهر بند دل است یعنی اوّل ورود انسان است بمدینهء قلب و قلب را چهار رتبه مقرر است اگر اهلش یافت شد مذکور آید

چون قلم در وصف این حالت رسید هم قلم بشکست و هم کاغذ درید

و السلام ای حبیب من این غزال صحرای احدیه را کلایی چند در پی و این بلبل بستان صمدیه را منقاری چند در تعاقب و این طایر هوای الهی را غراب کین در کین و این صید بر عشق را صیاد حسد در عقب

ای شیخ همت را زجاج کن که شاید این سراج را از بادهای مخالف حفظ نماید اگرچه این سراج را امید چنان است که در زجاجهء الهی مشعل و در مشکوهء معنوی برافروزد زیرا گردنی که بعشق بلند شد البته بشمشیر افتد و سری که بحب برافراخت البته بباد رود و قلبی که بذکر محبوب پیوست البته پرخون گردد

فنعم ما قال عش خالیاً فالحب راحتۀ عنا فأوله سقم و آخره قتل

و السلام علی من اتبع الهدی

آنچه از بدایع فکر در معنی طیر معروف که بفارسی کنجشک مینامند ذکر فرمودند معلوم و محقق شد گویا بر اسرار معانی واقف شده‌اند

each realm, to every letter a meaning is allotted which pertaineth to that realm. Indeed, the wayfarer findeth a secret in every name and a mystery in every letter.

93 In one sense, these letters refer to the states of holiness. The first meaneth "Free thyself from the promptings of self, then approach thy Lord." The second meaneth "Purify thyself from all save Him, that thou mayest offer up thy life for His sake." The third meaneth "Draw back from the threshold of the one true God if thou art still possessed of earthly attributes." The fourth meaneth "Render thanks unto thy Lord on His earth, that He may bless thee in His heaven, albeit in the realm of His unity His heaven is the same as His earth." The fifth meaneth "Remove from thine eyes the veils of limitation, that thou mayest learn that which thou knewest not of the stations of holiness."

94 Wert thou to hearken unto the melodies of this mortal Bird, then wouldst thou seek out the eternal and undying chalice and renounce every fleeting and perishable cup. Peace be upon him who followeth the way of guidance!

CDB#2, BSW#02.23x, BSW#06.05x, BSC.159 #164-174, HURQ.BH12

ولكن هر حرفی را در هر عالمی باقتضای آن مقصودی مقرر است بلی سالکین از هر اسمی رمزی و از هر حرفی سری ادراک مینمایند

و این حروفات در مقامی اشاره بتقدیس است ک ای کف نفسک عماً یشتهیه هواک ثمّ اقبل الی مولاک ن نزه نفسک عماً سواه لتفدی بروحک فی هواه ج جانب جناب الحقّ ان بقی فیک من صفات الخلق ش اشکر ربّک فی ارضه لبشکرک فی سمائه و ان کانت السماء فی عالم الاحدیه نفس ارضه ک کفر عنک الحجابات المحدوده لتعرف ما لا عرفته من المقامات القدسیّه

و آنک لو تسمع نغمات هذه الطّیر الفانیة لتطلب من الکؤوس الباقیة الدّائمة و یترک الکأوب الفانیة الزّایلة و السّلام علی من اتّبع الهدی

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BH00306

Chihar Vadi (The Four Valleys)

To: Shaykh Abdur-Rahman Karkuki et al.

1 "O light of truth and sword of faith And soul of generosity!

No prince hath sky or earth begot Who fain could hope to rival thee!"

2 I know not why the tie of love was so abruptly severed and the firm covenant of friendship broken. Did ever, God forbid, My devotion lessen or My sincere affection fail, that I came to be so neglected and forgotten?

"What fault didst thou observe in me That made thee cease thy tender care?

ای ضیاء الحقّ حسام الدّین راد

که فلک و ارکان چه تو شاهی نژاد

نمیدانم چرا یکمرتبه رشتهء محبت را گسیختید و عهد محکم مودّت را شکستید مگر خدا نکرده قصوری در ارادت بهمرسید و یا فتوری در خلوص نیت پیدا گشت که از نظر محو شدم و سهو آمدم

چه مخالفت بدیدی که ملاطفت بریدی

Is it that poverty's our lot And wealth and pageantry thy share?"

مگر آنکه ما ضعیفیم و تو احتشام داری

3 Or is it that a single arrow hath driven thee from the battle? Hast thou not heard that steadfastness is the prime requisite of the mystic path and the means of admittance to His holy Court? "They that say 'Our Lord is God', and continue steadfast in His way, upon them, verily, shall the angels descend."

یا بیک تیر از کارزار برگشتی مگر نشنیده‌اید استقامت شرط راه است و دلیل ورود بارگاه آن‌الذین قالوا ربنا الله ثم استقاموا تتنزل علیهم الملائكة

4 Likewise He saith, "Be thou steadfast as thou hast been bidden." It followeth that they that abide in the court of reunion must needs conduct themselves accordingly.

و دیگر میفرماید فاستقم كما امرت لهذا مستقرین بساط وصول را این سلوک لازم و واجب است

"I do as bidden and convey the message,
Whether it give thee counsel or offence."

من آنچه شرط بلاغ است با تو میگویم
تو خواه از سختم پند گیر و خواه ملال

5 Though I have received no reply to My letter, and it would be unbecoming, in the eyes of the wise, to express anew My devotion, yet this new love hath annulled and effaced all the old rules and ways.

اگرچه زیارت جواب نامه ننوده ذکر ارادت نزد عقلا خطا و بیجا است و لکن محبت بدیع ذکر و قواعد قدیم را منسوخ نمود و معدوم کرد

"Tell us not the tale of Layli, nor speak of Majnun's woe—

قصه لیلی مخوان و غصه مجنون

Thy love hath made the world forget the loves of long ago.

عشق تو منسوخ کرد ذکر اوایل

When once thy name was on the tongue, it reached the lovers' ears

نام تو میرفت و عاشقان بشنیدند

And set the speakers and the hearers dancing to and fro."

هر دو برقص آمدند سامع و قائل

6 And as to divine wisdom and heavenly admonitions:

فی حکمة الالهیة و تنبیه الربانیة

"Each moon, O my beloved,

من سر هر ماه سه روز ای صنم

For three days I go mad;

بیگان باید که دیوانه شوم

Today's the first of these—

هان که امروز اول سه روزه است

'Tis why thou seest me glad."

روز فیروز است نه فیروزه است

7 I hear that thou hast journeyed to Tabriz and Tiflis to engage in debate and instruction, or hast set out for Sanandaj to scale the heights of knowledge.

شنیدم برای تجیث و تدریس به تبریز و تفلیس حرکت فرموده‌اید و یا برای عروج معارج به سنندج تشریف برده‌اید

8 O my eminent friend! They that seek to ascend to the heaven of mystic wayfaring are of four kinds only. I shall describe them in brief, that the signs and degrees of each may become plain and manifest to thee.

ای سید من متصاعدان سموات سلوک از چهار طائفه یش نیستند مختصری ذکر میشود که در آن خدمت معلوم آید و مبرهن گردد که هر طائفه را چه علامت است و چه مرتبه

9 If the wayfarers be among them that seek after the sanctuary of the Desired One, this plane pertaineth to the self—but the self which is intended is "the Self of God that pervadeth all His laws". In this station the self is not rejected but beloved; it is

اول اگر سالکان از طالبان کعبه مقصودند این رتبه متعلق بنفس است و لکن نفس الله القائمة فیه بالسنن مراد است و در این مقام نفس محبوب

regarded with favour and is not to be shunned. Although at the beginning this plane is the realm of conflict, yet it endeth in the ascent to the throne of glory. As it hath been said:

“O Abraham of the Spirit and God’s Friend in this day!

Slay! Slay these four thieving birds of prey!”

that after death the mystery of life may be unravelled.

10 This is the plane of the soul that is pleasing unto God, whereof He saith: “Enter thou among My servants, and enter thou My Paradise.”

11 This station hath myriad signs and countless tokens. Hence it is said: “We will surely show them Our signs in the world and within themselves, until it become plain to them that there is no God save Him.”

12 One must, then, read the book of one’s own self, rather than the treatise of some grammarian. Wherefore He hath said, “Read thy Book: There needeth none but thyself to make out an account against thee this day.”

13 The story is told of a mystic knower who went on a journey with a learned grammarian for a companion. They came to the shore of the Sea of Grandeur. The knower, putting his trust in God, straightway flung himself into the waves, but the grammarian stood bewildered and lost in thoughts that were as words traced upon the water. The mystic called out to him, “Why dost thou not follow?” The grammarian answered, “O brother, what can I do? As I dare not advance, I must needs go back again.” Then the mystic cried, “Cast aside what thou hast learned from Sibavayh and Qawlavayh, from Ibn-i-Hajib and Ibn-i-Malik, and cross the water!”

“With renunciation, not with grammar’s rules, one must be armed:

Be nothing, then, and cross this sea unharmed.”

14 Likewise He saith, “And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. Such men are the evil doers.”

15 If the wayfarers be among them that dwell in the court of the All-Praised, this is the station of the Intellect, which is known as the messenger of the realm of the body and the most great pillar. That which is intended, however, is the universal divine Intellect, whose sovereignty fostereth the growth of all things, and not every vain and feeble mind. Thus hath the wise Sana’i written:

است نه مردود و مقبول است نه مقهور اگرچه
در اول این رتبه محل جدال است و لکن آخر آن
جلوس بر عرش جلال چنانکه میفرماید

ای خلیل وقت و ابرهیم هاش

این چهار اطيوار رهن را بکش

تا بعد از ممات سر حيوۀ ظاهر شود

و این مقام نفس مرضیه است که میفرماید فادخلی
فی عبادی و ادخلی جنتی

این مقام را اشارات بسیار است و دلالات بیشمار
اینست که میفرماید سنریم آیاتنا فی الآفاق و
فی انفسهم حتی یتبین لهم انه لا اله الا هو

پس معلوم میشود که کتاب نفس را باید مطالعه
نمود نه رسالهء نحو را چنانچه میفرماید اقرأ کتاب
نفسک و کفی بنفسک الیوم حسیباً

حکایت آورده اند که عارف الهی با عالم نحوی
همراه شدند و همراه گشتند تا رسیدند بشاطی بحر
العظمۀ عارف بی تأمل توسّل فرموده بر آب راند
و عالم نحوی چون نقش بر آب محو گشته مبهوت
ماند بانگ زد عارف که چون عنان پیچیدی
گفت ای برادر چکنم چون پای رفتنم نیست سر
نهادن اولی بود گفت آنچه از سیبویه و قولویه
اخذ نموده ئی و یا از مطالب ابن حاجب و ابن
مالک حمل فرموده ئی بریز و از آب بگذر

محو مییابد نه نحو این را بدان

گر تو محوی بی خطر در آب ران

و دیگر میفرماید لا تکنوا کالذین نسوا الله
فأنساهم انفسهم اولئک هم الفاسقون

و اگر سالکان از ساکنان حجرهء محمودند این مقام
راجع بعقل میشود که او را پیغمبر مینامند
و رکن اعظم میدانند لیکن عقل کلی ربّانی
مقصود است که در این رتبه تربیت امکان
و اکوان بسلطنت او است نه هر عقل ناقص
بی معنی چنانچه حکیم سنائی میگوید

“How can feeble reason embrace the Qur'an

Or the spider snare a phoenix in its web?

Wouldst thou that the mind not hold thee in its snare?

Seize it and enrol it in the school of God instead!”

16 On this plane, the traveller meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: “Now Thou drawest me to the throne of the realms above, again Thou scorcest me in the fire of hell.” The hidden mystery of this station is divulged in the following blessed verse from the Surih of the Cave: “And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a guardian and guide.”

17 If a soul could grasp the allusions that lie hid in this single verse, it would suffice him. Such indeed are those whom He hath extolled as “men whom neither merchandise nor traffic beguile from the remembrance of God.”

18 This station is that of the true standard of knowledge and the final end of tests and trials. Nor is it needed, in this realm, to seek after knowledge, for He hath said concerning the guidance of wayfarers on this plane, “Fear ye God; God will teach you”, and again, “Knowledge is a light which God casteth into the heart of whomsoever He willeth.”

19 Wherefore, one must make ready the receptacle and become worthy of the descent of heavenly bestowals, that the all-sufficing Cup-Bearer may give one to drink of the wine of bounty from the crystal chalice of mercy. “For this let the striving strive!” And now do I say, “Verily, we are God's, and to Him shall we return.”

20 If the lovers be among them that abide within the precincts of the abode of the Lodestone of hearts, no soul may dwell on this kingly throne save the countenance of love. I am powerless to describe this station or to depict it in words.

“Love shunneth this world and that world too;

In him are lunacies seventy-and-two.

The minstrel of love harpeth this lay:

Servitude enslaveth, lordship doth betray.”

عقل جزئی کی تواند گشت بر قرآن محیط

عنکبوتی کی تواند کرد سیمرخی شکار

عقل اگر خواهی که ناگه در عقیت نفکند

گوش گیرش در دبیرستان الرحمن درآر

و در این مقام تلاطم بسیار است و طماطم بیشمار
گاهی سالک را متقاعد مینماید و گاهی
متنازل اینست که میفرماید مرّة تجذبی الی
عرش العماء و مرّة تهلکنی بنار الاغماء چنانچه
سر مکنونه از آیه مبارکه کف در این مقام
معلوم میشود که میفرماید و ترى الشمس اذا
طلعت تزاور عن کھفهم ذات الیمین و اذا
غربت تقرضهم ذات الشمال و هم فی فجوة منه
ذلک من آیات الله من یدعی الله فهو المھتد و
من یضلل فلن تجد له ولیاً مرشداً

اگر کسی اشارات همین یک آیه مبارکه را مطلع
شود کافی است او را اینست که در وصف این
رجال میفرماید رجال لا تلھیم تجارت و لا بیع
عن ذکر الله

این مقام میزان است و پایان امتحان و در این رتبه
هم استفاده ضرور ندارد و در تعلیم سالکین
این لجه میفرماید اتقوا الله یعلمکم الله و هم چنین
میفرماید العلم نور یقذفه الله علی قلب من یشاء

پس باید محل را آماده نمود و مستعد نزول عنایت
شد تا که ساقی کفایت خمر مکرم از زجاجه
رحمت بنوشاند الا ان بذلک فلیتنافس المتنافسون
و حیثئذ اقول انا لله و انا الیه راجعون

و اگر عاشقان از عاکفان بیت مجذوبند این سریر
سلطنت را جز طلعت عشق جالس نتواند شد
این مقام را شرح نتوانم و وصف ندانم

با دو عالم عشق را بیگانگی

و اندر او هفتاد و دو دیوانگی

مطرب عشق این زند وقت سماع

بندگی بند و خداوندی صداع

21 This plane demandeth pure love and unalloyed affection. In describing these companions He saith: "They speak not till He hath spoken, and act according to His commandment."

این رتبه صرف محبت میطلبد و زلال مودّت میجوید و در وصف این اصحاب میفرماید الذین لا یسبقونه بالقول و هم بأمره یعملون

22 In this station, neither the reign of the intellect is sufficient nor the rule of self. Thus one of the Prophets of God asked, "O my Lord, how shall I reach Thee?" And the answer came: "Leave thy self behind, and then approach Me."

این مقام نه سلطنت عقل را کفایت مینماید و نه حکومت نفس را چنانچه نبی از انبیاء الله عرض نمود الهی کیف الوصول الیک قال الق نفسک ثم تعال

23 In the estimation of such souls, to be seated amidst the sandals by the door is the same as to abide at the place of honour, and in the path of the Beloved the retreats of earthly beauty differ not from the field of a battle waged.

ایشان قومی هستند که صفّ نعال را با صدر جلال یک دانند و ایوان جمال را با میدان جدال در سبیل محبوب یک شمرند

24 The dwellers of this abode know not the destination, yet they spur on their chargers. They see naught in the Beloved but His very Self. They find all words of sense to be meaningless, and senseless words to be full of meaning. They cannot distinguish head from foot or one limb from another. To them the mirage is water itself and departure is the mystery of return. Wherefore hath it been said:

و معتکفین این بیت مطلب ندانند و مرکب برانند جز نفس دوست در دوست هیچ نه بینند و کلّ الفاظ را مهمل دانند و جمیع مهملات را مستعمل دارند سر از پا نشناسند و دست از پا فرق ننمایند سراب را نفس آب گویند و ذهاب را سرایاب خوانند اینست که میگوید

"The story of Thy beauty reached the hermit's dell;

وصفی ز حسن روی تو در خانه فتاد

Crazed, he sought the Tavern where the wine they buy and sell.

صوفی طریق خانهء خمار برگرفت

The love of Thee hath levelled down the fort of patience;

عشقت بنای صبر بکلی خراب کرد

The pain of Thee hath firmly barred the gate of hope as well."

جورت در امید بیچار برگرفت

25 In this station, both instruction and apprenticeship are assuredly of no avail:

و در این مقام تعلیم و تعلّم البتّه عاطل ماند و باطل گردد

"The lovers' teacher is the Loved One's beauty,

عاشقانرا شد مدرّس حسن دوست

His face their lesson and their only book.

دقتر و درس سبقشان روی اوست

Learning of wonderment, of longing love their duty;

درسشان آشوب و شور و ولوله

Not on learned chapters and dull themes they look.

نی زیادات است و باب سلسله

The chains that bind them are His musky hair;

سلسله این قوم جعد مشکبار

The Cyclic Scheme, to them, is but to Him a stair."

مسئله دور است لیکن دور یار

26 Here followeth a supplication to God—blessed and glorified be He:

فی المناجاة لله تبارک و تعالی

"O Lord, O Thou Whose grace fulfilleth every need!

ای خدا ای فضل تو حاجت روا

To mention aught before Thee would be sin indeed.

با تو یاد هیچکس نبود روا

Allow this mote of knowledge hidden in my soul

ذرهء علمی که در جان من است

To free itself of lowly clay and reach its goal.

And grant this drop of wisdom that Thou gavest me

To be at last united with Thy mighty sea."

27 Thus do I say: There is no power nor strength except in God, the Help in Peril, the Self-Subsisting.

28 If the mystic knowers be among them that have attained the beauty of the Beloved, this station is the throne of the inmost heart and the secret of divine guidance. This is the seat of the mystery "He doeth what He willeth, and ordaineth what He pleaseth." Should all that are in heaven and on earth attempt to unravel this exalted allusion and subtle mystery, from now until the Day whereon the Trumpet shall sound, yet would they fail to comprehend even a letter thereof, for this is the station of God's immutable decree and His foreordained mystery. Hence, when asked regarding this matter, He made reply: "It is a bottomless sea that none shall ever fathom." And when the question was repeated, He answered: "It is the blackest of nights through which none can find his way."

29 Whoso comprehendeth this station will assuredly conceal it, and were he to reveal but the faintest trace thereof, they would assuredly hang him from the gallows. And yet, by God, were a true seeker to be found, I would divulge it to him; for He saith: "Love is a distinction never conferred upon a heart possessed by fear and dread."

30 In truth, the wayfarer who journeyeth unto God, who treadeth the snow-white Path and turneth towards the Crimson Pillar, will never reach his heavenly home unless his hands are empty of such worldly things as are cherished by men. "And he that feareth not God, God shall make him to fear all things; whereas all things fear him who feareth God."

"Speak the Persian tongue, though the Arabian pleaseth more:

Love indeed doth have a hundred other tongues in store."

31 How sweet in this connection is the following couplet:

"Our hearts will be as open shells Should He the pearls of grace bestow;

Our lives will ready targets be Were He to hurl the darts of woe."

32 And were it not contrary to the commandment of the Book, I would surely have bestowed a part of My possessions upon My would-be murderer, and given him to inherit Mine earthly

وارهانش از هوا و خاک پست

قطره دانش که بخشیدی ز پیش

متصل گردان بدریاهای خویش

إذا أقول لا حول ولا قوة الا بالله المهيمن القيوم

و اگر عارفان از اصالان طلعت محبوبند این مقام
عرش فؤاد است و سر رشاد و این محلّ رمز
ی فعل ما یشاء و یحکم ما یرید است که اگر کلّ
من فی السموات و الأرض الی یوم ینفخ فی
الصّور شرح این رمز شریف و سر لطیف را
فرمایند البتّه از عهدّه حرفی برنیایند و احصا
نتوانند زیرا که این مقام قدر است و سر مقدر
اینست که سؤال نمودند از این مسئله فرمودند
بحر ذخّار لا تلجه ابدًا و باز سؤال فرمودند
فرمودند لیل دامس لا تسلكه

و هر کس ادراک این رتبه نمود البتّه ستر نماید
و اگر رشی اظهار دارد یا ابراز نماید البتّه سر او
بر دار مرتفع خواهد شد باوجود این قسم بخدا
که اگر طالب مشهود میگشت مذکور میآمد زیرا
که میفرماید الحبّ شرف لم یکن فی قلب الخائف
الراهب

و انّ السّالک الی الله فی منهج البیضاء و الرّکن
الحمراء لن یصل الی مقام وطنه الاّ بکفّ الصّفر
عمّا فی ایدی النّاس و من لم یخف الله اخافه الله
من کلّ شیء و من خاف الله یخاف منه کلّ
شیء

پارسی گو گر چه تازی خوشتر است

عشق را خود صد زبان دیگر است

چه ملیح است این فرد در این مقام

گر در عطا بخشد اینک صدفش دها

ور تیر بلا آید اینک هدفش جانها

و اگر مخالف حکم کتاب نمیبود البتّه قاتل خود را
از مال خود قسمت میدادم و ارث میبخشیدم و

goods, and rendered him a myriad thanks, and solaced Mine own eyes with the touch of his hand. But what can I do? Neither have I any wealth, nor hath the Lord of destiny so decreed.

33 Methinks at this moment I perceive the musk-scented fragrance of the garment of Ha' from the Joseph of Baha; verily He seemeth near at hand, though ye may think Him far away.

“My soul doth sense the fragrant breath Of a well-beloved soul:

The fragrance of that kindly friend

Who's my heart's desire and goal.

The duty of long years of love obey,

And tell the tale of blissful days gone by,

That land and sky may laugh aloud today,

And it may gladden mind and heart and eye.”

34 This is the realm of pure awareness and utter self-effacement. Not even love can find a way to this plane, nor doth affection have a place therein. Wherefore is it said: “Love is a veil betwixt the lover and the beloved.” Here love becometh but an obstructing veil, and aught save the Friend but a curtain. Thus the wise Sana'i hath written:

“None may approach that well-belov'd Who harboreth his own desire;

None may embrace that beauteous form Who's burdened with his own attire.”

For this is the realm of God and is sanctified above every allusion of His creatures.

35 Abiding in the court of rapture, the dwellers of this mansion wield with utmost joy and gladness the sceptres of divinity and lordship; and, established upon the lofty seats of justice, they exert their rule and bestow upon every soul its due. Those who drink of this cup abide beneath the canopy of glory, above the throne of the Ancient of Days, and dwell upon the seat of grandeur beneath the tabernacle of majesty. These are they that “know neither sun nor piercing cold”.

36 On this plane the highest heavens are neither opposed to, nor distinguished from, the lowly earth, for this is the realm of divine favours, not the arena of worldly contraries. Albeit at every moment a new condition be displayed, yet that condition

منتش میبردم و دستش بر چشتم میمالیدم ولیکن
چه کنم که نه مال دارم و نه سلطان قضا چنین
امضا فرمود

حینئذ اجد رائحة المسک من قص الهاء عن
یوسف البهاء کأني وجدتہا قریباً ان اتم تجدونها
بعیداً

بوی جانی سوی جانم میرسد

بوی یار مهربانم میرسد

از برای حق صحبت سالها

باز گو حالی از آن خوشحالا

تا زمین و آسمان خندان شود

عقل و روح و دیده صد چندان شود

این محلّ صحو بخت و محو باتّ است محبت را هم
در این رتبه راهی نیست و مودّت را مقامی نه
چنانچه میفرماید الحبة حجاب بین المحب و المحبوب
محبت هم در این مقام قص حجاب میشود و آنچه
غیر [دوست] غطا میگردد و اینست که حکیم
سنائی میگوید

سوی آن دلبر نهوید هیچکس با آرزو

با چنان گلرخ نخسبد هیچ تن با پیرهن

زیرا که این [عالم الله] است و منزّه از اشارات
خلق

رجال این بیت بر بساط نشاط با کمال فرح و
اتبساط الوهیت مینمایند و ربوبیت میفرمایند و
بر نمارق عدل متمکن شده اند و حکم میرانند و
هر ذی حقّی را بقدر اندازه او عطا میفرمایند و
شاربان این کؤوس در قباب عزّت فوق عرش
قدم ساکنند و در خیام رفعت بر کرسی عظمت
جالس الدّین لا یرون فیها شمساً ولا زهریراً

در این رتبه سموات اعلی با ارض ادنی تعارض
ندارد و تفاوت نجوید زیرا که مقام الطاف است
نه بیان اضداد اگرچه در هر آن در شأن بدیع

is ever the same. Wherefore He saith in one instance, "Nothing whatsoever keepeth Him from being occupied with any other thing." And in another He saith, "Verily, His ways differ every day."

37 This is the food whose savour changeth not and whose colour altereth not. Wert thou to partake thereof, thou wouldst assuredly recite the verse "I have turned my face to Him Who hath created the heavens and the earth, following the right religion and submissive before God. I am not one of those who add gods to God." "And thus did We show Abraham the kingdom of the heavens and of the earth, that he might be established in knowledge." Wherefore, put thy hand into thy bosom, then stretch it forth with power, and behold, thou shalt find it a light unto all the world.

38 How clear this crystal water that the enraptured Cup-Bearer passeth round! How exquisite this pure wine that the intoxicated Beauty doth proffer! How pleasing this draught of joy that floweth from the Heavenly Cup! Well is it with him who drinketh thereof, and tasteth of its sweetness, and attaineth unto its knowledge.

"No more than this will I impart to thee:

The riverbed can never hold the sea."

39 For its mystery lieth hid in the storehouses of His inviolable protection and is laid up in the treasures of His power. It is exalted above the highest essence of utterance and sanctified beyond the subtlest mode of explanation.

40 Astonishment here is highly prized, and utter poverty greatly cherished. Wherefore hath He said, "Poverty is My pride." And again: "God hath a people beneath the canopy of grandeur, whom He hath concealed in the garment of poverty to exalt in rank." These are they who see with His eyes and hear with His ears, as hath been recorded in the well-known tradition.

41 Concerning this realm there is many a tradition and many a verse, whether of general or specific import, but two of these will suffice, that they may serve as a light for knowing hearts and bring delight to longing souls.

42 The first is His statement "O My servant! Obey Me, that I may make thee like unto Myself. For I say 'Be', and it is, and thou shalt say 'Be', and it shall be." And the second: "O son of Adam! Seek fellowship with none until thou hast found Me, and whensoever thou shalt long for Me, thou shalt find Me nigh unto thee."

جلوه نماید یکشأن بیش نیست اینست که در یکمقام میفرماید لا یثقله شأن عن شأن و در مقام دیگر میفرماید کلّ یوم هو فی شأن

ذلک من طعام الذی لم یتسنّه طعمه و لن یتغیّر لونه اگر قدری میل فرمائی البتّه این آیه را تلاوت میفرمائی وجهت وجهی للذی فطر السموات و الأرض حنیفاً مسلماً و ما انا من المشرکین و کذلک نری ابرهیم ملکوت السموات و الأرض لیکون من المؤمنین اذاً فادخل یدک فی جیبک ثم اخرجها بالقوة لتشهدها نوراً للعالمین

چه لطیف است این ماء عذب از ید ساقی مجبور و چه رقیق است این خمر طهور از دست طلعت مخمور و چه نیکو است این طعام سرور از کؤوس کافور هنیئاً لمن شرب منها و عرف لذتها و بلغ الی مقام معرفتها

بیش از این گفتن مرا در خوی نیست

بجر را گنجایش اندر جوی نیست

زیرا که سرّ این در کائز عصمت مکنون است و در خزائن قدرت مخزون منزّه از جواهر بیان است و مقدس از لطائف تبیان

حیرت در اینمقام بسیار محبوب است و فقر بحت بسیار مطلوب اینست که میفرماید الفقر نفی و دیگر ذکر شده لله تحت قباب العز طائفة اخفاهم فی رداء الفقر اجلالاً آنها هستند که از چشم او ملاحظه نمایند و از گوش او هوش دارند چنانچه در حدیث مشهور مذکور است

اخبار و آیات آفاقی و انفسی در این رتبه بسیار است ولیکن بدو حدیث اکتفا میروود تا نوری باشد برای مطالعین و سروری باشد برای مشتاقین

اول اینست که میفرماید عبدی اطعنی حتّی اجعلک مثلی انا اقول کن فیکون و انت تقول کن فیکون و ثانی اینست که میفرماید یا ابن آدم لا تأنس بأحد ما وجدتی و متی اردتی وجدتی بارّاً قریباً

43 Whatever high proofs and wondrous allusions are recounted herein concern but a single letter and a single point. For such is God's method, and no change canst thou find in His mode of dealing.

44 I undertook to write this epistle some time ago in thy remembrance, and, since thy letter had not reached Me yet, I began with a few words of grievance and reproach. Now, thy new missive hath dispelled that feeling and hath caused Me to send thee this letter. To speak of My love for thine eminence is needless. "Sufficient witness is God unto us."

45 As for his eminence Shaykh Muhammad—may God, the Exalted, bless him!—I shall confine Myself to the two following lines, which I request be delivered to him:

"I seek thy nearness, more desired than heaven in mine eyes;

I see thy visage, fairer than the bowers of Paradise."

46 When I entrusted this message of love to My pen, it refused the burden and swooned away. Then, coming to itself, it spoke and said, "Glory be to Thee! To Thee do I turn in penitence, and I am the first of them that implore Thy pardon." All praise be to God, the Lord of the worlds!

"Let us tell, some other day

This parting hurt and woe;

Let us write, some other way,

Love's secrets—better so.

Leave blood and noise and all of these,

And say no more of Shams-i-Tabriz."

Peace be upon thee, and upon them who circle round thee and attain thy presence.

47 That which I had written ere this hath been eaten by the flies, so rich was the ink to their taste, even as Sa'di hath said:

"I write no more, beleaguered by the flies

That my sweet words have drawn about the page."

48 And now the hand can write no more, and pleadeth that this is enough. Wherefore do I say: Far from the glory of my

آنچه مذکور شد از اشارات بدیعه و دلالات منیعہ راجع است بحرف واحد و نقطهء واحد و ذلک من سنۃ اللہ و لن تجد لسنۃ تبدیلاً و لا تحویلاً

مدتی است که این نوشته را بیاد شما شروع نمودم و چون کاغذ قبل ملاحظه نشد قدری ابتدا گله و شکایت رفت لکن توقیع تازه رفع نمود و سبب شد که این رقعہ را ارسال نمودم ذکر حب بنده در آنحضرت احتیاج اظهار ندارد و کفی باللہ شہیداً

و در خدمت جناب شیخ محمد سلّمہ اللہ تعالیٰ باین دو فرد اکتفا نمودم معروض دارند

من کوی تو جویم کہ بہ از عرش برین است

من روی تو بینم کہ بہ از باغ جنان است

إذا عرضت امانة العشق على القلم ابى ان يحملها فصار منصعقاً فلما افاق قال سبحانک انی تبّت الیک وانا اول المستغفرین والحمد لله رب العالمین

شرح این هجران و این سوز جگر

این زمان بگذار تا وقت دگر

خوشتر آن باشد کہ سرّ دلبران

گفته آید در حدیث دیگران

فتنه [و] آشوب و خونریزی مجو

بیش از این از شمس تبریزی مگو

و السلام علیکم و علی من طاف حولکم و فاز لقاءکم

آنچه بنده از پیش عرض نمودم مگس میل فرمود این از خوبی مرگب میشود اگرچه سعدی در این مقام فردی ذکر نموده

من دگر چیز نخواهم بنویسم کہ مگس

زحمت میدهد از بسکہ سخن شیرین است

Lord, the All-Glorious, be that which His creatures affirm of Him!

CDB#7, HURQ.BH13

دیگر دست از تحریر عاجز شد التماس مینماید که
بس است لهذا میگویم سبحان ربی رب العزّة عمّا
یصفون

INBA36:334x, BLIB_Or15722.307,
NLI.32p092v, BRL_Chihar, SMI#7,
AQA3#069 p.140, TZh4.153x, ASAT4.314x,
MSHR2.109x, MSHR3.131x, OOL.B007

BH02183

Asl-i-Kullu'l-Khayr (Words of Wisdom)

- 1 In the Name of God, the Exalted, the Most High
هو الله العلیّ الأعلیٰ 1
- 2 The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.
اصل کلّ الخیر هو الاعتماد علی الله و الانقیاد
لأمره و الرضا لمرضاته 2
- 3 The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.
اصل الحکمة هی الخشیة عن الله عزّ ذکّره و الخفاة
من سطوته و سیاطه و الوجل من مظاهر عدله و
قضائه 3
- 4 The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.
رأس الدّین هو الاقرار بما نزل من عند الله و
الاتباع لما شرع فی محکم کتّابه 4
- 5 The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.
اصل العزّة هی قناعة العبد بما رزق به و الاكتفاء
بما قدر له 5
- 6 The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.
اصل الحبّ هو اقبال العبد الی المحبوب و
الاعراض عمّا سواه و لم یکن مراده الاّ ما
اراده مولاه 6
- 7 True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.
اصل الذّکر هو القيام علی المذكور و النّسیان عن
ورائه 7
- 8 True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.
رأس التّوکل هو اقتراف العبد و اکتسابه فی الدّنیا
و اعتصامه بالله و انحصار النّظر الی فضل مولاه
اذ الیه یرجع امور العبد فی منقلبه و مثویه 8
- 9 The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.
رأس الانقطاع هو التّوجّه الی شطر الله و الورود
علیه و النّظر الیه و الشّهادة بین یدیه 9
- 10 رأس الفطرة هی الاقرار بالافتقار و الخضوع
بالاختیار بین یدی الله الملك العزیز المختار 10

- 10 The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.
- 11 The source of courage and power is the promotion of the Word of God, and steadfastness in His Love. رأس القدرة و الشجاعة هي اعلاء كلمة الله و الاستقامة على حبه
- 12 The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions. رأس الاحسان هو اظهار العبد بما انعمه الله و شكره في كل الأحوال و في جميع الأحيان
- 13 The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life. رأس الايمان هو التقلل في القول و التكثر في العمل و من كان اقواله ازيد من اعماله فاعلموا عدمه خير من وجوده و فائده احسن من بقائه
- 14 The essence of true safety is to observe silence, to look at the end of things and to renounce the world. اصل العافية هي الصمت و النظر الى العاقبة و الانزواء عن البرية
- 15 The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith. رأس الهمة هي انفاق المرء على نفسه و على اهله و الفقراء من اخوته في دينه
- 16 The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed. رأس التجارة هي حبي به يستغنى كل شيء عن كل شيء و بدونه يفتقر كل شيء عن كل شيء و هذا ما رقم من اصبع عز منير
- 17 The source of all evil is for man to turn away from his Lord and set his heart on things ungodly. اصل كل الشر هو اغفال العبد عن مولاه و اقباله الى ما سواه
- 18 The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him. اصل النار هي الجحد في آيات الله و المجادلة بمن ينزل من عنده و الانكار به و الاستكبار عليه
- 19 The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation. اصل كل العلوم هو عرفان الله جل جلاله و هذا لن يحقق الا بعرفان مظهر نفسه
- 20 The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One. رأس الدلة هي الخروج عن ظل الرحمن و الدخول في ظل الشيطان
- 21 The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree. رأس الكفر هو الشرك بالله و الاعتماد على سواه و الفرار عن قضاياه
- 22 True loss is for him whose days have been spent in utter ignorance of his self. اصل الخسران لمن مضت ايامه و ما عرف نفسه
- 23 The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye. رأس كل ما اذكرناه لك هو الانصاف و هو خروج العبد عن الوهم و التقليد و التفرس في مظاهر الصنع بنظر التوحيد و المشاهدة في كل الأمور بالبصر الحديد

- 24 Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.

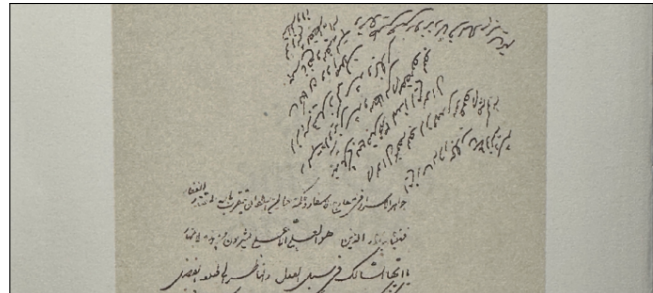
TB#10, BSW#06.08, SW_v04#10 p.171, SW_v06#16 p.121, SW_v07#18 p.185-186, SW_v14#04 p.099-100, BSC.158 #155-163

24 كذلك علمناك وصرّفنا لك كلمات الحكمة
لتشكر الله ربك في نفسك و تفتخر بها بين
العالمين

INBA36:170, INBA30:039, BLIB_Or15714.155,
NLI.32p026r, OSAI.I.MMS, AVK1.014.09x,
AVK3.003.04x, AVK3.161.13x, ZYN.036,
AHM.044, MJMM.033, TZH4.224,
NSR_1993.083, TBP#10, OOL.B002

BH00012

Javahiru'l-Asrar (Gems of Divine Mysteries)
To: *Haji Siyyid Muhammad Mujtahid*
Isfahani



GDMA

The essence of the divine mysteries in the journeys of ascent set forth for those who long to draw nigh unto God, the Almighty, the Ever-Forgiving - blessed be the righteous that quaff from these crystal streams!

He is the Exalted, the Most High!

جواهر الأسرار في معارج الأسفار لمن اراد ان
يتقرب بالله المقتدر العفو فهنياً للأبرار الذين
يشربون من هذه الأنهار

هو العليّ الأعلى

- 1 O thou who treadest the path of justice and beholdest the countenance of mercy! Thine epistle was received, thy question was noted, and the sweet accents of thy soul were heard from the inmost chambers of thy heart. Whereupon the clouds of the Divine Will were raised to rain upon thee the outpourings of heavenly wisdom, to divest thee of all that thou hadst acquired aforetime, to draw thee from the realms of contradiction unto the retreats of oneness, and to lead thee to the sacred streams of His Law. Perchance thou mayest quaff therefrom, repose therein, quench thy thirst, refresh thy soul, and be numbered with those whom the light of God hath guided aright in this day.

1 يا أيها السالك في سبل العدل و الناظر الى
طلعة الفضل قد بلغ كتابك و عرفت سؤالك
و سمعت لحنات قلبك في سراقق فؤادك اذاً
قد رفعت سحب الارادة لتطر عليك من امطار
الحكمة لتأخذ عنك كلّ ما اخذت من قبل و
تقلبك عن جهات الضدية الى مكن الأحدية
و تصلك الى شريعة القدسية لتشرب عنها و
تستريح نفسك فيها و يسكن عطشك و يبرد
فؤادك و تكون من الذين كانوا اليوم بنور الله
لمهتدين

- 2 Encompassed as I am at this time by the dogs of the earth and the beasts of every land, concealed as I remain in the hidden habitation of Mine inner Being, forbidden as I may be from divulging that which God hath bestowed upon Me of the wonders of His knowledge, the gems of His wisdom, and the tokens of His power, yet am I loath to frustrate the hopes of one who hath approached the sanctuary of grandeur, sought to enter within the precincts of eternity, and aspired to soar

2 ولو اتى في تلك الأيام التي احاطتني كلاب
الأرض و سبع البلاد خفيت في وكر سرى و
اكون ممنوعاً عن اظهار ما اعطاني الله من بدائع
عليه و جواهر حكمته و شؤونات قدرته ولكن مع
كل ذلك ما احب ان اخيب من قام لدى حرم
الكبرياء و يريد ان يدخل في رفرق البقاء و يحب
ان يطير في سماء هذا البداء في فجر القضاء لذا اذكر

in the immensity of this creation at the dawning of the divine decree. I shall therefore relate unto thee certain truths from among those which God hath vouchsafed unto Me, this only to the extent that souls can bear and minds endure, lest the malicious raise a clamour or the dissemblers hoist their banners. I implore God to graciously aid Me in this, for unto such as beseech Him, He is the All-Bounteous, and of those who show mercy, He is the Most Merciful.

- 3 Know then that it behoveth thine eminence to ponder from the outset these questions in thy heart: What hath prompted the divers peoples and kindreds of the earth to reject the Apostles whom God hath sent unto them in His might and power, whom He hath raised up to exalt His Cause and ordained to be the Lamps of eternity within the Niche of His oneness? For what reason have the people turned aside from them, disputed about them, risen against and contended with them? On what grounds have they refused to acknowledge their apostleship and authority, nay, denied their truth and reviled their persons, even slaying or banishing them?
- 4 O thou who hast set foot in the wilderness of knowledge and taken abode within the ark of wisdom! Not until thou hast grasped the mysteries concealed in that which We shall relate unto thee canst thou hope to attain to the stations of faith and certitude in the Cause of God and in those who are the Manifestations of His Cause, the Daysprings of His Command, the Treasuries of His revelation, and the Repositories of His knowledge. Shouldst thou fail in this, thou wouldst be numbered with them that have not striven for the Cause of God, nor inhaled the fragrance of faith from the raiment of certitude, nor scaled the heights of the divine unity, nor yet recognized the stations of divine singleness within the Embodiments of praise and the Essences of sanctity.
- 5 Strive then, O My brother, to apprehend this matter, that the veils may be lifted from the face of thy heart and that thou mayest be reckoned among them whom God hath graced with such penetrating vision as to behold the most subtle realities of His dominion, to fathom the mysteries of His kingdom, to perceive the signs of His transcendent Essence in this mortal world, and to attain a station wherein one seeth no distinction amongst His creatures and findeth no flaw in the creation of the heavens and the earth.
- 6 Now that the discourse hath reached this exalted and intractable theme and touched upon this sublime and impenetrable mystery, know that the Christian and Jewish peoples have not grasped the intent of the words of God and the promises He hath made to them in His Book, and have

لك بعض ما اكرمنى الله عما تطيقه النفوس و
تحمله العقول لئلا يرفع ضوضاء المبغضين و اعلام
المنافقين و اسأل الله بأن يؤيدنى بذلك اذ هو
ارحم الراحمين و معطى السائلين

3 فاعلم بأن لجنايبك ينبغي بأن تفكر فى أول الأمر
بأن امم المختلفة الذينهم كانوا اليوم فى الأرض
لم ما آمنوا يرسل الله الذين ارسلهم الله بقدرته و
اقامهم على امره و جعلهم سراج ازليته فى مشكوة
احديته و بم اعرضوا عنهم و اختلفوا فيهم و خالفوا
بهم و نازعوا معهم و حاربوا بهم و بأى جهة ما
اقروا برسالتهم ولا بولايتهم بل كفروهم و سبواهم
حتى قتلواهم و اخرجواهم

4 و انتك يا ايها الماشي فى بيداء المعرفة و الساكن
فى سفينة الحكمة لو لا تعرف سر ما ذكرناه لك
ما تصل الى مراتب الايمان و لست بموقن فى امر
الله و مظاهر امره و مطالع حكمه و مخازن وحيه و
معادن علمه و تكون من الذين ما جاهدوا فى امر
الله و ما وجدوا رائحة الايمان من قصص الايقان و
ما بلغوا الى معارج التوحيد و ما وصلوا الى مدارج
التقريد فى هياكل التحميد و جواهر التجريد

5 فاجهد يا اخي فى معرفة هذا المقام ليكشف
الغطاء عن وجه قلبك و تكون من الذين جعل
الله بصرهم حديداً لتشهد جرائم الجبروت و تطلع
بأسرار الملكوت و رموزات الهوىة فى اراضى
الناسوت و تصل الى مقام الذى ما ترى فى
خلق الرحمن من تفاوت و لا فى خلق السموات
و الأرض من فطور

6 فلما بلغ الأمر الى هذا المقام الأوعر الأعلى و هذا
الرمز الخشن الأسنى فاعرف بأن هؤلاء الأمم
من اليهود و النصارى لما ما عرفوا لحن القول و
ما بلغوا الى ما وعدهم الله فى كتابه انكروا امر

therefore denied His Cause, turned aside from His Prophets, and rejected His proofs. Had they but fixed their gaze upon the testimony of God itself, had they refused to follow in the footsteps of the abject and foolish among their leaders and divines, they would doubtless have attained to the repository of guidance and the treasury of virtue, and quaffed from the crystal waters of life eternal in the city of the All-Merciful, in the garden of the All-Glorious, and within the inner reality of His paradise. But as they have refused to see with the eyes wherewith God hath endowed them, and desired things other than that which He in His mercy had desired for them, they have strayed far from the retreats of nearness, have been deprived of the living waters of reunion and the wellspring of His grace, and have lain as dead within the shrouds of their own selves.

الله و اعرضوا عن رسل الله و انكروا حجج الله و انهم لو كانوا ناظرين الى المحجة بنفسها و ما اتبعوا كل همج رعا من علمائهم و رؤسائهم لبلغوا الى مخزن الهدى و ممكن التقي و شربوا من ماء الحى الحيوان فى مدينة الرحمن و حديقة السبحان و حقيقة الرضوان و انهم لما ما شهدوا المحجة بعيونهم التى خلق الله لهم بهم و ارادوا بغير ما اراد الله لهم من فضله بعدوا عن رفرف القرب و منعوا عن كوثر الوصل و منبع الفضل و كانوا فى حجاب انفسهم ميتين

- 7 Through the power of God and His might, I shall now relate certain passages revealed in the Books of old, and mention some of the signs heralding the appearance of the Manifestations of God in the sanctified persons of His chosen Ones, that thou mayest recognize the Dayspring of this everlasting morn and behold this Fire that blazeth in the Tree which is neither of the East nor of the West. Perchance thine eyes may be opened upon attaining the presence of thy Lord and thy heart partake of the blessings concealed within these hidden treasures. Render thanks then unto God, Who hath singled thee out for this grace and Who hath numbered thee with them that are assured of meeting their Lord.

7 و اتى بحول الله و قوته حينئذ اذكر بعض ما ذكره الله فى كتب القبل و علائم ظهورات الاحدية فى هياكل الانزعية لتعرف مقام الفجر فى هذا الصبح الازلي و تشاهد هذه النار المشتعلة فى سدره لا شرقية و لا غربية و تفتح عيناك فى وصولك الى مولاك و يمدق قلبك من نعماء المكنونة فى هذه الاوعية المخزونة و تشكر الله ربك فيما اختصك بذلك و جعلك من الذين كانوا بلقاء ربهم موقنون

- 8 This is the text of that which was revealed aforetime in the first Gospel, according to Matthew, regarding the signs that must needs herald the advent of the One Who shall come after Him. He saith: "And woe unto them that are with child, and to them that give suck in those days...", until the mystic Dove, singing in the midmost heart of eternity, and the celestial Bird, warbling upon the Divine Lote-Tree, saith: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet."

8 هذا صورة ما نزل من قبل فى انجيل متى فى سفر الاول فيه يذكر علائم ظهور الذى ياتى بعده و يقول الويل للحبالى و المرضعات فى تلك الايام الى ان تغن الورقاء فى قطب البقاء و يدلع ديك العرش فى شجرة القصى و سدره المنتهى و يقول و للوقت من بعد ضيق تلك الايام تظلم الشمس و القمر لا يعطي ضوءه و الكواكب تتساقط من السماء و قوات السماء ترتج حينئذ يظهر علامة ابن الانسان فى السماء و ينوح حينئذ كل قبائل الارض و يرون ابن الانسان آتيا على سحب السماء مع قوات و مجد كبير و يرسل ملائكته مع صوت السافور العظيم انتهى

- 9 In the second Gospel, according to Mark, the Dove of holiness speaketh in such terms: "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." And it singeth later

9 و فى سفر الثانى فى انجيل المرقس فيما يتكلم حمامة القدس فيقول بأن فى تلك الايام ضيق لم يكن مثله من البدء الذى خلق الله الى الآن و لا يكون

with the same melodies as before, without change or alteration. God, verily, is a witness unto the truth of My words.

- 10 And in the third Gospel, according to Luke, it is recorded: "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; and the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, know that the kingdom of God hath drawn nigh."

- 11 And in the fourth Gospel, according to John, it is recorded: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness." And elsewhere He saith: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you..." And yet again: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

- 12 Such is the text of the verses revealed in the past. By Him besides Whom there is none other God, I have chosen to be brief, for were I to recount all the words that have been sent down unto the Prophets of God from the realm of His supernal glory and the kingdom of His sovereign might, all the pages and tablets of the world would not suffice to exhaust My theme. References similar to those mentioned, nay even more sublime and exalted, have been made in all the Books and Scriptures of old. Should it be My wish to recount all that hath been revealed in the past, I would most certainly be able to do so by virtue of that which God hath bestowed upon Me of the wonders of His knowledge and power. I have, however, contented Myself with that which was mentioned, lest thou become wearied in thy journey or feel inclined to turn back, or lest thou be overtaken by sadness and sorrow and overcome with despondency, trouble and fatigue.

- 13 Be fair in thy judgement and reflect upon these exalted utterances. Inquire, then, of those who lay claim to knowledge

انتهى و بعد ترنّ بمثل ما رنّت من قبل من دون تغيير ولا تبديل و كان الله على ما اقول وكيّل

10 وفي سفر الثالث في انجيل اللوقا يقول علامات في الشمس والقمر والتجّوم وتحدث على الأرض ضيق الأمم من هول صوت البحر والزلازل وقوّات السّماء يضطرب و ينظرون ابن الانسان آتياً في السّحاب مع قوّات ومجد عظيم واذا رأيتم هذا كلّهُ كائناً اعلموا انّ ملكوت الله قد اقتربت انتهى

11 وفي سفر الرابع في انجيل اليوحنا يقول اذا جاء المعزّي الذي ارسله اليكم روح الحقّ الآتي من الحقّ فهو يشهد لي و اتمّ تشهدون وفي مقام آخر يقول واذا جاء روح القدس المعزّي الذي يرسله ربّي باسمي فهو يعلمكم كلّ شيء و يذكركم كلّ ما قلت لكم و الآن فاتّي منطلق الى من ارسلني و ليس احد منكم يسألني الى اين اذهب لأنّي قلت لكم هذا وفي مقام آخر يقول اتّي اقول لكم الحقّ انه خير لكم ان انطلق لأنّي ان لم انطلق لم يأتكم المعزّي فاذا انطلقت ارسلته اليكم فاذا جاء روح الحقّ ذاك فهو يرشدكم الى جميع الحقّ لأنّه ليس ينطق من عنده بل يتكلّم بما يسمع ويخبركم بما يأتّي

12 هذا صورة ما نزل من قبل و اتّي فوالله الذي لا اله الا هو لا تختصرت ولو اريد ان اذكر كلمات الأنبياء فيما نزل من جبروت العظمة و ملكوت السلطنة عليهم لتلأ الأوراق و الألواح من قبل ان اصل الى آخرها وفي كلّ الزّبرات والمزامير الصّحائف لموجود ومذكور بمثل ما ذكرت لك و القيت عليك بل اعلى واعظم عن كلّ ما ذكرت وفصّلت و اتّي لو اريد ان اذكر كلّ ما نزل من قبل لأقدر بما اعطاني الله من بدائع علمه وقدرته ولكن اكتفيت بما بينت لك لثلاث تكسل في سفرك ولا تتقلب على عقبيك ولثلاث يأخذك من حزن ولا كدورة ولا من نصب ولا من ذل ولا من لغوب

13 اذا فأنصف ثمّ فكّر في تلك العبارات المتعاليات ثمّ أسأل عن الذين يدعون العلم من دون بينة من

without a proof or testimony from God, and who remain heedless of these days wherein the Orb of knowledge and wisdom hath dawned above the horizon of Divinity, rendering unto each his due and assigning unto all their rank and measure, as to what they can say concerning these allusions. Verily, their meaning hath bewildered the minds of men, and that which they conceal of the consummate wisdom and latent knowledge of God even the most sanctified souls have been powerless to uncover.

- 14 Should they say: "These words are indeed from God, and have no interpretation other than their outward meaning", then what objection can they raise against the unbelievers among the people of the Book? For when the latter saw the aforementioned passages in their Scriptures and heard the literal interpretations of their divines, they refused to recognize God in those who are the Manifestations of His unity, the Exponents of His singleness, and the Embodiments of His sanctity, and failed to believe in them and submit to their authority. The reason was that they did not see the sun darken, or the stars of heaven fall to the ground, or the angels visibly descend upon the earth, and hence they contended with the Prophets and Messengers of God. Nay, inasmuch as they found them at variance with their own faith and creed, they hurled against them such accusations of imposture, folly, waywardness, and misbelief as I am ashamed to recount. Refer to the Qur'an, that thou mayest find mention of all this and be of them that understand its meaning. Even to this day do these people await the appearance of that which they have learned from their doctors and imbibed from their divines. Thus do they say: "When shall these signs be made manifest, that we may believe?" But if this be the case, how could ye refute their arguments, invalidate their proofs, and challenge them concerning their faith and their understanding of their Books and the sayings of their leaders?

- 15 And should they reply: "The Books that are in the hands of this people, which they call the Gospel and attribute to Jesus, the Son of Mary, have not been revealed by God and proceed not from the Manifestations of His Self", then this would imply a cessation in the abounding grace of Him Who is the Source of all grace. If so, God's testimony to His servants would have remained incomplete and His favour proven imperfect. His mercy would not have shone resplendent, nor would His grace have overshadowed all. For if at the ascension of Jesus His Book had likewise ascended unto heaven, then how could God reprove and chastise the people on the Day of Resurrection, as

عند الله ولا حجة من لدنه وغفلوا عن تلك الأيام التي اشرفت شمس العلم والحكمة عن افق الألوهية وتعطي كل ذي حق حقه وكل ذي قدر مقداره ومقامه ما يقولون في هذه الاشارات التي ذهلت العقول عن ادراكها وحارت النفوس المقدسة عن عرفان ما ستر فيها من حكمة الله البالغة وعلم الله المودعة

14 ان يقولون هذه الكلمات من عند الله ولم يكن لها من تأويل وتكون على ظاهر القول في ظاهر الظاهر فكيف يعترضون على هؤلاء الكفرة من اهل الكتاب لأنهم لما شهدوا في كتابهم ما ذكرناه لك وفسروا لهم علمائهم على ظاهر القول لذا ما اقرؤا بالله في مظاهر التوحيد ومطالع التفريد وهاكل التجريد وما آمنوا بهم وما اطاعوهم لأنهم ما شهدوا بأن تظلم الشمس وتساقط الكواكب من السماء على وجه الأرض و تنزل الملائكة على ظاهر الهيكل على الأرض لذا اعترضوا على النبيين والمرسلين بل لما وجدوهم مخالفاً لدينهم وشرائعهم وردوا عليهم ما استحي ان اذكر لك من الكذب والجنون والكفر والضلال فأرجع البصر في القرآن لتجد كل ذلك وتكون فيه من العارفين ومن يومئذ الى حينئذ ينتظرون هذه الفئة ظهورات ما عرفوا من علمائهم وايقنوا من فقهاءهم ويقولون متى تظهر هذه العلامات انا حينئذ لآمنون ولو كان الأمر كذلك كيف انتم تدحضون حججهم وتبطلون برهانهم وتحتجون بهم في امر دينهم وما عرفوا من كتبهم وسمعوا من صناديدهم

15 و ان يقولون هذه الأسفار التي تكون بين يدي هذه الفئة ويسمونها بالانجيل وينسبونها بعيسى بن مريم ما نزلت من عند الله ومظاهر نفسه يلزم تعطيل الفيض عن مبدأ الفيض ولم تكن الحجة من عند الله بالغة على عباده ولم تكن النعمة كاملة ولا العناية مشرقة ولا الرحمة واسعة لأنه لما رفع عيسى الى السماء ورفع كتابه فبأى شيء يحتاج الله بهم يوم القيامة ويعذبهم كما هو المكتوب من أئمة الدين والمنصوص من علماء الراشدين

hath been written by the Imams of the Faith and affirmed by its illustrious divines?

- 16 Ponder then in thine heart: Matters being such as thou dost witness, and as We also witness, where canst thou flee, and with whom shalt thou take refuge? Unto whom wilt thou turn thy gaze? In what land shalt thou dwell and upon what seat shalt thou abide? In what path shalt thou tread and at what hour wilt thou find repose? What shall become of thee in the end? Where shalt thou secure the cord of thy faith and fasten the tie of thine obedience? By Him Who revealeth Himself in His oneness and Whose own Self beareth witness to His unity! Should there be ignited in thy heart the burning brand of the love of God, thou wouldst seek neither rest nor composure, neither laughter nor repose, but wouldst hasten to scale the highest summits in the realms of divine nearness, sanctity, and beauty. Thou wouldst lament as a soul bereaved and weep as a heart filled with longing. Nor wouldst thou repair to thy home and abide unless God would lay bare before thee His Cause.

- 17 O thou who hast soared to the realm of guidance and ascended to the kingdom of virtue! Shouldst thou desire to apprehend these celestial allusions, to witness the mysteries of divine knowledge, and to become acquainted with His all-encompassing Word, then it behoveth thine eminence to inquire into these and other questions pertaining to thine origin and ultimate goal from those whom God hath made to be the Wellspring of His knowledge, the Heaven of His wisdom, and the Ark of His mysteries. For were it not for those effulgent Lights that shine above the horizon of His Essence, the people would know not their left hand from their right, how much less could they scale the heights of the inner realities or probe the depths of their subtleties! We beseech God therefore to immerse us in these surging seas, to grace us with the presence of these life-bearing breezes, and to cause us to abide in these divine and lofty precincts. Perchance we may divest ourselves of all that we have taken from each other and strip ourselves of such borrowed garments as we have stolen from our fellow men, that He may attire us instead with the robe of His mercy and the raiment of His guidance, and admit us into the city of knowledge.

- 18 Whosoever entereth this city will comprehend every science before probing into its mysteries and will acquire from the leaves of its trees a knowledge and wisdom encompassing such mysteries of divine lordship as are enshrined within the treasures of creation. Glorified be God, its Creator and Fashioner, above all that He hath brought forth and ordained therein! By God, the Sovereign Protector, the Self-Subsisting, the Almighty! Were

16 اذاً فَكَرَ في نفسك لما تشهد الأمر كذلك ونشهد كذلك من اين تفرّو الى من تركض و الى من تتوجّه و بأى ارض تسكن و بأى فراش تجلس و بأى صراط تستقيم و بأى ساعة تنوم و بأى امر تنتهى امرك و بأى شىء تشدّ عروة دينك و حبل طاعتك لا فولاذى تجلّ بالوحدانية و تشهد لنفسه بالفرديّة لو يحدث في قلبك قبساً من نار محبة الله ما تنوم و ما تسكن و ما تضحك و ما تستريح بل تفرّ الى قلال الجبال في ساحة القرب و القدس و الجمال و تنوح كنوح الفاقدين و تبكي كبكاء المشتاقين و لا ترجع الى بيتك و محلك الا بأن يكشف الله لك امره

17 و انتك انت يا ايها المتعارج الى جبروت الهدى و المتصاعد الى ملكوت التقى لو تريد ان تعرف هذه الاشارات القدسيّة و تشهد اسرار العلبيّة و تطّلع على كلمة الجامعة لا بدّ لجنابك ان تسأل كلّ ذلك و كلّ ما يرد عليك في امر مبدئك و معادك عن الذين جعلهم الله منبع علمه و سماء حكمتهم و سفينة سرّه لأنّ من دون هذه الأنوار المشرقة عن افق الهويّة ما يعرفون الناس يمينهم عن شمائلهم و كيف يقدرن ان يتعارجن الى افق الحقائق او يصلن الى مخزن الدقائق اذاً نسأل الله بأن يدخلنا في هذه البحور المتموجة و يشرفنا الى هذه الأرواح المرفحة و يزلنا في هذه المعارج الالهية لننزع عن هياكلنا كلّ ما اخذنا من عند انفسنا و نخلع عن اجسادنا كلّ الأثواب العارية التي سرقنا عن امثالنا ليلبسا الله من قصص عنايته و اثار هدايته

18 و يدخلنا في مدينة العلم الذي من دخل فيها ليعرف كلّ العلوم قبل ان يلتفت الى اسرارها و يعرف كلّ العلم و الحكمة من اسرار الربوبية المودعة في كنائز الخليقة من اوراقها التي تورقت من اشجارها فسبحان الله موجدّها و مبدعها عمّا خلق فيها و قدر لها و اتى فوالله المهيمن المقتدر القيوم لو

I to unveil to thine eyes the gates of this city, which have been fashioned by the right hand of might and power, thou wouldst behold that which none before thee hath ever beheld and wouldst witness that which no other soul hath ever witnessed. Thou wouldst apprehend the most obscure signs and the most abstruse allusions, and wouldst clearly behold the mysteries of the beginning in the point of the end. All matters would be made easy unto thee, fire would be turned into light, knowledge and blessings, and thou wouldst abide in safety within the court of holiness.

اريتك ابواب هذه المدينة التي خلقت عن يمين القدرة والقوة لتري ما لا رأى احد من قبلك و تشهد ما لا شهدت نفس دونك وتعرف غوامض الدلالات ومعضلات الاشارات وتبرهن لك اسرار البدئية في نقطة الختمية وتسهل عليك الأمور وتجعل النار لك نوراً و علماً و رحمةً وتكون في بساط القدس لمن المستريحين

- 19 Bereft, however, of the essence of the mysteries of His wisdom, which We have imparted unto thee beneath the veils of these blessed and soul-stirring words, thou wouldst fail to attain unto even a sprinkling of the oceans of divine knowledge or the crystal streams of divine power, and wouldst be recorded in the Mother Book, through the Pen of oneness and by the Finger of God, amongst the ignorant. Nor wouldst thou be able to grasp a single word of the Book or a single utterance of the Kindred of God concerning the mysteries of the beginning and the end.

19 و من دون ذلك و كل ما القيناك من جواهر اسرار الحكمة في غياهب هذه الكلمات المباركة الروحية ما تقدر ان تعرف رشحاً من طمطام البحر العلم و ققام انهر العز و تكون من اصبع الهوى على قلم الأحدية في أم الكتاب بالجهل مكتوباً و لن تحل لك حرفاً من الكتاب و لا كلمات آل الله في اسرار المبدأ و المآب

- 20 O thou whom We have outwardly never met, yet whom We inwardly cherish in Our heart! Be fair in thy judgement and present thyself before Him Who seeth and knoweth thee, even if thou seest and knowest Him not: Can any soul be found to elucidate these words with such convincing arguments, clear testimonies, and unmistakable allusions as to appease the heart of the seeker and relieve the soul of the listener? Nay, by the One in Whose hand is My soul! Unto none is given to quaff even a dewdrop thereof unless he entereth within this city, a city whose foundations rest upon mountains of crimson-coloured ruby, whose walls are hewn of the chrysolite of divine unity, whose gates are made of the diamonds of immortality, and whose earth sheddeth the fragrance of divine bounty.

20 اذا فأنصف يا أيها العبد الذي ما رأيناك في الظاهر ولكن وجدنا حبك في الباطن ثم اجعل محضرك بين يدي الذي أنك ان لن تراه انه هو يراك و أنك ان لن تعرفه انه هو يعرفك هل يقدر احد ان يفسر تلك الكلمات بدلائل متقنة و براهين واضحة و اشارات لائحة على قدر الذي يستريح قلب السائل ويسكن فؤاد المخاطب لا فوالذي نفسى بيده لن يقدر احد ان يشرب رشحاً منها الا من يدخل في ظل هذه المدينة التي بنيت اركانها على جبال الياقوت المحمرة و جدارها من زبرجد الأحدية و ابوابها من الماس الصمدية و ترابها من طيب المكرمة

- 21 Having imparted unto thee, beneath countless veils of concealment, certain hidden mysteries, We now return to Our elucidation of the Books of old, that perchance thy feet may not slip and thou mayest receive with complete certitude the portion which We shall bestow upon thee of the billowing oceans of life in the realm of the names and attributes of God.

21 و لما ذكرنا و القينا عليك من بعض الاسرار مع الحجب و الأستار نرجع الى ما تكأ فيه فيما عرفنا من كتب القبل لئلا يزل قدمك في شيء و تكون موقناً في كل ما رتحناً عليك من تموجات البحر الحية في لاهوت الأسماء و الصفات

- 22 It is recorded in all the Books of the Gospel that He Who is the Spirit spoke in words of pure light unto His disciples, saying: "Know that heaven and earth may pass away, but my words shall never pass away." As is clear and evident to thine eminence, these words outwardly mean that the Books of the Gospel will remain in the hands of people till the end of the

22 و هو مكتوب في جميع اسفار الانجيل و هو هذا حين الذي تكلمت الروح بالتور و قال لتلاميذه فاعلموا بأن السموات و الأرض يمكن ان تزولان ولكن كلامي لن يزول ابداً و كان معلوم عند جنابكم بأن المعنى في هذا الكلام على ظاهر العبارة

world, that their laws shall not be abrogated, that their testimony shall not be abolished, and that all that hath been enjoined, prescribed, or ordained therein shall endure forever.

- 23 O My brother! Sanctify thy heart, illumine thy soul, and sharpen thy sight, that thou mayest perceive the sweet accents of the Birds of Heaven and the melodies of the Doves of Holiness warbling in the Kingdom of eternity, and perchance apprehend the inner meaning of these utterances and their hidden mysteries. For otherwise, wert thou to interpret these words according to their outward meaning, thou couldst never prove the truth of the Cause of Him Who came after Jesus, nor silence the opponents, nor prevail over the contending disbelievers. For the Christian divines use this verse to prove that the Gospel shall never be abrogated and that, even if all the signs recorded in their Books were fulfilled and the Promised One appeared, He would have no recourse but to rule the people according to the ordinances of the Gospel. They contend that if He were to manifest all the signs indicated in the Books, but decree aught besides that which Jesus had decreed, they would neither acknowledge nor follow Him, so clear and self-evident is this matter in their sight.

- 24 Thou canst indeed hear the learned and the foolish amongst the people voice the same objections in this day, saying: "The sun hath not risen from the West, nor hath the Crier cried out betwixt earth and heaven. Water hath not inundated certain lands; the Dajjal hath not appeared; Sufyani hath not arisen; nor hath the Temple been witnessed in the sun." I heard, with Mine own ears, one of their divines proclaim: "Should all these signs come to pass and the long-awaited Qa'im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur'an, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him", and other statements such as these deniers make. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have

لن يدلّ إلا بأنّ هذه الأسفار من الانجيل تكون باقية بين العباد الى ابد الدهر ولا تنفد احكامها ولا يبيد برهانها وكل ما شرع فيها وحدد لها وقدّر بها يبقى ولا يفنى ابداً

- 23 اذا يا اخي طهر قلبك و نور فؤادك و حدّ بصرک لتعرف الحان طيور الهوىة و نغمات حمامات القدسية في ملكوت البقاية لتعرف تأويل الكلمات و اسرارها والا لو تفسّر على ظاهر العبارة لن تقدر ان تثبت امر من جاء بعد عيسى و لا تستطيع ان تلزم الخصم و تفوق على المعاندين من هؤلاء المشركين لأنّ بهذه الآية تستدلّون علماء الانجيل بأنّ الانجيل ما ينسخ ابداً و لو تظهر تلك العلامات التي كانت مكتوباً في كتبنا و يظهر هيكل المعهود لا بدّ له بأن يحكم بين العباد بأحكام الانجيل و لو تظهر كلّ العلامات المكتوبة في الكتب و يحكم بغير ما حكم به عيسى ما نقرب به و ما نتبعه لأنّ هذا المطلب من مسلمات مطالبهم بمثل ما انتم تشهدون اليوم من علماء القوم و جهلائهم فيما يعترضون

- 24 و يقولون بأنّ الشمس ما اشرقت من المغرب و ما صاح الصّاح بين السّماء و الأرض و ما غرق بعض البلاد و ما ظهر الدّجال و ما قام السّفياني و ما ظهر الهيكل في الشمس و اتى بسمعي سمعت عن واحد من علماءهم يقول لو يظهر كلّ تلك العلامات و يظهر قائم المأمول و يحكم بغير ما نزل في القرآن فيما يكون بين ايدينا من الفروع لنكذّبه و نقتله و ما نقربّه ابداً و امثال ذلك عمّا يقولون هؤلاء المكذبون بعد الذي قام القيامة و نفخ في الصور و حشر كلّ من في السّماوات و الأرض و الميزان نصبت و الصّراط وضعت و الآيات نزلت و الشمس اشرقت و النجوم طمست و النفوس بعثت و الرّوح نفخت و الملائكة صفت و الجنة ازلفت و النار سعرت و قضى كلّ ذلك و الى حينئذ ما عرف احد منهم كآتهم في غشواتهم ميتون الا الذينهم آمنوا و رجعوا الى الله و كانوا اليوم في رضوان القدس يحبرون و في رضى الله يسلكون

believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

- 25 Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth: "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." Nay rather, they have turned aside from them and followed instead the Samiri of their own idle fancies. Thus have they strayed far from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the day-time and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light - this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

- 26 Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

- 27 Hearken then unto that which the Bird of Heaven uttered, in the sweetest and most wondrous accents, and in the most perfect and exalted melodies, concerning them - an utterance that shall fill them with remorse from now unto "the day when mankind shall stand before the Lord of the worlds": "Although

25 و كلّ الناس لما احتجبوا بغشوات انفسهم ما عرفوا الحان القدس و ما شتموا روائع الفضل و ما سألوا عن اهل الذكر بعد الذي امرهم الله بذلك قال و قوله الحق فاسألوا اهل الذكر ان كنتم لا تعلمون بل اعرضوا عن اهل الذكر واتبعوا السامري بأهوائهم و بذلك بعدوا عن رحمة الله و ما فازوا بجماله يوم لقائه بعد الذي كلّ انتظروا يوم ظهوره و دعوا الله في الليالي و الانهار بأن يحشرهم بين يديه ليستشهدوا في سبيله و يستهدوا بهدايته و يستنوروا بنوره فلما جاءهم بآية من عند الله و حجة من لدنه كفّروه و سبّوه و فعلوا به ما فعلوا على مقام لا انا اقدر ان اذكر و لا انت تقدر ان تسمع و القلم حينئذ يضجّ و المداد يبكي و يصرخ و انك لو تتوجه بسمع الفطرة فوالله لتسمع ضجيج اهل السموات و لو تكشف الحجاب عن عينيك لتشهد بأن الحوريّات مغشيّات و الأرواح منصعقات و يضرّبن على وجوههنّ و جلسن على وجه التراب

26 فآه آه عمّا ورد على مظهر نفس الله و ما فعلوا به و بأحبّائه بحيث ما فعل احد على احد و لا نفس الى نفس و لا كافر الى مؤمن و لا مؤمن الى كافر فآه آه قد جلس هيكल البقاء في التراب السوداء و ناحت روح القدس في رفارف الأعلى و تهدمت اركان العرش في لاهوت الأسنى و تبدلت عيش الوجود في ارض الحمراء و خرست لسان الورقاء في جبروت الصفراء أف لهم و بما اكتسبت ايديهم و عن كلّ ما هم كانوا ان يعملون

27 فاسمع ما غنّت الورقاء في شأنهم بأحسن نغمات بديع و اكمل تغرّدات منبع ليكون حسرة عليهم من يومئذ الى يوم الذي يقوم الناس لربّ العالمين و كانوا من قبل يستفتحون على الذين كفّروا فلما

they had before prayed for victory over those who believed not, yet when there came unto them He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!" Such indeed are their condition and attainments in their vain and empty life. Erelong shall they be cast into the fire of affliction and find none to help or succour them.

- 28 Be not veiled by aught that hath been revealed in the Qur'an, or by what thou hast learned from the works of those Suns of immaculacy and Moons of majesty, regarding the perversion of the Texts by the fanatical or their alteration by their corruptors. By these statements only certain specific and clearly indicated passages are intended. In spite of My weakness and poverty, I would assuredly be able, should I so desire, to expound these passages unto thine eminence. But this would divert us from our purpose and lead us astray from the outstretched path. It would immerse us in limited allusions and distract us from that which is beloved in the court of the All-Praised.

- 29 O thou who art mentioned in this outspread roll and who, amidst the gloomy darkness that now prevaleth, hast been illumined by the splendours of the sacred Mount in the Sinai of divine Revelation! Cleanse thy heart from every blasphemous whispering and evil allusion thou hast heard in the past, that thou mayest inhale the sweet savours of eternity from the Joseph of faithfulness, gain admittance into the celestial Egypt, and perceive the fragrances of enlightenment from this resplendent and luminous Tablet, a Tablet wherein the Pen hath inscribed the ancient mysteries of the names of His Lord, the Exalted, the Most High. Perchance thou mayest be recorded in the holy Tablets among them that are well-assured.

- 30 O thou who art standing before My Throne and yet remain unaware thereof! Know thou that whoso seeketh to scale the summits of the divine mysteries must needs strive to the utmost of his power and capacity for his Faith, that the pathway of guidance may be made clear unto him. And should he encounter One Who layeth claim to a Cause from God, and Who holdeth from His Lord a testimony beyond the power of men to produce, he must needs follow Him in all that He pleaseth to proclaim, command and ordain, even were He to decree the sea to be land, or to pronounce earth to be heaven, or that the former lieth above the latter or below it, or to ordain any change or transformation, for He, verily, is aware of the celestial mysteries, the unseen subtleties, and the ordinances of God.

- 31 Were the peoples of every nation to observe that which hath been mentioned, the matter would be made simple unto them,

جاءهم ما عرفوا كفروا به فلعنة الله على الكاذبين هذا شأنهم ومبلغهم في حياة الباطلة وسيردّون الى عذاب السّعير ولن يجدوا لأنفسهم لا من ولي ولا من نصير

- 28 ولا يحجبك كلّ ما نزل في الفرقان وما سمعت عن آثار شمس العصمة وبدور العظمة في تحريف الغالين وتبديل المتحرّفين ما كان مقصودهم من تلك الكلمات الا في بعض الموارد المخصوصة المنصوصة واتى مع عجزى وفقرى لو اريد ان اذكر لجنايبك ما هو المذكور لأقدر ولكن يعزب عنا المقصود ونبعد عن هذا الصراط الممدود ونغرق في اشارات المحدود ونخرج عما هو المحبوب في ساحة المحمود

- 29 وانك انت يا ايها المذكور في هذا الرّق المنشور والمستور في هذه الظلمات الديجور فيما تجلّى عليك من انوار الطور في سيناء الظهور زه نفسك عن كلّ ما عرفت من قبل من اشارات السوءية والدلالات الشركية لتجد رائحة البقاء عن يوسف الوفاء وتكون داخلاً في مصر العماء وتجد روائح طيب السناء عن هذا اللوح الدرّى البيضاء فيما رقم فيه القلم من اسرار القدم في اسماء ربه العلى الأعلى لتكون من الموقنين في الواح القدس مكتوباً

- 30 ثمّ اعلم يا ايها الحاضر بين يدي العبد حين غفلتك عن ذلك لا بدّ لمن يريد ان يقطع الأسفار في معارج الأسرار بأن يجاهد في الدّين على قدر طاقته وقدرته ليظهر له السبيل في مناهج الدليل وان يجد نفساً يدعى امراً من الله وكان في يده حجة من مولاه التي تعجز عنها العالمين لا مفرّ له الا بأن يتبعه في كلّ ما يأمر ويقول ويحكم ولو يجرى على الماء حكم الأرض او على الأرض حكم السماء او فوق ذلك او تحت ذلك ولو يحكم بالتغيير او بالتبديل لآته اطلع بأسرار الهوية ورموزات الغيبية واحكام الالهية

and such words and allusions would not withhold them from the Ocean of the names and attributes of God. And had the people known this truth, they would not have denied God's favours, nor would they have risen against, contended with, and rejected His Prophets. Similar passages are also to be found in the Qur'an, should the matter be carefully examined.

31 و لو أنّ كلّ العباد من امم المختلفة يعملون بما ذكرنا حينئذ ليسهل عليهم امرهم وما يمنهم تلك العبارات والاشارات عن الورد في غمرات الأسماء والصفات ولو عرفوا ذلك ما كفروا بأنعم الله وما حاربوا مع النبيين وما جاحدوهم وما انكروهم وبمثل تلك العبارات تجدون في القرآن لو انتم فيه تتفكرون

32 Know, moreover, that it is through such words that God proveth His servants and sifteth them, separating the believer from the infidel, the detached from the worldly, the pious from the profligate, the doer of good from the worker of iniquity, and so forth. Thus hath the Dove of holiness proclaimed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?"

32 ثمّ اعلم بأنّ بمثل تلك الكلمات يختص الله عباده ويفرلهم ويفصل بين المؤمن والكافر والمنقطع والمتمسك والمحسن والمجرم والتقي والشقي وامثال ذلك كما نطق بذلك ورقاء الهوى الم أحسب الناس ان يتركوا ان يقولوا آمنا وهم لا يفتنون

33 It behoveth him who is a wayfarer in the path of God and a wanderer in His way to detach himself from all who are in the heavens and on the earth. He must renounce all save God, that perchance the portals of mercy may be unlocked before his face and the breezes of providence may waft over him. And when he hath inscribed upon his soul that which We have vouchsafed unto him of the quintessence of inner meaning and explanation, he will fathom all the secrets of these allusions, and God shall bestow upon his heart a divine tranquillity and cause him to be of them that are at peace with themselves. In like manner wilt thou comprehend the meaning of all the ambiguous verses that have been sent down concerning the question thou didst ask of this Servant Who abideth upon the seat of abasement, Who walketh upon the earth as an exile with none to befriend, comfort, aid, or assist Him, Who hath placed His whole trust in God, and Who proclaimeth at all times: "Verily we are God's, and to Him shall we return."

33 لا بدّ للمسافر الى الله والمهاجر في سبيله بأن ينقطع عن كلّ من في السموات والأرض ويكف نفسه عن كلّ ما سواه ليفتح على وجهه ابواب العناية وتهبّ عليه نسائم العطفة واذا كتب على نفسه ما القيناه من جواهر المعاني والبيان ليعرف كلّ الاشارات من تلك الدلالات و ينزل الله على قلبه سكينه من عنده ويجعله من الساكنين وبمثل هذه الكلمات المتشابهات المنزلة فاعرف ما سألت عن هذا العبد الذي جلس على نقطة الدالة وما يمشي في الأرض ألا كمثل غريب الذي لن يجد لنفسه لا من معين ولا من مؤنس ولا من حبيب ولا من نصيراً ويكون متوكلاً على الله ويقول في كلّ حين أنا لله وأنا اليه راجعون

34 Know thou that the passages that We have called "ambiguous" appear as such only in the eyes of them that have failed to soar above the horizon of guidance and to reach the heights of knowledge in the retreats of grace. For otherwise, unto them that have recognized the Repositories of divine Revelation and beheld through His inspiration the mysteries of divine authority, all the verses of God are perspicuous and all His allusions are clear. Such men discern the inner mysteries that have been clothed in the garment of words as clearly as ye perceive the heat of the sun or the wetness of water, nay even more distinctly. Immeasurably exalted is God above our praise of His loved ones, and beyond their praise of Him!

34 وإنّ ما ذكرنا الكلمات بالمتشابهات هذا لم يكن إلا عند الذين لن يتعارجوا الى افق الهداية وما وصلوا الى مراتب العرفان في مكامن العناية وألا عند الذين هم عرفوا مواقع الأمر وشهدوا اسرار الولاية فيما التقى الله على انفسهم كلّ الآيات محكمات عندهم وكلّ الاشارات متقنات لديهم وانهم يعرفون اسرار المودعة في قصص الكلمات بمثل انتم تعرفون من الشمس الحرارة ومن الماء الرطوبة بل اظهر من ذلك فتعالى الله عما نكنا في ذكر احبائه فتعالى عما هم يذكرون

- 35 Now that We have reached this most excellent theme and attained such lofty heights by virtue of that which hath flowed from this Pen through the incomparable favours of God, the Exalted, the Most High, it is Our wish to disclose unto thee certain stations in the wayfarer's journey towards his Creator. Perchance all that thine eminence hath desired may be revealed unto thee, that the proof may be made complete and the blessing abundant.
- 36 Know thou of a truth that the seeker must, at the beginning of his quest for God, enter the Garden of Search. In this journey it behoveth the wayfarer to detach himself from all save God and to close his eyes to all that is in the heavens and on the earth. There must not linger in his heart either the hate or the love of any soul, to the extent that they would hinder him from attaining the habitation of the celestial Beauty. He must sanctify his soul from the veils of glory and refrain from boasting of such worldly vanities, outward knowledge, or other gifts as God may have bestowed upon him. He must search after the truth to the utmost of his ability and exertion, that God may guide him in the paths of His favour and the ways of His mercy. For He, verily, is the best of helpers unto His servants. He saith, and He verily speaketh the truth: "Whoso maketh efforts for Us, in Our ways shall We assuredly guide him." And furthermore: "Fear God and God will give you knowledge."
- 37 In this journey the seeker becometh witness to a myriad changes and transformations, confluences and divergences. He beholdeth the wonders of Divinity in the mysteries of creation and discovereth the paths of guidance and the ways of his Lord. Such is the station reached by them that search after God, and such are the heights attained by those who hasten unto Him.
- 38 When once the seeker hath ascended unto this station, he will enter the City of Love and Rapture, whereupon the winds of love will blow and the breezes of the spirit will waft. In this station the seeker is so overcome by the ecstasies of yearning and the fragrances of longing that he discerneth not his left from his right, nor doth he distinguish land from sea or desert from mountain. At every moment he burneth with the fire of longing and is consumed by the onslaught of separation in this world. He speedeth through the Paran of love and traverseth the Horeb of rapture. Now he laugheth, now he weepeth sore; now he reposeth in peace, now he trembleth in fear. Nothing can alarm him, naught can thwart his purpose, and no law can restrain him. He standeth ready to obey whatsoever His Lord
- 35 إذاً لما وصلنا الى ذلك المقام الأسنى وبلغنا الى ذروة الأحلى فيما يجرى من هذا القلم من عناية الكبرى من لدى الله العلى الأعلى اردنا بأن نذكر لك بعضاً من مقامات سلوك العبد في اسفاره الى مبدئه ليكشف على جنابك كل ما اردت و تريد لتكون الحجة بالغة و النعمة سابعة
- 36 فاعلم ثم اعرف بأن السالك في أول سلوكه الى الله لا بد له بأن يدخل في حديقة الطلب (طلب مدينة قدس أولية في مسلك عز طلبية) و في هذا السفر ينبغي للسالك بأن ينقطع عن كل ما سوى الله و يغمض عيناه عن كل من في السموات والأرض و لم يكن في قلبه بغض احد من العباد و لا حب احد على قدر الذي يمنعه عن الوصول الى ممكن الجمال و يقدر نفسه عن سبحات الجلال و له حق بأن لا يفتخر على احد في كل ما اعطاه الله من زخارف الدنيا او من علوم الظاهرة او غيرها و يطلب الحق بكامل جده و سعيه ليعلمه الله سبل عنايته و مناهج مكرمه لآته خير معين لعباده و احسن ناصر لأرقائه قال و قوله الحق الذين جاهدوا فينا لنهدينهم سبلنا و في مقام آخر اتقوا الله يعلمكم الله
- 37 و في هذا السفر يشهد السالك التبدلات و التغييرات و الاختلافات و المتقارنات و يشهد عجائب الربوبية في اسرار الخليفة و يطلع على سبل الهداية و طرق الالهية هذا مقام الطالبين و معارج القاصدين
- 38 و اذا استرقى عن ذلك المقام يدخل في مدينة العشق و الجذب (عشق تموج بحر نارية في مدينة جذب عشقية) حينئذ تهب ارياح المحبة و تهيج نسيمات الروحانية و يأخذ السالك في هذا المقام جذبات الشوق و نفحات الذوق بحيث لن يعرف اليمين عن الشمال و لا البر من البحر و لا الصحارى عن الجبال و في كل حين يحترق بنار الاشتياق و يوقد من سطوة الفراق في الآفاق و يركض في فاران العشق و حوريب الجذب مرة يضحك و مرة يبكي و مرة يسكن و مرة يضطرب و لا يبالي من شيء و لا يمنعه من امر

should please to decree as to his beginning and his end. With every breath he layeth down his life and offereth up his soul. He bareth his breast to meet the darts of the enemy and raiseth his head to greet the sword of destiny; nay rather, he kisseth the hand of his would-be murderer and surrendereth his all. He yieldeth up spirit, soul, and body in the path of his Lord, and yet he doeth so by the leave of his Beloved and not of his own whim and desire. Thou findest him chill in the fire and dry in the sea, abiding in every land and treading every path. Whosoever toucheth him in this state will perceive the heat of his love. He walketh the heights of detachment and traverseth the vale of renunciation. His eyes are ever expectant to witness the wonders of God's mercy and eager to behold the splendours of His beauty. Blessed indeed are they that have attained unto such a station, for this is the station of the ardent lovers and the enraptured souls.

39 And when this stage of the journey is completed and the wayfarer hath soared beyond this lofty station, he entereth the City of Divine Unity, and the garden of oneness, and the court of detachment. In this plane the seeker casteth away all signs, allusions, veils, and words, and beholdeth all things with an eye illumined by the effulgent lights which God Himself hath shed upon him. In his journey he seeth all differences return to a single word and all allusions culminate in a single point. Unto this beareth witness he who sailed upon the ark of fire and followed the inmost path to the pinnacle of glory in the realm of immortality: "Knowledge is one point, which the foolish have multiplied." This is the station that hath been alluded to in the tradition: "I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is."

40 In this station, were He Who is the Embodiment of the End to say: "Verily, I am the Point of the Beginning", He would indeed be speaking the truth. And were He to say: "I am other than Him", this would be equally true. Likewise, were He to proclaim: "Verily, I am the Lord of heaven and earth", or "the King of kings", or "the Lord of the realm above", or Muhammad, or 'Ali, or their descendants, or aught else, He would indeed be proclaiming the truth of God. He, verily, ruleth over all created things and standeth supreme above all besides Him. Hast thou not heard what hath been said aforetime: "Muhammad is our first, Muhammad our last, Muhammad our all"? And elsewhere: "They all proceed from the same Light"?

ولا يسدّه من حكم وينتظر امر مولاه في مبدئه و منتهاه و ينفق روحه في كلّ حين و يفدى نفسه في كلّ آن و يقابل صدره في مقابلة رماح الأعداء و يرفع رأسه لسيف القضاء بل يقبل ايدى من يقتله و ينفق كلّ ما له و عليه ليفدى روحه و نفسه و جسده في سبيل مولاه ولكن باذن من محبوبه لا بهوآء من نفسه و تجده بارداً في النار و يابساً في الماء و يسكن على كلّ ارض و يمشی في كلّ طريق و من يمسه في تلك الحالة ليجد حرارة المحبة منه و انه يمشی في رفرف الانقطاع و يركض في وادی الامتناع و لم يزل كانت عيناه منتظراً لبدايع رحمة الله و مشاهدة انوار جماله فهنيئاً للواصلين و هذا مقام العاشقين و شأن المجتدين

39 و اذا قطع هذا السّفر و استرقى عن هذا المقام الأكبر يدخل في مدينة التّوحيد (توحيد اشراق بدع زهية في مدينة عزّ احديّة) و حديقة التّفريد و بساط التّجريد و في هذا المقام يلتقي السّالك كلّ الاشارات و الدّلالات و المحجبات و العبارات و يشهد الأشياء بعين التي تجلّي الله له به بنفسه و يشاهد في هذا السّفر بأنّ الاختلافات كلّها ترجع الى كلمة واحدة و الاشارات تنتهي الى نقطة واحدة كما شهد بذلك قول من ركب على فلك النار و مشى في قطب الأسفار حتى وصل الى ذروة الأعلى في جبروت البقاء بأنّ العلم نقطة كثرتها الجاهلون و هذا مقام الذي ذكر في الحديث بأنّي انا هو و هو انا الاّ انه هو هو و انا انا

40 في ذلك المقام لو يقول هيكل الختم بأنّي انا نقطة البدء ليصدق و لو يقول بأنّي انا غيرها لحقّ و لو يقول بأنّي صاحب الملك و المملوك او ملك الملوک او سلطان الجيروت او محمد او عليّ او ابنائهم او غير ذلك ليكون صادقاً من عند الله و حاكماً على الممکات و عليّ كلّ ما سواه اما سمعت ما ورد من قبل بأنّ اولنا محمد و آخرنا محمد و اوسطنا محمد و في مقام آخر بأنّ كلّهم من نور واحد

41 و في ذلك المقام يثبت حكم التّوحيد و آيات التّجريد و تجد بأنّ كلّهم رفعوا رؤوسهم عن جيب

41 In this station the truth of the unity of God and of the signs of His sanctity is established. Thou shalt indeed see them all rising above the bosom of God's might and embraced in the arms of His mercy; nor can any distinction be made between His bosom and His arms. To speak of change or transformation in this plane would be sheer blasphemy and utter impiety, for this is the station wherein the light of divine unity shineth forth, and the truth of His oneness is expressed, and the splendours of the everlasting Morn are reflected in lofty and faithful mirrors. By God! Were I to reveal the full measure of that which He hath ordained for this station, the souls of men would depart from their bodies, the inner realities of all things would be shaken in their foundations, they that dwell within the realms of creation would be dumbfounded, and those who move in the lands of allusion would fade into utter nothingness.

42 Hast thou not heard: "No change is there in God's creation"? Hast thou not read: "No change canst thou find in God's mode of dealing"? Hast thou not borne witness to the truth: "No difference wilt thou see in the creation of the God of Mercy"? Yea, by My Lord! They that dwell within this Ocean, they that ride upon this Ark, witness no change in the creation of God and behold no differences upon His earth. And if God's creation be not prone to change and alteration, how then could they who are the Manifestations of His own Being be subject to it? Immeasurably exalted is God above all that we may conceive of the Revealers of His Cause, and immensely glorified is He beyond all that they may mention in His regard!

43 Great God! This sea had laid up lustrous pearls in store; The wind hath raised a wave that casteth them ashore. So put away thy robe and drown thyself therein, And cease to boast of skill: it serveth thee no more!

44 If thou be of the inmates of this city within the ocean of divine unity, thou wilt view all the Prophets and Messengers of God as one soul and one body, as one light and one spirit, in such wise that the first among them would be last and the last would be first. For they have all arisen to proclaim His Cause and have established the laws of divine wisdom. They are, one and all, the Manifestations of His Self, the Repositories of His might, the Treasuries of His Revelation, the Dawning-Places of His splendour and the Daysprings of His light. Through them are manifested the signs of sanctity in the realities of all things and the tokens of oneness in the essences of all beings. Through them are revealed the elements of glorification in the heavenly realities and the exponents of praise in the eternal essences. From them hath all creation proceeded and unto them shall

قدرة الله و يدخلون في اكمام رحمة الله من غير ان تشاهد الفرق بين الأكام والجيب والتغيير والتبديل في هذا المقام شرك صرف وكفر محض لأن هذا مقام تجلّي الوحدةانية وتحكي الفردانية و اشراق انوار جفر الأزلية في مرايا الرفيعة المنطبعة و اتى فوالله لو اذكر هذا المقام على قدر الذي قدر الله فيه لتقطع الأرواح عن اجسادها وتنزل المجوهرات من اماكنها وتتصق كل من في لجج الممكّات وتعدم كل ما يتحرك في اراضى الاشارات

42 اما سمعت لا تبديل لخلق الله اما قرأت ولن تجد لسنته من تبديل و اما شهدت ما ترى في خلق الرحمن من تفاوت بلى وربي من كان من اهل هذه الجنة وركب في هذه السفينة لم يشهد التبديل في خلق الله ولا يرى التفاوت في ارض الله و لما لم يكن التبديل والتغيير في خلق الله فكيف يجرى على مظاهر نفس الله ففسحان الله عما كُنا في وصف مظاهر امره وتعالى عما هم يذكرون

43 الله اكبر هذا البحر قد ذخر و هيج الريح موجاً يقذف الدررا فاخلع ثيابك و اغرق فيه و دع عنك السباحة ليس السباح مفتخرا

44 و أنك انت لو تكون من اهل هذه المدينة في هذه الجنة الأحديّة لترى كلّ النبيين والمرسلين كهيكل واحد ونفس واحدة و نور واحد و روح واحدة بحيث يكون أولهم آخرهم و آخرهم أولهم و كلّهم قاموا على امر الله و شرعوا شرائع حكمه الله و كانوا مظاهر نفس الله و معادن قدرة الله و مخازن وحى الله و مشارق شمس الله و مطالع نور الله و بهم ظهرت آيات التجريد في حقائق الممكّات و علامات التّفريد في جوهرات الموجودات و عناصر التّمجيد في ذاتيات الأحديات و مواقع التّحميد في ساذجيات الصّمديات و بهم يبدأ الخلق و اليهم يعيد كلّ المذكورات كما انهم في حقائقهم كانوا انواراً واحدة و اسراراً واحدة و

return all that hath been mentioned. And since in their inmost Beings they are the same Luminaries and the self-same Mysteries, thou shouldst view their outward conditions in the same light, that thou mayest recognize them all as one Being, nay, find them united in their words, speech, and utterance.

- 45 Wert thou to consider in this station the last of them to be the first, or conversely, thou wouldst indeed be speaking the truth, as hath been ordained by Him Who is the Wellspring of Divinity and the Source of Lordship: "Say: Call upon God or call upon the All-Merciful: by whichsoever name ye will, invoke him, for He hath most excellent names." For they are all the Manifestations of the name of God, the Dawning-Places of His attributes, the Repositories of His might, and the Focal Points of His sovereignty, whilst God - magnified be His might and glory - is in His Essence sanctified above all names and exalted beyond even the loftiest attributes. Consider likewise the evidences of divine omnipotence both in their Souls and in their human Temples, that thine heart may be assured and that thou mayest be of them that speed through the realms of His nearness.

- 46 I shall restate here My theme, that perchance this may assist thee in recognizing thy Creator. Know thou that God - exalted and glorified be He - doth in no wise manifest His inmost Essence and Reality. From time immemorial He hath been veiled in the eternity of His Essence and concealed in the infinitude of His own Being. And when He purposed to manifest His beauty in the kingdom of names and to reveal His glory in the realm of attributes, He brought forth His Prophets from the invisible plane to the visible, that His name "the Manifest" might be distinguished from "the Hidden" and His name "the Last" might be discerned from "the First", and that there may be fulfilled the words: "He is the First and the Last; the Seen and the Hidden; and He knoweth all things!" Thus hath He revealed these most excellent names and most exalted words in the Manifestations of His Self and the Mirrors of His Being.

- 47 It is therefore established that all names and attributes return unto these sublime and sanctified Luminaries. Indeed, all names are to be found in their names, and all attributes can be seen in their attributes. Viewed in this light, if thou wert to call them by all the names of God, this would be true, as all these names are one and the same as their own Being. Comprehend then the intent of these words, and guard it within the tabernacle of thy heart, that thou mayest recognize the implications of thine inquiry, fulfil them according to that which

كذلك فاشهد في ظواهرهم لتعرف كلهم على
هيك واحد بل تجدهم على لفظ واحد و كلام
واحد و بيان واحد

45 و انتك في ذلك المقام لو تطلق اولهم باسم
آخرهم او بالعكس لحق كما نزل حكم ذلك عن
مصدر الألوهية و منبع الربوبية قل ادعوا الله او
ادعوا الرحمن ايا ما تدعوا فله الأسماء الحسنى
لأنهم مظاهر اسم الله و مطالع صفاته و مواقع
قدرته و مجامع سلطنته و انه جلّ و عزّ بذاته
مقدس عن كلّ الأسماء و منزّه عن معارج
الصفات و كذلك فانظر آثار قدرة الله في آفاق
ارواحهم و انفس هياكلهم ليطمئن قلبك و
تكون من الذينهم كانوا في آفاق القرب لسائر

46 ثم اجدد لك الكلام في هذا المقام ليكون لك
معيناً في عرفانك بارتك فاعلم بأن الله تبارك
و تعالى لن يظهر بكنونيته و لا بذاتيته لم يزل
كان مكنوناً في قدم ذاته و مخزوناً في سرمدية
كنونيته فلما اراد اظهار جماله في جبروت الأسماء
و ابراز جلاله في ملكوت الصفات ظهر الأنبياء
من الغيب الى الشهود ليمتاز اسمه الظاهر من اسمه
الباطن و يظهر اسمه الأول عن اسمه الآخر ليكمل
القول بأنه هو الأول و الآخر و الظاهر و الباطن و
هو بكل شيء محيط و جعل مظاهر تلك الأسماء
الكبرى و هذه الكلمات العليا في مظاهر نفسه و
مرايا كنونته

47 اذا ثبت بأن كلّ الأسماء و الصفات ترجع
الى هذه الأنوار المقدسة المتعالية و تجد كلّ
الأسماء في اسمائهم و كلّ الصفات في صفاتهم
و في ذلك المقام لو تدعوهم بكلّ الأسماء لحق
بمثل وجودهم اذا فاعرف ما هو المقصود في
هذا البيان ثم اكنمها في سرادق قلبك لتعرف
حكم ما سألت و تصل اليه على قدر ما قدر الله

God hath ordained for thee, and thus be numbered with those who have attained unto His purpose.

- 48 All that thou hast heard regarding Muhammad the son of Hasan - may the souls of all that are immersed in the oceans of the spirit be offered up for His sake - is true beyond the shadow of a doubt, and we all verily bear allegiance unto Him. But the Imams of the Faith have fixed His abode in the city of Jabulqa, which they have depicted in strange and marvellous signs. To interpret this city according to the literal meaning of the tradition would indeed prove impossible, nor can such a city ever be found. Wert thou to search the uttermost corners of the earth, nay probe its length and breadth for as long as God's eternity hath lasted and His sovereignty will endure, thou wouldst never find a city such as they have described, for the entirety of the earth could neither contain nor encompass it. If thou wouldst lead Me unto this city, I could assuredly lead thee unto this holy Being, Whom the people have conceived according to what they possess and not to that which pertaineth unto Him! Since this is not in thy power, thou hast no recourse but to interpret symbolically the accounts and traditions that have been reported from these luminous souls. And, as such an interpretation is needed for the traditions pertaining to the aforementioned city, so too is it required for this holy Being. When thou hast understood this interpretation, thou shalt no longer stand in need of "transformation" or aught else.

- 49 Know then that, inasmuch as all the Prophets are but one and the same soul, spirit, name, and attribute, thou must likewise see them all as bearing the name Muhammad and as being the son of Hasan, as having appeared from the Jabulqa of God's power and from the Jabulsa of His mercy. For by Jabulqa is meant none other than the treasure-houses of eternity in the all-highest heaven and the cities of the unseen in the supernal realm. We bear witness that Muhammad the son of Hasan was indeed in Jabulqa and appeared therefrom. Likewise, He Whom God shall make manifest abideth in that city until such time as God will have established Him upon the seat of His sovereignty. We, verily, acknowledge this truth and bear allegiance unto each and every one of them. We have chosen here to be brief in our elucidation of the meanings of Jabulqa, but if thou be of them that truly believe, thou shalt indeed comprehend all the true meanings of the mysteries enshrined within these Tablets.

- 50 But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muhammad, and He was a descendant of the Imams of the Faith. Thus it can be truly said of Him that He was the

لك لعل تكون من الذين كانوا بمراد الله لمن الفائزين

48 و كل ما سمعت في ذكر محمد بن الحسن روح من في لجج الأرواح فداه حق لا ريب فيه وأنا كل به مؤمنون ولكن ذكروا أئمة الدين بأنه كان في مدينة جابلقا و وصفوا هذه المدينة بأثار غريبة و علامات عجيبة و أنك لو تريد ان تفسر هذه المدينة على ظاهر الحديث لن تقدر ولن تجدها ابداً لأنك لو تفحص في اقطار العالم و اطراف البلاد لن تجدها بأوصاف التي وصفوها من قبل ولو تسير في الأرض بدوام ازلية الله و بقاء سلطنته لأن الأرض بتمامها لن تسعها و لن تحملها و أنك لو تدلني الى هذه المدينة انا ادلك الى هذه النفس القدسية التي عرفوه الناس بما عندهم لا بما عنده و لما انت لن تقدر على ذلك لا بد لك التأويل في هذه الأحاديث و الأخبار المروية عن هؤلاء الأنوار و لما تحتاج الى التأويل في هذه الحديث المروية في ذكر هذه المدينة المذكورة و كذلك تحتاج الى التفسير في هذه النفس القدسية و لما عرفت هذا التأويل لن تحتاج الى التبديل و لا غيره

49 ثم اعلم بأنه لما كان الأنبياء كلهم روح و نفس واسم و رسم واحد و أنك بهذا العين لترى كل الظهورات اسمهم محمد و آبائهم حسن و ظهوروا من جابلقا قدرة الله و يظهرها من جابلقا رحمة الله و جابلقا لم يكن إلا خزائن البقاء في جبروت العماء و مدائن الغيب في لاهوت العلاء و نشهد بأن محمد بن الحسن كان في جابلقا و ظهر منها و من يظهره الله يكون فيها الى ان يظهره الله على مقام سلطنته و أنا بذلك مقرون و بكلهم مؤمنون و أنا اختصرنا في معاني جابلقا في هذا المقام ولكن تعرف كل المعاني في اسرار هذه الألواح لو تكون من الموقنين

50 ولكن الذي ظهر في الستين لا يحتاج في حقه لا التبديل و لا التأويل لأنه كان اسمه محمد و كان من أبناء أئمة الدين اذاً يصدق في حقه بأنه ابن الحسن و هذا معلوم عند جنابك و مشهود لدى

son of Hasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

51 It is Our wish at this juncture to digress from Our theme to recount that which befell the Point of the Qur'an, and to extol His remembrance, that perchance thou mayest gain into all things an insight born of Him Who is the Almighty, the Incomparable.

52 Consider and reflect upon His days, when God raised Him up to promote His Cause and to stand as the representative of His own Self. Witness how He was assailed, denied, and denounced by all; how, when He set foot in the streets and marketplaces, the people derided Him, wagged their heads at Him, and laughed Him to scorn; how at every moment they sought to slay Him. Such were their doings that the earth in all its vastness was straitened for Him, the Concourse on High bewailed His plight, the foundations of existence were reduced to nothingness, and the eyes of the well-favoured denizens of His Kingdom wept sore over Him. Indeed, so grievous were the afflictions which the infidels and the wicked showered upon Him that no faithful soul can bear to hear them.

53 If these wayward souls had indeed paused to reflect upon their conduct, recognized the sweet melodies of that Mystic Dove singing upon the twigs of this snow-white Tree, embraced that which God had revealed unto and bestowed upon them, and discovered the fruits of the Tree of God upon its branches, wherefore then did they reject and denounce Him? Had they not lifted their heads to the heavens to implore His appearance? Had they not besought God at every moment to honour them with His Beauty and sustain them through His presence?

54 But as they failed to recognize the accents of God and the divine mysteries and holy allusions enshrined in that which flowed from the tongue of Muhammad, and as they neglected to examine the matter in their own hearts, and followed instead those priests of error who have hindered the progress of the people in past dispensations and who will continue to do so in future cycles, they were thus veiled from the divine purpose, failed to quaff from the celestial streams, and deprived themselves of the presence of God, the Manifestation of His Essence, and the Dayspring of His eternity. Thus did they wander in the paths of delusion and the ways of heedlessness, and return to their abode in that fire which feedeth on their own souls. These, verily, are numbered with the infidels whose names have been inscribed by the Pen of God in His holy Book. Nor have they ever found, or will ever find, a friend or helper.

حضرتك بل انه خالق الاسم و مبدعه لنفسه لو
انتم بطرف الله تنظرون

51 حينئذ اردنا ان نترك ما كنا في ذكره و اذكر ما
جرى على نقطة الفرقان و نكون فيه من الذاكرين
و لتكون على بصيرة في كل الامور من لدن عزيز
جميل

52 فاعلم ثم فكر ايامه حين الذي اقامه الله على امره
واظهره على مقام نفسه كيف هجموا عليه العباد
و اعترضوا به و حاجوا معه و كلما مشى قدماهم
في المعابر و الأسواق استهزؤوا به و حركوا عليه
رؤوسهم و سخروا به و في كل حين ارادوا قتله
بحيث ضاقت عليه الأرض بأوسعها و حارت في
امره سكان ملائ الأعلی و تبدلت اركان البقاء
بالفناء و بكت عليه عيون اهل العماء و اصابه
من هؤلاء الكفرة الفجرة ما لا يقدر ان يسمعه
اولو الوفاء

53 و لو ان هؤلاء الفسقة كانوا ان يفكروا في امرهم
و يعرفوا نعمات تلك الورقاء على افنان هذه
الشجرة البيضاء و يرضوا بما نزل الله عليهم فيما
انعمهم به و يجدوا ثمار الشجرة على اغصانها لم
اعترضوا عليه و انكروه بعد الذي كلهم كانوا ان
يرفعوا اعناقهم بلوغهم اليه و يسألوا الله في كل
حين بأن يشرفهم جماله و يرزقهم لقاءه

54 بلى لما عرفوا لحن الأحديّة و اسرار الهويّة و
اشارات القدسيّة عما ظهر عن لسان الأحديّة و
ما تفكروا في انفسهم و اتبعوا علماء الباطل الذين
صدّوا عباد الله عن ادوار القبل و يصدّون الناس
في اكوار البعد لذا احتجبوا عن مراد الله و ما
شربوا عن كوثر الهويّة و صاروا محرومين عن
لقاء الله و مظهر كينونته و مطلع ازليته و بذلك
سلكوا في مناهج الضلالة و سبل الغفلة و رجعوا
الى مقرهم في نار التي كانت وقودها انفسهم و
كانوا في كتاب القدس من قلم الله بالكفر مكتوبا
و ما وجدوا و لن يجدوا الى حينئذ لأنفسهم لا
من حبيب و لا من معين

55 Had these souls but clung steadfastly to the Handle of God manifested in the Person of Muhammad, had they turned wholly unto God and cast aside all that they had learned from their divines, He would assuredly have guided them through His grace and acquainted them with the sacred truths that are enshrined within His imperishable utterances. For far be it from His greatness and His glory that He should turn away a seeker at His door, cast aside from His Threshold one who hath set his hopes on Him, reject one who hath sought the shelter of His shade, deprive one who hath held fast to the hem of His mercy, or condemn to remoteness the poor one who hath found the river of His riches. But as these people failed to turn wholly unto God, and to hold fast to the hem of His all-pervading mercy at the appearance of the Daystar of Truth, they passed out from under the shadow of guidance and entered the city of error. Thus did they become corrupt and corrupt the people. Thus did they err and lead the people into error. And thus were they recorded among the oppressors in the books of heaven.

56 Now that this evanescent One hath reached this exalted point in the exposition of the inner mysteries, the reason for the denial of these uncouth souls will be described briefly, that it may serve as a testimony unto them that are endued with understanding and insight, and be a token of My favour unto the concourse of the faithful.

57 Know then that when Muhammad, the Point of the Qur'an and the Light of the All-Glorious, came with perspicuous verses and luminous proofs manifested in such signs as are beyond the power of all existence to produce, He bade all men follow this lofty and outstretched Path in accordance with the precepts that He had brought from God. Whoso acknowledged Him, recognized the signs of God in His inmost Being, and saw in His beauty the changeless beauty of God, the decree of "resurrection", "ingathering", "life", and "paradise" was passed upon him. For he who had believed in God and in the Manifestation of His beauty was raised from the grave of heedlessness, gathered together in the sacred ground of the heart, quickened to the life of faith and certitude, and admitted into the paradise of the divine presence. What paradise can be loftier than this, what ingathering mightier, and what resurrection greater? Indeed, should a soul be acquainted with these mysteries, he would grasp that which none other hath fathomed.

58 Know then that the paradise that appeareth in the day of God surpasseth every other paradise and excelleth the realities of Heaven. For when God - blessed and glorified is He - sealed the station of prophethood in the person of Him Who was His

55 ولو ان هؤلاء يتسكون بنفس عروة الله في قيض الحمديّة و يقبلون الى الله بتمامهم و يلتقون كلّ ما في ايديهم من علمائهم ليهديهم الله بفضلهم ويعرفهم معاني القدسيّة في كلماته الأزليّة لأن الله اجلّ و اعظم من ان يردّ السائل عن بابه او يخيّب الآمل عن فئاته او يطرد من استجار في ظلّه او يحرم من تشبّث بذيل رحمته او يبعد فقير الذي نزل في شريعة غناؤه فلما هؤلاء ما اقبلوا الى الله بكلّهم و ما تشبّثوا بذيل رحمته المنبسطة في ظهور شمس الأحديّة خرجوا عن ظلّ الهداية ووردوا في مدينة الضلالة و بذلك فسدوا و افسدوا العباد و ضلّوا و اضلّوا كلّ من في البلاد و كانوا من الظالمين في كتب السماء مسطورا

56 و حينئذ لما بلغ هذا الخادم الفاني الى هذا المقام العالي في بيان رموز المعاني اذكر لك علّة اعتراض هؤلاء الغلاظ على غاية الايجاز ليكون دليلاً لأولى الأبواب من اولى الأبصار و ليكون موهبة من هذا العبد على المؤمنين جميعاً

57 فاعلم بأن نقطة الفرقان و نور السبحان لما جاء بآيات محجمات و براهين ساطعات من الآيات التي تعجز عنها كلّ من في جبروت الموجودات امر الكلّ على القيام على هذا الصراط المرتفعة الممدودة في كلّ ما جاء به من عند الله و من اقرّ عليه و اعترف بآيات الوحدانية في فؤاده و جمال الأزليّة في جماله حكم عليه حكم البعث و الحشر و الحياة و الجنة لأنّه بعد ايمانه بالله و مظهر جماله بعث من مرقد غفلته و حشر في ارض فؤاده و حتى بحياة الايمان و الايقان و دخل في جنة اللقاء هل يكن الجنة اعلى من ذلك او الحشر اعظم من هذا او البعث اكبر من هذا البعث لو يطّلع احد بأسراره ليعرف ما لا عرف احد من العالمين

58 ثمّ اعلم بأنّ هذه الجنة في يوم الله اعظم من كلّ الجنان و الطف من حقائق الرضوان لأنّ الله تبارك و تعالى بعد الذي ختم مقام النبوة في

Friend, His Chosen One, and His Treasure amongst His creatures, as hath been revealed from the Kingdom of glory: "but He is the Apostle of God and the Seal of the Prophets", He promised all men that they shall attain unto His own presence in the Day of Resurrection. In this He meant to emphasize the greatness of the Revelation to come, as it hath indeed been manifested through the power of truth. And there is of a certainty no paradise greater than this, nor station higher, should ye reflect upon the verses of the Qur'an. Blessed be he who knoweth of a certainty that he shall attain unto the presence of God on that day when His Beauty shall be made manifest.

- 59 Were I to recount all the verses that have been revealed in connection with this exalted theme, it would weary the reader and divert Us from Our purpose. The following verse shall therefore suffice Us; may thine eyes be solaced therewith, and mayest thou attain unto that which hath been treasured and concealed therein: "It is God who hath reared the heavens without pillars thou canst behold; then mounted His throne, and imposed laws on the sun and moon: each travelleth to its appointed goal. He ordereth all things. He maketh His signs clear, that ye may have firm faith in the presence of your Lord."

- 60 Ponder then, O My friend, the words "firm faith" that have been mentioned in this verse. It saith that the heavens and the earth, the throne, the sun and the moon, all have been created to the end that His servants may have unswerving faith in His presence in His days. By the righteousness of God! Contemplate, O My brother, the greatness of this station, and behold the condition of the people in these days, fleeing from the Countenance of God and His Beauty "as though they were affrighted asses". Wert thou to reflect upon that which We have revealed unto thee, thou wouldst undoubtedly grasp Our purpose in this utterance and discover that which We have desired to impart unto thee within this paradise. Perchance thine eyes may rejoice in beholding it, thine ears take delight in hearing that which is recited therein, thy soul be enthralled by recognizing it, thy heart illumined by comprehending it, and thy spirit gladdened by the fragrant breezes that waft therefrom. Haply thou mayest attain unto the pinnacle of divine grace and abide within the Ridvan of transcendent holiness.

- 61 He, however, who denied God in His Truth, who turned his back upon Him and rebelled, who disbelieved and made mischief, the verdict of "impiety", "blasphemy", "death", and "fire" was passed upon him. For, what blasphemy is greater than to turn unto the manifestations of Satan, to follow the doctors of oblivion and the people of rebellion? What impiety

شأن حبيبه و صفيه و خيرته من خلقه كما نزل من ملكوت العزة ولكنه رسول الله و خاتم النبيين وعد العباد بلقائه يوم القيامة لعظمة ظهور البعد كما ظهر بالحق و لم يكن جنة اعظم من ذلك و لا رتبة اكبر من هذا ان انتم في آيات القرآن تتفكرون فحينئذ لمن ايمن بلقائه يوم ظهور جماله

59 و اتي لو اذكر لك آيات النازلة في هذه الرتبة العالية ليطول الكلام و تبعد عن المرام ولكن اذكر هذه الآية و نكتفي بها لتقر عيناك و تصل الى ما كنز فيها و خزن بها و هي هذه الله الذي رفع السموات بغير عمد ترونها ثم استوى على العرش و سخر الشمس و القمر كل يجري لأجل مسمى يدبر الأمر يفصل الآيات لعلكم بلقاء ربكم توقنون

60 اذا فالتفت يا حبيبي في ذكر الايقان في هذه الآية كأن السموات و الأرض و العرش و الشمس و القمر كلهن خلقن لايقان العباد لقائه في أيامه فوالله يا اخي فانظر عظمة هذا المقام و شأن هؤلاء العباد في هذه الأيام كأنهم حمر مستنفرة فرت عن طلعة الالهية و جمال الهوية لو تفكر فيما نزلناك لتجد ما اردنا في ذكر هذا البيان و تعرف ما احببنا ان نعلمك في هذا الرضوان لتقر عيناك عن النظر فيها و تلذ سمعك عن استماع ما قرئ فيها و تحط نفسك عن ادراكها و ينور قلبك عن عرفانها و تستبشر روحك عن عطر الذي نفع منها و تصل الى غاية فيض الله و تكون في رضوان القدس لمن الخالدين

61 و من اعرض عن الله في حقه و ادبر و طغى ثم كفر و شقى حكم عليه حكم الشرک و الكفر و الموت و النار و اى شرك اعظم من اقباله الى مظاهر الشيطان و اتباعه علماء النسيان و اصحاب الطغيان و اى كفر اعلى عن اعراضه عن الله في

is more grievous than to deny the Lord on the day when faith itself is renewed and regenerated by God, the Almighty, the Beneficent? What death is more wretched than to flee from the Source of everlasting life? What fire is fiercer on the Day of Reckoning than that of remoteness from the divine Beauty and the celestial Glory?

- 62 These were the very words and utterances used by the pagan Arabs living in the days of Muhammad to dispute with and pronounce judgement against Him. They said: "Those who believed in Muhammad dwelt in our midst and associated with us day and night. When did they die and when were they raised again to life?" Harken unto that which was revealed in reply: "If ever thou dost marvel, marvellous surely is their saying, 'What! When we have become dust and mouldering bones, shall we be restored in a new creation?'" And in another passage: "And if thou shouldst say, 'After death ye shall surely be raised again', the infidels will certainly exclaim, 'This is naught but palpable sorcery.'" Thus did they mock and deride Him, for they had read in their Books and heard from their divines the terms "life" and "death", and understood them as this elemental life and physical death, and hence when they found not that which their vain imaginings and their false and wicked minds had conceived, they hoisted the banners of discord and the standards of sedition and kindled the flame of war. God, however, quenched it through the power of His might, as thou seest again in this day with these infidels and evil-doers.

- 63 At this hour, when the sweet savours of attraction have wafted over Me from the everlasting city, when transports of yearning have seized Me from the land of splendours at the dawning of the Daystar of the worlds above the horizon of 'Iraq, and the sweet melodies of Hijaz have brought to Mine ears the mysteries of separation, I have purposed to relate unto thine eminence a portion of that which the Mystic Dove hath warbled in the midmost heart of Paradise as to the true meaning of life and death, though the task be impossible. For were I to interpret these words for thee as it hath been inscribed in the Guarded Tablets, all the books and pages of the world could not contain it, nor could the souls of men bear its weight. I shall nonetheless mention that which beseemeth this day and age, that it might serve as a guidance unto whosoever desireth to gain admittance into the retreats of glory in the realms above, to hearken unto the melodies of the spirit intoned by this divine and mystic bird, and to be numbered with those who have severed themselves from all save God and who in this day rejoice in the presence of their Lord.

يوم الذى يجدد فيه الايمان من الله المقتدر المتان
واى موت اذل عن فراره عن منبع الحى الحيوان
واى نار احمر عن بعده عن جمال الهوى و جلال
الأحدية فى يوم التغابن و الاحسان

62 و ان اعراب الجاهلية بهذه العبارات و الكلمات
اعترضوا عليه و حكموا عليه ما حكموا وقالوا هؤلاء
الذين آمنوا بمحمد هم كانوا معنا و راودونا فى كل
ليل و نهار متى ماتوا و بأى يوم رجعوا فاسمع ما
نزل فيما قالوا ان تعجب فعجب قولهم انذا كنا تراباً
و عظماً ائنا لمبعوثون و فى مقام اخرى و لئن قلت
انكم مبعوثون من بعد الموت ليقولن الذين كفروا
ان هذا الا سحر مبين و بذلك استهزؤوا به و سخروا
عليه لانهم شهدوا فى كتبهم و سمعوا من علمائهم
لفظ الموت و الحياة و فسروهما بالموت الظاهرية
و الحياة العنصرية فلما ما وجدوا ما عرفوا من
ظنونهم المجتته و عقولهم الافكية الخبيثة رفعوا
اعلام الاختلاف و رايات الفساد و اشتعلوا نار
الحرب ولو اطفأها الله بقدرته كما تشهد اليوم من
هؤلاء المشركين و هؤلاء الفاسقين

63 و ائى حينئذ لما هبت على رائحة الجذب عن
مدينة البقاء و احاطتنى غلبات الشوق من شطر
الاشراق فيما لاحت شمس الآفاق من ركن
العراق و اسمعنى نغمات الحجاز فى اسرار الفراق
اريد ان اذكر لجنايبك بعض ما غنت الورقاء فى
قطب العماء فى معنى الحياة و الموت ولو ان هذا
ممنع لأئى لو اريد ان افسر لك كما هو المكتوب
فى الواح المحفوظ لن تمحله الأرواح و لن تسعه
الأوراق و لن تطيقه الأرواح ولكن اذكر على ما
ينبغى لهذا الزمان و هذه الأوان ليكون دليلاً لمن
اراد ان يدخل فى رفرف المعانى و يسمع نغمات
الروحانى من هذا الطير المعنوى الالهى و يكون
من الذين انتقلوا الى الله و كانوا اليوم بقاء الله
يستبشرون

64 Know then that "life" hath a twofold meaning. The first pertaineth to the appearance of man in an elemental body, and is as manifest to thine eminence and to others as the midday sun. This life cometh to an end with physical death, which is a God-ordained and inescapable reality. That life, however, which is mentioned in the Books of the Prophets and the Chosen Ones of God is the life of knowledge; that is to say, the servant's recognition of the sign of the splendours wherewith He Who is the Source of all splendour hath Himself invested him, and his certitude of attaining unto the presence of God through the Manifestations of His Cause. This is that blessed and everlasting life that perisheth not: whosoever is quickened thereby shall never die, but will endure as long as His Lord and Creator will endure.

65 The first life, which pertaineth to the elemental body, will come to an end, as hath been revealed by God: "Every soul shall taste of death." But the second life, which ariseth from the knowledge of God, knoweth no death, as hath been revealed aforetime: "Him will We surely quicken to a blessed life." And in another passage concerning the martyrs: "Nay, they are alive and sustained by their Lord." And from the Traditions: "He who is a true believer liveth both in this world and in the world to come." Numerous examples of similar words are to be found in the Books of God and of the Embodiments of His justice. For the sake of brevity, however, We have contented Ourselves with the above passages.

66 O My brother! Forsake thine own desires, turn thy face unto thy Lord, and walk not in the footsteps of those who have taken their corrupt inclinations for their god, that perchance thou mayest find shelter in the heart of existence, beneath the redeeming shadow of Him Who traineth all names and attributes. For they who turn away from their Lord in this day are in truth accounted amongst the dead, though to outward seeming they may walk upon the earth, amongst the deaf, though they may hear, and amongst the blind, though they may see, as hath been clearly stated by Him Who is the Lord of the Day of Reckoning: "Hearts have they with which they understand not, and eyes have they with which they see not...." They walk the edge of a treacherous bank and tread the brink of a fiery abyss. They partake not of the billows of this surging and treasure-laden Ocean, but disport themselves with their own idle words.

67 In this connection We will relate unto thee that which was revealed of old concerning "life", that perchance it may turn thee away from the promptings of self, deliver thee from the narrow confines of thy prison in this gloomy plane, and aid

64 فاعرف بأنّ للحياة مقامين مقام يتعلّق بظاهر البشرية في جسد العنصرية و هذا معلوم عند جنابك و عند كلّ من على الأرض بمثل الشمس في وسط السماء و هذه الحياة تنفّ من موت الظاهرية و هذا حقّ من عند الله و لا مفرّ لأحد و اما الحياة التي هي المذكور في كتب الأنبياء و الأولياء لم [يكن] إلا الحياة العرفانية اي عرفان العبد آية تجلّ بجلّيه بما تجلّ له به بنفسه و ايقانه بقاء الله في مظاهر امره و هذه هي الحياة الطيبة الباقية الدائمة التي من يحيى به لن يموت ابداً و يكون باقياً بقاء ربّه و دائماً بدوام بارئه

65 و الحياة الأوليّة التي كانت متعلّقة بالجسد العنصريّة ينفد بما نزل من عند الله كلّ نفس ذائقة الموت و الحياة الثانويّة التي كانت من المعرفة ما تنفد كما نزل من قبل فلنحييته حياة طيبة و في مقام اخرى في ذكر الشهداء بل احياء عند ربهم يرزقون و ما ورد في الأخبار المؤمن حتى في الدارين و بمثل تلك الكلمات كثير في كتب الله و مظاهر عدله و انا ما اردنا ذكرها للاختصار و اكتفين بذلك فيما اردنا لك

66 اذا يا اخي فأعرض عن هواك ثمّ اقبل الى مولاك و لا تتبّع الذين كان الههم هواهم لتدخل في قطب الحياة في ظلّ النجاة من مربّي الأسماء و الصفات لأنّ الذينهم اليوم اعرضوا عن ربهم اموات ولو يمشون على الأرض و صمّاء ولو يسمعون و عمياء ولو يشهدون كما صرح بذلك مالک يوم الدين و لهم قلوب لا يفقهون بها و لهم اعين لا يبصرون بها الى آخر القول بل انهم يمشون على شفا جرف هار او في شفا حفرة من النار لم يكن لهم نصيب من هذا البحر المتوجّج الدّخار و كانوا في زخارف اقوالهم يلعبون

67 و حينئذ تلقى عليك في هذا المقام في ذكر الحياة ما نزل من قبل ليقبّلك عن اشارات النفس و يخلصك عن ضيق النفس في هذا الجوار الخنس و تكون في ظلمات الأرض لمن المهتدين

thee to become of them that are guided aright in the darkness of this world.

- 68 He saith, and He, verily, speaketh the truth: "Shall the dead whom We have quickened, and for whom We have ordained a light whereby he may walk amongst men, be like him whose likeness is in the darkness, whence he will not come forth?" This verse was revealed with respect to Hamzih and Abu-Jahl, the former of whom was a believer whilst the latter disbelieved. Most of the pagan leaders mocked and derided it, were agitated, and clamoured: "How did Hamzih die? And how was he restored to his former life?" Were ye to examine carefully the verses of God, ye would find many such statements recorded in the Book.

- 69 Would that pure and stainless hearts could be found, that I might impart unto them a sprinkling from the oceans of knowledge which My Lord hath bestowed upon Me, so that they may soar in the heavens even as they walk upon the earth and speed over the waters even as they course the land, and that they may take up their souls in their hands and lay them down in the path of their Creator. Howbeit, leave hath not been granted to divulge this mighty secret. Indeed, it hath been from everlasting a mystery enshrined within the treasures of His power and a secret concealed within the repositories of His might, lest His faithful servants forsake their own lives in the hope of attaining this most great station in the realms of eternity. Nor shall they who wander in this oppressive darkness ever attain unto it.

- 70 O My brother! At every juncture We have restated Our theme, that all that hath been recorded in these verses may, by the leave of God, be made clear unto thee, and that thou mayest become independent of those who are plunged in the darkness of self and who tread the valley of arrogance and pride, and be of them that move within the paradise of everlasting life.

- 71 Say: O people! The Tree of Life hath verily been planted in the heart of the heavenly paradise and bestoweth life in every direction. How can ye fail to perceive and recognize it? It will in truth aid thee to grasp all that this well-assured Soul hath disclosed unto thee of the essence of the divine mysteries. The Dove of holiness warbleth in the heaven of immortality and admonisheth thee to array thyself with a new vesture, wrought of steel to shield thee from the shafts of doubt concealed in the allusions of men, saying: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."

68 قال وقوله الحق او من كان ميتاً فأحييناه و جعلنا له نوراً يمشى به في الناس كمن مثله في الظلمات ليس بخارج منها هذه الآية نزلت في شأن الحمزة و ابوجهل لما آمن الأول و كفر الثاني و بذلك استهزؤوا اكثر العلماء من علماء الجاهلية و تبللوا و تهزلوا و تصاحوا و قالوا كيف مات الحمزة و كيف رجع الى حياة الأولى و بمثل ذلك كثير في الكتاب لو انتم في آيات الله تتفكرون

69 فيا ليت وجدت قلوباً صافيةً لألقى عليهم رشحاً من بحر العلم الذي علّمني ربّي لطيرن في الهواء كما يمشون على الأرض و يركضن على الماء كما يركضون على التراب و يأخذوا ارواحهم بأيديهم و يفدوها في سبيل بارئهم ولكن ما جاء الاذن على القضاء في هذا الرمز العظمى و لم يزل كان هذا السر مخزوناً في كنوز القدرة و هذا الرمز مكنوناً في خزائن القوة لئلا يهلكون العباد انفسهم رجاء لهذا المقام الأعظم في ممالك القدم و لن يصله الذين يمشون في ظلمات الصلیم المظلم

70 و لقد كرّرنا القول يا اخي في كلّ المقام ليوضح لك باذن الله كلّ الأمور عمّا سطر في السطور و ليغنيك عن الذين يخوضون في انفس الديجور و يمشون في وادي الكبر و الغرور و لتكون في فردوس الحيوان لمن السائرين

71 قل يا اهل الملا [الظن] ان شجرة الحياة قد غرست في وسط فردوس الله و يعطى الحياة عن كلّ الجهات كيف انتم لا تشعرون و لا تعرفون و يؤيدك في كلّ ما القيناك من جواهر اسرار الهوية من هذا النفس المطمئنة تغني حمامة القدس في فردوس البقاء و اذكر لك لتلبس قييص الجديد من زبر الحديد ليحفظك عن رمي الشبهات في تلك الاشارات و هي هذه ان من لم يلد من الماء و الروح لن يقدر ان يدخل ملكوت الله لأن المولود من الجسد جسد هو و

المولود من الروح فهو روح فلا تتعجب من قولي
انه ينبغي لكم ان تولدوا مرة اخرى

72 Wing then thy flight unto this divine Tree and partake of its fruits. Gather up that which hath fallen therefrom and guard it faithfully. Meditate then upon the utterance of one of the Prophets as He intimated to the souls of men, through veiled allusions and hidden symbols, the glad-tidings of the One Who was to come after Him, that thou mayest know of a certainty that their words are inscrutable to all save those who are endowed with an understanding heart. He saith: "His eyes were as a flame of fire", and "brass-like were His feet", and "out of His mouth goeth a two-edged sword". How could these words be literally interpreted? Were anyone to appear with all these signs, he would assuredly not be human. And how could any soul seek his company? Nay, should he appear in one city, even the inhabitants of the next would flee from him, nor would any soul dare approach him! Yet, shouldst thou reflect upon these statements, thou wouldst find them to be of such surpassing eloquence and clarity as to mark the loftiest heights of utterance and the epitome of wisdom. Methinks it is from them that the suns of eloquence have appeared and the stars of clarity have dawned forth and shone resplendent.

72 اذا طير الى شجر الالهى وخذ من ثمراتها ثم القط
عما سقط عنها وكن لها حافظاً أمين وفكر فيما ذكر
واحد من الأنبياء حين الذى يبشر الأرواح بمن
يأتى بعده باشارات مقنعة ورموزات مغطئة من
دون الجهر من القول لتوقن بأن لا يعرف كلماتهم
الا اولو الأبواب الى ان قال كانت عيناه كلهيب
النار وكانت رجلاه كالنحاس وكان يخرج من
فيه سيف ذا فين حينئذ كيف يفسر هذه الكلمات
وفي الظاهر لويجيء احد بتلك العلامات لم يكن
بانسان وكيف يستأنس به احد بل لما يظهر في
مدينة تفرون منه اهل مدينة اخرى ولا يقربوا
به احد ابداً مع أنك لو تفكر في هذه العبارات
لتجدها على غاية الفصاحة ونهاية البلاغة بحيث
عرجت الى غاية البيان ووصلت الى منتهى مقام
التبيان كأن شمس البلاغة منها ظهرت والنجم
الفصاحة عنها بزغت ولاحت

73 Behold, then, the foolish ones of bygone times and those who, in this day, await the advent of such a being! Nor would they ever bear allegiance unto him except that he appear in the aforementioned form. And as such a being will never appear, so too will they never believe. Such indeed is the measure of the understanding of these perverse and ungodly souls! How could those who fail to understand the most evident of the evident and the most manifest of the manifest ever apprehend the abstruse realities of the divine precepts and the essence of the mysteries of His everlasting wisdom?

73 اذا فاعرف هؤلاء الحمراء من امم الماضية و
الذين يكونون في تلك الأيام ينتظرون مجيء
تلك الانسان ولو لا تجيء هذه النفس على
هذه الصورة المذكورة لن يؤمنوا به ابداً ولما
يحيى هذه ابداً أنهم لن يؤمنوا ابداً هذا مبلغ
هؤلاء الكفرة من انفس المشتركة وان الذين ما
يعرفون ما هو ابده البدييات واطهر الظاهريات
فكيف يعرفون غوامض اصول الالهية وجواهر
اسرار حكمة الصمدانية

74 I shall now briefly explain the true meaning of this utterance, that thou mayest discover its hidden mysteries and be of them that perceive. Examine then and judge aright that which We shall reveal unto thee, that haply thou mayest be accounted in the sight of God amongst those who are fair-minded in these matters.

74 واتى حينئذ افسر لك هذا الكلام على سبيل
الاختصار لتعرف الأسرار وتكون فيها من
العارفين فاعلم ثم انصف فيما نلقى اليك لتكون
من اهل الانصاف في هذا المصاف بين يدى الله
مذكورا

75 Know then that He who uttered these words in the realms of glory meant to describe the attributes of the One Who is to come in such veiled and enigmatic terms as to elude the understanding of the people of error. Now, when He saith: "His eyes were as a flame of fire", He alludeth but to the keenness of sight and acuteness of vision of the Promised One, Who with His eyes burneth away every veil and covering, maketh

75 فاعلم بأن من تكلم بهذا المقال في ميادين الجلال
اراد ان يذكر اوصاف من يأتى باضمار والغاز
لثلا يطلع عليه اهل الحجاز فأما قوله كانت عيناه
كلهيب النار ما اراد الا حدة بصر من يأتى و
قوة بصيرته بحيث بعيناه يحرق كل الحجابات و
السبحات و بها يعرف اسرار القدسية في عوالم

known the eternal mysteries in the contingent world, and distinguisheth the faces that are obscured with the dust of hell from those that shine with the light of paradise. Were His eyes not made of the blazing fire of God, how could He consume every veil and burn away all that the people possess? How could He behold the signs of God in the Kingdom of His names and in the world of creation? How could He see all things with the all-perceiving eye of God? Thus have we conferred upon Him a penetrating vision in this day. Would that ye believe in the verses of God! For, indeed, what fire is fiercer than this flame that shineth in the Sinai of His eyes, whereby He consumeth all that hath veiled the peoples of the world? Immeasurably exalted shall God remain above all that hath been revealed in His unerring Tablets concerning the mysteries of the beginning and the end until that day when the Crier will cry out, the day whereon we shall all return unto Him.

76 As to the words “brass-like were His feet”, by this is meant His constancy upon hearing the call of God that commandeth Him: “Be thou steadfast as thou hast been bidden.” He shall so persevere in the Cause of God, and evince such firmness in the path of His might, that even if all the powers of earth and heaven were to deny Him, He would not waver in the proclamation of His Cause, nor flee from His command in the promulgation of His Laws. Nay rather, He will stand as firm as the highest mountains and the loftiest peaks. He will remain immovable in His obedience to God and steadfast in revealing His Cause and proclaiming His Word. No obstacle will hinder Him, nor will the censure of the froward deter Him or the repudiation of the infidels cause Him to waver. All the hatred, the rejection, the iniquity, and the unbelief that He witnesseth serve but to strengthen His love for God, to augment the yearning of His heart, to heighten the exultation of His soul, and to fill His breast with passionate devotion. Hast thou ever seen in this world brass stronger, or blade sharper, or mountain more unyielding than this? He shall verily stand upon His feet to confront all the inhabitants of the earth, and will fear no one, notwithstanding that which, as thou well knowest, the people are wont to commit. Glory be to God, Who hath established Him and called Him forth! Potent is God to do what He pleaseth. He, in truth, is the Help in Peril, the Self-Subsisting.

77 And further He saith: “Out of his mouth goeth a two-edged sword.” Know thou that since the sword is an instrument that divideth and cleaveth asunder, and since there proceedeth from the mouth of the Prophets and the Chosen Ones of God that which separateth the believer from the infidel and the lover from the beloved, this term hath been so employed, and apart

الملكيّة ويميّز الذين ترهق وجوههم قتره من الجحيم عن الذين تعرف في وجوههم نضرة النعيم و لو لم يكن عينته من نار الله الموقدة كيف يحرق المجبات و كلّ ما كان بين ايدي الناس ويلاحظ آيات الله في جبروت الأسماء و ملكوت الأشياء ويشهد الأشياء بعين الله الناطرة و كذلك جعلنا اليوم بصره حديداً ان اتم بآيات الله موقنا و اي نار احمر من هذه النار التي تجلّ في طور عينتيه و حرق بها كلّ ما احتجوا به العباد في اراضى الابدان فسيحان الله عما ظهر في الواح السداد من اسرار المبدأ والمعاد الى يوم الذي فيه ينادى المناد اذاً انا كلّ الى الله منقلبون

76 و قوله كانت رجلاه كالنحاس ما اراد بذلك الا الاستقامة حين الذي يسمع نداء الله فاستقم كما امرت ليستقيم على امر الله و يقيم على صراط قدرة الله بحيث لو ينكره كلّ من في السموات و الأرض ما تزل قدماه عن التبليغ و ما يفرّ عما امره الله في التشريع و يكون رجلاه كالجبال الباذخة و القلل الشاخنة و يكون مستحكما في طاعة الله و قيوماً في اظهار امره و ابراز كلمته و لا يرده منع مانع و لا يصده نهى معرض و لا يندمه انكار كافر و كلّما يشهد من الانكار و البغضاء و الكفر و الفحشاء يزداد في محبة الله و يزداد الشوق في قلبه و يكثر الوله في فؤاده و يروح العشق في صدره هل شهدت في الأرض نحاساً احكم من ذلك او حديداً اشد من ذلك او جبل اسكن من هذا لأنه يقوم برجلاه في مقابلة كلّ من على الأرض و لا يخاف من احد مع ما انت تعرف فعل العباد فسيحان الله مسكنه و مبعثه و أنه هو المقتدر على ما يشاء و أنه هو المهيمن القيوم

77 و كان يخرج من فمه سيف ذا فين فاعلم بأنّ السيف لما كان آلة القطع و الفصل و من فم الأنبياء و الأولياء يخرج ما يفصل بين المؤمن و الكافر و يقطع بين الحب و المحبوب لذا سمي بهذا

from this dividing and separating no other meaning is intended. Thus, when He Who is the Primal Point and the eternal Sun desireth, by the leave of God, to gather together all creation, to raise them up from the graves of their own selves, and to divide them one from another, He shall pronounce but one verse from Him, and this verse will distinguish truth from error from this day unto the Day of Resurrection. What sword is sharper than this heavenly sword, what blade more trenchant than this incorruptible steel that severeth every tie and separateth thereby the believer from the infidel, father from son, brother from sister, and lover from beloved? For whoso believeth in that which hath been revealed unto him is a true believer and whoso turneth away is an infidel, and such an irrevocable separation occurreth between them that they will cease to consort and associate with each other in this world. And so it is between father and son, for should the son believe and the father deny, they will be severed and forever dissociated from each other. Nay rather, thou witnesseth how the son slayeth the father and the father the son. Consider in the same light all that We have explained and related unto thee.

78 Wert thou to behold all things with the eye of discernment, thou wouldst indeed see that this divine sword doth cleave asunder generations. Would that ye could understand it! All this is by virtue of the word of separation that is manifested on the Day of Judgement and Separation, were the people to take heed in the days of their Lord. Nay, couldst thou but sharpen thy sight and refine thy heart, thou wouldst witness that all the material swords which in every day and age have slain the infidels and waged war against the impious proceed from this divine and invisible sword. Open then thine eyes, that thou mayest behold all that We have revealed to thee and attain unto that which none other hath attained. We verily exclaim: "Praise be to God, He Who is the Lord of the Day of Reckoning!"

79 Yea, inasmuch as these people have failed to acquire true knowledge from its source and wellspring, and from the ocean of fresh and soft-flowing waters that stream, by the leave of God, through hearts that are pure and stainless, they have been veiled from that which God hath intended by those words and allusions and have remained confined within the prison of their own selves.

80 We render thanks unto God for that which He hath bestowed upon us of His grace. He it is Who hath caused us to be assured of the truth of His Faith - a Faith which the combined forces of earth and heaven are powerless to resist. He it is Who hath enabled us to acknowledge Him in the day of His

وأنه ما اراد بذلك إلا القطع والفصل مثلاً
نقطة الأوليّة و الشمس الأزليّة في حين الذي
يريد ان يحشر الخلائق باذن الله و يبعثهم من مراقد
نفوسهم و يفصل بينهم لينطق بآية من عند الله و
هذه الآية تفصل بين الحق و الباطل من يومئذ
الى يوم القيامة و اى سيف احد من هذا السيف
الأحدية و اى صمصام اخذ من هذا الصمصام
الصمديّة الذي يقطع كلّ النسبة و بذلك يفصل
بين المقبل و المعرض و بين الأب و الابن و الأخ
و الأخت و العاشق و المعشوق لأنّ من آمن بما
نزل عليه فهو مؤمن و من اعرض فهو كافر و
يظهر الفصل بين هذا المؤمن و هذا الكافر بحيث
لا يعاشرا و لا يجتمعا في الملك ابداً و كذلك
في الأب و الابن و انّ الابن لو يؤمن و الأب
ينكر يفصل بينهما و لا يجانسا ابداً بل تشهد بأنّ
الابن يقتل الأب و بالعكس و كذلك فاعرف
كلّ ما ذكرنا و بينا و فصلنا

78 و أنك لو تشهد بعين اليقين لتشهد بأنّ هذا السيف
الالهى ليفصل بين الأصلاب لو انتم تعلمون و
هذه من كلمة الفصل التي تظهر في يوم الفصل
و الطلاق لو كانوا الناس في أيام ربهم يتذكرون
بل لو تدق بصرک و ترق قلبک لتشهد بأنّ كلّ
السيف الظاهرية التي تقتل الكفار و تجاهد مع
الفجار في كلّ دهر و زمان يظهر من هذا السيف
الباطنية الالهية اذا فافتح عيناك لتجد كلّ ما
اريناك و تبلغ الى ما لا يبلغ اليه احد من العالمين
و نقول الحمد لله اذ هو مالک يوم الدين

79 و هؤلاء العباد لما ما اخذوا العلم من معدنه و محله
و عن بحر العذب الفرات السائغ الذي يجري باذن
الله في قلوب الصافية الساذجية لذا احتجبوا عن
مراد الله في كلماته و اشاراته و كانوا في سجن
انفسهم لساكنين

80 و انا نشكر الله بما اتانا من فضله و جعلنا موقناً
بأمره الذي لا يقوم معه السموات و الأرض
و مقراً به يوم لقائه و بمن يظهره الله في قيامة

presence, to testify unto Him Whom God shall make manifest in the latter Resurrection, and to be among them that have believed in Him ere His appearance, that His favour may be made complete unto us and unto all mankind.

- 81 But hear, O My brother, My plaint against them that claim to be associated with God and with the Manifestations of His knowledge, and yet follow their corrupt inclinations, consume the substance of their neighbour, are given to wine, commit murder, defraud and slander each other, hurl calumnies against God, and are wont to speak falsely. The people attribute all these deeds unto Us, whilst their perpetrators remain shameless before God. They cast aside that which He hath enjoined upon them and commit that which He hath forbidden. Yet it behoveth the people of truth that the signs of humility should shine upon their faces, that the light of sanctity should radiate from their countenances, that they should walk upon the earth as though they were in the presence of God and distinguish themselves in their deeds from all the dwellers of the earth. Such must be their state that their eyes should behold the evidences of His might, their tongues and hearts make mention of His name, their feet be set towards the lands of His nearness, and their hands take fast hold upon His precepts. And were they to pass through a valley of pure gold and mines of precious silver, they should regard them as wholly unworthy of their attention.

- 82 These people, however, have turned aside from all this and placed instead their affections upon that which accordeth with their own corrupt inclinations. Thus do they roam in the wilderness of arrogance and pride. I bear witness at this moment that God is wholly quit of them, and likewise are We. We beseech God to suffer Us not to associate with them either in this life or in the life to come. He, verily, is the Eternal Truth. No God is there but Him, and His might is equal to all things.

- 83 Quaff then, O My brother, from the living waters that We have caused to flow in the oceans of these words. Methinks the seas of grandeur are surging within them, and the gems of divine virtue are shining within and upon them. Divest then thyself of that which debarreth thee from this fathomless crimson sea, and to the cry of "In the name of God and by His grace!" immerse thyself therein. Let the fear of no one dismay thee. Trust in the Lord, thy God, for He is sufficient unto whosoever trusteth in Him. He, verily, shall protect thee, and in Him shalt thou abide in safety.

- 84 Know thou, moreover, that in this most hallowed and resplendent city thou shalt find the wayfarer to be lowly before all

الأخرى وجعلنا من الموقنين به قبل ظهوره لتكون النعمة من عنده بالغة علينا وعلى العالمين

81 ولكن اشكو اليك يا اخي عن الذين ينسبون انفسهم الى الله ومظاهر عليه ويرتكبون الفواحش و يأكلون اموال الناس ويشربون الخمر ويقتلون الأنفس ويسرقون الأموال بينهم ويغيبون بعضهم بعضاً ويفترون على الله ويكذبون في اكثر اقوالهم ويرجع الناس كل ذلك الينا وانهم ما [استحيون] عن الله ويتركون ما امرهم الله ويرتكبون ما نهوا عنه بعد الذي ينبغى لأهل الحق بأن يظهر آثار الخضوع عن وجوههم وانوار القدس من طلعاتهم ويمشوا في الأرض بمثل من يمشي بين يدي الله ويكون ممتازاً عن كل من على الأرض بجميع الحركات والسكات بحيث يشاهدوا آثار القدرة بعيونهم ويذكروا الله بألسنتهم و قلوبهم ويمشوا الى اوطان القرب بأرجلهم يأخذوا احكام الله بأباديهم ولو يمشون على وادي الذهب ومعادن الفضة ما يعتنون بهما ولا يلتفتون اليهما

82 وان هؤلاء اعرضوا عن كل ذلك واقبلوا الى ما تهوى به هواهم وانهم في وادي الكبر والغرور ليهيمون واشهد حينئذ بأن الله كان برىء عنهم ونحن برآء ونسأل الله بأن لا يجمعنا واياهم لا في الدنيا ولا في الآخرة اذ انه هو الحق لا اله الا هو وانه كان على كل شيء قدير

83 اذا فاشرب يا اخي من هذا الماء الذي اجريناه في البحر تلك الكلمات كأن بحور العظمة متموجات فيها وجواهر الأحذية مشعشات لها وبها وعليها فانك فاخلع ثيابك عما يحجبك عن الدخول في هذا البحر اللبّي الحمراء فقل بسم الله وبالله ثم ادخل فيها ولا تخف من احد وتوكل على الله ربك ومن يتوكل على الله فهو حسبه فانه هو يحفظك وتكون فيه من الآمنين

men and humble before all things. For naught doth he behold save that he perceiveth God therein. He beholdeth the effulgent glories of God in the lights of His Revelation that have encompassed the Sinai of creation. In this station the wayfarer must not claim the seat of honour in any gathering or walk before others in the desire to vaunt and exalt himself. Rather must he regard himself as standing at all times in the presence of his Lord. He must not wish for anyone that which he doth not wish for himself, nor speak that which he would not bear to hear spoken by another, nor yet desire for any soul that which he would not have desired for himself. It befitteth him, rather, to walk upon the earth with undeviating steps in the kingdom of His new creation.

85 Know, however, that the seeker, at the outset of his journey, witnesseth change and transformation, as hath already been mentioned. This is undoubtedly the truth, as hath been revealed concerning those days: "On the day when the earth shall be changed into another earth." These are indeed days the like of which no mortal eye hath ever seen. Blessed is he that attaineth thereunto and realizeth their full worth. "We had sent Moses with Our signs, saying unto him: 'Bring forth thy people from darkness into light and remind them of the days of God.'" And these are in truth the days of God, could ye but know it.

86 In this station, all changing and varying realities are manifest before thee. Whosoever denieth this truth hath verily turned aside from the Cause of God, rebelled against His rule, and gainsaid His sovereignty. For it is indeed within the power of Him Who changeth the earth into another earth to transform all that dwell and move thereon. Wherefore marvel not at how He turneth darkness into light, light into darkness, ignorance into knowledge, error into guidance, death into life, and life into death. It is in this station that the law of transformation taketh effect. Ponder thereon, if thou be of them that tread this path, that all thou didst ask of this lowly One may be made plain unto thee and that thou mayest abide within the tabernacle of this guidance. For He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Nor shall He be asked of His doings, whilst all men will be asked of their every deed.

87 O My brother! In this stage, which marketh the beginning of the journey, thou shalt behold divers stations and differing signs, even as was mentioned in connection with the City of Search. All these hold true in their respective planes. It

84 ثمّ اعلم بأنّ في هذه المدينة الألف المديّة الأبهى تجد السالك خاضعاً لكلّ الوجوه و خاشعاً لكلّ الأشياء لأنّه لا يشهد شيئاً إلّا و قد يرى الله فيه و يشهد نوره فيما احاطت انوار الظهور على طور الممكنات و في ذلك المقام حقّ عليه بأن لا يجلس على صدور المجالس لافتخار نفسه و لا يتقدّم على نفس لاستكبار نفسه و يشهد نفسه في كلّ حين بين يدي مولاه و لا يرضى لوجه ما لا يرضى لوجهه و لا يقول لأحد ما لا يقدر ان يسمعه من غيره و لا يحبّ لأحد ما لا يحبّه لنفسه و يحرك في الأرض على خيط الاستواء في ملكوت البداء

85 ولكن اعلم بأنّ السالك في اوائل سلوكه كما ذكرنا من قبل ليرى التبدّل و التغيّر و هذا حقّ لا ريب فيه كما نزل في وصف تلك الأيام يوم تبدّل الأرض غير الأرض و هذا من أيام الذي ما شهدت العيون بمثلها فطوبى لمن ادركها و عرف قدرها و لقد ارسلنا موسى بآياتنا ان اخرج القوم من الظلمات الى النور و ذكرهم بآيام الله و هذا من أيام الله لو انتم تعرفون

86 و في هذا المقام كلّ المتغيّرات و المتبدّلات لموجود بين يديك و من اقرّ بغير ذلك فقد الحد في امر الله و نازعه في سلطانه و حاربه في حكومته و من يبدّل الأرض و يجعلها غير الأرض ليقدر ان يبدّل كلّ ما عليها و ما يحرك على ظهرها و لا تستعجب عن ذلك كما بدّل الظلمة بالنور و النور بالظلمة و الجهل بالعلم و الضلالة بالهداية و الموت بالحياة و الحياة بالموت و في ذلك المقام يثبت حكم التبدّل ان تكون من اهل هذا السبيل فكّر فيه ليظهر لك ما طلبت عن هذا الدليل من سراقق هذا الدليل لتكون فيه من الساكنين لأنّه يفعل ما يشاء و يحكم ما يريد و لا يسأل عمّا يفعل و كلّ عن كلّ يسألون

87 ولكن يا اخي لترى في هذه الرتبة اى في أوّل السلوك كما ذكرنا في مدينة الطلب مقامات مختلفة و علامات متفاوتة و كلّها حقّ في مواقعها و مقاماتها و ينبغي لجنابك في هذا المقام بأن تشهد كلّ الأشياء في اماكنها من دون ان تنزل شيئاً

behoveth thine eminence in this station to consider each created thing in its own place, neither abasing nor exalting its true rank. For instance, if thou wert to reduce the unseen world to the realm of creation, this would be an act of sheer blasphemy, and the converse would likewise be the essence of impiety. Wert thou, however, to describe the unseen world and the realm of creation within their own stations, this would be the undoubted truth. In other words, wert thou to witness any transformation in the realm of the divine unity, no greater sin could be conceived in all creation, but wert thou to consider transformation in its own place and understand it accordingly, no harm could befall thee.

88 By My Lord! Notwithstanding all that We have revealed unto thee of the mysteries of utterance and the degrees of exposition, methinks I have spoken not a single letter of the ocean of God's hidden knowledge and the essence of His inscrutable wisdom. God willing, this We shall ere long accomplish in its appointed time. He verily, remembereth all things in their own place, and we, in truth, all yield praise unto Him.

89 Know thou, moreover, that the bird that taketh flight in the atmosphere of the realm on high will never be able to soar unto the heaven of transcendent holiness, nor taste of the fruits which God hath brought forth therein, nor quaff from the streams which He hath caused to flow in its midst. And were it to partake but a drop thereof, it would perish forthwith. Even as thou dost witness in these days with regard to those who profess allegiance unto Us, and yet perform such deeds, utter such words, and advance such claims as they have. Methinks they lie as dead within their own veils.

90 Comprehend, in like manner, every station, sign, and allusion, that thou mayest perceive all things in their own place and consider all matters in their proper light. For in this station, the City of Divine Unity, are to be found those who have entered within the ark of divine guidance and journeyed through the heights of divine unity. Thou shalt behold the lights of beauty upon their faces and the mysteries of glory in their human temples. Thou shalt perceive the musk-laden fragrance of their words and behold the signs of His sovereignty in all their ways and doings. Nor wilt thou be veiled by the deeds of them that have failed to quaff from the crystal springs or to attain unto the cities of holiness, and who follow their selfish desires and spread disorder in the land, all the while believing themselves to be guided aright. It is indeed of them that it hath been said: "These are the abject and foolish, who follow every clamorous impostor and who bend with every changing

عن صعودها وعلوها او ترفع شيئاً من مقامها و دنوها مثلاً أنك لو تحل اللاهوت في الناسوت هذا شرك محض ولو تصعد الناسوت الى هواء اللاهوت هذا كفر صرف ولكن لو تذكر اللاهوت في اللاهوت والناسوت في الناسوت لحق لا ريب فيه اى ان جنابك لو تشهد التبديل في عوالم التوحيد هذا ذنب لم يكن في الملك اكبر من ذلك و ان تشهد التبديل في مقامه وتعرفه على ما ينبغي لا بأس عليك

88 و اتي فوربي كل ما القيناك من اسرار البيان و مقامات التبيان في العيان كأني ما ذكرت حرفاً من بحر علم الله المكنونة و جوهر حكمة الله المخزونة و سنذكر في حينها اذا شاء الله و اراد و انه هو ذا كر كل شيء في مقامها و انا كل له ذاكرون

89 ثم اعلم بأن طير التي تطير في هواء الجبروت لن تقدر ان تطير في سماء قدس اللاهوت و لن تقدر ان تمزق فواكه التي خلق الله فيها و لن تقدر ان تشرب انهار التي جرت فيها و لو تشرب قطرة منها لتوت في الحين كما تشهد في تلك الايام عن الذين ينسبون انفسهم اليها و يفعلون ما يفعلون و يقولون ما يقولون و يدعون ما يدعون و كآتهم في حجاتهم ميتون

90 كذلك فاعرف كل المقامات و الاشارات و الدلالات و تعرف كل شيء في مكانه و تجد كل امر في مقامه و لهذا المقام اى مقام مدينة الاحدية رجال قد ركبوا على فلك الهداية و سافروا في معارج الاحدية [و تشهد انوار الجمال عن وجوههم و اسرار الجلال من هياكلهم] و تجد روائح المسك من كلماتهم و تلاحظ آيات السلطنة في مشيهم و حركاتهم و سكونهم و لا يحجبك اعمال الذينهم ما شربوا من عيون الصافية و ما وصلوا الى مدائن القدسية و يتبعون اهواء انفسهم و يفسدون في الارض و يحسبون بأنهم مهتدون هم الذين ورد في شأنهم هيج رعا ع اتباع كل ناعق يميلون بكل ريح و مراتب هذا السفر و هذا المقام و هذا الوطن معلوم عند جنابك و

wind.” The stages of this journey, station, and abode are clear and manifest to thee and require no further explanation.

- 91 Know then that all thou hast heard and witnessed that Daystar of Truth, the Primal Point, ascribe to Himself from the designations of former times is only on account of the weakness of men and the scheme of the world of creation. Otherwise, all names and attributes revolve round His Essence and circle about the threshold of His sanctuary. For He it is Who traineth all names, revealeth all attributes, conferreth life upon all beings, proclaimeth the divine verses, and arrayeth the heavenly signs. Nay, shouldst thou gaze with thine inner eye, thou wouldst find that all save Him fade into utter nothingness and are as a thing forgotten in His holy presence. “God was alone; there was none else besides Him. He remaineth now what He hath ever been.” Since it hath been established that God - hallowed and glorified be He! - was alone and there was none besides Him, how can the law of change and transformation apply here? Shouldst thou reflect upon that which We have disclosed unto thee, the daystar of guidance would shine resplendent before thee in this everlasting morn, and thou wouldst be numbered therein with the pious.

- 92 Know, moreover, that all that We have mentioned concerning these journeys is intended for none but the elect amongst the righteous. And shouldst thou spur on the charger of the spirit and traverse the meads of heaven, thou wouldst complete all these journeys and discover every mystery in less than the twinkling of an eye.

- 93 O My brother! If thou be a champion of this arena, speed within the lands of certitude, that thy soul may be delivered in this day from the bondage of misbelief, and that thou mayest perceive the sweet savours that waft from this garden. Verily, the perfume-laden breezes that carry the fragrance of this city blow over all regions. Forfeit not thy portion thereof and be not of the heedless. How well hath it been said:

- 94 His fragrant breaths diffused in Eastern lands could well To sick ones in the West restore their sense of smell!

- 95 After this heavenly journey and mystical ascent the wayfarer will enter within the Garden of Wonderment. Were I to disclose unto thee the reality of this station, thou wouldst lament and bewail the plight of this Servant Who remaineth in the hands of these infidels, Who hath grown perplexed at his plight, and is lost in bewilderment in this fathomless ocean. They conspire each day to put Me to death, and seek at every hour to banish Me from this land, even as they banished Me from another

مشهود عند حضرتک لا يحتاج الى تطويل الكلام

- 91 ثم اعلم بأن كل ما شهدت و سمعت بأن شمس الحقيقة والنقطة الأولية نسب الى نفسه من اسماء القبل لم يكن ذلك الا من ضعف العباد و هندسة عوالم الایجاد والا كل الاسماء والصفات يطوفن حول ذاته و يدورن في فناء حرمة بل هو مربى الاسماء ومظهر الصفات و مذوت الذوات و معلن الآيات ومطرز العلامات بل ان جنابک لو تشهد بعین سرک لتجد ما دونه مفقود عنده و معدوم في ساحته كان الله و لم يكن معه من شيء و الآن كان بمثل ما قد كان و لما ثبت بأنه جل و عزّ كان و لم يكن معه من شيء كيف يجرى حکم التبدیل والتغيير و انک اذا تفكر فيما القيناک لتظهر لک شمس الهداية في هذا الصبح الأزليّة و تكون فيه من الزاهدين

- 92 ثم اعلم بأن كل ما ذكرنا في ذکر الأسفار لم يكن الا للأجبار من الأخيار و انک لو تركب علي براق المعنوی و تسير في حدائق الالهی لتقطع كل الأسفار و تطلع على الأسرار من قبل ان ترتد اليک الأبصار

- 93 اذا يا اخي ان تكون من فارس هذا الميدان فارکض في ممالك الايقان لتخلص نفسك عن سجن الشرک في هذا الزمان و تجد رائحة المسکية من نفحات هذه الحديقة و من عطر هذه المدينة تفرقت نسمات العطرة في اقطار العالم و انک لا تحرم نصيبک و لا تکن من الغافلين

- 94 فنعم ما قال فلو عقت في الشرق انفاس طيبها و في الغرب مزکوم لعاد له الشم

- 95 و بعد هذا السفر الالهی و هذا العروج المعنوی يدخل السالک في حديقة الحيرة (حيرة تعارج روح قدسية في وادی نور حيرتية) و هذا مقام الذي لو القى عليك لتبکی و تنوح على هذا العبد الذي بقى بين يدي هؤلاء المشركين و صار متحيراً في امره و يكون في هذه اللجة لمن المتحيرين بحيث في كل يوم يشاورون في قتلي و في كل ساعة

land. Yet this Servant standeth ready before them, awaiting whatsoever the Almighty hath ordained and decreed for Us. Nor do I fear any soul, encompassed as We may be by such trials and tribulations as are inflicted by the wicked and the malicious and surrounded at this hour by a myriad woes and sorrows. "Noah's flood is but the measure of the tears I have shed, and Abraham's fire an ebullition of My soul. Jacob's grief is but a reflection of My sorrows, and Job's afflictions a fraction of My calamity."

يريدون خروجي عن هذه البلد كما اخرجوني عن
البلاد و هذا العبد اكون حاضراً بين يديهم و
انتظر ما قضى الله علينا و حكم بنا و قدر لأنفسنا
و ما اخاف من احد و ما احذر من نفس مع
ما احاطتنا بالأساء و الضراء من اهل البغي و
البغضاء و اغشت الأحزان في تلك الأزمان
فطوفان نوح عند نوحى كأدمعى و ايقاد نيران
الخليل كلوعتى و جزنى ما يعقوب بثّ اقله و كلّ
بلا أيوب بعض بليتى

96 Were I to recount unto thine eminence the dire adversities that have befallen Me, thou wouldst be so grieved as to forsake the mention of all things and to forget thyself and all that the Lord hath created on earth. But as this is not Our wish, I have concealed the revelation of the divine decree in the heart of Baha and veiled it from the eyes of all that move in the realm of creation, that it may lay hid within the tabernacle of the Unseen until such time as God will have revealed its secret. "Naught in the heavens or on the earth can escape His knowledge, and He, verily, perceiveth all things."

96 و لو اذكر لجنايبك بلايا النازلة و القضايا الواردة
لتحزن على شأن ينقطع عنك كلّ الأذكار و
تغفل عن وجودك و عن كلّ ما خلق الله
في الملك و انا لما ما اردنا لجنايبك ذلك لذا
غطيت اظهار القضاء في كبد البهاء و احتجبت
عما يتحرك في ارض الانشاء ليكون مكنوناً في
سرادق الغيب الى ان يظهر الله سره اذ لا يعزب
عن علمه من شيء لا في السموات و لا في
الأرض و انه كان بكلّ شيء رقيب

97 As We have digressed from Our theme, let Us leave aside these allusions and return to Our discussion of this city. Verily, whoso entereth therein shall be saved, and whoso turneth aside therefrom will assuredly perish.

97 و انا لما بعدنا عن ذكر المقصود تركنا الاشارات و
رجعنا الى ما كنّا فيه في ذكر هذه المدينة التي من
دخل فيها نجا و من اعرض عنها هلك

98 O thou who art mentioned in these Tablets! Know thou that he who embarketh upon this journey will marvel at the signs of the power of God and the wondrous evidences of His handiwork. Bewilderment will seize him from every side, even as hath been attested by that Essence of immortality from the Concourse on high: "Increase My wonder and amazement at Thee, O God!" Well hath it been said:

98 فاعرف يا ايها المذكور في هذه الألواح بأنّ من
دخل في هذا السفر يكون متحيراً في آثار قدرة الله
و بدائع آيات صنع الله و يأخذ الحيرة من كلّ
الجهات و من جميع الأطراف كما شهد بذلك
جوهر البقاء في ملائ الأعلی في قوله ربّ زدني
فيك تحييراً فنعم ما قال

99 I knew not what amazement was Until I made Thy love my cause. O how amazing would it be If I were not amazed by Thee!

99 و ما احترت حتّى اخترت حبّك مذهباً فوا حيرتى
لو لم تكن فيك حيرتى

100 In this valley the wayfarers stray and perish ere they attain their final abode. Gracious God! So immense is this valley, so vast this city in the kingdom of creation, that it seemeth to have neither beginning nor end. How great the blessedness of him who completeth his journey therein and who traverseth, through the assistance of God, the hallowed soil of this heavenly city, a city in which the favoured ones of God and the pure in heart are overcome with wonder and awe. And We say: "Praise be to God, the Lord of the worlds."

100 و في ذلك الوادى تضلّون السالكون و تهلكون
و لن تقدروا ان تصلوا الى مثواهم الله اكبر من
عظمة هذا الواد و من وسعة هذه المدينة في
جبروت الابداد كأنك لن تجد له من أول و
لا من آخر فبشرى ثمّ بشرى لمن كمل فيها سفره
و أيده الله على طي هذه الأرض الطيبة في هذه
المدينة الالهية التي تتخيّر فيها كلّ المقربين و المخلصين
و نقول الحمد لله ربّ العالمين

- 101 And should the servant ascend to even loftier heights, quit this mortal world of dust, and seek to ascend unto the celestial abode, he will then pass from this city into the City of Absolute Nothingness, that is, of dying to self and living in God. In this station, this most exalted habitation, this journey of utter self-effacement, the wayfarer forgetteth his soul, spirit, body, and very being, immerseth himself in the sea of nothingness, and liveth on earth as one unworthy of mention. Nor will one find any sign of his existence, for he hath vanished from the realm of the visible and attained unto the heights of self-abnegation.
- 102 Were We to recount the mysteries of this city, the dominions of the hearts of men would be laid to waste in the intensity of their longing for this mighty station. For this is the station wherein the effulgent glories of the Beloved are revealed to the sincere lover and the resplendent lights of the Friend are cast upon the severed heart that is devoted to Him.
- 103 How can a true lover continue to exist when once the effulgent glories of the Beloved are revealed? How can the shadow endure when once the sun hath shone forth? How can a devoted heart have any being before the existence of the Object of its devotion? Nay, by the One in Whose hand is my soul! In this station, the seeker's complete surrender and utter effacement before his Creator will be such that, were he to search the East and the West, and traverse land, sea, mountain and plain, he would find no trace of his own self or of any other soul.
- 104 Gracious God! But for fear of the Nimrod of tyranny and for the protection of the Abraham of justice, I would reveal unto thee that which, wert thou to abandon self and desire, would enable thee to dispense with aught else and to draw nigh unto this city. Be patient, however, until such time as God will have proclaimed His Cause. He, verily, rewardeth beyond measure them that endure with patience. Inhale then the sweet savours of the spirit from the garment of hidden meanings, and say: "O ye that are immersed in the ocean of selflessness! Hasten to enter the City of Immortality, if ye seek to ascend its heights." And We exclaim: "Verily we are God's, and to Him shall we return."
- 105 From this most august and exalted station, and from this most sublime and glorious plane, the seeker entereth the City of Immortality, therein to abide forever. In this station he beholdeth himself established upon the throne of independence and the seat of exaltation. Then will he comprehend the meaning of that which hath been revealed of old concerning the day "whereon God shall enrich all through His abundance". Well
- 101 ولو يتعارج العبد ويسافر عن هذا الوطن الترابي ويريد ان يتعارج الى وطن الالهى ليدخل من هذه المدينة الى مدينة الفناء (فناء تغرد محو [الهيّة] في حديقة صقع فنائية) لفنائه عن نفسه وبقائه بالله و السالك في هذا المقام وهذا الوطن البحت الأعلى وهذا السفر المحو الكبرى لينسى نفسه و روحه وجسده وذاته ويسبح في قلزم الفناء و يكون في الأرض كمن لم يكن شيئاً مذكوراً ولن يشهد احد منه آثار الوجود لاضمحلاله عن ممالك الشهود و لبلوغه الى مقامات المحو
- 102 ولو انّا نذكر اسرار هذه المدينة لتفنى ممالك الفؤاد لكثرة شوق اهلها الى هذا المقام السداد لأنّ هذا المقام مقام تجلّي المعشوق للعاشق الصادق وظهور اشراق انوار المحبوب للحبيب الفارغ
- 103 وهل يمكن للعاشق وجود حين تجلّي المعشوق او للظلّ بقاء عند ظهور الشمس او للحبيب دوام عند وجود المحبوب لا فوالذى نفسى بيده بل السالك في هذا المقام لو تفتّح في شرق الأرض وغربها وبرّها وبحرها وسهلها وجبلها ما يجد نفسه و لا نفس غيره لشدة فنائه في موجدته ولطافة محوه في بارئته
- 104 فسبحان الله لو لا خوفى من نمروذ الظلم وحفظى لخليل العدل لألقى عليك ما يغنيك عن دونك ولأقرأ لك ما يقربك الى هذه المدينة حين غفلة عن نفسك وهواك ولكن اصبر حتى يأتي الله بأمره وانه هو يجزى الصابرين بغير حساب اذا فانشق رائحة الروحاني من قصص المعاني و قل يا اهل لجة الفناء ان اسرعوا للدخول في مدينة البقاء ان اتم الى معارج البقاء تتعارجون ونقول انّا لله و انّا اليه راجعون
- 105 ومن ذلك المقام الأعلى الأعلى والرتبة الأعظم الأسنى يدخل في مدينة البقاء (بقاء تغنى ورقاء دائمية في وادى قدس بقاءية) على البقاء وفي ذلك المقام يشهد السالك نفسه على عرش الاستغناء و كرسى الاستعلاء اذا يظهر له حكم ما ذكر من قبل يوم يغنى الله كلاً من سعته

is it with them that have attained unto this station and drunk their fill from this snow-white chalice before this Crimson Pillar.

فهنيئاً لمن وصل الى هذا المقام وشرب من هذا الكأس البيضاء في هذا الركن الحمراء

- 106 Having, in this journey, immersed himself in the ocean of immortality, rid his heart from attachment to aught save Him, and attained unto the loftiest heights of everlasting life, the seeker will see no annihilation either for himself or for any other soul. He will quaff from the cup of immortality, tread in its land, soar in its atmosphere, consort with them that are its embodiments, partake of the imperishable and incorruptible fruits of the tree of eternity, and be forever accounted, in the lofty heights of immortality, amongst the denizens of the everlasting realm.

106 فأن السالك في هذا السفر لما استغرق في بحر البقاء واستغرق فؤاده عن كل ما سواه واستبلغ الى معارج الحياة لا يرى الفناء لنفسه ولا لغيره ابداً ويشرب عن كأس البقاء ويمشي في ارض البقاء ويطير في هواء البقاء ويجالس مع هياكل البقاء يأكل من نعمة الباقية الدائمة من شجرة الدائمة الأزلية ويكون من اهل البقاء في على البقاء بالبقاء مذكوراً

- 107 All that existeth in this city shall indeed endure and will never perish. Shouldst thou, by the leave of God, enter this sublime and exalted garden, thou wouldst find its sun in its noontide glory, never to set, never to be eclipsed. The same holdeth true of its moon, its firmament, its stars, trees, and oceans, and of all that pertaineth thereunto or existeth therein. By Him besides Whom there is none other God! Were I to recount, from this day unto the end that hath no end, its wondrous attributes, the love that My heart cherisheth for this hallowed and everlasting city would never be exhausted. I shall, however, bring My theme to a close, since time is short and the inquirer impatient, and since these secrets are not to be openly divulged save by the leave of God, the Almighty, the All-Compelling.

107 وكل ما يكون في هذه المدينة باقية دائمة لا يفنى وانت لو تدخل باذن الله في هذه الحديقة العالية المتعالية لتجد شمسها في قطب الزوال بحيث لا تكسف ولا تغرب ابداً وكذلك قمرها و افلاكها وانجها واشجارها و اجرها وكل ما فيها وبها و اني فوالله الذي لا اله الا هو لو اذكر لك بدائع اوصاف هذه المدينة من يومئذ الى آخر الذي لا آخر له ما يفرغ حب فؤادي لهذه المدينة الطيبة الدائمة ولكن اختم القول لضيق الوقت وتعجيل الطالب ولثلا تظهر الأسرار في الاجهار من دون اذن من الله المقتدر القهار

- 108 Erelong shall the faithful behold, in the day of the latter Resurrection, Him Whom God shall make manifest descending with this city from the heaven of the Unseen, together with a company of His exalted and favoured angels. Great, therefore, is the blessedness of him that attaineth unto His presence and beholdeth His countenance. We all, verily, cherish this hope, and exclaim: "Praise be unto Him, for verily He is the Eternal Truth, and unto Him do we return!"

108 و سينظر الموحدون في قيامة الأخرى بأن من يظهره الله مع هذه المدينة ينزل من سماء الغيب مع ملائكة المقرين العالين فطوبى لمن يحضر بين يديه ويفوز بلقائه وانا كل بذلك آملون ونقول الحمد لله اذ هو الحق وانا كل اليه منقلبون

- 109 Know, moreover, that should one who hath attained unto these stations and embarked upon these journeys fall prey to pride and vainglory, he would at that very moment come to naught and return to the first step without realizing it. Indeed, they that seek and yearn after Him in these journeys are known by this sign, that they humbly defer to those who have believed in God and in His verses, that they are lowly before those who have drawn nigh unto Him and unto the Manifestations of His Beauty, and that they bow in submission to them that are firmly established upon the lofty heights of the Cause of God and before its majesty.

109 ثم اعرف بأن الواصل الى هذه المقامات والمسافر في هذه الأسفار لو يناله في السبيل من كبر او غرور ليهلك في الحين ويرجع الى قدم الأول من دون ان يعرف ذلك و علامة الواصلين و المشتاقين في هذه الأسفار ان يخفضوا جناحهم للذين آمنوا بالله و آياته و يخضعون انفسهم للذين استقربوا الى الله و مظاهر جماله و يخضعوا ذواتهم للذين استقربوا على رفرف امر الله و عظمته

- 110 For were they to reach the ultimate object of their quest for God and their attainment unto Him, they would have but reached that abode which hath been raised up within their own hearts. How then could they ever hope to ascend unto such realms as have not been ordained for them or created for their station? Nay, though they journey from everlasting to everlasting, they will never attain unto Him Who is the mid-most Heart of existence and the Axis of the entire creation, He on Whose right hand flow the seas of grandeur, on Whose left stream the rivers of might, and Whose court none can ever hope to reach, how much less His very abode! For He dwelleth in the ark of fire, speedeth, in the sphere of fire, through the ocean of fire, and moveth within the atmosphere of fire. How can he who hath been fashioned of contrary elements ever enter or even approach this fire? Were he to do so, he would be instantly consumed.
- 111 Know, moreover, that should the cord of assistance binding this mighty Pivot to the dwellers of earth and heaven be severed, they would all assuredly perish. Great God! How can the lowly dust ever reach unto Him Who is the Lord of lords? Immeasurably exalted is God above that which they conceive in their hearts, and immensely glorified is He beyond that which they attribute to Him.
- 112 Yea, the seeker reacheth a station wherein that which hath been ordained for him knoweth no bounds. The fire of love so blazeth in his heart that it seizeth the reins of constraint from his grasp. At every moment his love for his Lord increaseth and draweth him nearer unto his Creator, in such wise that if his Lord be in the east of nearness, and he dwell in the west of remoteness and possess all that earth and heaven contain of rubies and gold, he would forsake it all and rush forth to the land of the Desired One. And shouldst thou find him to be otherwise, know assuredly that such a man is a lying impostor. We, verily, all belong unto Him Whom God shall make manifest in the latter Resurrection, and through Him shall we be raised again to life.
- 113 In these days, inasmuch as We have lifted not the veils that conceal the countenance of the Cause of God, nor disclosed unto men the fruits of these stations which We have been forbidden to describe, thou beholdest them drunk with heedlessness. Otherwise, were the glory of this station to be revealed unto men to an extent smaller than a needle's eye, thou wouldst witness them gathering before the threshold of divine mercy and hastening from all sides to the court of nearness in the realms of divine glory. We have concealed it, however, as mentioned before, that those who believe may be distinguished from them
- لأنهم لو يتعارجون الى غاية القصى في سلوكهم الى الله ووصولهم اليه لن يصلوا الا الى مقر الذي خلقت في افئدتهم فكيف يقدر ان يتعارجن الى مقامات التي ما قدرت لهم و ما خلقت لسانهم و لو يسافرون من الأزل الى الأبد لن يصلوا الى قطب الوجود و مركز الوجود الذي جرى عن يمينه بحور العظمة و عن يساره شطوط القدرة و لن يقدر احد ان ينزل بفنائهم و كيف الى مقامه و هو كان ساكناً في فلك النار و يسرى على بحر النار في كرة النار و يمشى في هواء النار فكيف يقدر من خلق بالأضداد ان يدخل في النار او يقرب بها و ان يقربها ليحترق في الحين
- ثم اعلم بأن هذا القطب الأعظم لو يقطع خيط مدده عن كل من في السموات والأرض لتندم كلهن ففسحان الله كيف يصل التراب الى رب الأرباب ففسحان الله عما يظنون في انفسهم و تعالى عما هم يذكرون
- بلى ان السالك يتعارج الى مقام الذي لا غاية له فيما قدر له و يجد في قلبه نار الحب بحيث يأخذ زمام الاختيار عن هؤلاء الأخيار و في كل حين يزداد في حبه مولاه و اقباله الى بارئه بحيث لو كان مولاه في مشرق القرية و هو في مغرب البعيدة و كان له ملء السموات و الأرض من اللؤلؤ الحمراء و الذهب الصفراء لينفق و يركض بعينيه ليصل الى ارض التي كان المقصود فيها و لو تجد السالك بغير ذلك فاعلم بأنه كذاب مفتر انا لمن يظهره الله في قيامة الأخرى و انا به لمبعوثون
- و في تلك الأيام لما ما كشفنا الغطاء عن وجه الأمر و ما [ظهرنا] للعباد ثمرات هذه المقامات التي منعنا عن اظهارها لذا تجدهم في سكران الغفلة و الا لو كشف لكل من على الأرض اقل من سم الابرة من هذا المقام لتشهد كيف يجتمعون في فناء رحمة الله و يركضون من كل الأطراف للبلوغ الى ساحة القرب في رفوف عزة الله ولكن اخفينا لما ذكرنا من قبل و ليمتاز المؤمنون عن

that deny, and that those who turn unto God may be discerned from them that turn aside. I verily proclaim: "There is no power nor strength except in God, the Help in Peril, the Self-Subsisting."

114 From this station the wayfarer ascendeth unto a City that hath no name or description, and whereof one heareth neither sound nor mention. Therein flow the oceans of eternity, whilst this city itself revolveth round the seat of eternity. Therein the sun of the Unseen shineth resplendent above the horizon of the Unseen, a sun that hath its own heavens and its own moons, which partake of its light and which rise from and set upon the ocean of the Unseen. Nor can I ever hope to impart even a dewdrop of that which hath been decreed therein, as none is acquainted with its mysteries save God, its Creator and Fashioner, and His Manifestations.

115 Know, moreover, that when We undertook to reveal these words and committed some of them to writing, it was Our intention to elucidate for thine eminence, in the sweet accents of the blessed and the well-favoured of God, all that We had previously mentioned of the words of the Prophets and the sayings of the Messengers. Time, however, was lacking, and the traveller who came from thy presence was in great haste and eager to return. Thus have We cut short Our discourse and contented Ourselves with this much, without completing the description of these stages in a seemly and befitting manner. Indeed, We have omitted the description of major cities and mighty journeys. Such was the haste of the courier that We even forsook the mention of the two exalted journeys of Resignation and Contentment.

116 Yet, should thine eminence reflect upon these brief statements, thou wouldst assuredly acquire every knowledge, attain, unto the Object of all learning, and exclaim: "Sufficient are these words unto all creation both visible and invisible!"

117 Even so, should the fire of love burn within thy soul, thou wouldst ask: "Is there yet any more?" And We say: "Praise be to God, the Lord of the worlds!"

GDM, BSW#02.03x

المنكرين والمقبلون عن المعرضين و أقول لا حول ولا قوة الا بالله المهيمن القيوم

114 ويسترقى السالك من هذا المقام الى مدينة (غيب تصاعد قدس ازليّة في طلعة غيب سرية) التي لم يكن لها من اسم ولا رسم ولا ذكر ولا صوت تجري فيها بحور القدم وتدور في حول القدم وتشرق فيها شمس الغيب عن افق الغيب ولها افلاك من نفسها واقار من نورها كلهن يطلعن من بحر الغيب ويدخلن في بحر الغيب و اني ما اقدر ان اذكر رثشاً عما قدّر فيها ولا يطلع على اسرارها احد الا الله ومظاهرها نفسه اذ هو خالقها ومبدعها

115 ثم اعلم باننا حين الذي اردنا ان نتعرض بتلك الكلمات و كتبنا بعضها اردنا بأن نفسير لجنايبك كل ما ذكرنا من قبل من كلمات التبيين و عبارات المرسلين بنغمات المقربين و ربوات المقدسين ولكن ما وجدنا الفرصة و ما شهدنا المهلة من هذا المسافر الذي جاء من عندهم و كان عجولاً في الأمر و راکضاً في الحكم لذا قد اختصرنا و اكتفينا و ما اتمنا ذكر الاسفار بتمامها و ما ينبغي لها و يليق بها بل تركنا ذكر مدائن الكبرى و اسفار العظمى و بلغ تعجيل الراجع الى مقام الذي تركنا ذكر السفين الاعلى في التسليم والرضا

116 ولو انّ جنابك لو تفكّر في هذه الكلمات المختصرات لتعرف كلّ العلوم وتصل الى ذروة المعلوم وتقول يكفي كلّ الوجود من المشهود والمفقود

117 ولكن لو تجد في نفسك حرارة الحجة لتقول هل من مزيد وتقول الحمد لله رب العالمين

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Tafsir-i-Hurufat-i-Muqatta'ih (Commentary on the Disconnected Letters) = Lawh-i-Ayat-i-Nur (Tablet of the Verse of Light)

To: Mirza Aqa Rikabsaz Shirazi

1 In the name of God, the Most Glorious, the Most Glorious

1 بِسْمِ اللَّهِ الْبَهِيِّ الْأَبِيِّ

2 Praise be to God Who created the letters in the realms of the cloud of unknowing behind the pavilions of holiness in the highest horizon, then gave them to drink from the chalices of eternity according to what was ordained in the Tablets of Destiny, that through them might be quickened the hearts of those near unto God in the heaven of fulfillment. Then He clothed them in garments of black, as was ordained by His eternal decree in the treasury of destiny upon the crimson domes, and as it was foreordained in knowledge that the water of life should be concealed in the darkness of the realms of names at the Lote-Tree of the Uttermost End. Then He caused them to descend to the kingdom of creation in the atmosphere of destiny.

2 الحمد لله الذي خلق الحروفات في عوالم العماء خلف سرادقات القدس في رفارف الاسمي ثم أسقاهن من كؤوس البقاء فيما قدّر في ألواح القضاء ليحيي بهن أفئدة المقرّبين في جبروت الإمضاء ثم أقصهن قيص السّوداء لما قدّر بتقديره الأزليّة في مكنن القدر على قباب الحمراء فيما سبق العلم بأن يستمر ماء الحيوان في ظلمات عوالم الأسماء عند سدرّة المنتهى ثم أنزلهنّ إلى ملكوت الإنشاء في هواء القضاء

3 Thereupon the Voice called out from the Most Exalted Sanctuary, addressing the Primal Pen: "O Pen! Write upon the luminous white tablet from the mysteries of eternity!" Then the Pen was struck unconscious from yearning at this call for seventy thousand years by the reckoning of those who count. When it recovered as the decree of destiny returned to it once again, it wept for seventy thousand years with crimson tears. Then it stood before God in a time not preceded by the decree of primordially in the beginning, nor followed by the decree of finality in the end. When it was consumed by the fire of separation as the sweetest call was cut off from it, there appeared in its tears the color of black in the heaven of faithfulness, and a drop of these black tears fell upon the tablet.

3 إِذَا ظَهَرَ الصَّوْتُ عَنْ مَكْنَنِ الْأَعْلَى مُحَاطِبًا لِلْقَلَمِ الْأَوَّلِيِّ بِأَنْ يَا قَلَمُ فَارْتَقِبْ مِنْ أَسْرَارِ الْقَدَمِ عَلَى اللُّوحِ الْمُنِيرِ الْبَيَاضِ إِذَا صَعِقَ الْقَلَمُ شَوْقًا لِهَذَا النَّدَاءِ سَبْعِينَ أَلْفَ سَنَةٍ عَمَّا تَحْصُوهُ أَوَّلُو الْإِحْصَاءِ فَلَمَّا أَفَاقَ فِيمَا رَجَعَ عَلَيْهِ حُكْمُ الْقَضَاءِ مَرَّةً أُخْرَى إِذَا بِكَ سَبْعِينَ أَلْفَ سَنَةٍ مِنْ مَدَامِعِ الْحُمْرَاءِ ثُمَّ وَقَفَ بَيْنَ يَدَيِ اللَّهِ فِي زَمَانٍ مَا سَبَقَهُ حُكْمُ الْأَوَّلِيَّةِ فِي الْإِبْتِدَاءِ وَلَا يَسْبِقُهُ حُكْمُ الْآخِرِيَّةِ فِي الْإِنْتِهَاءِ فَلَمَّا أَحْرَقَ بِنَارِ الْفِرَاقِ لَمَّا انْقَطَعَ نَدَاءُ الْأَحْلَى ظَهَرَ فِي دُمُوعِهِ لَوْنُ السَّودَاءِ فِي جَبْرُوتِ الْوَفَاءِ وَرَشَّ قَطْرَةً مِنْ هَذَا الدَّمُوعِ السَّودَاءِ عَلَى اللُّوحِ

4 Then appeared the Point in the realm of beginning, and this Point was adorned with the ornament of primordially upon the mirrors of letters in the essences of names. Then the Alif received it before all letters in the atoms of things, and this divine Point was detailed in the form of this eternal Alif as the breezes of the All-Merciful wafted upon it from the source of divine unity. Then the face of divine oneness was unveiled from behind the green veils, and the temple of the Point appeared in the form of the Alif, and it stood upright upon the tablet, standing by the command of God, the Most High, the Most Exalted, in the world of attributes and names. This is

4 إِذَا ظَهَرَتِ النَّقْطَةُ فِي عَالَمِ الْبَدَاءِ وَتَجَلَّتْ هَذِهِ النَّقْطَةُ بِطَرَاظِ الْأَوَّلِيَّةِ عَلَى مَرَايَا الْحُرُوفِ فِي كَيْنُونَاتِ الْأَسْمَاءِ إِذَا اسْتَقْبَلَهَا الْأَلِفُ قَبْلَ كُلِّ الْحُرُوفَاتِ فِي ذَرِّ الْأَشْيَاءِ وَفَصَّلَ هَذِهِ النَّقْطَةُ الْإِلَهِيَّةَ فِي طَرَاظِ هَذَا الْأَلِفِ الْأَزَلِيِّ فِيمَا هَبَّتْ عَلَيْهِ نَسَمَاتِ الرَّحْمَانِيَّةِ عَنْ مَصْدَرِ الْأَحْدِيَّةِ إِذَا كَشَفَتْ وَجْهَ الْوَاحِدِيَّةِ عَنْ خَلْفِ حُجُبَاتِ الْخَضْرَاءِ وَظَهَرَتْ هَيْكَلُ النَّقْطَةِ عَلَى هَيْئَةِ الْأَلِفِ وَقَامَ فِي اللُّوحِ لَقِيَامُهُ عَلَى أَمْرِ اللَّهِ الْعَلِيِّ الْأَعْلَى

the station wherein the essence of the divine Will donned the garment of names and was adorned with the robe of attributes in the city of grandeur.

- 5 When this upright Alif became established upon the luminous tablet, it manifested with another wondrous manifestation. Then appeared the disconnected letters at the beginning of the Manifestations to indicate the worlds of divine unity and command in the cities of creation. Then from these letters which appeared and shone forth from the Alif of primordiality at the beginning of the Manifestations emerged the worlds of limitation and multiplicity. When they were detailed and separated and disconnected, then gathered and combined and mixed and joined, there appeared the comprehensive words and compound letters in the worlds of creation in the temples of names and attributes. Then was completed the creation of the worlds of dominion and the ornament of destiny in the manifestations of beings, that all might testify with the tongue of their essence that He is the Everlasting, the Eternal, the Creator, the Powerful, the Mighty, the Sovereign, and that Ali before Muhammad is the Manifestation of the Divine Essence and the Manifestation of Attributes, from whom began all contingent things and to whom return all created things.

- 6 He it is who manifested from His bountiful Self the Spirit of the All-Merciful, through which He created the realities of substances and capacities in the world of possibility, and the manifestations of beings in the worlds of existence, and the mirrors reflecting Him, and the letters speaking from Him—the first creation of God and the beginning of manifestations and the return of the servants on the Day of Assembly. This is how God distinguished them above all other creation in the world of pre-existence. Through them have the lights dawned forth, the moons appeared, the suns been illumined, and the stars unveiled their splendor. All of them speak of Him and bear testimony unto Him, in such wise that no distinction existeth between Him and them, save that they were created by His command, raised up through His will, and gathered together by His power. By them are the ages made to revolve and the cycles to roll, and the trees of unity to be planted, and the fruits of oneness to appear, and the rains of detachment to descend, until the Point returneth to its original station after its revolution around itself and its attainment to its destined place. Then doth the end return unto the beginning, and at that time the call of the First echoes forth from the Tree of the Uttermost End, at the dawning of the Sun once again.

في عالم الصفات والأسماء وهذا مقام الذي
تتمصت كينونة المشية فيص الإسمية وتخلعت
بخلع الصفية في مدينة الكبرياء

- 5 فلما استقر هذا الألف القائمة على اللوح النوري
تجلّى بتجلّي بدع أخرى إذاً لاحت حروفات
المقطعات في أول الظهورات ليستدلّ على عوالم
التفريد والأمر في قصبات الإنشاء ثم ظهرت
من هذه الحروفات التي لاحت وأشرقت من
الألف الأولية في أول الظهورات عوالم التّحديد
والكثرات فلما فصلت وتفرقت وتقطعت ثم
اجتمعت وائتلفت وتمزجت وتزوجت إذاً
ظهرت كلمات الجامعات والحروفات المركبات
في عوالم الخلق في هياكل الأسماء والصفات إذاً
تم خلق عوالم الملكية وراز القدريّة في مظاهر
الموجودات ليستدلّ الكلّ بلسان الكينونات بأنّه
هو الباقي الدائم الخالق المقتدر العزيز السلطان
وأنّ عليّاً قبل محمد مظهر الذات ومظهر الصفات
الذي منه بدء الممكنات وإليه ترجع الكائنات

- 6 وهو الذي من نفسه المئان نفس الرحمن وبها خلق
الجواهرات والقابليات في عالم الإمكان وظهورات
الموجودات في عوالم الأكوان والمرايا المستحكية
عنه والحروفات الناطقة منه أول خلق الله ومبدأ
الظهورات ومرجع العباد في يوم التناد وهذا ما
فضّلهم الله على سائر الخلق في عوالم القدم وبهم
أشرقت الأنوار ولاحت الأفار وأضأت الشمس
وأباح التجوم وكلهم يحكّن عنه ويدلّن عليه
بحيث لا فرق بينه وبينهم إلا بأنهم خلقوا بأمره
وبعثوا بإرادته وحشروا بقدرته هم الذين بهم تدور
الأدوار وتكوّر الأكوار وتغرس أشجار التوحيد
وتظهر أثمار التفريد وتنزل أمطار التجريد إلى أن
ترجع النقطة إلى مقامها الأولى بعد دورها في
حول نفسها وبلوغها إلى محلّها إذاً يرجع الإنتهاء
إلى الإبتداء وحينئذ يظهر نداء الأولى عن شجرة
القصوى عند إشراق الشمس مرّة أخرى

- 7 This is what the Dove warbleth in the pole of eternity on this Night of Unity wherein burneth the fire of Oneness from the Sinai Tree in the shadow of the Most Ancient Name and the Eternal Mystery, Who was named the Ever-Living in the Qayyumu'l-Asma, that all manifestations in the innermost heart may testify to that which is hidden, that verily He is the Mighty, the Powerful, the All-Compelling, the Beneficent.
- وهذا ما غنّت الورقاء في قطب البقاء في هذه الليلة الأحديّة التي توقد فيها نار الأحديّة من سدرة السّيناء في ظلّ اسم الأقدميّة والسّر الأزليّة الذي سمّي بالحقّ القديم في قیوم الأسماء ليشهدنّ كلّ الظهورات في سرائر القلب بالخفیات بأنّه هو العزيز المقتدر المهيمن المتّان
- 8 This is a Book from the Letter B before H to those who have believed in God and have attained unto the lights of guidance, that it may bring them to the pavilions of holiness and draw them nigh unto the seat which none of those who denied God have reached - to this do testify the Temples of Names in the cities of attributes, and beyond them the holy angels bear witness.
- هذا كتاب من الباء قبل هاء إلى الذينهم آمنوا بالله وفازوا بأنوار الهدى ليلبغهم إلى سرادق القدس ويقرّبهم إلى مقصد الذي ما وصل إليه أحد من الذين كفروا بالله ويشهد بذلك هياكل الأسماء في مداین الصفات وعن ورائهم ملائكة القدس يشهدون
- 9 Say: Verily in the song of the Dove upon the branches, and the melodies of the leaves of Paradise, and the surging of the sea of Oneness, and the rising of the clouds of wisdom, and the descent of the rains, and the flowing of rivers from rocks, and the establishment of the Temple of Eternity upon the throne of lights, are signs for those who, with the eye of God, observe the realities of things. Therefore ponder, O concourse of loved ones, upon the creation of the heavens and earth, then upon your own selves, if ye be among those who are guided by the lights of guidance in the days of the Countenance.
- قل إنّ في تغنيّ الورقاء على الأفنان وأطوار ورقات الفردوس وتوجّج بحر الأحديّة وترفع غمام الحكمة وتنزل الأمطار وتجري الأنهار من الأججار واستواء هيكل الأزليّة على عرش الأنوار لآيات للذينهم كانوا في حقایق الأشياء ببصر الله ينظرون إذا تفكّروا يا ملأ الأحاب في خلق السّموات والأرض ثمّ في أنفسكم إن أنتم في مظاهر القدرة بأنوار الهداية في أيّام الوجه تهتدون
- 10 Verily there hath appeared before Us a letter from him who is denoted by the letter Qaf, who hath journeyed of his own accord and migrated unto God, the Protector, the Self-Subsisting, who hath attained unto the holy precincts and entered the Egypt of certitude, at a station wherein the Fire of God blazeth forth behind the veils of light, and wherein the Lamp of Unity is enkindled within a lantern of concealed glory. Thus have they who have forsaken their homes for the love of God outstripped those who have not drawn nigh unto the sacred shore in that City round which circle they who are near unto God. He hath asked in his letter concerning mysteries which none in all creation hath ever surpassed, whose veil hath been lifted from no face among all beings, and which the mystics have failed to comprehend. Hearken then unto that which the Herald of the Spirit calleth out unto thee from this blessed Spot beyond the crimson sea, in the surging ocean of fire.
- وقد حضر بين يدينا كتاب من حرف القاف الذي سافر من نفسه وهاجر إلى الله المهيمن القيوم وبلغ إلى مواقع القدس ودخل مصر الإيقان في مقام الذي تصطبلي فيه نار الله خلف حجابات النور وتشتعل فيه سراج الأحديّة في مصباح عزّ مسطور وبذلك سبقوا الذينهم هاجروا عن ديارهم حباً لله عن الذينهم ما توجهوا إلى شاطئ القدس في مدينة التي تطوفها المقربون وسئل في كتابه من أسرار التي ما سبقها أحد في الملك وما كشف قناعها عن وجه أحد من الخلق وما أدركها العارفون إذا فاستمع ما يناديك منادي الرّوح في هذه البقعة المباركة عن وراء قلزم الرّوح في طمطام بحر مسجور
- 11 Know thou that that which thou hast asked concerning the Verse of Light that was revealed aforetime unto Muhammad, the Apostle of God - the learned are powerless to fathom it. Were all the pens in God's knowledge and all the oceans in His
- ثمّ اعلم بأنّ ما سئلت من آية النور التي نزلت على محمد رسول الله من قبل هذه الآية يعجز عن إدراكها العالمون ولو أنّ ما في علم الله من أقلام

power to become ink, and were the fingers of might to inscribe that which hath been and shall be, yet would the meanings of but a single letter revealed by the tongue of glory in this blessed and revealed verse remain unexhausted. Nevertheless, I shall cause to trickle down upon thee a drop from the ocean of knowledge and wisdom, that thou mayest be of them that hasten unto the fields of knowledge and drink from the chalices of grace proffered by immortal youths upon eternal thrones.

- 12 When Moses had fulfilled His term in the Midian of creation, He returned with His family and entered the wilderness of Sinai in the holy valley, on the right side of the spot of Paradise, upon the shore of eternity. Then did He hear the Call from the Supreme Horizon, from the divine sanctuary: "O Moses! Behold what thou seest. Verily, I am God, thy Lord and the Lord of thy forefathers, Ishmael and Isaac and Jacob." Thereupon did Moses cover His face in fear of God, the Mighty, the Powerful, the Self-Subsisting. Again was He called, at the shore of the Sea of Grandeur in the crimson dome: "O Moses, lift up thy head!" And when He lifted it, He beheld a Fire burning and shining from the Ultimate Tree in the verdant valley. Thus was He guided by the supreme guidance from the Fire kindled in the Tree of eternity. Then did He cast off the sandals of desire and detach Himself from the kingdom of the first and the last. All this did God ordain for Him, as ye read in the Tablets. Thereby was His Cause exalted and His mention elevated, and He was among those who turned toward the paths of justice by the lights of the Fire. This is what was decreed for Moses, son of 'Imran, in the dome of the pomegranate, did ye but know. Thus did Paran of love witness, at the surging forth of the Fire in the Horeb of holiness and the Sinai of nearness, if ye behold with the eye of God in the scrolls of justice.

- 13 When the veils of Oneness were rent asunder and the lights of Unity shone forth in the Muhammadan Beauty, the Fire of the divine Essence was kindled within Himself, by Himself, for Himself, and the Fire of the Tree was ignited in His breast. Then did the ardor of love and the raptures of longing seize Him from every direction, and He heard God's call from the Tree of Man in His inmost heart, that "Verily Thou art God, the Sovereign, the Protector, the Mighty, the Holy." This is what was decreed in the wilderness of the Spirit for Muhammad at a station unto which the hearts of those who existed aforetime could not draw nigh. And thus do We mention unto thee of the mysteries of knowledge and the gems of wisdom, that perchance the people may kindle and be set ablaze by the fire of God in the Tree of Remembrance.

وكلّ ما في القدر لأبجر من المداد وتكتبه أصابع القوة ممّا كان وما يكون ما يتفد معاني حرف التي نزلت بلسان العزّة في هذه الآية المنزلّة المباركة ولكن أترشّح عليك رشّاً من مقام يمّ العلم والحكمة لتكوننّ من الذينهم كانوا إلى ميادين العلم يسرعون ومن كؤوس العناية عن يد الولدان على سرراخلد يشربون

12 فلما قضى لموسى أجل الإمضاء مدين الإنشاء رجع بأهله ودخل برية السّيناء في وادي القدس عن يمين بقعة الفردوس على شاطئ البقاء إذا سمع النداء عن مكن الأعلى من شطر الهويّة أن يا موسى فانظر ماذا ترى إنّني أنا الله ربك وربّ آبائك إسماعيل وإسحق ويعقوب إذا غطى موسى وجهه من خشية الله العزيز المقتدر القيوم ونودي مرّة أخرى عند شاطئ بحر العظمة في قبة الحمراء فارفع يا موسى رأسك فلما رفع رأى نوراً توقد وتضيء من شجرة القصوى في وادي الخضراء إذا اهتدى بهداية الكبرى من نار الموقدة من سدره البقاء ثمّ خلع نعلين هوا وانقطع عن ملك الآخرة والأولى كلّ ذلك ما قضى الله له كما أنتم في الألواح تقرّون وبذلك رفع أمره وعلا ذكره وكان من الذينهم كانوا بأنوار النار إلى مناهج العدل يتوجّهون وهذا ما قضى على موسى ابن عمران في قبة الزّمان إن أنتم تعلمون وكذلك شهد فاران الحبّ عند فاران النار في حوريب القدس وسيناء القرب إن أنتم في صحائف العدل بعين الله تشهدون

13 فلما كشف حجابات الواحديّة وإشرق أنوار الأحديّة في طلعة الحمدية أوقدت نار الهويّة لنفسه في نفسه بنفسه واشتعلت نار السدره في صدره إذا أخذته شفقات الحبّ وجذبات الشّوق من كلّ الجهات وسمع نداء الله عن شجرة الإنسان في سرّه بأنّه أنت الله الملك المهيمن العزيز القدوس وهذا ما قضى في برية الرّوح على محمّد في مقام الذي ما يقرب إليه أفئدة الذينهم كانوا من قبل وكذلك نذكر عليك من أسرار العلم وجواهر الحكمة لعلّ النّاس هم كانوا بنار الله في سدره الذكر توقدون وتشتعلون

14 When Muhammad, the Apostle of God, desired to make mention of this most exalted station, that He might acquaint them with the mysteries of Divine Unity in the Tree of His own Self and convey to them His independence from the Fire that appeared unto Moses in the Sinai of Command, God revealed unto Him this luminous verse, that it might serve as a proof unto those who were given the Torah and as guidance unto those who were guided by the lights of guidance in the Muhammadan Tree. And God commanded Moses to give glad tidings unto the people of this Sinai in this Ahmadic Spot, as attesteth that which was sent down in the Book: "We sent Moses with Our signs, saying: 'Lead thy people from darkness unto light and remind them of the days of God.'" This is what was inscribed in the Tablets, did ye but know. How then can one who giveth glad tidings of His days attain unto His station, could ye but perceive!

15 Know thou that when Moses beheld the Fire of the Tree on the right side of the Valley, He was guided thereby and became of those who, by God's leave, entered the blessed spot. But Muhammad, ere He had perceived or been touched by any fire, was made by God a light unto all who are in the heavens and on earth, and through this light He guided whomsoever He pleased among His creatures. This is what hath been inscribed in the Book, and ye read it in the Qur'an. Know then that the station of the Niche mentioned in this verse referreth to His Self, the Lamp to His illumined Heart, and the Glass to His holy Temple wherein glowed and shone forth the Lamp of Divine Unity, and through which the Light was kindled, whereby were illumined all who are in the heavens and on earth. Thus do We make mention unto you, that ye may be illumined by this Light in the days of the Spirit.

16 After this Light had shone forth in the Lamp of the Muhammadan Reality and was kindled in the Niche of the Ahmadic Being, and the creation of Divine Unity was perfected in His ancient Temple, God commanded Him to remind the people of His meeting in the other Resurrection and to give them glad tidings of a holy and praiseworthy station in the place where the Concourse on High and the souls of them who are nigh unto God shall be gathered together, where the clouds of grace shall be lifted up and the believers shall then rejoice in the gladness of God. This is what was promised in the preserved Tablets of glory in His words, exalted be His sovereignty: "On the day when thy Lord shall come, or some of the signs of thy Lord." This is what was promised unto all who are in the heavens and on earth, that all might testify within themselves that this is

14 فلما أراد محمد رسول الله أن يذكر هذا المقام الأعلى ليعرفهم أسرار الأحديّة في شجرة نفسه ويبلغهم استغناؤه عن النار التي تجلّت في سيناء الحكم على موسى الأمر أوحى الله إليه هذه الآية التورّيّة ليكون دليلاً للذينهم أوتوا التورّيّة وهداية للذينهم كانوا بأنوار الهداية في سدرة المحمديّة تهتدون وأمر الله موسى بأن يبشّر القوم بهذا السيناء في هذه البقعة الأحديّة ويشهد بذلك ما نزل في الكتاب ولقد أرسلنا موسى بآياتنا أن اخرج القوم من الظلمات إلى النور فبشّرهم بأيام الله وهذا ما سطر في الألواح إن أنتم تعلمون وإن الذي يبشّر الناس بأيامه كيف يصل إلى مقامه إن أنتم تشعرون

15 ثمّ اعلم بأنّ موسى بما آنس بنار الشجرة في شاطئ واد الإيمان إذا اهتدى بها وكان من الذينهم كانوا في بقعة المباركة بإذن الله يدخلون وإنّ محمّداً من قبل أن يستأنس بشيء أو يمسه من نار جعله نوراً لمن في السموات والأرض وهدى بهذا النور من شاء من خلقه وهذا ما رقم في الكتاب وأنتم في الفرقان تقرّون إذا فاعرف بأنّ مقام المشكوة في هذه الآية نفسه والمصباح قلبه المنير والزجاج هيكله القدسيّة الذي فيه أضاء السراج الأحديّة ويوقد ويضيء منه النور وبه أضاء كلّ من في السموات والأرض كذلك نذكر لكم إن أنتم بهذا النور في أيام الرّوح تستضيئون

16 وبعد ما أضاء هذا النور في مصباح المحمديّة وأوقد على مشكوة الأحديّة وتمّ خلق الأحديّة في هيكل القدسيّة أمر الله بأن يذكر الناس بلقائه في قيامة الأخرى ويبشّرهم بمقام قدس محمود في مقرّ الذي يستجمع فيه ملأ العالين وأرواح المقرّبين ويرفع فيه غمام الفضل والمؤمنون حينئذ بفرح الله يفرحون وهذا ما هو الموعود في ألواح عزّ محفوظ في قوله عزّ سلطانه يوم ﴿يَأْتِي رَبُّكَ أَوْ بَعْضُ آيَاتِ رَبِّكَ﴾ وهذا ما وعدوا به كلّ من في السموات والأرض ليشهدن الكلّ في

indeed the Truth, there is none other God but Him, and that He is in truth the All-Knowing, the Knower of things unseen.

- 17 Know thou then the station of Him Who came in the shirt of 'Ali upon clouds of light, He of Whose meeting Muhammad, the Apostle of God, gave glad tidings for the day wherein the sincere ones shall rejoice. Then know that after He came unto them with clear signs, what the calumniators said and what they did unto Him, whereat the Pen is ashamed to recount, and God beareth witness unto this, though ye witness it not. They rejected Him and denied Him, and some among them said: "He hath forged a lie against God," or "He seeketh to bewitch the people." Thereby were they veiled from the meeting with God, and they answered Him not in His Cause, nor did they turn unto the Face unto which turn the near ones. O people of the Bayan! Give thanks unto God for what He hath bestowed upon you through His grace, in that He hath made you to know His Self and honored you with His presence.
- 18 He hath honored you with His presence and raised you up with the truth and hath sent down unto you that which maketh you independent of those who have disbelieved and associated partners with God, after all had awaited His days and all had been promised thereof. Thus know thou what We have imparted unto thee in truth and have honored thee with grace, wherein We have sheltered thee on the shore of knowledge and taught thee the ways of understanding and drawn thee nigh unto the fire whereby were set ablaze the hearts of them that have believed and do at all times put their trust in God their Lord. Then know thou that the purpose of the verse was none other than what We have taught thee in truth, yet none knoweth it save they who have been patient in God, and none comprehendeth it save the sincere ones. This is of the grace that no one of old hath preceded nor shall any of the last ones surpass.
- 19 But thou, O questioning seeker, in these days wherein the sun of loving-kindness hath dawned from the dayspring of oneness and the lamp of divine identity hath shone forth from the niche of eternity, shalt not witness this verse except in the temple which God hath concealed behind the pavilions of glory in the precincts of the nearness of the Beloved. Dost thou not witness how God hath lit it for Himself with His own fire in the niche of eternity and preserved it with the lamp of power between earth and heaven lest the breezes of misbelief blow upon it? And the light thereof hath appeared from behind seventy thousand veils to the extent of a needle's eye, and the glass vessels of the existence of all created things have been illumined thereby,

أنفسهم بأن هذا هو الحق لا إله إلا هو وإنه هو الحق عالم الغيوب

17 إذا فاعرف مقام الذي أتى بقميص عليّ على غمام من النور وكان محمد رسول الله مبشراً بلاقائه في يوم الذي يستبشر فيه المخلصون ثم اعرف بعد ما جاءهم بآيات بينات ما قالوا المفترون وما فعلوا به بحيث يستحي القلم أن يجري عليه وكان الله يشهد بذلك إن أنتم لا تشهدون وكذبوه وأنكروه ومنهم من قال أفترى على الله أم به سحر يسحر الناس وبذلك احتجوا عن لقاء الله وما أجابوه في أمره وما توجهوا إلى وجه الذي يتوجه المقربون

18 وأنتم يا ملأ البيان فاشكروا الله فيما أعطاكم بجوده بحيث عرفكم نفسه وشرّفكم بلاقائه وبعثكم بالحق وأنزل عليكم ما يغنيكم عن الذينهم كفروا وأشركوا بعد الذي كلّ انتظروا أيامه وكلّ كانوا به يوعدون كذلك فاعرف ما ألقيناك بالحق وأكرمناك بالفضل حيث آويناك في شاطئ العلم وعلّمناك سبل العرفان وقربناك بنار التي بها اشتعلت قلوب الذينهم آمنوا وكانوا على الله ربهم كلّ حين يتوكلون ثم اعلم بأن المقصود من الآية لم يكن إلا ما علّمناك بالحق ولكن لا يعرفه إلا الذين هم صبروا في الله ولا يدركه إلا المخلصون وهذا من فضل الذي ما سبقه الأولون ولن يسبقه الآخرون

19 ولكن إنك أنت يا أيها السائل الآمل في تلك الأيام التي فيها أشرقت شمس العناية عن مشرق الأحديّة وأضأت سراج الهويّة في مشكوة القدسيّة لن تشهد هذه الآية إلا في هيكل الذي استره الله خلف سرادق العزة في رفرق قرب محبوب أما تشهد كيف أوقده الله لنفسه بنار نفسه في مشكوة البقاء وحفظه بمصباح القدرة بين الأرض والسماء لئلا يهب عليه نسيمات الشركيّة وظهر منه النور عن خلف سبعين ألف حجاب على قدر سم الإبرة واستضاء منه

such that they all speak of God their Creator in that this divine fire hath been manifested unto them. This is what We impart unto thee from the wonders of hidden knowledge that thou mayest give thanks unto God thy Lord at all times, and all the believers likewise, and that thou mayest be well-pleased with thyself in that He hath turned thee toward a shore whereupon no foot of any created thing hath trod save those who are at all times consumed with the fire of love, and none shall draw nigh unto it save they who have detached themselves from all who dwell in the dominions of command and creation and who tread the paths of submission by God's leave.

- 20 We have thus sufficed with what We have interpreted for thee regarding this holy verse and have been brief in explaining its meanings, for We have interpreted it aforetime in diverse expressions and allusions that would confound the minds of the mystics. Be thou content with what hath been sent down unto thee on this blessed night which God hath made one of those nights wherein every firm decree was ordained by the presence of the Mighty, the Self-Subsisting. And if thou be not content with what the Pen of Power hath inscribed on these luminous tablets, then return unto what was traced aforetime by the finger of manifest glory, for in the Lote-Tree of utterances hath been kindled the fire of unity and none shall derive light therefrom save the believers, and upon its branches are doves all created from the fire of the divine Essence and none shall hear their melodies save them that are detached. By God! If thou wouldst sharpen thy vision, thou wouldst know all sciences from what hath been inscribed in these tablets and become independent of aught else, and this is a known truth.

- 21 As to what you have asked about the disconnected letters in the Sacred Scriptures and Holy Books, know that each of these letters contains signs for those who understand, and within them are symbols, allusions, meanings and indications that none can comprehend except those who walk in the path of God's good-pleasure and who sail upon the ocean of knowledge. Their mysteries have ever remained treasured in the vaults of infallibility, sealed with the seal of power, and veiled by the veil of glory. But now its seal is loosened according to your station and capacity, and according to what people are able to understand, so that those who have been guided by God may testify that all this was created in the Temple of Him Who speaks the truth, around Whom circle all the sublime letters and comprehensive words, could ye but understand.

زجاجات وجود الممكنات بحيث كلهن يحكين
عن الله بارهن فيما تجلت عليهن هذه النار الإلهية
وهذا ما تلقي عليك من بدائع علم مكنون لتشكر
الله ربك في كل حينك ثم كل المؤمنون ولتكون
راضياً عن نفسك فيما قلبك إلى شاطئ الذي
ما وقع عليه رجل أحد من الخلق إلا الذينهم
بنار الحب في كل حين يحترقون ولن يقربه إلا
الذينهم انقطعوا عن كل من في جبروت الأمر
والخلق وهم في مناهج التسليم بإذن الله يسلكون

- 20 إذا استكفينا بما فسرناه لك في هذه الآية المقدسة
واختصرنا في بيان معانيها لأننا فسرناها من قبل
بعبارات شتى وإشارات التي تذهل عنها عقول
العارفون وإنك فاكف بما نزل عليك في هذه
الليلة المباركة التي جعلها الله من ليالي التي فيها
قدر كل أمر محتوم من لدن عزيز قويم وإن لن
تستكف بما رقم قلم القدرة على تلك الألواح المنيرة
فارجع إلى ما سطر من قبل من إصبع عز مشهود
لأن في سدره الكلمات أوقدت نار الأحديّة ولن
يقتبس عنها إلا الموحّدون وعلى أفنانها حمامات
كلهن خلقن من نار الهويّة ولن يسمع نغماتها إلا
المنقطعون فوالله لو تدق بصرك لتعرف كل العلوم
عما سطر في هذه الألواح وتستغني عن دونه وإن
هذا الحق معلوم

- 21 وأما ما سئلت عن حروف المقطعات في
الصحائف والزبائر فاعلم بأن لكل واحد من
هذه الحروف آيات للذينهم يعرفون وفيها
رموزات وإشارات ومعاني ودلالات لا يعقل
حرفاً منها إلا الذينهم كانوا في رضى الله يسلكون
وفي رضوان العلم يحبرون ولم يزل كانت أسرارها
مكنونة في كائز العصمة ومختوماً بختام القدرة
ومقنوعاً بكنز العزة ولكن حيثذ فك ختامه
على شأنك وودك على ما كان الناس يقدرون
أن يعرفون ليشهدن الذين سبقتهم الهداية من
الله بأن كل ذلك خلق في هيكل الذي ينطق
بالحق ويطوف في حوله كل الحروف العالية
والكلمات الجامعة لو أنتم تفقهون

- 22 Know that these letters, in one station, indicate the eternal essences, the divine realities, and the primal manifestations of the Divine Identity, even as you read in the Qur'an - exalted be His light - at the beginning of the Book: "Alif. Lam. Mim. This is the Book; there is no doubt in it, a guidance to the God-fearing." In this station, God named His Beloved with these extended, disconnected letters, that those who soar in the atmosphere of the spirit on the wings of detachment might attain certitude.
- 23 O Muhammad! This is from the Book - the book of thine own self, and this is from the Preserved Tablet which none can comprehend save God alone, and from it all books are differentiated, would ye but be certain. This is from the Book wherein is detailed the knowledge of what was and what will be, by which the guided ones are guided. All that was revealed in the Books and Scriptures of old is but a letter from that Book, and none knows this save those who ascend to the atmosphere of nearness on the Buraq of glory.
- 24 All this is mentioned in the station of description; otherwise this Essential Book hath a station beyond all that can be mentioned or described by any describer. All that was and will be is created by His command "Be!" and it is. Therefore, know the Book of Muhammad's Self wherein all mysteries are inscribed by the Pen of God, the Self-Subsisting, that thou mayest testify that there is no God but Him, the Sovereign, the Supreme, the Mighty, the Beloved.
- 25 Thus it was revealed aforetime: "Read the book of thine own self." This is the Book which sufficeth those who believe and conveyeth them to the shore of a treasured Name. In another station, it referreth to the Book which was revealed unto him in truth, which God made as a criterion between those who believe and those who disbelieve and deal unjustly with their Lord.
- 26 In yet another station, know that when God named His Beloved with the compound letters and comprehensive words - even as ye speak His names as Muhammad, Ahmad, and Mahmud in the Kingdom of Names - He likewise named him with extended letters and disconnected characters, that all who possess divine understanding might know that all the most glorious letters and most beautiful names were created for him, for naught appeareth from the Beloved except that He intended it for His Beloved - and this is His Beloved, could ye but perceive with the eye of the spirit. This confirmeth
- 22 فاعلم بأن تلك الحروفات في مقام الأسماء تدلّ على الكينونات الأزليّة والحقايق الأحديّة وسواذج الهوية كما أنتم في الفرقان تقرئون قال عزّ نوره في أوّل الكتاب: ﴿الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ وفي هذا المقام سمّى الله حبيبه بهذه الحروفات المنبسطة المقطّعة ليوقنّ بذلك الذينهم كانوا في هواء الرّوح بجناحين الإنقطاع يطیرون
- 23 أن يا محمد هذا ﴿الْكِتَابُ﴾ أي كتاب نفسك وهذا من كتاب غيب محفوظ الذي لن يحيط بعلم أحد إلّا الله ومنه يفصل كلّ الكتب لو أنتم توقنون وهذا من كتاب الذي فصل فيه علم ما كان وما يكون ويهتدي به المهتدون وكلّ ما نزل من قبل الذي لا قبل له من الكتب والزبر حرفاً من ذلك الكتاب ولا يعرف ذلك إلّا الذينهم كانوا إلى هواء القرب بيراقي العزّ يصعدون
- 24 وكلّ ذلك يذكر في مقام الوصف وإلّا لهذا الكتاب المكنون مقام ينقطع عنه كلّ ما يذكر وكلّ ما يصفه الواصفون ويخلق كلّ ما كان ويكون بقوله كن فيكون عنه إذا فاعرف كتاب نفس محمد الذي رقم فيه كلّ الأسرار من قلم الله المهيمن العزيز القيوم لتشهد بأنّه لا إله إلّا هو الملك المهيمن المحبوب
- 25 وبذلك نزل من قبل بأن اقرأ كتاب نفسك وهذا لكتاب الذي يكفي الذين هم آمنوا ويبلغهم إلى شاطئ اسم مخزون وفي مقام أخرى يطلق على كتاب الذي نزل عليه بالحقّ وجعله الله فرقاناً بين الذين هم آمنوا عن الذين هم كفروا على ربّهم يعدلون
- 26 وفي مقام أخرى فاعرف بأنّ الله لما سمّى حبيبه بالحروفات المركّبة والكلمات الجامعة كما أنتم في أسمائه بمحمد وأحمد ومحمود في ملكوت الأسماء تتطقون وكذلك سمّاه بالحروفات المنبسطة والرقومات المقطّعة ليعلم كلّ من له دراية من بعد بأن كلّ الحروفات الأبهى والأسماء الحسنی خلق له لأن لا يظهر من المحبوب شيئاً إلّا وقد أراد به حبيبه وهذا لو أنتم ببصر الرّوح تنظرون

the word uttered by the Eternal Dove: "By whatever name ye call upon Him, His are the most beautiful names" - this was revealed aforetime, and ye read it in His days, and now most people still read it.

27 Know then that God hath created through these extended and detached letters in the name of His Beloved the extended essences and the exalted, subtle simplicities, even as ye behold in the mirrors reflecting the Muhammadan Sun. Likewise hath He created from the compound words in His name the limited forms composed of unitary elements, each according to their ranks receiving impressions from this Sun. Therefore ponder the creation of the heavens and earth that thou mayest recognize how every name existeth under the shadow of His Name and every attribute under the shadow of His Attribute, and be assured that all things lie within His mighty grasp. He createth from the letters of His Name, that ye may be among those who discern with the eye of God the manifestations of His handiwork. And in another station, the Alif signifieth the Absolute Divinity, and the Lam the Absolute Sovereignty which returneth unto His Own Self, established by His word "Verily your guardian is God alone" - this being of God's guardianship, the Mighty, the Praised. And the Mim signifieth the Essence of Muhammad and the Beauty of Ahmad. God addressed Him with these letters that all may be convinced that whatsoever is expressed in words, mentioned by created tongues, or perceived in the contingent realm, all appeareth in the garment of Muhammad.

28 Thus doth the Dove sing unto you from every station the songs of the Spirit, that perchance ye may hearken unto that which is revealed unto you. By God! Were I to expound these three stations contained in these three letters, tablets would not suffice nor ink be adequate, yet We abbreviate each station, if ye be of them that understand. For the reins of the Pen are not in My grasp, out of fear of those who have disbelieved and associated partners with God, and in whose breasts lurketh rancor against this Youth Who dwelleth in Iraq, Who summoneth all unto the Meeting-place, and Who hath dawned from the horizon of unity with a brilliance that hath encompassed all regions. Thus do We mention unto you some of the mysteries of the Cause, that perchance ye may become aware. Otherwise, by Him Who holdeth Husayn's soul in His hand, were it not for the thoughts of the hypocrites, I would mention in this Tablet that which would sever you from all who are in the heavens and earth, and bring you to a station that no ear hath heard nor eye perceived. This outpouring grace shall never cease, even were

وليثبت القول فيما نطق به ورقاء الأزلية: ﴿أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ وهذا ما نزل من قبل وأنتم قرأتم وفي أيامه وإذا أكثر الناس هم يقرءون

27 ثم اعلم بأن الله خلق هذه الحروف المنبسطة المقطعة في إسم حبيبه جوهريات المنبسطة والساذجات الرفيعة اللطيفة كما أنتم في مرايا المنطبعة عن شمس المحمدية تشهدون وكذلك خلق من كلمات المركبة في إسمه هياكل المحدودة المركبة من عناصر الواحدة وكل على قدر مراتبهم عن هذا الشمس منطبعون إذا فكر في خلق السموات والأرض لتعرف كل إسم في ظل إسمه وكل صفة في ظل وصفه وتوقن بأن كل شيء في قبضة قدرته ويخلق من حروفات وتكون من الذينهم كانوا في مظاهر الصنع بعين الله يتفرون وفي مقام آخر الألف يدل على الألوهية المطلقة واللام على الولاية المطلقة التي ترجع إلى نفسه القائمة بقوله: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ﴾ وهذا من ولاية العزيز المحمود والميم عن كينونة المحمدية والطراز الأحمدي وخاطبه الله بهذه الحروفات ليوقن الكل بأن كل ما يعبر بالعبارة ويذكر بالأسن الخليفة أو يدرك في أرض الإنشائية كل ذلك ظهر في قيص المحمدية

28 وكذلك يغنّ عليكم إن أنتم تسمعون فوالله لو أريد أن أفصل هذه المقامات الثلاثة في هذه الحروفات الثلاثة ما يكفيها الألواح ولا ينتهيها المداد ولكن يختصر في كل المقام إن أنتم تعلمون لأن زمام القلم لم يكن في قبضتي خوفاً من الذينهم كفروا وأشركوا ولو كان في صدورهم غلّ من هذا الغلام الذي سكن في شطر العراق ويدعوا الكل إلى المساق واستشرق عن أفق الأحديّة بإشراق أضواء الآفاق وكذلك نذكر لكم من أسرار الأمر لعل أنتم تطلعون وإلا فوالذي نفس الحسين بيده لو لن يمنعني خطرات أهل التفاق لأذكر في اللوح ما ينقطعكم عن كل من في السموات والأرض ويبلغكم إلى مقام الذي ما سمعه الاسماع ولا أدركه العيون ولن ينتهي هذا الفضل الجارية ولو يجري

it to flow from the beginning that hath no beginning unto the end that none shall see, for the source of this divine spring and this ocean of unity is none other than the reality of the Lord's grace and the essence of eternal knowledge. How then could these sweet flowing waters ever be exhausted? Nay, by my Lord, they shall neither fail nor perish - to this testifieth that which We have demonstrated, and beyond this the dwellers of the Supreme Concourse bear witness. Can God's grace ever end or His outpourings ever cease? Nay, by the Lord of the heavens and earth! Rather His mercy hath preceded all things and His grace encompassed all existence.

- 29 Say: O people, this is of His grace which descendeth upon you from the clouds of knowledge as rains of wisdom, bestowing upon all contingent things that which shall admit them to the holy paradise and clothe them in the garment of immortality, if ye but reflect upon the mysteries of this grace. Say: O people, how can ye remain sleeping upon your couches, not arising from the seats of heedlessness after the Sun of Love hath risen and all decayed bodies are stirred by its heat, while ye remain like frozen mountains, not melting at the radiance of this Fire, though all who dwell in the precincts of eternity are set ablaze thereby? Say: O people, if ye hear not from this servant who is assured of God, then learn from the stages of love how this lamp is enkindled and consumeth itself with the fire of its own being at every moment. Then hearken ye to the wondrous remembrances in its burning, for it calleth upon God in its inmost soul with the tongue deposited therein, saying: "O my God and my Lord! I beseech Thee by Thy Lamp which Thou hast sanctified above all other lamps, that Thou raise me up in the presence of the lovers, in that station wherein is mentioned the name of God, the Mighty, the Supreme, the Promised One Who cometh with the truth upon clouds of fire, circled round by the angels of His Cause. Then shall the clouds of holiness be lifted up and the Dove shall warble in such wise as to draw unto it the hearts of them that are nigh unto God."

- 30 Say: O people, hear My words, then recognize the worth of these days, hold fast unto the lustrous and hidden Thread, turn not unto the world and its ornaments, neither let adversity grieve you, nor let those who have disbelieved and associated partners with God, the Mighty, the Beloved, cause you to waver. Be ye of the choicest of creation who are deterred by no hindrance, veiled by no reproach, prevented by no rejection, even should all who are on earth rise up against them, if ye but know. These are they who turn not unto any face nor care for aught in the kingdom, and should they pass by cities of gold,

من أول الذي لا أول له إلى آخر الذي لن يريه الآخرون لأن منبع هذا المعين الإلهية وهذا البحر الأحديّة لم يكن إلا حقيقة فضل الربّانية وكيونة علم الصمدانية ومع ذلك كيف ينفد هذه العذبية الجارية لا فوري لا ينفد ولا يبدي ويشهد بذلك ما استدللنا به ومن وراء ذلك سكّان ملأ الأعلى يشهدون هل ينتهي فضل الله أو ينقطع الفيض من عنده لا فوربّ السّموات والأرض بل سبقت رحمته كلّ شيء وأحاطت فضله كلّ الوجود

- 29 قل يا قوم هذا من فضله الذي ينزل عليكم من غمام العلم أمطار الحكمة ويهب على الممكّات ما يدخلهم في رضوان القدس ويلبسهم قبض البقاء إن أنتم في أسرار هذا الفضل تتفكّرون قل يا قوم كيف رقدتم على الفراش ولا تقومون عن مقاعد الغفلة بعد الذي طلعت شمس الحبّ وكلّ الأجساد الرميمة من حرارتها متحرّكون وأنتم كالجلجّل البارد وما تذوبون من إشراق هذه النّار بعد الذي كلّ من سكن في رفارف الخلد عنها مشتعلون قل يا قوم إن لن تسمعوا من هذا العبد الموقن بالله إذا في مراتب الحبّ عن هذا السّراج تتعلّون كيف يوقد بنار الحبّ ويحترق بنار نفسه في كلّ حين إذا أنتم في احتراقه بدائع الذّكر فاستمعون ويدعوا الله في سرّه بلسان المودعة فيه فيا إلهي وسيدي أسئلك بسراجك الذي جعلته مقدّساً عن المصباح بأن تبعثني في محضر العشاق في مقام الذي يذكر فيه إسم الله العزيز المهيمن الموعود الذي يأتي بالحقّ على ظلل من النّار وفي حوله ملائكة الأمر يطوفون إذا يرفع غمام القدس ويغنّ الورقاء بلحن مجتذب عنه أفئدة المقرّبين

- 30 قل يا قوم اسمعوا قولي ثمّ اعرفوا قدر تلك الأيام وتمسّكوا بالخيوط الدّرّي المكنون ولا تلتفتوا إلى الدّنيا وزخرفها ولا يحزنكم الضّرّاء ولا يقلّبكم ما يمسمّكم من الدّينهم كفروا وأشركوا بالله العزيز المحبوب وكونوا من خيرة الخلق الذين لا يسدّهم منع مانع ولا يحجبهم لومة لائم ولا يمنهم إعراض معرض ولو يقومون عليهم كلّ من في الأرض إن أنتم تعرفون أولئك الذين لا يقبلون إلى وجهه ولا يقفون بشيء في الملك ولو يمرون

they pass them by as lightning, paying no heed thereto, swimming in the depths of detachment. These are they who, when the verses of their Lord are recited unto them, feel in their hearts the fire of divine unity and their very frames tremble with longing, then fall prostrate upon their faces before God, the Sovereign, the Supreme, the Most Holy.

على مداين الذهب كالبرق عنها يمرون ولا يلتفتون
عليها وهم في غمرات الإنقطاع يسبحون أولئك
هم الذين إذا تلى عليهم آيات ربك تحدث في
قلوبهم نار الأحديّة وترجف أركانهم من الشوق
ثم على وجوههم يخرون خضعاً لله الملك المهيمن
العزیز القدوس

- 31 All this is of the nature of them that are detached. We have cast it unto you in truth that ye might hasten with your own eyes unto the shore of grace. Know thou that in another station God intended by these letters the infinite mysteries, among which is an allusion to the duration of the concealment of the Beauty behind the pavilions of glory, even as ye witness in the traditions of the Imams of the Qur'an. After the passing of 'Alif Lam Mim Sad' and 'Alif Lam Mim Ra', the Mahdi shall arise. Thus should ye recognize these mysteries in all the letters until such time as the lights shall dawn from a holy and beloved dayspring.

31 كل ذلك من سجيّة المنقطعين ألقيناكم بالحق
لعل أنتم إلى شاطئ الفضل بأعينكم تسرعون ثم
اعلم في مقام أخرى أراد الله بهذه الحروفات
أسرار الانهايات ومنها إشارة إلى مدّة إخفاء
الجمال خلف سرادقات الجلال كما أنتم في آثار
أئمة الفرقان تشهدون: "بعد إنقضاء المص بالمرأ
يقوم المهدي" وكذلك أنتم في كل الحروفات هذه
الأسرار فاعرفون إلى حين الذي يستشرق فيه
الأنوار من فجر قدس محبوب

- 32 Say: O people of the Bayan! All this pertaineth to the stages of creation and origination, and the manifestations of existence and invention - witness ye this! Otherwise, in that station wherein God hath made them the seat of His holy revelations, they neither point to aught, nor tell of aught, nor indicate aught, and all stand in the holy precincts. Say: O people of the Qur'an! The letters have ascended to their places and the words to their stations, yet until now ye perceive it not. Have ye not heard the day when the Caller shall call out? Have ye not heard the Cry of Truth? How is it that ye remain until now dead within the veils of your own selves? Arise from the couches of heedlessness, then from ignorance and hatred, then hasten unto the remembrance of God - this is better for you if ye desire to return unto the homelands of nearness. Do ye not reflect upon the generations of the past and what befell them when they opposed the Messengers of God and turned away from His signs, though God sent not any Messenger except that He sent down with him a proof that would confound the most eloquent.

32 قل أنتم يا ملأ البيان كل ذلك في مراتب الخلق
والإبداع ومظاهر الایجاد والاختراع فاشهدون
والأ في مقامات التي جعلهن الله محلاً لتجلياته
القدسية لن يشرن بإشارة ولن يحكين بحكاية ولا
يدلن بدلالة وكلهن في مقرّ القدس لواقفون قل يا
ملأ الفرقان قد صعدت الحروفات إلى مواقعهن
والكلمات إلى مقاعدهن وأنتم إلى حينئذ ما
تستشعرون أما سمعتم يوم ينادي المناد وأما سمعتم
الصيحة بالحق كيف أنتم إلى حينئذ في حجاب
أنفسكم ميتون قوموا عن مراقد الغفلة ثم الجهل
والبغضاء ثم اسمعوا إلى ذكر الله ذلك خير لكم إن
تريدون إلى أوطان القرب ترجعون وأما تنفكرون
في قرون الماضية وفيما قضى عليهم حيث اعترضوا
برسل الله وكانوا عن آياته معرضون

- 33 And with Him was revealed such proof as would confound the most eloquent, and every Messenger gave tidings of the Messenger Who would come after Him, and all were promised His coming. Consider, then, those who were given the Torah: before Moses was raised up among them, they were given glad tidings from God, the All-Compelling, the Self-Subsisting, of the Prophet Who would come thereafter. But when Moses came to them with the rod of command and the Paran of love,

33 بعد الذي ما أرسل الله من رسول إلا وقد أنزل
معه من معجزة تعجز عنها البالغون ويشر كل
رسول برسول الذي يأتي بعده وكل كانوا به
يوعدون إذا فانظر إلى الذين أوتوا التورية من
قبل أن يبعث عليهم موسى بشروا من عند الله
المهيمن القيوم نبي الذي يأتي من بعد فلما جاءهم
موسى بعضا الأمر وفاران الحب أعرضوا عنه

they turned away from Him and said: "This is naught but a crazed sorcerer." They denied Him and disputed with Him and contended against Him until, after a number of years had passed, God raised Him up by His command and brought Him to the station ordained for Him, wherein He established His authority and proved His proof and cut off the root of those who disbelieved and associated partners with God and who transgressed without right. Even as ye today invoke blessings upon Moses and those who believed, and curse Pharaoh and his hosts. Thus do We recount unto you true tales, that ye may call to mind in the days of God.

34 Then Moses gave tidings to the people of Him Who would come after Him. But when Jesus came to them with manifest holy proofs, they waxed proud against Him and said: "Thou art not He, and art but a man bewitched." And likewise did Jesus give them tidings of the Prophet Who would come after Him with glorious intimations. But when Muhammad, the Apostle of God, came unto them, they turned aside from Him and denied Him and said: "This is naught but a man who hath forged a lie against God, the All-Compelling, the Self-Subsisting." Then, when He was raised unto God, they gathered round His Cause, as thou seest today, and all weep and lament over what befell Him, and curse those who wronged Him.

35 And at the time of His ascension to the most exalted Companion and His rising unto the supreme horizons, He promised the people of Him Who would come after Him, and the entire Qur'an beareth witness to this. And when the matter was accomplished and the time had elapsed, 'Ali came before Muhammad with clear signs and dazzling proofs and decisive evidences and manifest testimonies. Yet all grew proud against God in His Cause, though they had all been promised His meeting, as attesteth all that hath been inscribed in the Preserved Tablet, even as ye read in the Book that when God sealed Prophethood with His Beloved, He gave glad tidings to His servants of His meeting, and this was decreed with certainty.

36 But when God came in the shadows of clouds and the trumpet blast of the Cause was sounded and the heaven was cleft asunder and the mountains were crushed, they all drew back upon their heels. They await His meeting even as the Jews and Christians await what they were promised of old, and from that day until this hour they all wait. How many Messengers did God truthfully send after Moses until this time, yet the Jews perceived it not, saying each year, "He will come in another year." Know thou thereby their measure and the measure of those who dwell in the shadow of their own selves.

وقالوا ما هذا إلا ساحر مجنون وأنكروه وحاججوا معه وجادلوا به إلى أن قضى سنين معدودات إذا أرفعه الله بأمره وبلغه إلى مقام الذي قدر له حيث أجرى بحكمه وأثبت برهانه وقطع دابر الذين كفروا وأشركوا وظلموا بغير حق كما أنتم اليوم تصلون على موسى والذين آمنوا وتلعنون الفرعون وجنوده كذلك نقص عليكم من قصص الحق لعل أنتم في أيام الله تتذكرون

34 ثم موسى بشر القوم إلى الذي يأتي من بعده فلما جاءهم عيسى ببيانات قدس مشهود إذا استكبروا عليه وقالوا أنت لست بذلك وما أنت إلا رجل مسحور وكذلك عيسى بشرهم بنبي الذي يأتي بعده بإشارات عز محمود فلما جاءهم محمد رسول الله أعرضوا عنه وأنكروه وقالوا ما هذا إلا رجل افترى على الله المهيمن القيوم فلما رفع إلى الله إذا اجتمعوا على أمره كما ترى اليوم وكل على ما جرى عليه سيكون ويتضرعون ثم على من ظلمه يلعنون

35 وحين ارتفاعه إلى رفيق الأعلى وصعوده إلى رفارف القصى وعد القوم إلى الذي يأتيهم من بعد وملاً الفرقان كلهم بذلك مقرون وقضى الأمر ومضى المدة إلى أن جاء علي قبل محمد بآيات واضحات وحجج باهرات ودلائل محكمات وبراهين لا تُحْتَذ إذا كل استكبروا على الله في أمره بعد الذي كل كانوا بقلائه يوعدون وشهد بذلك كل ما رقم في ألواح المحفوظ كما أنتم تقرئون في الكتاب بأن الله لما ختم النبوة بحبيبه بشر العباد بقلائه وكان ذلك حتم محتوم

36 فلما أتى الله في ظلل الغمام ونفخ في صور الأمر وانشتت السماء واندكت الجبال إذا كلهم على أعقابهم ينكصون وينتظرون لقائه كما ينتظرون اليهود والنصارى بما وعدوا من قبل ومن يومئذ إلى حينئذ كلهم منتظرون وكم من رسل أرسلهم الله بالحق بعد موسى إلى حينئذ وما استشعروا بذلك اليهود وفي كل سنين يقولون يأتي في سنة

أخرى كذلك فاعرف مقدارهم ومقدار الذين في ظل أنفسهم مستظلون

37 Behold, then, these idolaters in what they did of old and what they do today. Thus have We detailed unto you every tiding in detail and cast upon you what befell God's Messengers, that ye might become acquainted with the mysteries of the Cause and be of those who today have entered beneath the shadow of the Divine Countenance. And God hath raised them to a station wherein He made Himself known to them, after they had all turned away from Him. And now We return to Our previous theme and clothe the temple of words in a new raiment of meanings, wondrously woven, that thou mayest be certain that the reins of the Cause are in the grasp of One mighty and awesome.

38 We clothe anew the forms of words with the raiment of meaning, woven with fresh and wondrous threads, that thou mayest be assured that the reins of all affairs are held within the grasp of the Mighty, the Dreaded One, Who turneth them as He pleaseth. And when His command cometh to all who are in the kingdom, then are they all among those who are turned about. Know thou that were I to expound the meanings hidden within the Alif which hath been sent down at the beginning of the Book, and the pearls of knowledge concealed therein, verily all who are in the heavens and on earth would swoon away, save them who swim and dive and gather in the presence of the Countenance in the vast ocean of power. Then would the dogs of the earth assemble against Me, seizing Me with the claws of hatred, denying the grace which hath descended from clouds raised up in the name of God - grace whereby is quenched the thirst of those who, in the Paran of separation, are consumed by fire and some do perish, in such wise that were the spirit of life to be breathed into them, they would not be quickened. And a few among them do drink from these living waters flowing in the darkness of those words, and they praise God their Creator for that which hath shone upon them from the dawning-place of Iraq - the Light of the Horizons - after the spirits had swooned and then recovered.

39 Thus mayest thou understand how the people are divided in their disagreements. For this did God aforetime reveal unto Muhammad, the Apostle of God: "Few of My servants are grateful." Nevertheless, as I do not wish to disappoint him who hath detached himself from all else save God, who hath journeyed unto Him and emigrated for His sake, I shall therefore impart according to the capacity of the servants, what souls can bear and minds can comprehend, that it may be a remembrance and glad-tidings from this servant to those who hasten

37 إذا فانظر إلى هؤلاء المشركين فيما فعلوا من قبل وفيما اليوم كانوا أن يعملون كذلك فصلنا لكم من كل نبأ تفصيلاً وألقيناكم ما قضى على رسل الله لتطلعن بأسرار الأمر وتكونن من الذينهم كانوا اليوم في ظل الوجه داخلون وعرجهم الله إلى مقام الذي عرفهم نفسه بعد الذي كل كانوا عنه معرضون

38 وزجع حينئذ على ما كآ في ذكره ونجدد قيص المعاني على هياكل الكلمات مجرد بدع منسوج لتوقن بأن زمام الأمر في قبضة مقتدر مرهوب ومنقلب كيف يشاء وإذا جاء أمره على كل من في الملك فانقلب إذا كلهم منقلبون فاعلم بأني لو اذكر معاني الألف الذي نزل في أول الكتاب على ما قدر فيه لؤلؤ علم مكنون لينصعق كل من في السموات والأرض إلا الذينهم في طمطام يوم القدرة في مقابلة الوجه يتغمسون ويجمعون على كلاب الأرض يأخذوني بخالب البغضاء وينكرون فضل الذي نزل من غمام ارتفعت باسم الله ويسكن به ظمأ الذينهم في فاران الفراق عند فوران النار يحرقون وبعضهم يموتون على شأن الذي لو ينفخ فيهم روح الحيوان لن يحيون وقليل منهم يشربون من هذا المعين الحيوان التي جرت في ظلمات تلك الكلمات ويمجدون الله بارئهم فيما أشرق عليهم من شطر العراق نير الآفاق بعد الذي انصعقت الأرواح ثم آفاق

39 وكذلك فاعرف تشتت الناس فيما هم يختلفون وبذلك نزل من قبل على محمد رسول الله بأن قليلاً ﴿مِنْ عِبَادِي الشَّاكِرُونَ﴾ ولكن مع كل ذلك لما أحب أن أحب الذي انقطع إلى الله وسافر إليه وهاجر به لذا ألقى على قدر الذي تحمله العباد وتطيقه النفوس وتعرفه العقول ليكون تذكرة وبشارة من لدى العبد للذينهم يسرعون إلى دار

to the Abode of Peace and enter beneath the shade of the Tree of Union. Harken then unto that which is revealed unto thee in this blessed spot from this eternal Tree, from which no one hath taken fire, and which none approacheth save those who circle round about it and offer up their souls in His path after His leave, and who do thereby give thanks.

- 40 Know thou that the Alif in one station pointeth to His Most Great Name - He is God; and the Lam to His hidden knowledge; and the Mim to His Name 'the Bestower' - that is, I am God, the All-Knowing, the Bestower. These names God hath specially chosen for Himself at the beginning of His Book, and thereby He hath intended what He hath intended, and none knoweth how He hath intended, for none precedeth Him in His knowledge, and we are all assured of this and do acknowledge it. Then in another station God, glorified be He, intended by the Alif the oneness of His Essence, and by the Lam the Guardianship of His Guardian - for Lam is the letter of Guardianship, would ye but know it - and by the Mim the Prophethood of His Beloved, for it is the letter of Prophethood, as appeareth in the first letter of His Messenger's name, as ye yourselves witness.

- 41 And He hath placed the letter of Guardianship before the letter of Prophethood, that they who possess understanding might testify that this is a glad-tiding from God unto all who are in the heavens and on earth, that He Who cometh after Muhammad shall have, in His great name, the name of Guardianship preceding the name of Prophethood, even as ye recognize in 'Ali before Muhammad. This is confirmed by the second verse of the Furqan, as revealed in truth: "This is the Book, there is no doubt in it, a guidance to the God-fearing who believe in the Unseen." And the Unseen in the time of Muhammad was none other than 'Ali before Nabil, would ye but believe in this Unseen. And concerning this Unseen did God take a covenant in the atom of the Furqan from all who dwell in the heavens and earth, yet most people comprehend it not. Know then how the Bird of the Divine Throne warbles, singing in the lofty pavilions of eternity, teaching you that whereby your minds may find tranquility, your souls find rest, your hearts be gladdened, and the sincere ones rejoice. Then recognize the greatness of this Cause, how God hath made mention of it in the beginning of His Book, His first utterance, and His first address to His Beloved. Yet these transgressors violated God's Covenant, broke His Pledge, denied His proof, and, not content with this, perpetrated against Him that which exhausted the patience of the patient ones. Thus do We impart unto you

السلام في ظلّ شجرة الوصل هم يدخلون فاستمع لما يوحى إليك في هذه البقعة المباركة عن هذه الشجرة السرمديّة التي ما قبس عنها النار وما يقرّ بها أحد إلّا الذين هم في حولها يطوفون ويفدون أنفسهم في سبيله بعد إذنه ثمّ بذلك يشكرون

- 40 فاعلم بأنّ الألف في مقام يشير على اسمه الأعظم فهو الله، واللام من علمه المكنون، والميم عن اسمه المعطي، أي أنا الله الأعلم المعطي وهذه الأسماء ما اختصّه الله بنفسه في أوّل كتابه وبذلك أراد ما أراد ولن يعرف أحد كيف أراد لأنّه لا يسبقه أحد بعلمه وإنّا كلّ بذلك موقنون ومعتقون ثمّ في مقام أراد الله سبحانه من الألف أحديّة ذاته، ومن اللام ولاية وليه، لأنّ اللام حرف الولاية لو أنتم تعلمون، ومن الميم نبوة حبيبه، لأنّه حرف النبوة كما ظهر في أوّل اسم رسوله وكما أنتم تشهدون،

- 41 وقدم حرف الولاية على حرف النبوة يشهد أوّل الأئمة بأنّ هذا بشارة من بعد على كلّ من في السموات والأرض بأنّ الذي يأتي بعد محمد يقدّم في اسمه العظيم اسم الولاية على اسم النبوة كما أنتم في عليّ قبل محمد تعرفون ويدلّ على ذلك آية الثانية من الفرقان كما نزل بالحق: ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾ والغيب لم يكن في عصر محمد إلّا عليّ قبل نبيل لو أنتم بهذا الغيب تؤمنون وبهذا الغيب أخذ الله العهد في ذرّ الفرقان عن كلّ من في السموات والأرض ولكنّ أكثر الناس هم لا يفقهون إذا فاعرف كيف دلّج ديك العرش ويغن في رفرف البقاء ويعلمكم ما تطمئنّ به عقولكم وتستريح به نفوسكم وتستبشّر به قلوبكم وتستفرح عنه الموحّدون ثمّ اعرف عظمة هذا الأمر بحيث ذكره الله في أوّل كتابه وأوّل خطابه مع حبيبه ومع ذلك هؤلاء الفجّار نقضوا عهد الله ونكثوا ميثاقه وأنكروا برهانه وما رضوا بكلّ ذلك وفعلوا به ما ينقطع عنه صبر الصّابرون كذلك نلقي عليكم من أسرار الأمر لو أنتم بأذان القدس تسمعون

the mysteries of the Cause, would that ye hear with sanctified ears.

- 42 By God! Were ye to ponder upon the letter Lam which hath descended between two letters, ye would attain unto all that ye desire. For the Lam in its form is three, even as those versed in calculation reckon in their computations, and by itself becomes three letters: Lam, Alif and Mim. Thus is gathered therein all that We are questioned about. For the Mim hath appeared from itself, and this indicateth its independence, were ye to soar in the atmosphere of detachment and the space of oneness. By this do those who seek proofs deduce that there is no God but He, Who was One in His Essence, One in His Attributes, One in His Name, and One in His Creation. Is there any god besides Him? Say: Glory be to God! There is no God but He, and we are all His servants, and all are bewildered in His handiwork. Thereby are the veils of misbelief burned away, the signs of limitation vanish, and the banners of the believers are raised.

- 43 Then ponder the Alif which God hath made the link between the Lam and the Mim - a mystery that cannot be grasped through perception nor understood through knowledge, even if all who are in the heavens were to contemplate it from all eternity. Thus are the doors of inner meanings sealed in this divine letter, while the doors of utterance are opened to the extent that ye are able to hear. Know then that if this divine Alif were to revolve around itself, two upright Alifs would appear, and when these are raised to the tens, the number twenty appears. Thus is manifested the Kaf of the Command, through which were created the temples of unity, the manifestations of uniqueness, and the dawning-places of detachment - this being before its conjunction with the pillar of Nun, were ye to know. And after its conjunction were created the signs in the worlds of limitation and the royal tokens in the realms of composition. Thus do those endowed with knowledge witness the mysteries of wisdom in that which hath flowed from the Pen of manifest glory.

- 44 Then know that all letters and words return unto this divine Alif and this lordly figure, would ye but perceive with the eye of the heart. It is the manifestation of letters without any reference to itself, and thus hath knowledge descended from His presence with truth, could ye but understand. Otherwise, ask God, thy Lord, to teach thee through His knowledge and impart to thee that which would make thee independent of those who are not guided by God's signs, who walk in the depths

42 فوالله لو تفكروا في اللام الذي نزل بين الحرمين لتصلن إلى كل ما أنتم تريدون لأن اللام في هيئته ثلاثة كما أن أهل الحساب في استنطاقه يحسبون ويصير بنفسه ثلاثة اللام والألف والميم إذا اجتمع فيه كل ما كتبا به مسئولون لأن الميم قد ظهر عن نفسه وهذا يدل على استغنائه لو أنتم في هواء التجريد وفضاء التوحيد تطيرون وبهذا يستدلن المستدلون على أنه لا إله إلا هو قد كان واحداً في ذاته وواحداً في صفاته وواحداً في اسمه وواحداً في صنعه هل من إله غيره قل سبحان الله ما من إله إلا هو وإننا كل له وكل في صنعه متحيرون وبذلك تحرق حجاب الشريعة وتضمحل إشارات الحديّة وترفع أعلام الموحّدون

43 ثم تفكر في ألف الذي جعل الله واسطة بين اللام والميم وهذا ما لا يعرف بالإدراك ولا يفهم بالعلم ولو كل من في السموات في أزل الأزال تتفكرون إذا سدّت أبواب المعاني في هذه الحرف الصمداني افتح أبواب الألفاظ على ما أنتم تستطيعون إن تسمعون ثم اعلم بأنك لو تدور هذا الألف الإلهي حول نفسه يظهر الألفين القائمين وبعد ذلك إذا ترفعهما إلى العشرات يظهر عدد العشرين إذا ظهر كان الأمر الذي به خلقت هياكل التوحيد ومظاهر التفريد ومواقع التجريد وذلك يكون قبل اقترانه بركن النون إن أنتم تعلمون وبعد اقترانه خلقت الإشارات في عوالم التحديد والدلالات الملكية في عوالم التركيب وبذلك يشهدون أولو العلم أسرار الحكمة عمّا جرى من قلم عز مشهود

44 ثم اعلم بأن كل الحروف والكلمات يرجعن إلى هذا الألف الصمداني وهذا الرقم البرهاني إن أنتم ببصر القلب تشهدون وأنه لمظهر الحروف من غير إشارة إليه وكذلك نزل العلم من عنده بالحق إن أنتم تقدرون إن تفقهون وإلا فاسئل الله ربك بأن يعلمك بعلمه ويلقيك ما يغنيك من الذينهم بآيات الله لا يهتدون ويمشون في ظلمات لجي تغشيم

of darkness encompassed by waves of fire from all directions, being drowned therein yet perceiving it not.

- 45 Then behold the mysteries deposited in this Alif, how in all letters the effulgences of this Alif can be seen. For example, witness in this Alif the letter Ba' in its submission to its Creator, as though it were prostrating itself fully upon the dust in humility before God, as ye can observe in its form. Then it appeared in the form of Dal, bowing before God, the Supreme, the Beloved. And when it prostrated itself before God, it manifested as the letter Sad, from which flowed the waters whereby God quickened all who are in the heavens and earth in the stages of creation, were ye to perceive the traces of creation. Similarly, know all the letters, for they all appeared in different forms through the revelations of this Alif that shone upon them, even as ye observe in the letters of the alphabet. And when God desired to manifest the revelations of this Alif, He caused His likeness to shine upon them, whereupon they all appeared as they were in the garments of these letters. And were they to free themselves from these limited signs, they would all be raised up in the form of this Alif and in its likeness.

- 46 And if thou desirest to witness the revelation of this upright Alif in the letters in its form and stature, that thou mayest be assured within thyself that it standeth above all things, then observe the numerical figures as ye witness in mathematical calculations. For example, if ye immerse this Alif in the seas of tens, the Alif appears in its form with the addition of a point, manifesting as Ya, for its number is ten, as ye count in arithmetic. Likewise, if ye raise it to the heaven of hundreds, the letter Alif appears exactly the same but with the addition of two points, and ye then behold the letter Qaf. Similarly it ascendeth until it reacheth the end of numbers, whereupon the letter Alif appeareth in the fourth rank with additional points, manifesting the number one thousand, whereby ye witness the letter Ghayn. Therefore witness how the signs of divine unity flow through the dominion of letters, that ye may thereby witness in the horizons of contingent beings and the realm of the intelligible that there is no God but Him, and unto Him do all return.

- 47 When this Alif witnessed itself in the first and last of the letters, it testified within itself through the tongue of its innermost essence that He is the First and the Last, the Manifest and the Hidden, and all thereby unite in their Creator and prostrate

أمواج النَّار من كلّ الجهات وهم فيه مغرقون ولكن لا يشعرون

45 ثم انظر أسرار المودعة في هذا الألف بحيث في كلّ الحروف تجليات هذا الألف فانظرون مثلاً فاشهد في هذا الألف حرف الباء بخضوعه بارته كان أكب على التراب بتمامه خشعاً لله كما أنتم على هيئته تشهدون ثم ظهر على هيكل الدال لركوعه بين يدي الله المهيمن المحبوب وإذا سجد لله ظهر عين الصاد وجرت منه الماء الذي به أحي الله كلّ من في السموات والأرض في مراتب الخلق لو أنتم في آثار الخلق تتفكرون وكذلك فاعرف كلّ الحروف وكلهن بما تجلّت عليهن من تجليات هذا الألف ظهرت على هياكل المختلفة كما أنتم في حروف الهجائية تنظرون وإذا أراد الله أن يظهر تجليات هذا الألف أشرق عليهن تجلياً من مثاله إذا كلهن بما كن عليه في قايص هذه الحروف تظهرن ولو يخلص أنفسهن عن هذه الإشارات المحدودة إذا كلهن في هيكل هذا الألف وعلى هيئته يبعثون

46 وإذا تريد أن تشهد تجلي هذا الألف القائمة في الحروف على هيئته وقيامه لتكون في نفسك موقناً بأنه كان قائماً فوق كلّ شيء فانظر في الرقومات كما أنتم في أعداد الهندسة تشهدون مثلاً هذا الألف لو تغمسه في أبحر العشرات يظهر الألف بهيئته بزيارة النقطة ويظهر منه الباء لأنّ عدده عشرة كما أنتم في الحساب تعدون وكذلك لو تصعد إلى سماء المآت يظهر الألف بعينه زيادة النقطتين فأنتم حرف القاف حينئذ فانظرون وكذلك يترقى إلى أن ينتهي إلى آخر الأعداد إذا يظهر حرف الألف في رتبة الرابع بزيادة النقاط ويظهر عدد الألف وبذلك أنتم حرف الغين فاشهدون إذا فاشهد كيف جرت آثار التوحيد في جبروت الحروف تشهدون في آفاق الممكنات وأنفس المعقولات بأنه لا إله إلا هو وكل إليه يرجعون

47 فلما شهد هذا الألف نفسه في أول الحروف وآخرها شهد في ذاته بلسان سرّه بأنه هو الأوّل والآخر والظاهر والباطن وكلّ بذلك يوحدون

themselves before Him. In that station, all letters are true of this Alif, and likewise the revelation of this Alif by itself is true of all letters, were ye to ponder in the paradise of divine unity. And at the moment it is an Alif, the letter Ba is true of it, and likewise ye may witness the reverse. Then know the points that are added to it in all its stations and ranks - this indicates the signs that encompass it in the descent of its revelations, that people might reckon them according to their capacity and ability. Otherwise, were it to remain in its station without donning the garment of limitations, the hearts of those possessed of insight could not comprehend it, nor could the wise understand it.

48 Therefore witness the revelation of this Alif within thyself, for thou art one who heareth and likewise seeth, and when thou hearest and seest, thou speakest what thou willest, such that no matter preventeth thee from another matter, nor deed from another deed, even as ye all witness this within yourselves.

49 Similarly, observe in the names that when the name "the All-Hearing" is true of you, likewise the name "the All-Seeing" is true of you, and likewise other names, were you to observe with clear sight within yourselves. All these are attributes that all people to this day refer to their Creator unknowingly. Therefore witness within yourself that all this is created in His dominion and He bestows it upon whomsoever He willeth among His servants. Verily there is no God but Him. He cannot be comprehended by all that you comprehend, nor known by what you know. Rather, He created these stations in the souls of His servants that all might be guided thereby to the truth that He created the names yet is sanctified above them, and established the attributes yet is exalted beyond them. There is no originator except Him - His is the Command and the Creation, and all create by His command. Say then: Exalted be God, the Sovereign, the Supreme, the Self-Subsisting! Exalted be God, the Powerful, the Creator, the Mighty, the Glorious, the Beloved!

50 O people of the Bayan! Strive with your spirits and souls to enter into this station. Be not among those of whom no name among names is true, nor are they characterized by these attributes. Be not among those who have eyes but see not therewith, who have ears but hear not therewith, who have hearts yet understand not. Then witness within yourself that you move and stand and sleep and walk by a single thing, and this is a known truth. Yet from you appear names and attributes, as you all observe and acknowledge within yourselves. These

بارئهم ثم بين يديه يسجدون وفي ذلك المقام يصدق على هذا الألف كل الحروفات وكذلك على الحروفات تجلي هذا الألف بنفسه لو أنتم في رضوان التوحيد تحبرون وفي حين الذي يكون الفاء يصدق عليه حرف الباء وكذلك أنتم بالعكس فاشهدون ثم اعرف النقاط التي يزدن عليه في كل مقاماته ومراتبه هذا يدل على الإشارات التي تأخذها في تنزلات تجلياته ليقدر الناس أن يحصوها على مقدارهم وعلى ما هم عليه مقتدرون وإلا لو كان في مقامه ولن يلبس قيص الحدود لن يدركه أفئدة أولي الأبصار ولا يعقله العاقلون

48 إذا فاشهد تجلي هذا الألف في نفسك بأنك أنت في حين الذي تسمع وتبصر تنطق بما تريد بحيث لا يمنعك أمر عن أمر ولا يسدك فعل عن فعل كما أنتم كل ذلك في أنفسكم تشهدون

49 وكذلك فاشهد في الأسماء في حين الذي يصدق عليك اسم السميع كذلك يصدق عليك اسم البصير وكذلك أسماء أخرى لو أنتم بعيون الصافية في أنفسكم تنظرون وكل ذلك في صفات التي كل الناس إلى حينئذ يرجعونها إلى خالقهم من حيث لا يشعرون إذا فاشهد في نفسك بأن كل ذلك خلق في ملكه ويهب على من يشاء من عباده وإنه لا إله إلا هو لا يدرك بكل ما أنتم تدركون ولا يعرف بما أنتم تعرفون بل خلق هذه المقامات في أنفس عباده ليستدل الكل بذلك بأنه خلق الأسماء وكان مقدساً عنها وجعل الصفات وكان منزهاً منها وإنه ما من مبدع إلا هو له الأمر والخلق وكل بأمره يخلقون إذا قل فتعالى الله المهيمن القيوم فتعالى الله القادر الخالق المقتدر العزيز المحبوب

50 ولكن يا ملاً البيان فاجهدوا بأرواحكم وأنفسكم لتدخلن في هذا المقام ولا تكونن من الذين لن يصدق عليهم لا اسم من الأسماء ولا بهذه الصفات هم متصفون ولا تكونن من الذين لهم أعين لا يبصرون بها ولهم آذان لا يسمعون بها ولهم قلوب لا يفقهون ثم اشهد في نفسك بأنك

different names and numerous attributes appear through the differences ordained in your souls and created in your bodies, that you might ascend to the heights of knowledge within yourselves.

تقوم وتقوم وتمشي بشيء واحد وهذا حقّ معلوم ومع ذلك يظهر منك الأسماء والصفات كما أنتم بكلّ ذلك في أنفسكم تبصرون وتذعنون وتظهر هذه الأسماء المختلفة والصفات العديدة باختلاف ما قدّر في نفوسكم وخلق في أبدانكم لعلّ أنتم إلى معارج العرفان في أنفسكم تعرجون

- 51 For example, that by which you act is one, though you may call it by all names or make mention of it. In its essence it is abstracted from all that you speak of or indicate within yourselves. However, through its orientation to the place of hearing and its means, there appears an effect and attribute and name that appears not from anything else. Likewise through orientation to the place of sight and the means ordained therein, there appears another effect and attribute. This you find within yourselves. Similarly with the tongue - when oriented toward it, speech appears as you speak. This is from its orientation to the outward means in the human temple. Likewise observe the inward with the inner sight. For example, its connection to the heart and liver and spleen and head and other parts - through the differences of these stations appear different names, even as you name them the deed and the soul and the heart. Therefore know the manifestation of this Alif within yourself - how though it is one, God hath made appear from it different names and diverse effects, that you might thereby attain unto the places of knowledge and witness that difference appears through difference of place and means, else the Manifester is one and the manifestation is one. All this is within yourselves - do you not see? That you might be certain that there is no God but Him who hath fashioned creation comprehensive of all His names and attributes, if you squander not the wonders of creation within yourselves.

51 مثلاً ما يقوم أنت به فهو واحد لو أنتم بكلّ الأسماء تسمونه أو تذكرون وهو في ذاته مجرد عن كلّ ما أنتم تتكلّمون أو في أنفسكم إليه تشيرون ولكن بتوجهه إلى محلّ السمع وأسبابه يظهر أثر وصفة واسم لن يظهر من غيره وكذلك بتوجهه إلى محلّ البصر وأسباب المقدّر فيه يظهر أثر وصفة أخرى وهذا ما أنتم في أنفسكم تجدون وكذلك في اللسان إذا يتوجه إليه يظهر النطق كما أنتم تنطقون وهذا من توجهه إلى أسباب الظاهرية في هيكل البشرية وكذلك في الباطن ببصر الباطن فاشهدون مثلاً بتعلقه إلى القلب والكبد والطحال والرأس وغيره يظهر باختلاف هذه المقامات أسماء مختلفة كما أنتم بالعقل والنفس والفؤاد تسمون إذا فاعرف تحلي هذا الألف في نفسك مع إته واحد كيف أظهر الله منه الأسماء المتغيرة والآثار المختلفة لتبلغ بذلك إلى مقام العرفان وتشهد بأنّ الاختلاف يظهر باختلاف المحلّ والأسباب والآ مجلي واحد والتجلي واحد وكلّ ذلك في أنفسكم أفلا تبصرون ولتوقنّ بأنّه لا إله إلّا هو قد صنع الخلق جامعاً بجميع أسمائه وصفاته

- 52 Behold in yourselves the wondrous tokens of His handiwork, and waste them not. All this was created in His dominion and appears in the realm of creation. O people of the Bayan! Transgress not your bounds. Fear God, and attribute not to yourselves that which hath not been ordained for you, nor exalt yourselves beyond your station. We have explained unto you that whereat the hearts of the mystics, the wise, and the learned were perplexed, through these allusive words, that ye may comprehend what lies therein and that all who dwell in the heavens and on earth may drink from this spring according to their capacity, rank and power. Know then this spiritual Alif, this divine ornament, this straight thread of oneness, how it hath arisen by itself and for itself before all who dwell in

52 إن أنتم بدائع الصنع في أنفسكم لا تتضيعون وكلّ ذلك خلق في ملكه ويظهر في مقام الخلق وأنتم يا ملأ البيان عن حدودكم لا تتجاوزون خافوا عن الله ولا تنسبوا إلى أنفسكم ما لا قدّر لكم ثمّ عن مقامكم لا تسترفعون وقد بينّا لكم ما حارت فيه أفئدة العرفاء والحكماء والعلماء في تلويح هذه الكلمات لتطلعنّ بما فيها وتشيرنّ كلّ من في السموات والأرض من هذا المعين الجارية على مقدارهم ومراتبهم وعلى ما هم عليه مقتدرون إذا فاعرف هذا الألف الروحاني وهذا الطراز الصمداني وهذا الخيط المستقيم الأحادي كمن قام بنفسه لنفسه في

the heavens and on earth. At times it raiseth its head toward heaven, whereupon it attracteth the hearts of the Concurrence on High; at other times it turneth toward earth, whereupon the bodies of them that are nigh unto God arise from the graves of mortality. Thus do We reveal unto you that which hath been inscribed by the Finger of Power upon the preserved tablets of holiness.

- 53 Know thou that this firm and steadfast Alif hath its likeness in all the worlds, and all draw sustenance from the cord of its grace. All that thou beholdest in all creation - be it steadfastness, uprightness, stability, strength or power - know thou that all this hath appeared through the uprightness of this divine Alif, and all abide beneath its shadow and are made upright through its uprightness. By God! The Word hath reached such a station that the signs of knowledge and the evidences of wisdom are cut off therefrom. Give thanks unto God, your Lord, in your days, and be ye of those who have turned away from all on earth and have turned their faces toward the Beauty of Divine Unity in its luminous vesture behind the veils.

- 54 They drink the wine of inner meanings and the water of life from the hands of the Spirit, and at all times do they render thanks. Should all beauties present themselves before them and reveal themselves in all their ornaments and jewels, they would pay no heed. Even were they to approach them with bracelets of gold and robes of glory made of silk and brocade, seeking to take one of them or enter into the heart of any one of them - by God! they would neither succeed nor would they turn toward them, though they adorn themselves with all possible ornaments and apply all manner of kohl to their eyes. And were anyone to present them with all the gold and silver on earth and all the treasures of the kingdom, they would pay no heed nor turn toward him.

- 55 These are the friends of God, on whom there is no fear, neither shall they grieve. They fear no one, even should all who are in the heavens and on earth rise up against them, nor are they dismayed, for their hearts, souls and minds are filled with the wine of God's mercy and love. There remaineth no space in their hearts for the love of aught else to enter. Thus do We acquaint you with the sincere ones, that perchance ye may recognize them and follow their example, in such wise that neither the tempests of earthly dominion may move you nor the storms of time cause your feet to slip, and that ye may be of those who are firm in their love for God.

مقابلة أهل السموات والأرض ومرة يرفع رأسه إلى السماء إذا يستجذب منه أفئدة ملاء الأعلى ثم مرة يلتفت إلى الأرض إذا يقوم أجساد المقربين عن قبور الفناء وكذلك نلقي عليكم عمّا رقم من إصبع القدرة على ألواح قدس محفوظ

- 53 ثمّ اعلم بأنّ لهذا الألف المستقيمة الراسخة مثال في كلّ العوالم وكلّ من خيط عنايته يستمدون وكلّ ما أنت تشهد في كلّ ما خلق ويخلق من استقامة أو من قيام أو من استقرار أو قوة أو قدرة فاعلم بأنّ كلّ ذلك ظهر من استقامة هذا الألف الإلهي وكلّ في ظلّ هذا الألف مستظّلون ومن استقامته مستقيمون فوالله قد بلغ القول لمقام انقطعت عنه إشارات العلم ودلالات الحكمة لشكروا الله ربّكم في أيّامكم وتكوننّ من الذينهم أعرضوا من كلّ من على الأرض

- 54 ثمّ إلى جمال الأحديّة في قبص النور عن خلف الحجابات مقبولون ويشربون نحر المعاني والحيوان من أبادي الرّوح وفي كلّ حين هم يشربون ولو يقبلنّ عليهم كلّ الطعامات ويظهرنّ أنفسهنّ لهم بكلّ زينة وحلى إذا هم لا يعتنون ولو يدخلنّ عليهم بأساور الذهب وجلايب العزة من السّنس والاسترقى ويردن أن يذهبن أحداً منهم أو يدخلنّ في قلب أحد فوالله لا يقدرن ولا يلتفتنّ إليهنّ ولو بكلّ ما يمكن في الإبداع يزيننّ أنفسهنّ وبكلّ الأكحال يكتحلون ولو يستقبلهم أحد بكلّ ما يمكن في الأرض من الذهب والفضّة وبجميع زخارف الملك لا يعتنون به ولا إليه هم يقبلون

- 55 أولئك أولياء الله لا خوف عليهم ولا هم يحزنون ولا يخافون من أحد ولو يقوم عليهم كلّ من في السموات والأرض وهم لا يستوحشون لأنّ قلوبهم ونفوسهم وأفئدتهم ملئت من نحر رحمة الله ومحبته ولم يكن من فرجة في قلوبهم حتّى يدخل فيه محبة غيره وكذلك نعرفكم المخلصين لعلّ أنتم إياهم تعرفون وتتبعون أمرهم على ما كانوا عليه بحيث لا يحرككم عواصف الملك ولا يزلّ أقدامكم

قواصف الدهر ولتكونن من الذينهم في حب الله
هم راسخون

- 56 Then know that this Alif contains mysteries from all branches of knowledge, as God has bestowed upon it from the wonders of His grace, and in it is ordained the knowledge of what was and what will be. For example, if you were to extract the letters contained within the mysteries of this Alif, as We have previously imparted to you, from its four stations, and write their pronunciations, and thereafter divide them into four divisions, and apply to each division what it requires of ascent, descent, elevation and equivalence, there would be revealed to you mysteries at which minds would be bewildered, and you would discover what you have heard of the comprehensive Jafr, and arrive at the source of all knowledge.

56 ثم اعلم بأن لهذا الألف أسرار من كل العلوم بما أعطاه الله من بدائع فضله وفيه قدر علم ما كان وما يكون مثلاً إنك لو تستخرج حروفات التي كانت في سرائر هذا الألف كما ألقيناك من قبل من مقامات الأربعة فيه وتكتب استنطاقها وبعد ذلك تقسمها على تقسيمات أربعة وتجري على كل تقسيمها باقتضاءها من الترتي والتزل والترفع والتساوي ليظهر لك من أسرار التي تختبر فيها العقول وتطلع بما سمعت من الجفر الجامع وتصل إلى مبدأ العلوم

- 57 Would that We could find someone as We desire, that We might impart to him what God has taught Us of His grace, but since We have not found such a one, We have imparted to you according to a determined measure, and We have sufficed with that lest every rejected tyrant should discover it.

57 فيا ليت وجدنا من أحد على ما نريد لنلقي عليه ما علمنا الله من فضله ولكن لما وجدناه ألقيناك علي قدر مقدور واكتفينا بذلك لئلا يطلع عليه كل جبار مردود

- 58 Then know that these disconnected letters in one station are the symbol between the lover and the beloved, and none comprehends this save those whose hearts God has made treasuries of His knowledge and repositories of His wisdom, and this is what has preceded in God's knowledge, the Supreme, the Beloved.

58 ثم اعلم بأن هذه الحروفات المقطعات في مقام يكونن الرمز بين العاشق والمعشوق والحبوب والمحبوب ولا يطلع بذلك أحد إلا الذين جعل الله قلوبهم ككائن علمه وخزائن حكمته وهذا ما سبق به علم الله المهيمن المحبوب

- 59 Then know that this Alif in one station points to the white earth and the hidden pearly light, if you wish to perceive the mysteries of the craft of nature. And this earth's origin and existence is from water, if you would but understand, and it solidifies in water - glorified be God its Creator and exalted be He above what you describe. And when this pearly water solidifies in this fiery water and takes heat from this golden fiery water, there are gathered in it the three: the spirit, the soul and the body - and this is what no one's knowledge has preceded, and all are bewildered therein. When this earth, formed from water, solidifies in this red water, then extract it, and when you extract it you will find on its surface the dust of fire, that is, it blackens, but do not grieve, for if it blackens there is no harm in it, for God will transform this darkness into light such that it will ignite and shine by the leave of God, the Supreme, the Praiseworthy.

59 ثم اعلم بأن هذا الألف في مقام يشير به إلى الأرض البيضاء والنور الدرّي الأخضر إن أنتم في أسرار الصنعة الطيبة تريدون أن تتفردون وهذه الأرض صفائها ولونها من الماء إن أنتم تعقلون ويحمد في الماء فسبحان الله موجدها وتعالى عما أنتم تصفون وإذا جمد وانعقد هذا الماء الدرّي في هذا الماء الناري وأخذ الحرارة من هذا الماء الذهبي الناري يجتمع فيها الثلاثة الروح والنفس والجسد وهذا ما لا سبقه علم أحد من الناس وكل فيه متحيرون فلما انعقد هذه الأرض المتكونة من الماء في هذا الماء الحمراء إذا فأخرجها فلما أخرجتها تجد في وجهها غيرة النار أي يسود إذا أنتم لا تحزنون لأنها لو اسودت لا بأس عليها لأن الله يبدل هذه الظلمة بالنور بحيث يوقد ويضيء بإذن الله المهيمن المحمود

60 And this is the holy fruit that has appeared from the tree that grew in the heaven of spheres and the earth of intellects, and this is the philosophers' stone and their silver, and the thirsty earth and their mercury, and all that they name it. And when you extract it from the divine mine, impose upon it from the spirit that was of it and in its kinship, for the body accepts no spirit other than its own, if you would preserve what We impart to you. And days will not pass except that it will whiten by God's leave, so strive in its purification such that no darkness containing corruption remains in it, to the utmost of your ability to strive. Then after that, dry it with a proper fire and impose upon it from this spirit once again, then kindle upon it the reed fire until there rises above this water a hidden red oil. By God, this is from the philosophers' gold about which souls have wandered and the minds of the wise have been bewildered, and until now none has attained it except servants whom the ornaments of the world do not distract from the remembrance of God, the All-Compelling, the Self-Subsisting.

61 This is the soul and blood and the red resin, whereby decaying bodies are brought to life when this spirit is breathed into them. Therefore, O ye people of the Art, seek after it! But attend to the fire, and apply it not in such measure as would harm it, for fire both corrupts and perfects, were ye but to perceive it. This is of fire and gold and soul and sulfurous water and divine water and aerial water, and unto it are attributed all names and qualities in its gradations and stations, according to what appeareth therein of colors and effects. Thus do We instruct you that all may be assured that this unlettered Youth of Iraq possesseth sciences that the ancients never attained and that the moderns shall never comprehend, that perchance they may awaken to their condition and cease to imagine what they now imagine.

62 When, O My brother, this luminous child and this spiritual infant appeareth unto thee upon the surface of the water, remove it little by little until thy purpose be accomplished. By God! If the heat of fire should strike it then, it would dazzle the eyes. Exalted be the Maker, the Creator, the Powerful, the Director, the Mighty, the Dreaded! This is of the essence and reality of the spirit, and though it be attributed to aught else, such attribution is but metaphorical. By it are lifeless bodies quickened, rising from their graves, and in the land of divine direction are they gathered. Thus is revealed to thee the resurrection of

60 وهذه ثمرة القدس التي ظهرت من شجرة التي نبتت في سماء الأفلاك وأرض العقول وهذه حجر الحكماء وفضتهم وأرض العطشان وزيتهم وبكل ما هم يسمون وإن أخرجتها من معدن الإلهي سلط عليها من روح الذي كان منها وفي قرابتها لأن الجسد لا يقبل روح غيره لو أنتم فيما نلقي عليكم تحفظون وما يمضي من أيام إلا وتبيض بإذن الله إذا فاجهد في طهارتها بحيث لا يبقى فيها شيء من الظلمة التي فيها الفساد على غاية ما أنتم تقتدرون أن تجدون ثم بعد ذلك جففها بنار صالحة وسلط عليها من هذا الروح مرة أخرى ثم اضرم عليها النار القصب إلى أن يرفع فوق هذا الماء من دهن خمر مخزون فوالله هذه من ذهب الحكماء الذي تاهت فيه النفوس وتحير فيه عقول الحكماء وإلى حينئذ ما وصل إليه عباد الذين لا تلهيهم زخارف الدنيا عن ذكر الله المهيمن القيوم

61 وهذه هي النفس والدم والصبغة الحمراء ويحيي بها أجساد الرميمة لو تنفخ فيها من هذا الروح إذا أنتم يا ملأ الصنعة فاطلبون ولكن فالتفت على النار ولا تسلطها عليها على قدر الذي يضرها لأن النار يفسد ويصلح لو أنتم تشعرون وهذه من النار والذهب والنفس وماء الكبريت وماء الإلهي وماء الهواء وتطلق عليها كل الأسماء والصفات في درائجها ومراتبها بمناسبات ما يظهر فيها من الألوان والأفعال وكذلك نعلمكم ليوقتن الكل بأن لهذا النفس العراقي لعلوم ما سبقها الأولون ولن يعرفها الآخرون لعل بذلك يستشعرون في أنفسهم ولا يظنون بما هم اليوم يظنون

62 وإذا ظهر يا أخي لك هذا الولد النوراني وهذا الطفل الروحاني على وجه الماء فاكشف قليلاً قليلاً إلى أن يتم لك أمرك فوالله إذا لو يصيبه حمي النار يحطف البصر فتعالى الصانع الخالق القادر المدبر العزيز المرحوب وهذا من أصل الروح وحقيقته ولو يطلق على غيره يطلق مجازاً وبه يحيي أجساد الميتة ويقومون عن قبورهم وفي أرض التدبير هم يحشرون إذا يظهر لك قيامة الأجساد في يوم الذي ينفخ في الصور ويجدد فيه

bodies, that thou mayest be assured of the gathering of spirits into bodies on the day when the trumpet shall be sounded, when the garment of creation shall be renewed, when all shall be brought before the holy presence according to their deeds, when they shall be rewarded for their actions in this vain life, and when all that they were promised shall be fulfilled.

63 Then shall the melodies of the Divine Dove be renewed, all in the heavens and earth shall be transformed, the earth of knowledge shall be spread out, the cock of oneness shall crow, and the believers shall mount the steed of light. Were We to mention all that shall appear on that Day, the Tablets could not contain it and souls would be sorely troubled. We therefore conceal its mention and return to what We mentioned before, that the grace of God may precede those who enter into the garment of existence.

64 Then know thou that if thou weddest this oil which We have cast upon thee in truth with this earth, thou shalt attain what thou seekest more swiftly than the twinkling of an eye, if ye be of them who succeed in this work. Therefore know gold and silver, then sun and moon, then white and red resin, that ye may understand. Hence they have said that the work consisteth only of the two great luminaries, as ye witness in the books of the people. Likewise know what they mean when they say "our gold is not the gold of the common people," and similarly regarding silver, if ye comprehend. This gold is called two-winged, and it is a bird flying in all bodies, and all names are attributed to it. For example, it is called water due to its flowing and running, fire due to its inherent heat, earth due to its inner dryness, and air due to what is gathered within it. All this is witnessed by those who ponder the mysteries of nature and are of those who, through their detachment from all save God and their turning unto Him, attain to that most exalted station.

65 Know then that this radiant, fiery oil is the Crown of Crowns, the Divine Crown, and the Crown of Victory, for by it all bodies are transformed - that is, by it all bodies are cured of corrupting viscous moistures and dark, harmful drynesses. By it all that is created on earth is healed of every disease. Verily it is the Active Essence by which the world subsists, and it is the heat without which there would be no motion - and motion is the action that proceeds from it. Similarly, know with complete certainty that all knowledge comes from heat, if you would but ponder the essences of created knowledge.

قيص الخلائق وكلّ في محضر القدس بأعمالهم
محضرون ويحزون بما عملوا في الحياة الباطلة
ويوفون بكلّ ما هم لو يجدون

63 إذا يجدد ألحان الوراق ويبدل كلّ من في
السّموات والأرض ويسط أرض المعرفة ويدلّع
دبك الأحديّة والمؤمنون حينئذ على براق النّور
يركبون لو نذكر لكم كلّها يظهر في هذا اليوم لا
تجمله الألواح وتضطرب منه النفوس ولذا نطوي
ذكرها ونرجع إلى ما ذكرنا من قبل ليسبق الفضل
من لدى الله على الذينهم في قيص الوجود
يدخلون

64 ثمّ اعلم بأنك لو تزوّج هذا الدّهن الذي ألقيناه
بالحقّ مع هذه الأرض لتصل إلى ما تريد أقرب
من أن يرتدّ إليك بصرك إن أنتم لهذا العمل توفّقون
إذا فاعرف الذهب والفضّة ثمّ الشمس والقمر ثمّ
الصّمغة البيضاء والحمراء لعلّ أنتم تعرفون وبذلك
قالوا العمل لم يكن إلّا من التّبين الأعظمين كما
أنتم في كتب القوم تشهدون وكذلك فاعرف ما
يقولون بأنّ ذهباً لا ذهب العامّة وكذلك الفضّة
إن أنتم تفقهون وهذا الذي سمّي ذواالجناحين وكان
طائراً في الأجساد كلّها ويطلق عليه كلّ الأسماء
مثلاً يطلق عليه الماء لسيّلانه وجريانه ويطلق عليه
النّار لآله حار في طبيعته وكذلك الأرض ليوسته
الباطنيّة فيه وكذلك هواء لاجتماع ما اجتمع فيه
ويشهد كلّ ذلك من تفرّس في أسرار الطّبيعة
وكان من الذينهم بانقطاعهم عمّا سوى الله وإقبالهم
إليه إلى ذلك المقام الأعلى يبلغون

65 ثمّ اعلم بأنّ هذا الدّهن المشعشع النّاري لا كليل
الأكليل وإكليل الإلهي وإكليل الغلبة لأنّ به كلّ
الأجساد يتقبلون أي به يبرء كلّ الأجساد عن
الرّطوبات اللّزجة المفسدة واليوسات الظّلة الرّديّة
وبه كلّها خلق في الأرض عن كلّ الأمراض
يبرؤون وإنّه لجوهر الفاعل الذي منه قوام العالم
وإنّه لحرارة الذي لولاه لم يكن الحركة والحركة
عن الفعل الذي يحدث منه وكذلك فاعلم كلّ

- العالم من الحرارة لو أنتم في جواهر علم الحقيقة
تتفكرون
- 66 Verily it is the Man of Valor, the Young Male, the Eastern Mercury, and the Spirit which, were it to be breathed upon the decayed bones, would by God's leave bring them to life and raise them up - the Sovereign, the Mighty, the Self-Subsisting.
- وإنه لرحل الشجعان والذكر الشباب والزيت
المشرق والروح الذي ينفخ منه على العظام
الرميمة ليحيي ويقوم بإذن الله الملك المقتدر
القيوم
- 67 Know then that the Spirit is naught but the water frozen upon the face of the white earth, and this is from the Command that appears from it suddenly like swift revelation. God has made it victorious over all things, for this is that which, before all things, took shelter in the shadow of God's Name, the Victorious, the Powerful. You shall witness the signs of power from it if you attain unto this station.
- ثم اعلم بأن الروح لم يكن إلا الماء المنجمدة على
وجه الأرض البيضاء وهذا من أمر الذي يظهر
منها بغتة كالوحي السريع وجعله الله غالباً على كل
شيء لأن هذا هو الذي استظل قبل كل الأشياء
في ظل إسم الله الغالب القدير وتشهدون منه آثار
القدرة إن أنتم إلى هذا المقام تصلون
- 68 This white earth is the stone from which rivers burst forth. It is unique in its genus, and likewise its operation is singular, if you would but witness in this One the fourfold multiplicities. Its likeness is the Alif which We mentioned - this Alif is one in itself and is not a number, yet numbers are counted from it and multiplicities are derived from it. Yet in the multiplicities of the worlds of numbers, you behold the countenance of the One.
- وهذه الأرض البيضاء لجر الذي تنفجر منه
الأنهار وهي واحدة في جنسها وكذلك تدبيرها
واحدة لو أنتم في هذا الواحد تكثرات الأربعة
تشهدون مثاله الألف الذي كُتِبَ في ذكره وهذا
الألف واحد في نفسه وإنه ليس بعدد ولكن بعد
منه الأعداد ويستخرج عنه الكثرات ولكن أنتم
في كثرات عوالم الأعداد طلعة الواحد تبصرون
- 69 This stone contains the union of three genera, as you would witness with your own eyes if you would ponder it with divine knowledge. Verily it tells of the Night of Power, for within it is ordained a hidden knowledge which God has concealed from the hearts of His servants, just as He has concealed the Night of Power from those who look not upon the realities of things with divine vision.
- وهذا لجر فيه اجتمع أجناس الثلاثة وأنتم تشهدون
بعيونكم لو أنتم بعلم الله فيه تدبرون وإنه ليحكي عن
ليلة القدر لأن فيه قدر علم مكنون وأخفاه الله
عن أفئدة عباده كما خفي ليلة القدر من الذينهم
ببصر الله في حقايق الأشياء لا ينظرون
- 70 We have likened it to the Night because after the first operation, blackness and darkness appear in it, and these are from the darkneses in which the Water of Life was ordained. This is a truth of which you have not heard before. Therefore, O people of the Bayan, hearken! Then ponder what was revealed aforetime in the Furqan concerning the three darkneses, that your eyes might be consoled thereby and you might attain the ultimate goal for which people have striven.
- وشبهناه بالليلة لأنه بعد تدبير الأول يظهر فيه
السواد والظلمة وهذه من ظلمات التي فيها قدر
ماء الحيوان وهذا من حق الذي ما سمعتم من
قبل وإذا أنتم يا ملأ البيان فاسمعون إذا فكر فيما
نزل من قبل في الفرقان في حكم ظلمات الثلاث
لتقر بها عينك وتصل إلى غاية ما كان الناس في
طلبه يجهدون
- 71 Know thou, O servant, that when the Khidr of Glory reached the Dawning-Place of Eternity at the spring of this water, he paid no heed to it and drank not thereof, for the Spirit had transformed him from himself toward the right hand of the
- وإنك أنت يا أيها العبد فاعلم بأن خضر البهاء لما
وصل إلى مشرق البقاء عند معين هذا الماء ما
التفت إليه وما شرب منه لما قلبه الروح من نفسه
إلى يمين عز محبوب لأن هذا الفتى ما أراد بقاء

Beloved's might. For this Youth desired not to preserve himself in the kingdom, but rather sacrificed his spirit and all he possessed for all who are in the heavens and the earth. This he chose for himself out of love for God, the Sovereign, the Supreme, the Mighty, the Praised.

72 Say: O people, by God, this is a servant who desired naught for himself and sought help from none in the kingdom save God alone. To this the Tongue of Unity bears witness in the pavilion of the unseen mystery. Say: This is a lamp that hath needed no niche from anyone, nor is it affected by fire, nor doth it derive its light from aught except God, the Single, the Mighty, the Exalted, the Self-Subsisting. Then give thanks unto God, your Creator, for having revealed unto you the mysteries through this luminous and bounded Pen. Though it be bounded by its limitations, yet God hath caused to flow from it that which hath no limit or end. Therefore, behold in this limitation the mysteries of Divine Unity, and be ye witnesses thereof. This is from the knowledge wherewith God hath taught this Pen that all may be assured that the heavens of knowledge are folded up in His right hand and the earth of wisdom is created by His command, and all draw from the wonders of His knowledge.

73 Know thou that the first thing that came into being from the Ancient Originator in the worlds of creation was the four elements, which are fire, air, water and earth, as ye have heard before and now hear again. Then appeared the four natures, which are heat, moisture, cold and dryness, as ye reckon and know. When these combined and united, there appeared for each one two qualities: for fire, heat and dryness, and likewise for the remaining three. Know ye these principles, for by them God created all that is in the worlds of creation, both the celestial and terrestrial. Whatsoever hath balanced qualities endureth through time, as ye observe in the sun and moon, and that which hath unbalanced qualities perisheth ere long, as ye behold in the creation of the lower worlds.

74 Strive therefore to know the balanced things among minerals, for they are easier to work with if ye would succeed, since the process consisteth but of separation, purification and combination - this being the truth of which all the Prophets have spoken. When thou hast known the foundation of nature from the mine of divinity, take thereof according to thy need. Then distill it with the water of life which is of its nature and closest to it in affinity, until this foundation cometh pure white.

نفسه في الملك وأنفق روحه وكلما له على كل من في السموات والأرض وهذا ما اختار لنفسه حباً لله الملك المهيم المقتدر المحمود

72 قل يا قوم تالله هذا لعبد ما أراد لنفسه من شيء وما استنصر عن أحد في الملك إلا الله وحده وهذا ما يشهد به لسان الأحديّة في سرادق غيب مستور قل إنّ هذا السراج ما طلب المشكوة ولا تؤثر فيه النار وما يستضيء من شيء إلا الله الفرد العزيز المتعالى القيوم ثم اشكروا الله بارتكم فيما كشف لكم الأسرار من هذا القلم الدرّي المحدود وإن كان محدوداً بمحدوده ولكن الله جرى منه ما لا حدود ولا غاية له إذا أسرار التفريد في هذا التحديد فاشهدون وهذا من علم الذي علم الله قلبي هذا ليوقنّ الكل بأنّ سموات العلم مطويات بيمينه وأرض الحكمة منجعة بإذنه وكل من بدايع علمه يستعلمون

73 ثمّ اعلم بأنّ أول ما حدث من محدث القديم في عوالم الخلق هي العناصر الأربعة هي النار والهواء والماء والأرض كما أنتم سمعتم من قبل وحينئذ تسمعون إذا ظهرت اسطقسات الأربعة التي هي الحرارة والرطوبة والبرودة واليبوسة كما أنتم تعدون وتعلمون فلما تمزجت وتزوجت ظهرت لكل واحد منها ركنين للنار الحرارة واليبوسة وكذلك في ثلاثة الباقية أنتم بهذه القواعد فاعرفون وبها خلق الله كلّها في عوالم الخلق من العلويات والسفلويات وكلّما اعتدلت طبيعته يبقى على الزمان كما أنتم في الشمس والقمر تشهدون وما لا اعتدلت طبيعته يفنى عن قريب كما أنتم في خلق عوالم السفلى تنظرون

74 إذا فاجهد حتى تعرف أشياء المعتدلة من المعادن وإنّها أسهل تدبيراً في العمل إن أنتم بها توقفون لأنّ الأمر لم يكن إلا من تفصيل وتطهير وتزويج وهذا من حقّ الذي كلّ الأنبياء به ينطقون وإنك إذا عرفت أسس الطبيعة من معدن الإلهية خذ منها على قدر حاجتك ثم قطرها بماء الحي الذي يكون في طبعها ويكون أقرب الأشياء بها ولها حتى يصير

Then subject it to water and place it in moisture until a prescribed amount of this foundation dissolves. When this earth dissolves with this spirit, thereafter place it in darkness until it mixes and becomes one thing. Then coagulate it over a gentle fire. If thou perform this twice or more - that is, the dissolving and coagulating - that is closer to the truth, if ye would do it.

هذا الأسّ بيضاء نقية ثم سلط عليها الماء وضعها في التّدى حتّى يحلّ من هذا الأسّ على قدر مقدور وإن تحل هذه الأرض هذا الروح ثم بعد ذلك فاجعله في العميا حتّى يمزج ويصير شيئاً واحداً ثمّ تعقده على النّار الخفيفة وإن تفعل ذلك مرّتين أو أزيد أي في العقد والحل ذلك أقرب بالحقّ لو أنتم تفعلون

- 75 If thou art unable, subject this water to this earth, then dissolve it until this water becomes pure white. Then impregnate this earth with this water until ye reach the goal ye desire. Then dissolve it after the impregnation, for the end of impregnation is the beginning of dissolution. Then after dissolution ye shall coagulate. Thus shall the work of the moon be completed for you, and ye shall behold the power of God with your own eyes if ye know what We have set forth in this Tablet. Then after this shall ye work, for knowledge cometh before action. Beware, then beware, O people of the Bayan, that ye undertake nothing before knowing all that We have taught you. This is My counsel unto you - hear it if ye wish to traverse the paths of truth. Know then that the foundation can be likened to this water, for water is the origin of all works. From it comes the pure oil, and whosoever is anointed therewith shall never be burned. This is of the water whereby God revives the earth after its death and manifests the decree of resurrection. Among the Prophets and Sages, some were content with this water in their work and achieved through it their ultimate purpose. This is of the hidden and concealed knowledge, known only to those whose hearts God has tested with faith and whom He has taught the science of Mercury alone. This is a treasure that was sealed with God's seal.

75 وإن لن تقدّر سلط هذا الماء على هذه الأرض ثمّ اجعلها في الحل حتّى يصير هذا الماء بيضاء نقية ثمّ شمع بهذا الماء هذه الأرض لتصلوا إلى غاية ما أنتم تريدون ثمّ حلّها بعد التّشميع لأنّ منتهى التّشميع كان أوّل مقام الحل ثمّ بعد الحل أنتم تعقدون إذا يتم عمل القمر وتشهدون قدرة الله برأي العين إن أنتم بما قرّرنا في هذا اللوح تعملون ثمّ بعد ذلك تعملون لأنّ العلم قبل العمل إيّاكم ثمّ إيّاكم يا ملأ البيان قبل علمكم بكلّ ما علمناكم لا تباشرون وهذا نصحي عليكم فاسمعوه إن أنتم في مناهج الحقّ تريدون أن تسلكون ثمّ اعلم بأنّ الأسّ قد يطلق على هذا الماء لأنّ الماء هي الأصل في الأعمال ومنه يكون الدّهن الصّافي الذي من تدهن به لن يحترق أبداً وهذا من ماء الذي به يحيي الله الأرض بعد موتها ويظهر حكم النّشور ومن الأنبياء الحكماء بعضهم اكتفوا بهذا الماء في هذا العمل وخرجوا به ما أرادوا من الغاية القصوى وهذا من علم حقّ مكتوم ويعرف ذلك من امتحن الله قلبه بالإيمان وعلمه الله من الزّيق وحده وهذا الكنز كان بختام الله لمختوم

- 76 If you desire to work with the Sun in gold, return to this substance of pure oil which We taught you before and named it the People's Gold and True Sulfur, though you may be bewildered in working with it. By God, We have mentioned all the works to you and have imparted what none before has succeeded in knowing, as you yourselves can testify if you but recognize it. We have mentioned to you in allusive references the natural measure - whosoever attains it has attained the ultimate purpose in this divine wisdom and heavenly gift, if you would but understand.

76 وإن تريدوا عمل الشّمس في الذهب فارجعوا إلى هذا الجسد من الدّهن الصّافي الذي علمناكم من قبل وسميناه ذهب القوم وكبريت الحيّ إذا أنتم في فعله تتخيرون فوالله ذكرنا لك كلّ الأعمال وألقيناك ما لن توفي بعلمه أحد من قبل وأنتم تشهدون بأرواحكم وأنفسكم بذلك إن تعرفون وذكرنا لك في تلويح الإشارات ميزان الطّبيعي الذي من ظفر به فقد ظفر بالغاية القصوى في هذه الحكمة الرّبّانية وهذه الموهبة الإلهية إن أنتم تفقهون

- 77 We now impart to you that which will make you independent of those who occupy themselves with this craft on earth. Know that when you have understood that the matter consists only of Mercury and Sulfur, and have recognized them in the Sun and Moon which are gold and silver, know then that salt is excellent in dissolving bodies such that you will find nothing better for gold, were you to examine all things. For in its very nature there is a complete affinity which cannot be fully described were you to write throughout your lives. If you find this salt in its mine and distill it and dissolve with it the calx from which it came and which gave it birth until it becomes one essence and a fixed oil, by God you will reach the pinnacle of knowledge and understanding, for in salts lie hidden the concealed secrets, like the infinite knowledge that resides in pure hearts - do you not see?
- 78 This is of the truth of certainty, without which all people wander in the valley of ignorance. Thus does the dove of knowledge warble upon the branches of wisdom with strains that draw the Beloved near. We content Ourselves with this, though We fear what We have disclosed to you of the matter through holy allusions. But none shall attain to this save through love of God and His chosen ones. This is what the Most Exalted Pen counsels you in these numbered Tablets.
- 79 But if you would hear Me, seek from God that which will make you independent of gold and silver. By God, this is the ultimate purpose, would you but hear it. For from gold and silver none grows rich; rather poverty increases, as you can observe. But through what We have called you to, you will become independent of all who are in the heavens and on earth, if you would but hold fast to the thread of this utterance.
- 80 Know then that this Alif which was revealed at the beginning of the Furqan, and which We have interpreted for you through allusions that confound minds, was created from the Alif that was revealed in the Bayan from God, the Supreme, the Self-Subsisting. Nay, it becomes as nothing before it, would you but ponder its mysteries.
- 81 Verily We have interpreted it for thee through allusions at which minds are bewildered. That which was revealed in the Bayan through the letter Alif hath been created by God, the All-Powerful, the Most Exalted, the Self-Subsisting. Nay, it is as nothingness before Him, would ye but reflect upon its
- 77 ثم نلقي عليك حينئذ ما يغنيك عن الذينهم في الأرض بهذه الصنعة يشتغلون فاعلم بأنك إذا عرفت بأن الأمر لم يكن إلا من الزئبق والكبريت ثم عرفت في الشمس والقمر اللذان هما الذهب والفضة فاعرف بأن الملح مليح في تحليل الأجساد بحيث لن تجدوا أحسن منه للذهب لو أنتم في كل الأشياء تفحصون لأن في نفس طبعها مناسبة كلية التي لا يتم بالقلم لو أنتم بدوام عمركم تكتبون وإنك لو تجد هذا الملح من معدنه وتقطره وتحلل به كل سر الذي كان منه ويتولد عنه حتى يكون نفسا واحدة ودهنا ثابتة فوالله لتصل إلى ذروة العلم والمعلوم لأن في الأملاح سر أسرار الحقيقة المستورة كالعلوم النهاية التي كانت في قلوب الصافية أفلا تشهدون
- 78 وهذا من حق اليقين الذي كل الناس من فقدانه في واد الجهل ليهيمون كذلك يغن ورقاء العلم على أفنان الحكمة بالحن جذب محبوب واكتفينا بذلك وأخاف فيما كشفنا لكم الأمر بإشارات قدس مشهود ولكن لن يصل أحد بذلك إلا بحب الله وأوليائه وهذا ما يعظكم بهذا القلم الأعلى في هذه الألواح المعداد
- 79 ولكن إنكم لو تسمعون مني فاطلبوا من الله ما يغنيكم من الذهب والفضة فوالله هذه لغاية الأمر لو أنتم تسمعون لأن الذهب والفضة لن يغني أحدا بل يزداد في الفقر كما أنتم تشهدون ولكن بما دعوناكم به يغنيكم من كل من في السموات والأرض لو أنتم بخيط الأمر في هذا القول متمسكون
- 80 ثم اعلم بأن هذا الألف نزل في أول الفرقان وإنا فسرناه لك بإشارات التي تذهل عنها العقول قد خلق من ألف الذي نزل في البيان من لدى الله العلي المهيمن القيوم
- 81 بل معدوم عنده لو أنتم في أسراره تتفكرون وفي مقام كان نفسه وذاته لو أنتم في سرادق التوحيد تدخلون وبذلك فاعرف مقام الألف القائمة المستقيمة في يوم الذي يبعث فيه جواهر العلم

mysteries. And in one station it was His own Self and Essence, would ye but enter the pavilions of unity. Thus mayest thou know the station of the upright and steadfast Alif on the Day when the essences of knowledge shall be raised up at the promised holy Point, and He Whom God shall make manifest shall come upon the clouds of knowledge and power, with the angels of His Cause at His right hand. Then shall all who dwell on earth be thunderstruck by the thunderbolt of that Day, and the pillars of all creation shall quake, and all shall be disturbed by the might of God's Command. Blessed then are they who attain unto His presence and enter the holy garden before Him. At that time, when they decree a thing, they shall not say why or wherefore, but shall hasten to fulfill what they are bidden. They shall not fear the people of the Bayan, but shall rush like infants to the breast of God's mercy. They shall not turn to anything, nor fear anyone, even if all who are in the Bayan or other religions should prevent them - they shall not be prevented nor turn aside. They shall not open their eyes unto anyone, for they gaze only upon pure Beauty. We therefore beseech God to make us and you among those who circle round Him, who are present upon His carpet, and who bear witness before Him, for verily He is the Powerful, the Bestower, the Mighty, the Beloved.

BLO_failayn, HURQ.BH08x, BTO#04x, ADMS#199n84x

في نقطة قدس موعود ويأتي من يظهره الله على
سحاب العلم والقدرة وعن يمينه ملائكة الأمر إذا
كل من في الأرض من صاعقة اليوم ينصعقون
ويتزلزل فيه أركان الخلائق وكل من سطوة أمر
الله مضطربون فنهياً للذينهم يفوزون بجماله ثم في
جنة القدس بين يديه يدخلون وحينئذ إذا حكموا
بشيء لن يقولوا لم أو بيم ثم بما أمروا في الحين
يسرعون ولن يخافوا من ملأ البيان وهم كالرضيع
إلى ندي رحمة الله يركضون ولن يلتفتوا بشيء ولا
يخافون من أحد ولو يمنعهم كل من في البيان أو
ملل أخرى إذا هم لا يمنعون ولا يلتفتون بشيء
ولا يفتحون عيناهم على أحد لأنهم إلى صرف
الجمال ينظرون إذا نستل الله بأن يجعلنا وإياكم
من الطائفتين في حوله والحاضرين في بساطه
والمستشبهين بين يديه إذ إنه هو القادر المعطي
العزیز المحبوب

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Tafsir-i-Hu

- 1 Praise be to God Who hath caused the Sun to shine through His power, and hath made the Light to appear through His might, and hath illumined the Face in the vesture of His Cause through His wisdom, and hath caused the Dove to warble with a wondrous melody its divine song, and hath moved the thread of existence by that which hath been sprinkled upon it of the signs of His love, and hath kindled the lamp of love in the niche of His grandeur and the lamp of His mercy, and hath raised the banners of guidance through the power of His might, and hath made manifest the orbits of piety through the blessing of His exaltation. He is the Powerful, the Ever-Living, the All-Compelling, Who hath ever been the One Who uniteth His

1 الحمد لله الذي قد اشرق الشمس بقدرته والاح
النور بقوته و اضاء الوجه في قص الامر بحكمته
وانطق الوراق على لحن البديع على لحنه وحرك
خيوط الوجود فيما ترتج عليه من آيات محبته و
اوقد سراج الحب في مشكوة عظمتة و مصباح
رحمته و ارفع اعلام الهدى بسطان عزته و اوضح
افلاك التقى بين رفعتة و انه هو المقتدر الحى
المهيمن الذى لم يزل كان موحد ذاته في قدم ذاته
و منعت كينونته في ازلية كينونته

Essence in the eternity of His Essence, and Who exalteth His Being in the everlastingness of His Being.

- 2 When He desired to make Himself known unto His servants and to manifest the signs of His power to all who are in His heaven and on His earth, He removed the veil from the beauty of His concealment and lifted the covering from the essence of His majesty, that thereby His manifest Name might be distinguished from His hidden Name, and His first Name might be differentiated from His last Name, that the word might be fulfilled in the unseen and the visible, in the hidden and the manifest, that He is the First and the Last, the Manifest and the Hidden, and that He is cognizant of all things. Thereby did the Essence of Identity become manifest in the Temple of Lordship, and the Beauty of the Self-Subsisting shine forth in the Form of Divinity, and the Pre-existence was adorned with the robe of Eternity, and the Mystery of Divinity was repeated in the vestures of Beauty, and the heaven of Unity was raised up, and the earth of the Self-Subsisting was established, and the mountains of the Cause were exalted, and the seas of might were made to surge, and the Tree of spirituality brought forth fruit, and the Sun of Identity shone forth, and the Moon of the unseen rose, and the sanctified hearts found peace, and the pure souls were enraptured.

- 3 Exalted is He above what His servants mention of Him or His creation describeth, for in the pure essence of His concealment and in the essence of His identity, He cannot be mentioned by His own mention nor described by His own description. How could it be otherwise, when mention proceedeth from another than Him or appeareth from His creation? Were this to be established, it would establish the station of mention from His Essence unto His Essence, and the limitation of description for His Self by His Self. He is sanctified from duality and exalted above similarity. Rather, He created all mentioned things through a letter of the word of His command, and brought all visible things into being through a design from the signs of His creation. Indeed, His Essence through His Essence is a mention of His Essence, and His Self through His Self is a description of His Self.

- 4 When He desired to establish this, He manifested the hidden Identity in the two Names, and removed the veil of light from the two veils, and split the sun in the two aspects, and caused the Spirit to appear in the two vestures, and made the light to speak in the various modes of unity in the two melodies, and manifested the mystery of the Cause in the two letters, and gathered together the sun and moon in the holy temple in the two veils, and inserted the hand of power in the two

فَلَمَّا أَحَبَّ أَنْ يَعْرِفَ نَفْسَهُ عَلَى عِبَادِهِ وَيُظْهِرَ آيَاتَ قُدْرَتِهِ لِمَنْ فِي سَمَائِهِ وَارْضِهِ كَشَفَ الْقَنَاعَ عَنْ غَيْبِ جَمَالِهِ وَرَفَعَ الْغَطَاءَ عَنْ جَوْهَرِ جَلَالِهِ لِيُفْصَلَ بِذَلِكَ اسْمُهُ الظَّاهِرَ عَنْ اسْمِهِ الْبَاطِنِ وَيُمْتَازَ اسْمُهُ الْأَوَّلُ عَنْ اسْمِهِ الْآخِرَ لِيَكْمَلَ الْقَوْلُ فِي الْغَيْبِ وَالشَّهَادَةِ وَالسِّرِّ وَالظُّهُورِ بِأَنَّهُ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَأَنَّهُ بِكُلِّ خَلْقٍ عَلِيمٌ فَبَذَلَ تَجَلَّى جَوْهَرِ الْهُوِيَّةِ فِي هَيْكَلِ الرَّبَّانِيَّةِ وَاشْرَقَ جَمَالُ الصِّمْدِيَّةِ فِي هَيْئَةِ الْإِلَهِيَّةِ وَتَزَيَّنَ طَرَازُ الْأَرْزَلِيَّةِ بِرَدَاءِ الْقَدَمِيَّةِ وَتَكَرَّرَ سِرُّ الْأُلُوْهِيَّةِ فِي قِصَصِ الْجَمَالِيَّةِ وَارْفَعَ سَمَاءَ الْأَحْدِيَّةِ وَاسْتَقَرَّتْ أَرْضُ الصِّمْدِيَّةِ وَتَبَذَّخَتْ جِبَالُ الْأَمْرِيَّةِ وَتَمَوَّجَتْ بَحَارُ الْعَزِيَّةِ وَاثْمَرَتْ شَجَرَةُ الرُّوحِيَّةِ وَاشْرَقَتْ شَمْسُ الْهُوِيَّةِ وَطَلَعَ قَمَرُ الْغَيْبِيَّةِ وَسَكَنَتْ قُلُوبُ الْمُقَدَّسَةِ وَوَلَهَتْ نَفُوسُ الْمُهَذَّبَةِ

3 فَتَعَالَى عَمَّا يَذْكُرُ بِذِكْرِ عِبَادِهِ أَوْ يوصِفُ بِوصْفٍ خَلَقَهُ لِأَنَّهُ فِي سَاحِجِ غَيْبِهِ وَجَوْهَرِ هَوِيَّتِهِ لَنْ يَذْكُرَ بِذِكْرِ ذَاتِهِ وَلَنْ يوصِفُ بِوصْفٍ نَفْسَهُ وَكَيْفَ وَذَكَرَ الَّذِي يَحْدُثُ مِنْ غَيْرِهِ أَوْ يَظْهَرُ مِنْ خَلْقِهِ وَلَوْ يَثْبُتُ ذَلِكَ يَثْبُتُ شَأْنُ الذِّكْرِ مِنْ ذَاتِهِ لِذَاتِهِ وَتَحْدِيدُ الْوَصْفِ لِنَفْسِهِ نَفْسَهُ وَأَنَّهُ كَانَ مُقَدَّسٌ عَنِ الْاِثْنَيْنِيَّةِ وَمَنْزَعٌ عَنِ الثَّلَاثِيَّةِ بَلْ خَلَقَ الْمَذْكُورَاتِ بِحَرْفٍ مِنْ كَلِمَةِ أَمْرِهِ وَذَوَّتِ الْمَشْهُودَاتِ بِهِنْدَسَةِ مِنْ آيَاتِ خَلْقِهِ بَلْ كَانَ ذَاتَهُ بِذَاتِهِ ذِكْرًا لِذَاتِهِ وَنَفْسَهُ بِنَفْسِهِ وَصَفَ لِنَفْسِهِ

4 فَلَمَّا أَرَادَ أَنْ يَثْبُتَ ذَلِكَ أَظْهَرَ غَيْبَ الْهُوِيَّةِ فِي الْأَسْمَيْنِ وَكَشَفَ غَطَاءَ النُّورِ عَنِ الْحَاجِبَيْنِ وَشَقَّ الشَّمْسَ فِي الْوَجْهَتَيْنِ وَالْأَحَاحِ الرُّوحَ فِي الْقَمَصَيْنِ وَانْطَقَ النُّورُ عَلَى فُنُونِ الْأَحْدِيَّةِ عَلَى اللَّحْنَيْنِ وَأَظْهَرَ سِرَّ الْأَمْرِ فِي الْحَرْفَيْنِ وَاجْمَعَ الشَّمْسَ وَالْقَمَرَ فِي هَيْكَلِ الْقُدْسِ فِي النَّقَاتَيْنِ وَادْخَلَ يَدَ الْقُدْرَةِ فِي الرَّدَائِنِ وَأَظْهَرَ شَمْسَ الْهُوِيَّةِ مِنْ الْجِبْهَتَيْنِ لِيَتَكَرَّرَ

garments, and caused the sun of Identity to appear from the two foreheads, that the lamp of unity might be repeated in the two lamps, and the lights of eternity might shine forth in the two glasses, and the radiance of the Self-Subsisting might appear upon the holy temples in the two forms, and the Dove might warble upon the two branches, and the ark of the cloud might sail upon the two seas, that the wondrous creation might be completed from the two Beauties in the two Most Exalted Names. Therefore say: O Generous One! Blessed be God, the Best of creators!

- 5 Glorified art Thou, O my God! I know not by what remembrance to remember Thee. Should I remember Thee by what Thou didst remember aforetime, by Thy glory, this would never satisfy my soul. And should I describe Thee by what hath not been described before, this is that which Thy servants cannot bear. By Thy Countenance! At such time I find myself between two impossibilities among the forbidden things, and I become bewildered in my remembrance of Thee to such extent that I forget the ways of remembering Thee and lose the paths of describing Thee. I know not how I may thereafter arise to serve Thee and how I may raise the banners of Thy triumph amidst Thy creation. Should I glorify Thee, O my God, in the manner of Thy servants, this befitteth not Thy sovereignty nor is worthy of Thy glory. And should I sanctify Thee as beseemeth Thy right and Thy station, the servants would flee from around Thee and disperse from Thy presence.

- 6 Glorified, glorified art Thou! How great is my bewilderment in Thy Cause, and how mighty is my wonderment at Thy greatness! Therefore it behooveth that mysteries remain veiled in the clouds of light, that thereby he who cannot rend asunder the veils of glory may be prevented, and he who hath quaffed from the chalices of beauty may perceive it. Verily Thou art the Mighty, the Powerful, the Forgiving.

- 7 Thou knowest, O my God, that despite my bewilderment, my powerlessness, my perplexity and my perturbation, I desire to interpret that which Thou hast sent down from the heaven of Thy glory and brought into being in the kingdom of Thy command by Thy will, and inscribed by the Pen of Thy decree upon the Tablet of Thy determination, wherein Thou hast ordained Thy ordinances and confirmed that which Thou hast established in Thy Book and Thy decisive verses. This is so that the heart of one of Thy servants may find tranquility in that which Thou hast revealed unto Thy chosen ones and Thy trusted ones, that he may thereby enter the throne of mercy and assurance in the precincts of Thy mercy, and dwell upon the seat of steadfastness and certitude in the paradise of Thy

سراج الأحديّة في المصباحين و يستشرق انوار
الأبدية في الزجاجين و يظهر اشراق الصمدية
على هياكل القدس في الرسامين ويرن الورقاء على
الغصنين ويسرى فلك العماء على البحرين ليتم
خلق البديع من الجمالين في الاسمين الاعلىين اذا
قل يا كريم فتبارك الله احسن الخالقين

5 فسبحانك اللهم يا الهى لم ادر بأى ذكر اذكرك
ان اذكرك بما ذكرت من قبل فوعزتك هذا
شأن لن يرضى نفسى بذلك و ان اصفك بما
لا وصفت من قبل و هذا امر لا يتحملون به
عبادك فوطعتك حينئذ وردت بين المحذورين
في الممنوعين و صرت متحيراً في ذكرى اياك
بحيث نسيت مناهج ذكرك و ضللت اسباب
وصفك و لم ادر كيف اقيم بعد ذلك على
خدمتك و كيف ارتفع رايات نصرک بين
خلقك ان اسبحك يا الهى على شأن عبادك
هذا لا ينبغي لسلطنتك و لا يليق لعزتك و ان
اقدسك على ما ينبغي لحقك و قدرک ليفرون
العباد عن حولک و ينفضون عن فنائك

6 فسبحانك سبحانك ما اعظم تحيرى في امرک و
ما اكبر تعجبي في عظمتك فاذاً ينبغي ان تكون
الأسرار في حجب الأنوار لينع بذلك من لم يقدر
ان يخرق سجات الجلال و يستشعر به من شرب
عن كؤوس الجمال و انک انت العزيز المقتدر
الغفار

7 و انت تعلم يا الهى بأى مع حيرتى و عجزى و غلقى
و اضطرابى اريد بأن افسر ما نزلته من جبروت
عزتك و شيبته في ملكوت الأمر بارادتك
و رفته من قلم القضاء على لوح امضائك فيما
قدرت فيه من مقادير تقديرک و حتمت به ما
اجلت في كتابك و محكم آياتك ليطمئن بذلك
قلب احد من عبادك فيما نزلته على اصفياك
و امنائك ليدخل بذلك في عرش الرحمة و
الاطمينان في جوار رحمتك و يسكن على كرسى
التكّن و الايقان في رضوان عنايتك و ليكون
من المسترقدين على بساط حبك و الشاربين عن

favors. And that he may be among those who repose upon the carpet of Thy love, who drink from the chalices of Thy love, who are set ablaze with the fire of Thy oneness, and who seek tidings of that which Thou hast revealed unto them of Thyself, that perchance he may meet Thee in the throne of Thy identity, follow Thee in the vestments of Thine eternity, circumambulate the sanctuary of Thy grandeur, and seek the unseen of Thy beauty and the Kaaba of Thine Essence.

8 Therefore, O my God, manifest in his heart the passion for Thy beauty and the quest for Thy reunion, if he be assured in Thy Cause, submissive to Thy decree, yielding to Thy sovereignty, following Thy Countenance, obedient to Thy ordination and patient in Thy good-pleasure. Verily, Thou hast not created in all existence anything greater than this in what Thou hast ordained regarding the station of Thy servants.

9 Glorified art Thou, O my God! I beseech Thee at this moment not to take me to task for what I have committed before Thee and what my hands have wrought before Thine eyes. Verily Thou knowest what is within myself and art encompassing what is in my inmost being. Thou dost witness and behold that I have chosen naught for myself save servitude unto Thee, and that I was but abased before the sovereignty of Thy might, poor before the manifestations of Thy wealth, athirst before the outpouring of the rivers of Thy mercy, weary before the melodies of Thy oneness, non-existent before the modes of the glory of Thy sovereignty, and extinct before the dawning of the sun of Thine eternity. I desire naught save the exaltation of Thy triumph in Thy land and the ascendancy of Thy name in Thy country.

10 Therefore, as I am thus, I beseech Thee by the fire of Thy glory which is never quenched, by Thy Face which never perisheth, by the light of Thine eternity which is never concealed even if hidden, and by the garment of Thy majesty which never weareth out, that Thou mayest send the winds of eternity from the right hand of Thy oneness and waft the breezes of glory from the horizon of Thy Self-Sufficiency, that thereby the dove of my breast may flutter in the throes of Thy love and nearness to Thee, and be stirred by the attractions of Thy reunion and meeting with Thee. Wherefore, O my God, how could I be content with that which Thy Self doth not approve, or desire that which the Dayspring of Thine Essence and the Source of Thy Beauty doth not desire? I beseech Thee by Thy Most Great Name to take hold of the reins of the Pen through Thy power, and to guide it as Thou wilt through Thy might, lest there flow from it that which Thou lovest not to be manifested in Thy dominion and which Thy servants cannot bear. For

كؤوس محبتك و المشتعلين من نار احديتك و
المستتبين عما تجليت له به بنفسك لعل يلافيك
في عرش هويتك و يتبعك في قص ازليتك و
يطوف حرم كبريائك و يريد غيب جمالك و
كعبة ذاتك

8 اذا فأظهر يا الهى في قلبه شغف جمالك و طلب
وصالك ان كان موقناً بأمرك و مدعناً لحكمك
و منقاداً لسلطنتك و تابعاً لطلعتك و مطيعاً
لقضائك و صابراً في مرضاتك و أنك ما خلقت
في الملك شيء اكبر من ذلك فيما قدرت في
شأن عبادك

9 فسبحانك يا الهى اسئلك حينئذ بأن لا تأخذني
بما اجترحت بين يديك و اكتسبت ايدى امام
عينيك أنك انت عالم بما في نفسى و محيط بما في
سرى تشهد و ترى بأننى ما اخترت لنفسى دون
العبودية لنفسك و ما كنت الا ذليلاً لسلطان
عزتك و فقيراً عند ظهورات غنائك و ظمناً
عند تفجر انهار رحمتك و كليلاً لدى تغنيات
احديتك و مفقوداً عند شئون عر سلطنتك
و معدوماً لدى اشراق شمس ازليتك و ما اريد
الا اعلاء نصرك في ارضك و ارتفاع اسمك في
بلادك

10 فلما اكون كذلك اسئلك بنار عزك التي لا
تطفى و بوجهك الباقي الذي لا يفي و بنور
ازليتك الذي لا يخفى و [ان خفى] و بقميص
مجدك الذي لا يلى بأن ترسل ارياح الصمدية
عن يمين احديتك و تنزل نفحات العزّة من
افق صمديتك ليستدف بذلك حمامة صدرى
في غلبات حبك و قربك و تهتز من جذبات
وصلك و لقائك و اذا يا الهى لما لا ارضى
بما لا ترضى به نفسك و لا اريد ما لا تريده
مطلع ذاتك و منبع جمالك اقسمك باسمك
الأعلى بأن تأخذ زمام القلم بقدرتك و تمسكه
كيف تشاء بقوتك لئلا يجرى منه ما لا تحبه بأن
تظهر في ملكك و لن يتحملون به انفس عبادك
اذ أنك انت المقتدر على ما تشاء و أنك انت
المهيمن القيوم

verily Thou art powerful over whatsoever Thou wilt, and Thou art the All-Compelling, the Self-Subsisting.

- 11 O my God! Send down Thy blessings upon the first Sun that dawned from the horizon of the cloud of unknowing, and the first Light that shone from the Dayspring of heaven's splendor, and the first Ocean that surged in the mystery of Thy Most Great Name, and the first Fire that appeared in the Tree of Eternity, and the first Love that was kindled in the Lamp of Fidelity, and the first Spirit that was breathed from the Sun of Guidance and the Center of Piety, and upon the first one who spoke of Thy most beautiful Beauty and the last one who drank the crimson cup from the Countenance of Eternity, and upon those who guided others unto Thee in the most great land and those who turned towards Thee in the most glorious realm, and upon Him Whom Thou didst raise up by Thyself in the station of His Cause, and didst choose from among Thy servants, and didst make Him the Sustainer of Thy sovereignty and the Guardian over the people of Thy kingdom and the One to be obeyed in Thy dominion, through all that Thou art capable of, for in Thy grasp is the kingdom of all things, and Thou art powerful over all things.

11 و صَلِّ اللَّهُمَّ يَا هُمِّي عَلَى أَوَّلِ شَمْسٍ اشْرَقَتْ مِنْ
افقِ الْعَمَاءِ وَأَوَّلِ نُورِ اضْءَاءٍ مِنْ مَطْلَعِ السَّنَاءِ وَ
أَوَّلِ بَحْرِ تَمَوَّجٍ فِي سِرِّ اسْمِكَ الْأَعْلَى وَأَوَّلِ نَارٍ
ظَهَرَتْ فِي سِدْرَةِ الْبَقَاءِ وَأَوَّلِ حَبِّ اشْتَعَلَ فِي
مِصْبَاحِ الْوَفَاءِ وَأَوَّلِ رُوحٍ نَفَخَ مِنْ شَمْسِ الْهُدَى
وَمَرْكَزِ التَّقَى وَعَلَى أَوَّلِ مَنْ حَكِيَ عَنْ جِهَالِكَ
الْأُسْنَى وَآخِرِ مَنْ شَرِبَ كَأْسَ الْخَمْرِ عَنْ طَلْعَةِ
الْبَقَاءِ وَعَلَى الْمَدِينِ عَلَيْكَ فِي أَرْضِ الْكِبَرَى
وَالْمَقْبَلِينَ عَلَيْكَ فِي جَبَرُوتِ الْأَهْيَى وَعَلَى الَّذِي
أَقَامَهُ بِنَفْسِهِ فِي مَقَامِ أَمْرِهِ وَأَصْطَفَاهُ مِنْ بَيْنِ عِبَادِهِ
وَجَعَلَهُ قَوَامًا لِسُلْطَنَتِهِ وَقِيَّومًا عَلَى أَهْلِ مَمْلَكَتِهِ وَ
مَطَاعًا فِي مَلِكِهِ بِكُلِّ مَا كُنْتَ مُقْتَدِرًا عَلَيْهِ إِذَا
بِيَدِكَ مَلَكُوتُ كُلِّ شَيْءٍ وَأَنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

- 12 When I desired to answer the seeker who believed in God and His signs, and wished to attain certitude in His Cause and to ascend to its heights and be illumined by its glory and to take shelter under the shadow of His grace, I placed my trust in God and sought His aid and assistance in what I wished to mention, through His might and power, of that which was concealed within the pavilions of light and veiled within the coverings of joy and hidden in the secret repositories of manifestation, concerning that which was sent down from His presence regarding His Beloved and His Chosen One and the essence of His creation, that it might serve as a proof for those who desire to follow the true religion and seek guidance through His direction and illumination through His light and radiance through His effulgence and attraction through His attraction, even though this be far above my station and transcending my mind and understanding. Nevertheless, according to my weakness and lowliness and poverty and need, I mention that which God hath taught me through His generosity and shown me through His grace and honored me through His favor, that it might be a guide for those who turn unto Him and a light for those who seek Him and a radiance for those who are lonely.

12 حِينَئِذٍ لَمَّا أَحَبَّ أَنْ أَجِيبَ السَّائِلَ الَّذِي آمَنَ بِاللَّهِ
وَأَيَّاتِهِ وَارَادَ أَنْ يَوْفِيَ فِي أَمْرِهِ وَيَسْتَعْلَى بِعُلُوِّهِ وَ
يَسْتَجْلِيَ بِجَلَالِهِ وَيَسْتَظِلَّ فِي ظِلِّ عَنَانِي إِذَا أَتَكَلَّ
عَلَى اللَّهِ وَاسْتَعِينَ مِنْهُ وَاسْتَنْصَرَ بِهِ فِيمَا أَرِيدُ أَنْ
أَذْكُرَ بِحَوْلِهِ وَقُوَّتِهِ رِشْحًا تَمَّا كَانَ مَقْنُوعًا فِي سِرَادِقَاتِ
النُّورِ وَمَغْطُوءٍ فِي حِجَابِ الْمَحْجُورِ وَمُسْتَوْرًا فِي
مُسْتَسْرَاتِ الظُّهُورِ فِيمَا نَزَلَ مِنْ عِنْدِهِ فِي شَأْنِ
حَبِيبِهِ وَصَفِيَّتِهِ وَخِلَاصَةِ خَلْقِهِ لِيَكُونَ دَلِيلًا لِلَّذِينَ
يُرِيدُونَ أَنْ يَتَّبِعُوا دِينَ الْحَقِّ وَيَسْتَهْدُوا بِهُدَايَتِهِ وَ
يَسْتَنُورُوا بِنُورِهِ وَيَسْتَضِيئُوا بِضِيَّائِهِ وَيَسْتَجِدُّوا
بِجَذْبَتِهِ وَلَوْ كَانَ ذَلِكَ مُتَعَالِيًا فَوْقَ شَأْنِي وَمُتَرَفَعًا
فَوْقَ عَقْلِي وَادْرَاكِي وَلَكِنْ عَلَى قَدَرِ ضَرِي وَمُسْكِنِي
وَفَقْرِي وَفَاقَتِي أَذْكُرُ تَمَّا عَلَنِي اللَّهُ بِجُودِهِ
وَأَشْهَدُنِي بِفَضْلِهِ وَأَكْرِمُنِي بِأَحْسَانِهِ لِيَكُونَ دَلِيلًا
لِلْمُقْبِلِينَ وَهُدَايَةً لِلطَّالِبِينَ وَضِيَاءً لِلْمُسْتَوْحِشِينَ

- 13 This is what was sent down from the heaven of grandeur by the tongue of might and glory concerning His holy Mirror and Eternal Light: "O Thou Temple! We have created Thee upon these Most Beautiful Names and made Thee all things in the

13 وَهَذَا مَا نَزَلَ مِنْ جَبَرُوتِ الْعِظَمَةِ بِلِسَانِ الْعِزَّةِ وَ
الرَّقْعَةِ فِي حَقِّ مَرَاتِهِ الْقُدْسِيَّةِ وَالنُّورِ الْأَزَلِيَّةِ أَنْ
يَا ذَلِكَ الْهَيْكَلُ قَدْ خَلَقْنَاكَ عَلَى تِلْكَ الْأَسْمَاءِ

names of Him Who referreth unto Us through the mention of 'He', that Thou mayest be Our sign unto all the worlds."

- 14 Hear thou, O questioner, from Me, and accept My counsel, for thou shalt find no friend more faithful than I, nor any companion more considerate. At the outset, array thy temple with the raiment of the spirit, and clothe thy form with the vesture of light. Sanctify thine eyes from all veils of otherness, and purify thine ears from dubious and vain utterances. Cleanse thy heart, illumine thy soul, and purify thy breast, that thou mayest be worthy to receive the effulgence of the Sun of Perpetuity and become fit to mirror forth the Moon of Eternity. Thus mayest thou hear and see how the Dove of Divinity warbleth upon the branches of the Tree of the Lord, and how the crimson Fire appeareth from this verdant Branch, and how the Water of Unity floweth through the Temple of Divinity. Then shalt thou enter the City of the Living, the Eternal, and abide therein throughout sempiternal immortality.
- 15 Know thou that God, blessed and exalted be He, addressed His Mirror in this verse revealed from His presence, saying: "O Fruit of Eternity, and Vesture of the All-Merciful, and Temple of the Ancient of Days, and Tree of the Self-Subsisting! We have created thee upon these Most Beautiful Names; that is, We have made thee the sum of all names that have appeared, risen, shone forth and dawned from the Supreme Kingdom and the Realm of Creation from among the Most Beautiful Names which We have attributed to Our Own Self." For He, exalted be His mention, the names He hath attributed to Himself are from among the Most Beautiful Names and the Greatest Signs, such as Knowledge, Power, Life, Loftiness, Grandeur, Sovereignty, Glory, Might, Dominion, Mercy, Compassion, and similar names that have appeared in the vestures of expressions, allusions and evidences. God hath attributed these to Himself and made their manifestations from among the letters of the most exalted ones, the sanctified temples, the lights of the sincere ones, and the essences of those who glorify Him. These holy names have appeared in these abstract ethereal temples that all might derive their ranks from God, their Creator, their Fashioner, their Maker, their Resurrector, their Originator, and their Cause, that the horizons might be filled with the lights of that Radiance, and that the nightingale of the sanctuary might sing at the time of meeting, after being struck unconscious and recovering consciousness, that He is the Truth, there is no God but Him, and that Ali is the source of His Essence, the mine of His knowledge, the repository of His Command, and the wellspring of His deed in all that hath

الحسنى وجعلناك كل شيء في اسماء الذي يشير
الينا بذكر هو لتكون آية من لدنا على العالمين

14 ان يا ايها السائل اسمع مني ثم اقبل وصيتي لاني
لن تجد لنفسك صديقاً احسن مني ولا محباً ارفق
عني في اول الامر فالبس على هيكلك رداء
الروح ثم على هيكل ثياب النور وقدس بصراك
عن الحجاب الغريبة وزه اذناك عن الكلمات
المتشابهة الافكية طهر قلبك ونور فؤادك ونظف
صدرك لتكون قابلاً لتجلى شمس البقاء ولايقاً
لتحكي قمر العماء لتقدرا ان تسمع وترى ما رنت
ورقاء الألوهية على افنان شجرة الربوبية وكيف
ظهرت نار الحمرة من هذا الغصن الخضرة و
كيف جرى ماء الأودية في هيكل الالهية لتدخل
مدينة الحى الحيوان الأزلية وتكون باقياً فيها بدوام
الأبدية السرمدية

15 فاعلم بأن الله تبارك وتعالى خاطب مرآته في هذه
الآية النازلة من عنده بأن يا ثمرة الأزل وقص
الرباني وهيكل القدماني والشجر الصمداني قد
خلقناك على تلك الأسماء الحسنى اى جعلناك
كل الأسماء مما ظهر وطلع والاح واشرق
من جبروت الأعلى وملكوت الانشاء من اسماء
الحسنى التي نسبناها الى انفسنا لانه عز ذكره اسماء
التي نسبها الى نفسه هي من اسماء الحسنى والآيات
الكبرى مثل العلم والقدرة والحياة والرفعة و
العظمة والسلطنة والعزة والقوة والسطوة و
الرحمة والرافة وامثال ذلك الأسماء مما ظهرت
في قصص العبارات والاشارات والدلالات و
نسبها الله الى نفسه وجعل مظاهرها من حروفات
العليين وهيكل المقدسين وانوار المخلصين و
جواهر المسبحين وظهرت تلك الأسماء المقدسة
في هذه الهياكل المجردة العمائية ليستحكي الكل
في مراتبهم عن الله موجدهم وبارئهم وخالقهم
ومبعثهم ومحدثهم وجاعلهم ليلاً الآفاق من
انوار ذلك الاشراق وتغن بلبل الوثاق في حين
التلاق بعد الذي انصعق وافاق بأنه هو الحق لا
اله الا هو وان علياً منبع ذاته ومعدن علمه و
مكن امره ومصدر فعله في كل ما ظهر ويظهر
او خلق ويخلق

appeared and shall appear, or hath been created and shall be created.

- 16 And apart from these names which are mentioned from among the Most Beautiful Names, He hath not attributed any to Himself, nor doth He attribute them to His Essence. Such hath been His way from before that which hath no before, and after that which hath no after. Otherwise, all names are but creation in His dominion, design in His realm, manifestations in His lands, attributes among His servants, signs in His earth, and evidences in His creation. Is there any creator besides God? Is there any originator besides God? Is there any created thing wherein are not found the signs of its Creator, or which doth not tell of the manifestations of its Fashioner? Exalted is He above what the servants say regarding the manifestations of His handiwork and the attributes of His creation. Thus hath God described His names for His servants and defined them for us through His bounty, and ordained them for us through His grace, that we might know the paths of truth and guidance from unbelief and error. We have no authority to change even a letter of our own accord, and there is no command except after His leave, and nothing whatsoever whose decree hath not been determined and whose measure hath not been ordained by Him, that the path of His Cause and the ways of His wisdom might be made easy for us to tread. Alas, alas! How can I remember what Thou didst desire of me, for it is as though I have forgotten all remembrance. O thou who questioneth! By the glory of my Lord, wert thou to discover my secret, thou wouldst weep over my state and wouldst not rest in thy home, but rather wouldst flee to the mountain peaks.

- 17 Say: O people of the Concourse of the Bayan! Do not oppose him in whose heart there is naught but the effulgence of the lights of the morn of eternity. Fear God, oppose him not, neither slander him, nor exceed the bounds regarding him. Walk ye in the paths of God's mercy, then tread the ways of His guidance. Rely on none save Him, seek no intermediary but Him, and follow naught except what hath been revealed unto you and ordained for you. Say: Verily, He is the Most Great Path, the Most Glorious Light, and the Most Exalted Spirit. Whoso obeyeth Him hath attained salvation and security, and whoso turneth away hath erred and disbelieved.

- 18 By thy life! Were the fragrance of love to waft from this eternal and goodly City, the heavens of knowledge would be obliterated, the earth of eternality would crumble, the sun of divine essence would darken, the fish of oneness would be disturbed, the mountains of holiness would be crushed, and the sweet waters would freeze. Therefore, hold fast unto this luminous

16 و من دون هذه الأسماء التي تذكر من غير اسماء الحسنى ما نسبها الى نفسه ولا تنسبها بذاته و كذلك كانت سنته من قبل الذي لا قبل له و من بعد الذي لا بعد له والا كل الأسماء خلق في ملكه و هندسة في ملكته و ظهورات في بلاده و شئوناته بين عبادته و اشارات في ارضه و دلالات في خلقه و هل من خالق غير الله و هل من موجد غير الله و هل من موجود لم يكن فيه من آيات موجدته او لن تحكى من ظهورات بارئه فتعالى عما يقولون العباد في ظهورات صنعته و شئوناته خلقه و كذلك وصف الله اسمائه لعباده و حدد لنا مجوده و قدر علينا بفضلته لنعرف سبل الحق و الهداية من الكفر و الضلالة و ما لنا ان نبذل حرفاً من عندنا و ما من امر الا بعد اذنه و ما من شيء الا و قد فصل حكمه و قدر مقاديره من لدنه ليسهل علينا السلوك في مناهج امره و سبل حكمه فاه آه كيف اقدر ان اذكر ما اردت مني كائن نسيب كل الأذكار ان يا ايها السائل فوعزة ربّي لو تطالع على سرّي لتبكي على حالي و لا تسكن في بيتك بل تفر الى قلال الجبال

17 قل يا اهل الملام من معشر البيان لا تتعرضوا بالذي لم يكن في قلبه الا تجلّي من انوار صبح العماء اتقوا الله و لا تتعرضوا به و لا تفتروا عليه و لا تغلوا فيه فاسلكوا في مناهج رحمة الله ثم امشوا في سبل هدايته و لا تتكثروا الا عليه و لا تتوسلوا الا به و لا تتبعوا الا بما نزل عليكم و قدر لكم و قل انه لصراط الأعظم و النور الأكرم و الروح الأنعم من اطاعه فقد نجى و امن و من اعرض بغى و كفر

18 فوعمرك لو تهيج رايحة المحبة من هذه المدينة الطيبة الباقية لتندم سموات المعرفة و تنهدم ارض الصمدية و تظلم شمس الهوية و تضطرب حوت الأحدية و تندك جبال القدسية و يجمد ماء العذبة اذا فاستمسك بهذه العروة الدري

handle, then enter the city of inner meanings that thou mayest inhale the spiritual fragrance from the divine vestments, that thou mayest be enlightened in the Cause of God, thy Lord, and recognize His station in all conditions, seeking illumination from the sun of His revelation, being content with His decree, and patient under His trials, such that thou art not saddened by what hath escaped thee or befallen thee in thy days.

- 19 O my brother! Seek God's help, then turn wholly unto Him. Look not to anyone else, fear no soul, and be not troubled by anything, for verily the world and its ornaments, its bounties, its delights, and all that is in it, upon it, and through it shall perish - there is no permanence or duration in it. Leave it to its people and seek the goodly fruit that groweth upon a blessed and goodly tree, yielding its fruit at all times, neither failing nor diminishing, for its delights are everlasting and unceasing, its clusters near at hand and undenied, its lights radiant and undimmed, its fruit enduring and unfailing, its sun shining and uneclipsed, its moon luminous and undiminished, its spirit eternal, its fragrance pure, its taste perfect, and its glory ancient.

- 20 O thou who walkest in the path of glory and righteousness, and travellest on the way of thy Most Exalted Lord! If thou acceptest what We have counselled thee, thou shalt attain unto all that We have promised thee and witness what none before thee hath witnessed, if Satan preventeth thee not from the ways of the All-Merciful. Trust in God and fear not. Enter, by God's leave, the city of thy heart in a moment of heedlessness from thyself and thy desires, that thou mayest witness the mysteries of Lordship in the temple of eternity and perceive every good thing from this luminous vestment. Blessed art thou, blessed art thou, if thou knowest that whereof We have informed thee and reapest from the green ears We have sown in the soil of allusions, lest the hardships of the matter seize thee in the barren days, that thou mayest be among those whose faces are illumined by God's light and whose hearts are enlightened by God's mercy.

- 21 Therefore, O my brother, cast off the garment of the old creation from thy temple, then don the robe of sanctity and the vesture of detachment. Cast away all that thou hast and all that is upon thee which veils thee from attaining the presence at the throne of eternity and prevents thee from entering the sanctuary of grandeur. Then empty thyself of all that the self desires.

ثم ادخل في مدينة المعاني لتشم رائحة الروحاني
عن قص السبحاني لتكون مستبصراً في امر الله
ربك وتعرف شأنه في كل شئون ومستحقاً
عن شمس تجليته ومسترضياً بقضائه ومصطبراً
في بلائه بحيث لا يحزنك عما فات عنك وعن
كل ما جرى عليك في أيامك

- 19 ان يا اخي فاستعن بالله ثم اقبل اليه بكلك ولا
تلتفت الى احد ولا تخف من نفس ولا تكدر
من شيء لأن الدنيا وزخرفها وآلها ونعيمها
وكل ما فيها وعليها وبها لتفنى ولا بقاء لها و
لا دوام فيها و اتركها لأهلها و اطلب من ثمرة
الطيبة التي تنبت من شجرة طيبة مباركة و تؤتي
ثمرتها في كل حين ولا نفاذ لها ولا زوال فيها
لأن نعيمها باقية لا تقطع و قطوفها دانية لا تمنع
وانوارها مضيئة لا تظلم و ثمرها باقية لا تسقط و
شمسها مشرقة لا تكسف و قرها منيرة لا تخسف
و روحها دائمة و طيبها طاهرة و طعمها بالغة و
عرها قديمة

- 20 وانت انت يا ايها السالك في منهاج العز والتقى
و السائر في صراط ربك الأعلى لو تقبل مني ما
وصيناك لتصل الى كل ما وعدناك وتشهد ما
لا شهد احد من قبلك ان لن يمنعك الشيطان
عن سبل الرحمن توكل على الله ولا تخف فادخل
باذن الله في مدينة فؤادك في حين غفلة من
نفسك و هواك لتشهد اسرار الربوبية في هيكل
الأزلية وتدرک كل خير من هذا القمص المنيرة
فطوبى لك فطوبى لك لو تعرف مما اشركناك
و تحصد من خضر السنبلات التي زرناها في
اراضي الاشارات لئلا يأخذك شداد الأمر في
يابسات الأيام لتكون من الذين استنار وجوههم
بنور الله و استضاء قلوبهم برحمة الله

- 21 فبالله يا اخي اذا فاخلع قيص الخلقة العتيقة عن
هيكلك ثم البس رداء التقديس و ثياب التنزيه
ثم الق ما لك و عليك مما يحجبك عن اللقاء
في عرش البقاء و يمنعك عن الدخول في حرم
الكبرياء

- 22 Then free thyself from all that thy passions desire, and cleanse thy spirit with these waters which have flowed from the ocean of the divine cloud upon this luminous white tablet, that thy heart may be emptied, thy spirit find rest, thy mind be calmed, and thy soul be at peace. If thou hast ears, hear from Me; if sight, behold from Me; and if a heart, comprehend therefrom the light of thy Lord. Ascend thereby to the pivot of all journeys, and strip thy body of all garments, veils and allusions, that thou mayest be naked when thou meetest thy Lord and when thou attainest the Throne of Glory in the shelter of Beauty.
- 23 O my brother! By my Lord, I repeat my words to thee and renew what they contain for thee, that thy spirit, thy garment, thy robe, thy body and thy soul may be renewed, despite my weakness and lack of patience and forbearance in occupying myself with such deceptive words and ornate letters. It is as though I had committed every sin before God, my Lord. When I find in my heart love for His Essence, passion for His Beauty, and yearning for His Being, I mention Him to the extent that thou findest and knowest. Otherwise I could not speak or express myself. How can I speak after my mouth has been struck by the hands of hatred and hypocrisy, and after what has befallen me which none can comprehend or reckon? Every spear has pierced my breast, every sword has fallen upon my head, and every arrow created has struck my liver.
- 24 Despite all this, how can this divine Bird soar in the garden of inner meanings, and how can it gather the jewels of knowledge from the divine scriptures? It is as though I were veiled by seventy thousand veils of darkness and remained bewildered in my affair, to the point where I wore the garment of ignorance among the servants lest anyone in the land recognize me. Perchance they would lift their hands from my head. I sat in the house and relied upon God, saying: O people of the Course! Is there any helper who will help me? Any merciful one who will show me mercy? Any companion who will keep me company? Any helper who will ward off from me the evil of the corrupt ones and close the doors of hypocrisy in my face?
- 25 Then, when I found no helper for myself to share in my tribulation and accompany me in my weeping, I desired to weep by myself for myself, to lament by myself for myself, to cry out for my deprivation, to shout for my oppression, and to scream
- 22 ثم افرج نفسك عن كل ما تهوى به الهوى و غسل روحك من هذا الماء الذي جرى من بحر العماء على هذا اللوح الدرّي البيضاء لتفرغ فؤادك وتستريح روحك وتسكن قلبك وتطمئن نفسك وان كان لك سمع وتسمع مني وبصر وتبصر به عني و قلب وتفقه منه نور ربّي تترقى من ذلك الى قطب الأسفار وتنزع عن جسدك كل الأتواب والمحجبات والاشارات لتكون عرباً حين لقائك ربك و حين ورودك عرش الجلال في مكن الجمال
- 23 ان يا اخي فوري اكرر قولي فيك واجدد بما فيه عليك لتجدد روحك وقيصك و ردائك وجسدك ونفسك مع ضعفي وعدم صبري واصطباري في الاشتغال بمثل تلك الكلمات المؤتفكات وهذه الحروفات المزخرفات كاتي ارتكبت كل الذنوب بين يدي الله ربّي و اني لما اجد في قلبي حب ذاته وشغف جماله وله نفسه لأذكره على حد الذي انت تجده وتعرفه والا ما اقدر على التكلم والبيان وكيف اتكلم بعد الذي ضرب على في من ابادى الغلّ و التفاق و ورد على ما لا يدركه احد ولا يحصيه من نفس بحيث ما بقي من روح الا وقد ورد على صدري وما ترك من سيف الا وقد وقع على رأسي وما خلق من سهم الا وقد نزل على كبدي
- 24 مع كل ذلك كيف يقدر ان يطير هذا الطير الصمداني في حديقة المعاني وكيف يقدر ان يحصى جواهر العلم من زير السجاني كاتي احتجبت في سبعين الف حجاب من الظلمة و بقيت متحيراً في امرى بحيث لبست قيص الجهل بين العباد لئلا يعرفني احد من البلاد لعل يرفع اياهم من رأسي وجلس في البيت و اتكلت على الله واقول ان يا اهل الملاء هل من معين يعينني و هل من راحم يرحمني و هل من مؤنس يؤانس معي و هل من ناصر يدفع شرّ المفسدين عني ويسد ابواب التفاق على وجهي
- 25 اذا لما لا اجد لنفسي ناصرأ ليشاركني في بلائي ويرافقني في بكائي احب بأن ابكي بذاتي لذاتي و اناوح بنفسي لنفسي و اضحّ لمحروميتي و اصح

for my abasement until naught remained of me, neither thing nor trace nor fruit. Perchance God will raise up one who will love me and desire me and read my words and weep for my condition, for upon Him is my reliance, through Him is my beseeching, from Him is my request, and to Him are my supplications, my entreaties, my cries, my lamentations and my poverty.

- 26 Know then, O questioner, that the Name hath diverse ranks, stations, indications and significances. In one station, naught is witnessed in the Name save the effulgence of the Named One. In another station, it is identical with the Named One, His reality, His self and His essence. In yet another station, it is other than the Named One. In one station it points to the Named One, and in another it circles round the Named One. For each of these there are ranks, manifestations and dawning-places, all of which move within the lands of His Command and walk in the paths of His Will and proceed along the ways of His doing. For each there are measures with thy Lord and appointed times with thy Creator in that which He hath ordained and decreed by His leave.

- 27 In one station the Names are the garment of the attributes, for the attribute is an act that appeareth from the Doer, such as the giving of a thing or the ascendancy of one thing over another, and likewise whatsoever appeareth from the Doer in the ranks of His Will and Power. This act appeareth from the effect of the deed that proceedeth from the Doer. And when God desired to manifest this in His kingdom and make it known in His earth and prove it in His lands and make it an enduring word and a clear sign, He clothed it in the garment of Names, even as ye say "This one is generous" and "This one is seeing" and "This one is informed" and such other names as are uttered and mentioned in the tongues of the people of creation. Were it not designated by these names it would not be known, nor would it appear and become manifest.

- 28 Know thou likewise all scientific matters through these finite veils, that the mysteries of destiny in the worlds of divine decree may be revealed unto thee. If thou wert to rend asunder the veils and focus thy vision upon the disclosure of limitations, thou wouldst witness that the Names are non-existent in the rank of the Divine Essence and are null at the dawning of the Countenance of Attributes in the Manifestations of Signs and Daysprings of Tokens. Rather, all names exist through His Will and all attributes are raised up through His Purpose, and all circle round His Essence and revolve in the heaven of His sanctity.

لمظلوميتي و اصرخ لذلتى حتى لا يبقى منى من شيء ولا من اثر ولا من ثمر لعل يبعث الله من يحبنى ويريدنى ويقرأ كلماتى ويكى على حالى لأن عليه توكلى وبه توسلى ومنه طلبتى واليه مناجاتى وتضرعى وتصرخى و ضجيجى و افتقارى

- 26 ثم اعلم يا ايها السائل بأن للاسم مراتب ومقامات و اشارات و دلالات و فى مقام لن يشهد فى الاسم الا تجلّى المسمى و فى مقام يكون نفس المسمى و حقيقته و نفسه و كينونه و فى مقام يكون دون المسمى و فى مقام يدل على المسمى و فى مقام يطوف حول المسمى لكل ذلك مراتب و مظاهر و مطالع كل يتحركون فى اراضى امره و يمشون فى سبل ارادته و يذهبون فى مناهج فعله و لكل مقادير عند ربك و ميقات عند بارئك فيما قدر من عنده و قضى بامضائه

- 27 و فى مقام يكون الأسماء قبص الصفات لأن الصفة فعل يظهر من الفاعل مثل اعطاء الشيء او غلبة الشيء على الشيء و كذلك كما يظهر من الفاعل فى مراتب مشيئة و قدرته و هذا الفعل يظهر من اثر فعل الذى يحدث من الفاعل و لما اراد الله ان يظهر هذا فى ملكته و يشهره فى ارضه و يبرهنه فى بلاده و يجعله كلمة باقية و آية واضحة يلبسه قبص الأسماء مثل ما انتم تقولون هذا كريم و هذا بصير و هذا خير و امثال ذلك الأسماء مما تطلق و تذكر فى السن اهل الانشاء و ان لن تسمى بهذه الأسماء لن يعرف و لن يظهر و لن يشهر

- 28 و كذلك فاعرف كل الشئون العلية من هذه الحجابات الحدية ليظهر لك اسرار القضاية فى عوالم القدرية و انك انت لو تخرق الحجابات و تحد بصراك فى كشف الحدودات لتشهد بأن الأسماء مفقود فى رتبة الذات و معدوم عند تجلّى طلعة الصفات فى مظاهر الآيات و مطالع العلامات بل توجد كل الأسماء بمشيئة من عنده و كل الصفات تبعث بارادة من لدنه و يطوفن كل فى حول ذاته و يدورن فى فناء قدسه

- 29 Therefore, O thou who seeketh and walketh the path, drink from this cup which hath been filled through the loving-kindness of God's mercy, lest thirst overtake thee in the eternity of God's dominion. And shouldst thou say "Is there yet more?", this is the condition of one who is still on the path; otherwise, whoso hath reached the Pole of the Divine Ipseity and the Center of the Unseen shall not distinguish between beginning and end, nor between thirst and quenching.
- 30 His word, exalted be His mention: "We have made thee all things in Our Name which pointeth unto Us through the mention of 'He'" - that is, We have caused thy light to shine in all things and have deposited the sign of thy power in all things and have made thee manifest above all things in this Garment of Divine Unity which speaketh of naught save God, the Lord of creation and humanity, that all may worship their Creator on this Straight Path and this Ancient and Lofty Way.
- 31 He, glorified and exalted be He, hath made His mirror all things that exist through His existence, such that in all things naught is witnessed save the sign of the effulgence of that Mirror which indicateth and reflecteth. Were it not for Him, the decree of thingness would not be established for anything [and] the decree of existence; rather, the decree of non-existence and nullity would be true of it, and nothing would accept anything except through obedience to Him. For example, if today thou wert to worship God with all thy power and all thy might and prostrate thyself from the beginning that hath no beginning to the end that hath no end, until thou believest in Him thy faith shall not be complete, nor shall the word 'faith' be applicable to thee, nor shall the term 'certitude' be befitting of thee.
- 32 And know thou that when God, blessed and exalted be He, created the heavens and all that dwelleth therein, and the earth and all that existeth thereupon, He chose from all that He hath created and will create this celestial Pearl, this heavenly Spirit, this all-embracing divine Word, this eternal and singular Light, and made it to occupy the station of all things when it believed in God and submitted to His presence and bowed down before His majesty and prostrated before His sovereignty and spread the wings of acquiescence to His command. It is as though all existence believed in God and His signs, for existence cannot be attributed save to this divine Temple, and if none besides Him among the dwellers of earth and heaven were to believe, it would detract naught from His sovereignty, and if all were to believe in Him, it would add naught thereunto. For this reason was it revealed aforetime: "If ye show ingratitude, ye and all
- 29 إذا يا أيها الطالب السالك فاشرب من هذا الكأس الذي ملئ من عناية رحمة الله لئلا يأخذك الظلماء في سرمدية ملك الله و انتك انت لو تقول هل من مزيد ذلك شأن لمن كان في السبيل والا من وصل الى قطب الهوية ومركز الغيبة لن يعرف البداية من النهاية ولا الظلماء من السقاية
- 30 وقوله عز ذكره قد جعلناك كل شيء في اسمنا الذي يشير الينا بذكر هو اى اشرقنا نورك في كل شيء و اودعنا آية قدرتك في كل شيء و اظهرناك فوق كل شيء في هذا القميص الأحديّة الذي لن يحكي الا عن الله رب الخلق و البرية ليعبدون كل بارئهم في هذا الصراط المستقيمة و هذا المنهج الرفيعة القديمة
- 31 و انه جلّ و عزّ جعل مرآته كلّ شيء موجود بوجوده بحيث لن يشهد في كلّ شيء الا آية تجلّي ذلك المرآة المدلّة المستحكية و لولاه لن يثبت حكم الشئيّة على الشئ [و] حكم الوجود بل يصدق عليه حكم العدم و الفقد و لن يقبل من شيء شيء الا بعد طاعته مثلاً انك اليوم لو تعبد الله بتمام قدرتك و تمام مكنتك و تسجده من ازل الأبد الى الأبد السرمد و لن تؤمن به لن يتم ايمانك و لم يطلق عليك حرف الايمان و لن يصدق عليك حرف الايقان
- 32 ثمّ اعلم بأنّ الله تبارك و تعالى لما خلق السموات و من فيهنّ و الأرضين و ما عليهنّ اصطفى من كلّ ذلك فيما خلق و يخلق هذه الديرة المملوكيّة و الروح الجبروتيّة و الكلمة الجامعة اللاهوتيّة و النور الأحديّة الأبدية و جعله في مقام كلّ شيء لما آمن بالله و خضع لجناحه و خفض لحضرته و بنح لسلطنته و بسط جناحين الاذعان لأمره كأنّ كلّ الوجود آمن بالله و آياته لأنّ الوجود لن يطلق الا على هذا الهيكل الالهية و ان لن يؤمن من دونه احد من اهل السموات و الأرض لن ينقص من سلطنته من شيء و ان يؤمن به كلّ ذلك ما يزيد من شيء و لذلك نزل من قبل ان تكفرون انتم و من على الأرض جميعاً أنّ الله لغنيّ حميد فوربّي الآن يكون بمثل ما قد كان لن تجد لسنّته من تبدل و لا تحويل

who are on earth together, yet verily God is Self-Sufficient, All-Praised." By my Lord! Now it is as it hath ever been - thou wilt find no change or alteration in His ways.

- 33 Then know thou that in this primordial and eternal verse God hath ordained all names in all things, and hath limited all things to the name "He" [Huva], and hath assigned to that name an outward and an inward aspect. Its outward aspect betokeneth the Temple of Divinity, the Form of Lordship, and the Garment of Eternity, while its inward aspect betokeneth the Unseen Essence, the Mystery of Oneness, and the Ancient and Pure Reality. He hath expressed the inward through the letter "H" and the outward through the letter "V", and when He desired to manifest His beauty in the kingdom of His glory, He established this hidden and ancient "H" upon that celestial and eternal Temple. Thereupon was perfected the beauty of the Divine Essence in the form of Light, and was completed the wondrous creation in the robe of grandeur. He made this Name the greatest of all names, the most exalted, the most glorious, the most subtle, and the most elevated, such that He made it a mirror of all names and attributes, that all might derive sustenance through it unto God, be illumined by its light, be guided by its guidance, walk in its good-pleasure, and circle round its presence.

- 34 And thou, O questioner, when thou dost inhale at this moment the fragrance of the spirit from the garment of eternity and dost smell the sweet scents from the city of the cloud of unknowing, in that We have called thee to the right side of the shore, to the right of the spot of unity, and have turned thee from the left of limitation to the mountain of eternity, thou shalt witness all names and attributes circling round that Most Great Name, and shalt know all things beneath the shadow of this Most Ancient and Most Upright Symbol, and shalt behold the seas of names and attributes moving beneath its shadow, such that there is no beginning to their first and no end to their last. All glorify His name and sanctify His being and circle round His essence and revolve about His presence, and there existeth nothing either in the heavens or on earth save that it abideth beneath the shadow of one of His names.

- 35 For instance, when thou perceivest knowledge from one possessed of knowledge, thou art assured that this knowledge hath appeared through the influence of God's name, the All-Knowing, and when thou beholdest power from one possessed of power, thou knowest that this power hath been derived from the effects of His name, the All-Powerful. Likewise is the elevation of heaven beneath the shadow of His exalted Name, and the radiance of the sun beneath His illuminating Name,

33 ثم اعلم بأن الله في هذه الآية القديمة الأزلية قدّر كلّ الأسماء في كلّ شيء ثم حدّد كلّ شيء في اسم هو وجعل لذلك الاسم ظاهراً وباطناً ليُدلّ ظاهره عن هيكل الألوهية وهيئة الربوبية وقيص الأزلية وباطنه عن غيب الهوية و سرّ الأحديّة والذات البحتة القديمة وعبر عن الباطن بالهاء وعن الظاهر بالواو ولما أراد ان يظهر جماله في جبروت اجلاله استقرّ هذه الهاء الغيبية القديمة على ذلك الهيكل العرشية الأزلية اذاً تمّ جمال الهوية في هيكل النورية واستكمل خلق البديع في رداء الكبرياء وجعل هذا الاسم اعظم الأسماء واكبرها واجلّها والطفها واعلاها بحيث جعله مرآة لكلّ الأسماء والصفات لتستمدّن الكلّ به الى الله ويستضيئ بنوره ويستهدن بهديته ويسلكن في رضائه ويطوفن حول جنابه

34 وانت انت يا ايها السائل اذا استنشقت حينئذ رائحة الروح عن قيص البقاء واستشمت روائح الطيب عن مدينة العماء فيما دعوناك الى جانب الشاطئ الأيمن عن يمين بقعة الأحديّة وقليناك عن شمال الحدية الى الطور الصمدية لتشهد كلّ الأسماء والصفات يطوفن حول ذلك الاسم الأعظم وتعرف كلّ شيء في ظلّ هذه الرسم الأقدم الأقوم وتري بأن تحرّك في ظلّه بحور الأسماء والصفات بحيث لا امد لأولها ولا نفاذ لآخرها كلّ يسبح باسمه ويقدّسن بنفسه ويطوفن حول ذاته ويدورون حول حضرته ولم يكن شيئاً لا في السموات ولا في الأرض الا و قد يكون في ظلّ اسماء من اسمائه

35 مثلاً انت لو تشهد العلم من ذى علم لتوقن بأن ذلك العلم قد ظهر من اثر تجلّي اسم الله العليم وان تنظر القدرة من ذى قدرة لتعرف بأن هذه القدرة ذوت من اثر تحكي اسمه القدير وكذلك ارتفاع السماء في ظلّ اسمه الرفيع و ضياء الشمس في ظلّ اسمه المضيء و سكون

and the stillness of earth beneath His tranquil Name, and the flow of water beneath His flowing Name, and the blowing of wind beneath His dispatching Name. Therefore, O thou who art seated upon the Ark of divine favor, drink of this sweet and life-giving wine, then soar with wings of ruby unto the Throne of Glory, that thou mayest comprehend all principles through this universal divine principle, making every path easy for thee. For if thou canst ascend from this earthly homeland to the divine original homeland, thou wilt hear the melodies of this eternal Bird, how it singeth like the Dove in the supreme Kingdom, that thou mayest delight in the feast which descendeth from heaven at that time.

الأرض في ظلّ اسمه المسكن و جريان الماء في ظلّ اسمه المجرى و هبوب الريح في ظلّ اسمه المرسل اذاً يا أيّها الجالس على فلك العناية فاشرب من هذه الخمر الحيوان العذبة ثمّ عرج بجناحين الياقوت الى عرش الجبروت لتعرف كلّ القواعد على هذه القاعدة الكلية الالهية ليسهل عليك السبيل من كلّ الطريق فانك انت لو تقدر ان تعرج من هذا الوطن الترابي الى الوطن الاصلّي الالهي لتسمع نغمات هذا الديك الأبدى كيف يغنّ بلحن الورقاء في ملكوت الأعلى لتلتذّ من مائدة التي نزلت حينئذ من السّماء

- 36 Know thou that God hath gathered all essences, signs, substances, meanings, attributes, names, realities and expressions in a woven garment, and clothed that divine and holy Temple therewith, that this garment might tell of the beloved Joseph. And if thou desirest that the matter be made clear unto thee with utmost lucid explanation and supreme certain exposition, know thou the station of these divine letters which in their similitude are like unto the station of the lamp. For even as the lamp, when lit and kindled in its niche, illumineth all around it, its surroundings and directions, likewise know thou this primordial letter "H" when it is kindled in the niche of the letter "W" - that is, the eternal Temple - the heavens are illumined thereby and all names and attributes are enlightened thereby, and whatsoever is designated as a "thing" from the highest ranks of creation to the lowest stations of existence. And all derive their light from this luminous lamp in this unity-bearing niche according to their ranks, stations and manifestations.

36 فاعلم بأنّ الله جمع كلّ الذّوات و الآيات و الجواهر و المعاني و كلّ الصّفات و الأسماء و الحقائق و البيان في قطن منسوج و البسه على ذلك الهيكل القدسيّة الالهية ليحكى بهذا القميص عن يوسف العزيز و لو تريد ان تتضح عليك الأمر على اشدّ ايضاح مبين و اعظم تبيان يقين فاعرف مقام هذه الحرف الالهية في مقام المثل مقام السراج كما أنّ السراج اذا يوقد و يشتعل في المصباح يضيء حوله و اطرافه و جهاته و كذلك فاعرف هذه الهاء القدسيّة اذا توقد في مصباح الواو اي هيكل الأزلية يستضيء به السّموات و يستنور به كلّ الأسماء و الصّفات و كلّ ما يطلق عليه حكم الشّيء من اقصى مراتب المخلوقات الى ادنى منازل المذكورات و يستحكيّن كلّ عن هذا السراج التّوريّة في هذه المشكوة الأحديّة على قدر مراتبهم و مقاماتهم و مظاهرهم

- 37 And thou, O questioner, if thou wouldst purify the eyes of thy heart and inner being from beholding the lamp and the niche, the high and the low, the far and the near, and from all that hath appeared in the Kingdom of Names and the Realm of Attributes, thou wouldst witness how this eternal lamp shineth of itself by itself and is kindled by the fire of its own essence for its own essence, that thou mayest be of those who have recognized the seats of the Cause and the sources of knowledge, and have attained unto what God hath desired for them through them. O spirit! Shouldst thou find the fountain of life which We have veiled in the darkness of words, that thou mightest become as Khidr of the Cause - drink thereof and fear not,

37 و انت يا أيّها السّائل لو تنزّه عيون قلبك و فؤادك عن مشاهدة السراج و المصباح و العالی و الدّانی و عن البعد و القرب و عن كلّ ما ظهر في ملكوت الأسماء و جبروت الصّفات لتشهد كيف يستضيء هذا السراج الأزلية لذاته بذاته و توقد بنار نفسه لنفسه لتكون من الذينهم عرفوا مواقع الأمر و موارد العلم و وصلوا الى ما اراد الله لهم بهم فيا روحا لو تجد عين الحيوّة التي سترناها في ظلمات الكلمات ان تكون من خضر الأمر فاشرب منه و لا تخف لتدخل في هذه

that thou mayest enter this eternal city and be overwhelmed by these divine and eternal rivers.

38 Therefore know, O my brother, that I have interpreted all verses and signs, all revealed Books and established Scriptures, and all recorded and descended Psalms, for We have previously demonstrated and proven that all thou beholdest in the heavens and earth is naught but the manifestations of God's Name, the appearances of His attributes, the expressions of His sovereignty and the emergence of His power. For the Essence in its essence will never be manifested unto anything, nor comprehended by anything, nor known through anything - it hath ever been independent of the comprehension of its creation and exalted above the recognition of its servants. For it is an impregnable, inaccessible Mystery, transcendent, elevated, sublime, sanctified beyond recognition and free from description and exposition. The hands of the sanctified ones fall short of attaining unto the knowledge of His Essence, and the feet of the mystics stumble in their attempt to comprehend His Reality. When the door of knowledge of the Essence was thus closed to the servants, He opened for them the gates of Names.

39 When cognizance of the Divine Essence was barred to the faces of all created things, and the feet of the mystics faltered in their attempt to comprehend Its reality, He, in completion of His grace and in fulfillment of His favor and mercy, opened unto them the gates of Names and Attributes. He ordained that whoso desireth to know Him should turn his gaze upon the Manifestations of His Attributes in the vestures of His Names, for when the Essence appeareth, It ceaseth to be Essence, and this designation can no longer be applied to It, inasmuch as while concealed in the Treasury of the Unseen, It is referred to as the Essence. Yet even with this description, It is described as that which cannot be known save through Itself, cannot be described except by Itself, and cannot be comprehended save by Itself. And when there appeareth from It a revelation or attribute, it entereth and returneth into the kingdom of Names and Attributes, even as hath been attested by that which hath been sent down from the Throne of Glory: "I was in My Ancient Essence and the Eternity of My Being, I knew My love in thee, wherefore I created thee, cast upon thee My likeness, and manifested unto thee My beauty." And this likeness and beauty appeared only through the revelation of the Presence of the Essence in the mirrors of Names and Attributes, even as We have detailed its decree aforetime.

40 And verily now, O My brother, I have mentioned and cast upon thee all the stations of Names in the dawning-places of Attributes, and whatsoever pertaineth thereto and terminateth

المدينة الأبدية ويطفح عليك من هذه الأنهار
الصمدية الأزلية

38 إذا فاعرف يا اخي بأني فسرّ كل الآيات و
العلامات و كل الكتب المنزلة و الصحف المتقنة
و الزبر الواردة النازلة لأننا استدللنا و اثبتنا من قبل
بأن كل ما انت تشهد في السموات و الأرض لم
يكن الا من تجليات اسم الله و ظهورات صفاته
و شئون سلطنته و بروزات قدرته لأن الذات
بذاته لن يظهر على شيء و لن يدرك لشيء و لن
يعرف بدون شيء لم يزل كان غنياً عن ادراك
خلقه و متعالياً عن عرفان عباده لأنه غيب ممتنع
منيع و متعالى مرتفع رفيع مقدس عن العرفان و
منزه عن الوصف و البيان قصرت ايدى المقدسين
عن الوصول الى معرفة ذاته و زلت اقدام العارفين
بالاستقامة على ادراك كنهه

39 فلما سدّ على وجه العباد معرفة الذات فتح لهم
ابواب الأسماء و الصفات اكلاً لعنايته و ابلاغاً
لفضله و رحمته و قدر لمن اراد معرفته بأن يرجع
البصر في مظاهر الصفات في قابض اسمائه لأن
الذات اذا يظهر لم يكن بذات و لن يطلق عليه
هذا الاسم لأنها لما كانت مكنونة في كنز الغيب
يذكر باسم الذات و مع هذا الوصف و وصف بأنها
لن يدرك بغيره و لن يوصف بدونه و لن يدرك
بسواه و اذا ظهر منها تجلياً أو صفة يدخل و يرجع
في ملكوت الأسماء و الصفات كما شهد بذلك ما
نزل من عرش البقاء كنت في قدم ذاتي و ازالة
كينونتي عرفت حيّ فيك نخلقتك و القيت
عليك مثالي و اظهرت لك جمالي و هذا المثال
و الجمال ما ظهر الا من تجلي حضرة الذات في
مرايا الأسماء و الصفات كما فصلنا حكمها من قبل

40 واتي حينئذ يا اخي قد ذكرت و القيت عليك كل
المواقع الاسمية في مطالع الصفية و ما يرجع اليها و

therein, with most perfect and eloquent expression and most sublime and impregnable exposition. When all that We have indicated unto thee of the subtleties of the Divine Realm and the mysteries of the Celestial Domain is established, it shall be proven that I have interpreted for thee all meanings and explanations, and whatsoever can be designated by name or trace, mention or description, manifestation or concealment, and all that floweth upon the tongue and can be expressed in speech. Notwithstanding all this, by Him Who holdeth my soul in His hand, I possess treasures of meaning in these divine letters, yet I am unable to let fall a single drop from this Ocean of Oneness and this surging Sea of Eternality. It is as though I have not interpreted it by a single letter in the melody which God hath taught me from the songs of the birds of glory in the pavilions of eternity. By God! Were I to mention but a sprinkling of the meanings which God hath deposited therein, the servants would not be able to bear it, nay, they would fall senseless in that very moment. And since the matter is thus, be content with what I have been pleased to bestow upon thee and have cast upon thee of the gems of knowledge and wisdom. Then beseech God, thy Lord, that He may inspire thee with all meanings and explanations in a single letter of His Names, for verily He is the All-Powerful over all things and the Most Exalted above all things. He expendeth as He pleaseth and giveth as He willeth.

- 41 Glorified art Thou, O my God! I beseech Thee, therefore, to send upon Thy servant the winds of Thy love, that I may arise with mine eyes to serve Thee. Whether Thou givest - and Thou art indeed the Giver unto them that ask - or whether Thou deniest me - and Thou art verily the Withholder from them that seek - Thou art at such times the Possessor of both these Names in both these acts, and it mattereth not whether Thou art called by Thy Name the Giver or by Thy Name the Withholder. Then, alas for me and for Thy servants! Yet Thy servant asketh and hopeth that Thou wilt manifest unto the kingdom another command, for Thou doest whatsoever Thou willest.

- 42 I know not, O my God, how long Thou hast cast me into the mouth of the serpent and left me in the valley of abasement and deprivation. By Thy glory! I have reached in abasement the uttermost degree. Turn then, O my God, Thine eyes upon this dust, and Thy vision toward these ashes. Then open before the face of this abased one the gates of Thy glory, and before the temple of this poor one the doors of Thy wealth, and upon this indigent one the gardens of Thy grace and the lights of Thy grandeur. Then shelter this outcast in the precincts of Thy mercy, and this rejected one in the shadow of Thy generosity.

ينتهى بها بأكل بيان بليغ والطف تبيان منيع فاذا ثبت كل ما اشرناك من دقائق اللاهوت واسرار الجبروت ليثبت بأني فسرته لك كل المعاني والبيان وكلما يطلق عليه اسم او رسم او ذكر او وصف او ظهور او بطون وكلما جرى على اللسان ولن يجرى على البيان مع كل ذلك فوالذي نفسي بيده عندي لكنوز المعاني في هذه الحرف الصمداني ولا اقدر ان ارشح طفحاً من هذا البحر الأحديّة وهذا الطمطم المتموج الصمدية كأني ما فسرتها بحرف على لحن الذي اعطاني الله من الحان طيور العلي في رفارف البقاء فوالله لو اذكر رشحاً من معاني التي اودعها الله فيها لا يتحملوها العباد بل ينصعقون في الحين ولما كان الأمر كذلك فافرض بما رضيت لك والقيت عليك من جواهر العلم والحكمة ثم ادع الله ربك بأن يلهمك كل المعاني والبيان في حرف من اسمائه لأنه هو المتقدر على كل شيء والمتعالى فوق كل شيء يتفق كيف يشاء ويعطى كيف يريد

- 41 فسبحانك اللهم يا الهى اذا فأرسل على عبدك من ارياح محبتك لأقيم بعيناي على خدمتك و ان تعطى و انتك معطى السائلين و ان تمنعني فانك مانع الطالبين و انت تكون حينئذ صاحب الاسمين في الفعلين و لا تبالي بأن تدعى باسمي المعطى او باسمك المانع فاذاً وا حزنا على و على عبادك ولكن عبدك يطلب ويرجو بأن تظهر على الملك امراً اخرى فانك فعال لما تشاء

- 42 ولم ادر يا الهى الى متى اودعنتني في فم الثعبان و تركنتني في وادي الذلّة و الحرمان فوعزّتني قد وصلت في الذلّة الى قطب النهاية فأرجع يا الهى عيناك على هذا التراب و بصراك الى هذا الرماد ثم افتح على وجه هذا الدليل ابواب عزّتك و على هيكلك هذا المسكين ابواب غنائك و على هذا الفقير حدائق عنايتك و انوار عظمتك ثم اسكن هذا المطرود في جوار رحمتك و هذا

Then rain down upon him from the clouds of Thy bountiful grace and the heavens of Thy glorious wealth.

- 43 Dost Thou not witness, O my God, how the lamp in the niche of his heart and the light of his breast have been extinguished, and how the dove of his breast has ceased its flutterings of love, its movements of delight, and its notes of longing? Then judge Thou fairly, O my Beloved! Hast Thou seen one oppressed like unto me, or one deprived like unto my likeness, or one forbidden like unto my equal? Nay, by Thy glory! Such could not be counted, nor will ever be counted, wert Thou to search the kingdoms of the heavens and earth with the hosts of Thy hidden realm and the embodiments of Thy most exalted Names. Glorified, glorified art Thou! I am, before Thee, among those who repent and seek forgiveness.

- 44 And verily I, by God's grace and bounty, desire to mount the crimson steed and journey through the heaven of splendor until I reach the highest horizon of the celestial realm and the Ultimate Lote-Tree and the Furthestmost Tree, that I may interpret this Divine Word in the Supreme Concourse, whereby the Maidens of Eternity in their snow-white chambers shall weep, and the Birds of Holiness upon the branches of the Tree of Faithfulness shall lament, that perchance this impenetrable mountain may be shattered in pallid souls and manifest therein the greatest signs of its Lord.

- 45 Know thou that this inner Word, this Light of the Divine Essence, and this Mystery of Oneness hath stations and ranks that none can reckon save God, thy Lord and the Lord of all things. Verily it is a Word wherein lie concealed oceans of meaning and treasured gems of knowledge. In its outward form it telleth of all things while being sanctified above all things, and through it the manifest is made apparent in the kingdom of creation and the hidden is concealed in the realm of invention. It is as though the ancient seas surge within this most mighty Word and most noble and upright Symbol, and there is naught but that deriveth its outer meaning from its outer form and its inner meaning from its inner essence. By it all in the heavens and earth are sustained, such that the sign of its revelation appeareth in all things, and there is naught but that beareth witness to it in its station.

- 46 And I, at this moment, by God's grace, bounty, mercy and loving-kindness, shall mention some of its stations in the visible, limited worlds that thou mayest thereby know its hidden, concealed, and veiled stations as befitteth thy station and becometh thy rank. Otherwise, God hath not enabled anyone to truly know its worth, for the earth in its entirety is in its grasp,

المردود في ظلّ مكرمتك ثمّ امطر عليه من سخائب فيض فضلك و غمام عرّ غنائك

- 43 اما تشهد يا الهي كيف اطفئ السراج في مشكوة قلبه و مصباح فؤاده و كيف سكنت حمامة صدره عن كفّات حبه و دقات ذوقه و رنات شوقه حينئذ فأنصف يا محبوبي هل شهدت بمثل مظلوماً او كسبي محروماً او ككفوى ممنوعاً لا فوعرتك ما احصيت و لن تحصى لو تفحص في ملكوت السموات و الارضين بجنود غيبك العالين و هياكل اسمائك المقربين فسبحانك سبحانك اتى لديك من التائبين و المستغفرين

- 44 و اتى بفضل الله و جوده اريد ان اركب على براق الحمراء و اسرى بها في سماء السنا حتى اصل الى رفرف العماء و سدره المنتهى و شجرة القصوى و افسر هذا الحرف الالهية في الملاء الاعلى ليكتفن بذلك حوريات البقاء في غرفات البيضاء و يدفن اطياف القدس على اغصان دوحة الوفاء لعل يندك هذا الجبل الصماء في انفس الصفراء و يظهر فيه من آيات ربه الكبرى

- 45 فاعلم بأن لهذه الحرف الباطنة و النور الهويّة و سرّ الأحدى مراتب و مقامات لا يحصيها احد الا الله ربك رب كل شيء و انها لحرف فيها بحور المعاني مكنونة و جواهر العلم مخزونة و انها في ظاهرها يحكي عن كل شيء حين الذي كانت منزهاً عن كل شيء و بها استظهر الظواهر في ملكوت الابداع و استبطن البواطن في جبروت الاختراع كأن بحور القدم تموجت في هذه الحرف المعظم و الرمز الأكرم الأقوم و لم يكن من شيء الا و قد يستمدّ ظاهره عن ظاهرها و باطنه عن باطنها و بها متعلق كل من في السموات و الأرض بحيث تكون آية تجليها في كل شيء و ما من شيء الا و قد يحكي عنها في مقامه

- 46 و انا حينئذ بفضل الله و جوده و رحمته و عنايته اذكر بعض مقاماتها في عوالم الظاهرة المحدودة لتعرف بذلك مقاماتها المكنونة الغيبية المستورة على ما ينبغي لشأنك و يليق لقدرك و الا ما قدر الله حق قدرها لأحد لأن الأرض جميعاً

the heavens are folded up in its right hand, the signs are seized by its power, the lights shine forth through its might, the spirits are dispatched by its providence, and the countenances are veiled by its sovereignty. Glorified be God above what I have said or shall say, have known or shall know, have mentioned or shall mention, have described or shall describe, for all this is but now created from this ink flowing upon this luminous tablet. How can it be a proof for the Essence of Divinity and a path to the Beauty of Unity in the Temple of Transcendence upon the Garment of Muhammad?

- 47 Know thou that the outward station of this Word among the stars and heavenly bodies is that of the sun; among letters and words it representeth the right pillar; among the ranks of divine action it representeth the Will; among the elements it representeth heat; among the seasons, summer; among measurements, length; in man's outer form it representeth sight, for the station of sight is that of fire; in man's inner being it representeth the heart; among the faculties it representeth the inner heart; among colors it representeth yellow; and among the elements it representeth fire. Though in each of these stations it representeth all stations and ranks - for instance, when it representeth fire it also representeth water, and through it fire appeared in the worlds of creation and the servants are warmed by the heat of God's love.

- 48 Thus when Moses, the Beloved, witnessed this Fire kindled from this divine Tree, he found in his heart such passionate love for God that the lights encompassed him on all sides. Then he cast off from his feet the sandals of limitation and drew forth his hands from the breast of unity, hearing the divine call from the Source of Lordship in the blessed spot on the right of the Mount of the Divine Essence: "O Moses! Verily I am God, the Lord of the worlds." Thereupon he drank from the cups of beginning from the hands of grace, and entered the City of Eternal Life, and became alive with an enduring, everlasting life. Thus is the decree of water applicable to this fire, and if thou sayest this is water, it is truth wherein there is no doubt, and if thou sayest this is fire, it is truth wherein there is no uncertainty. For life is of the nature of water - whosoever drinks thereof shall live forever, and whosoever is deprived shall die, and by this water all things live. Do ye not see? And when there appeared from this fire in this Tree the decree of water, the name of water became true of it. And what water is greater than this sweet water, what wine more delicate than this rapturous wine, and what stream more pleasant than

في قبضتها و السّموات مطويّات بيّنها و الآيات مأخوذات بقدرتها و الأنوار مشرقات بقوتها و الأرواح مرسلات بعنايتها و الطلعات مغشّيات من سطوتها فسبحان الله عمّا قلت و أقول و عرفت أو اعرف و ذكرت أو أذكر و وصفت أو اصف لأنّ كلّ ذلك يخلق حينئذ من هذا المداد الجارية على هذا اللّوح المنيرة كيف يكون دليلاً لركن الهويّة و سبيلاً إلى جمال الأحديّة في هيكل العلوية على قيص المحمدية

47 فاعرف بأنّ مقام ظاهر هذه الحرف في الكواكب و الأنجم مقام الشّمس و يحكى عنها في الحروفات و الكلمات و في الأركان الرّكن الأيمن و في مراتب الفعل عن المشية و في الاسطقسات عن الحرارة و في الفصول عن الصّيف و في الأقدار عن الطّول و في ظاهر هيكل الانسان عن البصر لأنّ مقام البصر مقام النّار و في باطن الانسان عن القلب و في المشاعر عن الفؤاد و في الألوان عن الصّفر و في العناصر عن النّار ولو أنّها في كلّ واحد من هذه المراتب يحكى عن كلّ المراتب و المقامات مثلاً في حين الذي يحكى عن النّار يحكى عن الماء و بها ظهرت النّار في عوالم الابداع و يصطلون العباد من حرارة محبة الله

48 فلما شهد موسى الحبيب هذه النّار الموقدة من هذه الشّجرة الالهية وجد في قلبه شغفاً من حبّ الله بحيث احاط الأنوار جهاته اذا خلّع عن رجلاه نعلين الحديد و خرج ايداه عن جيب الأحديّة سمع نداء الألوهية عن منبع الرّبوبيّة في بقعة المباركة عن يمين طور الهويّة ان يا موسى اتى انا الله ربّ العالمين حينئذ شرب كؤوس البداية عن ايدى العناية و دخل في مدينة الحياة الأبدية و صار حياً بحياة الدائمة الباقية و بذلك تطلق على هذه النّار حكم الماء و أنّك لو تقول هذا ماء حق لا ريب فيه و ان تقول هذه نار صدق و لا شكّ فيها لأنّ الحياة من شأن الماء من يستقى منه يحيى الى الأبد و من يمنع يموت و من هذا الماء كلّ شيء حتى أ فلا تبصرون و لما ظهر من هذه النّار في هذه الشّجرة حكم الماء يصدق عليه اسم الماء و اتى ماء اعظم من هذه الماء العذبة و اتى نمر ارق من هذه النّار الجذبة و اتى فرات الطف

this ancient, primal, flowing stream - the First Spirit, the all-encompassing Light, the mystical Breeze, and the eternal Tree?

- 49 For this water hath flowed by God's leave from the Spring of Oneness, having gushed forth from the Mountain of the Divine Essence, appearing in the form of fire in this eternal Tree, that ye might know the decree of water in the realm of fire and the decree of fire in the realm of water, even as was testified to by that which was sent down from the Throne of the Divine Essence. For on this day, at noontide, around the water upon the water around the fire it was visible. Likewise, if thou appliest to it the decree of earth, it is truth wherein there is no doubt, for by it souls find rest from their perturbation, and hearts become steadfast after their trembling and quaking, and by it the illumined, fiery hearts find repose upon this blessed, purified earth, and feet become firm in establishing God's exalted, sanctified Cause. And stillness is of the nature of earth, for God made it a place of rest and dwelling for the settlement of all that is therein and thereon and thereby and therefor.

- 50 And likewise the decree of air flows upon it, for just as from air blow the outer, directional winds, so from it blow the musk-laden, spiritual breezes, the holy, eternal fragrances, and the pure, luminous waftings. Dost thou not witness how this eternal wind moved this tranquil soul, separated it from the land of limitations, and connected it to the realm of the Divine Essence and the center of Lordship? Thus were the elements of existence completed through these holy, eternal words. When Moses of eternity drank the brilliant white water from this crimson fire, and his heart found repose upon the spiritual earth in the realm of glory - the yellow sea - the breezes of faithfulness wafted upon him from the throne of meeting. Then was his creation perfected, his countenance illumined, his agitation calmed, his heart assured; he knew himself, found intimacy with the lights of the Divine Realm, witnessed the dawn of the Divine Essence in the lamp of the Realm of Might, was illumined by the sun of the Kingdom in the earthly realm, and there appeared from his countenance the beauty of grandeur in the pavilion of eternity through his annihilation in Him and his subsistence through Him.

- 51 And if thou desirest to follow this light in the holy atmosphere in the heaven of this Manifestation, then trust in God and say "In the Name of God and by God," then bring forth thy hands from thy pocket and take from this kindled, blazing fire and fear not, for though outwardly it appears as fire, inwardly it is light and mercy. God guides whom He pleases among His

من هذا الفرات السَّايغة القديمة والروح الأُولية والتور المنبسطة والريح العمائية والشجر الأبدية

- 49 لأن هذا الماء قد جرى بإذن الله من عين الأحدية فيما فجر من جبل الهوى وظهر على لون النار في هذا الشجر السرمدي لتعرفوا حكم الماء في حول النار وحكم النار في قطب الماء كما شهد بذلك ما نزل من عرش الهوى فإن اليوم حينئذ في مطلع من الزوال في حول الماء على الماء حول النار قد كان مرئياً وكذلك ان تطلق عليها حكم الأرض صدق لا شبهة فيه لأن بها تسكن النفوس من اضطرابها وتستقر القلوب من اهتزازها وتزلزلها وبها تستريح قلوب المنيرة النارية على هذا الأرض المباركة المطهرة وتستقيم الرجل على إقامة امر الله المتعالية المقدسة والسكون كان من شأن الأرض لأن الله جعلها مقراً ومسكناً لاستقرار ما فيها وعليها وبها ولها

- 50 وكذلك يجري عليها حكم الهواء لأنه كما ان من الهواء تهب ارياح الظاهرية الجهتية وكذلك منها تهب ارياح المسكية الروحية ونفحات القدسية الأزلية وروحات الطيبة النورية اما تشهد كيف حركت هذه الريح الأزلية هذه النفس المطمئنة وفارقها من ارض الحدية وصلها الى قطب الهوى ومركز الربوبية اذا تم عناصر الوجودية من هذه الحرف المقدسة الأزلية فلما شرب موسى البقاء ماء الدرى البيضاء عن هذه النار الحمراء وسكن قلبه على ارض الروح في قطب البهاء قلزم الصفاء هاجت عليه ارياح الوفاء عن عرش اللقاء اذا اكمل خلقه وضاء وجهه وسكن اضطرابه واطمئن قلبه وعرف نفسه واستأنس بأنوار اللاهوت وشهد فجر الهوى في مصباح الجبروت وضاء من شمس الملوكوت في ارض الناسوت وظهر عن وجهه جمال الكبرياء في رفرف البقاء لفنائته فيه وبقائه به

- 51 وانت لو تريد بأن تقتدى بهذا النور في هواء القدس في سماء هذا الظهور فتوكل على الله وقل بسم الله وبالله ثم اخرج يداك عن جيبيك وخذ من هذه النار المشتعلة الملتبهة ولا تخف لأنها في ظاهرها نار ولكن في باطنها نور ورحمة يهدي

creation with this light, and whomsoever God guides is truly guided, and for whomsoever He leads astray, you shall never find a protecting guide. Thus has the face of grace appeared and the sun of guidance shone forth, and the creation of oneness was completed, and the veil was lifted from the celestial maiden of beauty, who appeared from lofty mansions in the pavilions of divine good-pleasure. The mirror of oneness reflected the lamp of transcendence, and the light of eternality shone from the niche of divine cloud, and the creation of all things was perfected when the Spirit established itself in the heaven of light.

الله بهذا النور من يشاء من خلقه و من يهدى الله فهو المهتد و من يضل فلن تجد له ولياً مرشداً اذاً قد طلع وجه العنابة و اشرقت شمس الهداية و تم خلق الأحديّة و كشف القناع حورية الجمالية و ظهرت عن قصور المشيّد في غرفات الرضوانية و حكّت مرآة الأحديّة عن سراج العلوية و مصباح الصمديّة عن مشكوة العمائيّة و بكل خلق كلّ شيء بما استوى الروح على سماء النورية

52 By God, O my brother, whenever you mention any of these words, expressions, allusions and signs - speaking of elements, pillars, stars and the like - they are uttered and mentioned in the stations of remembrance, explanation, description and elucidation, for this pertains to human nature and the stations of verbal mention. Otherwise, by Him Who holds my soul in His hand, from these divine letters were created the elements of divinity, the signs of lordship, the pillars of eternity, the divine seasons, the suns of beauty, and the stars of the divine cloud. Indeed, there originated from them that which cannot be mentioned by the tongue nor perceived by sight, save on the day when human perception is renewed by God, the Mighty, the Bountiful. At that time, there shall descend upon you what was not mentioned in those days, and other doors shall be opened unto you, for He does whatsoever He wills in whatsoever way He pleases. You shall find fresh, new fruits from a new and wondrous tree, and shall enter the paradise of your Lord, the Most Merciful, delighting therein in the perpetuity of His eternity, the permanence of His everlastingness, and the antiquity of His sovereignty. Thus know the mysteries of the divine identity in this luminous, sanctified pavilion.

52 فوالله يا اخي كلّما ذكرت من هذه الكلمات و العبارات و الاشارات و الدلالات من ذكر العناصر و الأركان و الكواكب و ما يشبه بذلك يطلق و يذكر في مقامات الذكر و البيان و الوصف و التبيان لأن ذلك من شأن الانسان و مقامات الذكر على اللسان و الا فوالذي نفسي بيده خلق من هذه الحرف الصمداني عناصر الألوهية و مشاعر الربوبية و اركان القدمية و الفصول الالهية و الشمس الجمالية و التجوّم العمائيّة بل ذوّت منها ما لا يذكر باللسان و لا يدرك بالعيان الا في يوم يجدد فيه مشاعر الانسان من عند الله المقتدر العزيز المتأن حينئذ ينزل عليكم ما لا يذكر في تلك الأيام و يفتح عليكم ابواباً اخرى لأنه هو فعّال لما يشاء فيما يشاء و تجدون فواكه طيبة جديدة من شجرة جديدة بدیعة و تدخلون جنة ربكم الرحمن و تلتذذون فيها بدوام ازليته و بقاء صمديته و قدم سلطنته و كذلك فاعرف اسرار الهوية في هذا السرداق المنيرة المقدسة

53 By God, O my brother, I have completed the word for you and perfected the blessing upon you. No letter remains but I have cast it to you, no word but I have guided you to it, no light but I have caused it to shine for you, no sun but I have made it rise for you, and no spirit but I have sent it to you. If you would be among the wayfarers of the divine cloud, then cast the bucket of meanings into this well of eternality. And if you find the youth of sorrow in the form of a thread in the shirt of blood, do not sell him for a few counted dirhams from limited souls, but make him merchandise for the kingdom, lest you be recorded as unjust in the Egypt of immortality before the mighty encounter. Therefore be fair, O servant - has anything remained, whether in the heavens or on earth, in the unseen or the visible, that I have not explained to you and made clear through the melodies of the holy birds and the songs of those

53 فوالله يا اخي قد اتممت القول عليك و اكملت النعمة لك و ما بقي من حرف الا و قد القيت بك و ما طرحت من كلمة الا و قد استدلت عليك و ما من نور الا و قد اشرقت لك و ما من شمس الا و قد اطلعتها اليك و ما من روح الا و قد ارسلتها بك و انك انت ان تكون من سيّارة العماء فألق دلو المعاني في هذا البئر الصمداني و ان وجدت غلام الحزن على هيكل الخيط في قصص الدّم لا تبعه بدراهم معدودات من انفس محدودات فاجعله بضاعة على الملك لئلا تكون في مصر البقاء عند عزيز اللقاء بالظلم مكتوباً اذاً فأنصف يا عبد هل بقي من شيء لا في

who circle the throne? Perchance the sun of fairness might shine upon you in this arena, that you might be fair in the Cause of God and the cause of His loved ones and chosen ones.

السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا فِي الْغَيْبِ وَلَا فِي
الشَّهَادَةِ إِلَّا وَقَدْ فَسَّرْتُ لَكَ وَبَيَّنْتُ عَلَيْكَ مِنْ
الْحَانَ طُيُورِ الْقُدُسِ وَتَغْنِيَاتِ نَحْوِ الْعَرْشِ لَعَلَّ
يَسْتَشْرِقُ عَلَيْكَ شَمْسُ الْإِنْصَافِ فِي هَذَا الْمَصَافِ
لِتَكُونَ مَنْصُفًا فِي أَمْرِ اللَّهِ وَأَمْرِ أَحِبَّائِهِ وَأَصْفِيَائِهِ

- 54 Therefore judge fairly by God, O servant - can such delicate, subtle water flow from turbid springs? Can this ancient, divine fire be ignited from the tree of denial? Can this goodly, enduring fruit spring forth from barren soil? Can these divine, nightingale-like melodies issue from stammering tongues? Can these wondrous, soul-ravishing remembrances emerge from lifeless hearts? Say: Do you not witness how the clouds of grace have been raised up, and the rains of bounty and loving-kindness pour down from every direction? If you find within yourselves a thirst of love for this shining, divine, and eternal Countenance, then drink of these flowing, cascading waters, that your souls may find peace, your hearts be cooled, and refreshment may reach your hearts and bodies, your outer and inner beings, your beginning and your end. Thus may you repose upon the thrones of your hearts, drink from the springs concealed in your slumber, and behold the Beauty of the Divine Essence in the mirror of your souls, in the dawning-place of your beings, and in the dayspring of your beauty.

54 حينئذ فأَنْصِفْ بالله يا عبد هل تجرى من عيون
المَكْدَرَةِ مِنْ هَذَا الْمَاءِ الرَّقِيقَةِ اللَّطِيفَةِ أَوْ يَوْقَدُ مِنْ
شَجَرَةِ الرَّدِيَّةِ مِنْ هَذِهِ النَّارِ الْقَدِيمَةِ الْإِلَهِيَّةِ أَوْ مِنْ
أَرْضِ الْجُرْزَةِ مِنْ هَذِهِ الثَّمَرَةِ الطَّيِّبَةِ الْيَاقِيَّةِ أَوْ مِنْ
السِّنِّ الْكَلِيلَةِ مِنْ هَذِهِ التَّغْنِيَةِ الْإِلَهِوِيَّةِ الْوَرَقَائِيَّةِ
أَوْ مِنْ قُلُوبِ الْمَيِّتَةِ مِنْ هَذِهِ الْأَذْكَارِ الْبَدِيعَةِ
الْجَذْبِيَّةِ قُلْ أَمَّا تَشْهَدُونَ كَيْفَ اسْتَرْفَعَتْ سَحَابُ
الْعَنَاءِ وَتَمَطَّرُ مِنْ كُلِّ الْجِهَاتِ غِيُوثُ الْفَضْلِ
وَالْعَطُوفَةِ إِنْ وَجَدْتُمْ فِي أَنْفُسِكُمْ عَطَشَ الْحَيَّةِ
مِنْ وَجْهِ النُّورِ الْإِلَهِيِّ الْأَزَلِيِّ فَاشْرَبُوا مِنْ هَذَا
الْمَاءِ الْجَارِيَةِ الْهَاطِلَةِ لَتَسْكُنَ نَفُوسُكُمْ وَبَرْدُ فُؤَادِكُمْ
وَتَرْوَحَ قُلُوبُكُمْ وَاجْسَادُكُمْ وَظَاهِرُكُمْ وَبَاطِنُكُمْ
وَأَوْلُكُمْ وَآخِرُكُمْ وَلَتَسْكُنُوا عَلَى أَعْرَاشِ قُلُوبِكُمْ
وَتَشْرَبُوا مِنْ عِيُونِ الْمَوْدَعَةِ فِي رِقُودِكُمْ وَتَشْهَدُوا
جَمَالَ الْهُوِيَّةِ فِي مِرَاةِ نَفُوسِكُمْ وَمُظْهَرِ ذَوَاتِكُمْ وَ
مَطْلَعِ جَمَالِكُمْ

- 55 At this moment, when the mysteries of the Divine Identity are completed in the garment of the letter Vav, and the creation of the new is perfected in the temple of eternity, I desire to make mention of the fire which telleth of this Fire in the element of earth, that thou mayest witness the [atoms] of wisdom and the wonders of power in the handiwork of thy Lord and the creation of thy Maker.

55 حينئذ لما تَمَّ اسرار الهويّة في قيص الواوِيّة و كل
خلق البديع في هيكل الأزليّة اريد بأن اذكر عن
النار التي تحكي عن هذه النار في عنصر التراب
لتشهد [جراسيم] الحكمة و عجائب القدرة في صنع
ربك و خلق بارئك

- 56 Know thou that if thou takest from this fiery element which groweth from the tree of this Mount, and cleanseth it with the utmost cleansing, and washeth it with the water which appeareth from the fire sprinkled upon the face of the cloud and descendeth from the cloud that is gathered in the air, and returneth it to the pure white earth from which it appeared, and blendeth them until they become one thing and one essence, the mysteries of the Cause will be made manifest unto thee in this most great kingdom, and thou wilt become independent of all who are in the heavens and self-sufficient beyond all who are on earth, and through the most manifest power of God thou wilt attain unto the greatest treasure of God.

56 فاعلم بأنك لو تأخذ من هذا الركن الناري التي
تنبت من شجرة هذا الطور و تنظفها على غاية
التنظيف و تغسلها من الماء الذي تظهر من النار
المرشوشة في وجه السحاب و تنزل من السحاب
المتراكم في الهواء و ترجعها الى ارض المطهرة
البيضاء التي ظهرت منها و تمزجها حتى تكونا شيئاً
واحداً و نفساً واحدة تظهر لك اسرار الأمر في
هذا الملك الأعظم و تكون غنياً عن كل من في
السّموات و مستغنياً عن كل من على الأرض و
تصل بقدرة الله الأظهر الى كنز الله الأكبر

- 57 And if thou desirest to reach it by another path, take from this brilliant white water and manage it until thou makest its outer part inner and its inner part outer, that its inner oiliness which lieth in the depths of this water may become manifest until it becometh a luminous, subtle oil which the fires cannot burn nor the fire of fancy harm. How wonderful is this noble handiwork and this mighty tiding! There existeth not in all creation a greater sign than this nor a more exalted matter, and none shall succeed in this save whom God willeth from among His chosen ones and His elect from among His creation and from His noble and righteous ones.
- 58 And in the element of earth nothing telleth of this Divine Fire and this Light of the Identity save this noble handiwork and this veiled symbol and this masked secret and this hidden mystery, for in one thing all natures appear and from it are separated the four elements according to their colors and natures of heat and cold and moisture and dryness. And if thou wouldst purify them and blend them, this element would be perfected for thee in this station. And though it be water in its subtlety and outward form, yet it is fire in its essence and nature, and earth in its dryness, and air in the multiplicity of its colors and manifestations in the stages of treatment. And there cometh forth from it that which burneth away all that is in its nature and essence of excess cold and inharmonious corrupting moistures.
- 59 And if thou knowest this red light and this brilliant white earth and returnest this spiritual watery fire to the body of this brilliant earth, thy purpose will be accomplished in three days, and if God should will, it would be accomplished more quickly than that, in less than an hour. But strive thou to transform this luminous thirsty earth and water it with this golden, oily, illuminating water, that thou mayest witness the mysteries of Lordship in the earthly element and know the essences of power in the inner secrets of creation.
- 60 Then know thou that the station of this earth is the station of the bone which hath spirit and soul and body, as thou witnesseth in man. And if thou takest the soul and the spirit and purifieth them until they become like the red ruby, and breathest this holy spirit into the body of this dead bone, this decayed bone will be quickened by the leave of God, the Lord of the Ancient Light and the Sovereign of this mighty element, for this matter is of the two most great lights.
- 57 و ان تريد ان تصل اليه في سبيل اخرى تأخذ من هذا الماء الدرّي البيضاء و تدبره حتى تجعل ظاهره باطناً و باطنه ظاهراً لتظهر دهنه الباطنية التي تكون في غياهب هذا الماء حتى تصير دهناً منيراً لطيفاً لا تحرقه النيران ولا تضره نار الحسبان فيا عجباً من هذا الصنع الكريم و هذا النبأ العظيم لم يكن في الملك اكبر منه آية و اعلى عنه امراً و لن يوفق احد بذلك الا من شاء الله من صفوته و خيرته من خلقه و من كرام برته
- 58 و في عنصر التراب ما حكى شيء عن هذه النار الأحديّة و هذا النور الهويّة الا من هذا الصنع المكرّم و هذا الرّزّ المسترّ و السرّ المقنعة و المسترّ المغطّاة لآته في شيء واحد يظهر كلّ الطّابع و تفصل منه عناصر الأربع على الوانها و طابعها من الحرارة و البرودة و الرطوبة و اليبوسة و انك انت لو تطهرهم و تمزجهم يتمّ لك هذا الركن في هذا المقام و انه و ان كان ماء في لطافته و ظاهر صورته ولكن نار في كينونته و طبيعته و ارض في يبوسته و هواء لكثرة الوانه و ظهوراته في مراتب التدبير و يخرج منه ما يحرق كلّ ما في طبيعته و نفسه من برودات الزّائدة و الرطوبات غير المعتدلة المفسدة
- 59 و انك لو تعرف هذا النور الحمراء و هذا الأرض الدرّي البيضاء و ترجع هذا النار الرّوحى المائي على جسد هذه الأرض الدرّي ليمّ لك المرام في ثلاثة ايام و لو شاء الله يتمّ لك اقرب من ذلك في اقلّ من السّاعة ولكن فاجهد لتصرف هذه الأرض المنيرة المعطشة و تسقيه بهذا الماء الذهبيّة الدهنيّة المنورة لتشهد اسرار الربوبية في عنصر الترابيّة و تعرف جواهر القدرة في سراير الخليقة
- 60 ثمّ اعلم بأنّ منزلة هذه الأرض منزلة العظم له روح و نفس و جسد كما تشهد في الانسان و انك لو تأخذ النفس و الرّوح و تطهرهما حتى يصيرا كالياقوت الحمراء

61 This Holy Spirit breathes into the body of these dead bones that these decayed bones may live by the leave of God, the Lord of the Ancient Light and the Master of this Mighty Pillar. For this matter is from the two greatest luminaries, and when thou knowest them both and takest from them according to thy need, and temperest their natures after separating them, and purifiest them, and unitest them, and blendest them until they become one thing, all operations in every mineral realm shall be perfected for thee. And there hath been no operation in this endeavor for anyone save through these two Mightiest Pillars: the White Light and the Red Fire. Their management is easy for whomsoever God hath assisted and guided in His Cause, and made him among the treasurers of His knowledge, the bearer of His revelation, the companion of His Cause, the mine of His wisdom, the trustee of His secret, the repository of His grace, and the fountainhead of His bounty.

62 And if thou shouldst follow this principle which We have mentioned to thee in all the ranks of knowledge concerning minerals and plants, after turning unto God and achieving extinction in Him and subsistence through Him, thou shalt attain unto that which God hath intended for thee through the hidden treasures of His knowledge and the stored mysteries of His wisdom. For this principle is among the principles that have encompassed all possibility in their essence and all creation in their form, for the Cause is naught but separation and union. And if thou art able to separate all that is in the heavens and earth, and unite them all after purification until they become one thing, the mysteries of this mighty secret shall be made manifest unto thee.

63 I seal these words with the remembrance of God, the Most High, and I say: This is the Truth from God, the Mighty, the Beautiful. And praise be to God, the Lord of the worlds.

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61 و تنفخ هذه الروح القدسية في جسد هذه العظم الميتة ليحيي هذا العظم الرميم باذن الله رب النور القديم و مالك هذا الركن العظيم لأن هذا الأمر من التبرين الأعظمين و أنك اذا عرفتهما و اخذت منهما على قدر حاجتك و تعدل طباعهما بعد تفصيلهما و تطهرهما و تزوجهما و تمزجهما حتى يصيرا شيئاً واحداً يتم لك كل الأعمال في كل المعادن و لم يكن العمل في هذه الضيعة لأحد الا بهذين الركنين الأعظمين النور البيضاء و النار الحمراء و تديرهما سهل لمن وفقه الله و ارشده على امره و جعله من خزنة علمه و حامل وحيه و صاحب امره و معدن حكمه و مأمن سره و ممكن فيضه و منبع جوده

62 و أنك انت لو تجرى هذه القاعدة التي ذكرناها لك في كل مراتب المعلومات من المعادن و النباتات بعد اقبالك الى الله و فنائك فيه و بقائك به لتصل الى ما اراد الله لك بك من مكنونات علمه و مخزونات حكمته لأن هذه القاعدة من قواعد التي احاطت الامكان بنفسها و الأكوان بجسدها لأن الأمر لم يكن الا من تفصيل و تزويج و انت لو تقدر على التفصيل في كل ما في السموات و الأرض و تزوج كلهما بعد التطهير حتى تكون شيئاً واحداً ليظهر لك اسرار هذا السر العظيم

63 و اختم القول بذكر الله العليّ و اقول أنه الحق من الله العزيز الجميل و الحمد لله رب العالمين

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*Lauh-i-Maryam**To: Maryam, cousin of Baha'u'llah*

1 Sorrowful is He at My sorrows.

1 هو المخزون فی حزنی

2 O Maryam! The wrongs which I suffer have blotted out the wrongs suffered by My First Name from the Tablet of creation. The clouds of divine decree have at every moment rained down upon this manifest Beauty the showers of tribulation. My banishment from My homeland was for the sake of none but the Beloved; My exile was in no other path save that of His good-pleasure. In the midst of heaven-sent trials I glowed bright as a candle, and in the face of divinely ordained afflictions I stood as firm as a mountain. In manifesting the outpourings of His grace I was even as a bounteous cloud, and in laying hold on the foes of the peerless King I was even as a burning flame.

2 ای مریم مظلومیتم مظلومیت اسم اولم را از لوح امکان محو نموده و از سحاب قضا امطار بلا فی کل حین بر این جمال مبین باریده اخراج از وطن سببی جز محبوب نبوده و دوری از دیارم علّی جز رضای مقصود نه در موارد قضایای الهی چون شمع روشن و منیر بودم و در مواقع بلایای ربّانی چون جبل ثابت در ظهورات فضلیّه ابر بارنده بودم و در اخذ اعدای سلطان احدیه شعله فروزنده

3 The clear tokens of My power roused the envy of My foes, and the compelling evidences of My wisdom stirred the hatred of the malevolent: Not a single night did I repose in peace; not a single morn did I awake in tranquillity. I swear by the beauty of God that Husayn shed tears of anguish at the wrongs I suffered and Abraham cast Himself into the flames for the sake of the afflictions I sustained. Wert thou to gaze with discernment, thou wouldst behold the Eye of Grandeur weeping sore beneath the tabernacle of sanctity, and the Essence of Majesty lamenting within the realms of loftiness. Unto this beareth witness the Tongue of truth and glory.

3 شئونات قدرتم سبب حسد اعدا شد و پروازات حکمت علّت غلّ اولی البغضاء هیچ شامی در مقعد امن نیاسودم و هیچ صبحی براحث از فراش سر برداشتم قسم بجمال حقّ که حسین بر مظلومیتم گریست و خلیل از دردم خود را بنار افکند اگر درست مشاهده نمائی عیون عظمت خلف سرادق عصمت گریانست و انفس عزّت در ممکن رفعت نالان و یشهد بذلک لسان صدق منیع

4 O Maryam! From the land of Ta, after countless afflictions, We reached 'Iraq, at the bidding of the Tyrant of Persia, where, after the fetters of Our foes, We were afflicted with the perfidy of Our friends. God knoweth what befell Me thereafter! At length, abandoning My home and all that was therein, and renouncing My life and all that pertained thereunto, I retired alone and companionless. I roamed the wilderness of resignation, travelling in such wise that in My exile every eye wept sore over Me, and all created things shed tears of blood because of My anguish. The birds of the air were My companions and the beasts of the field My associates. In such wise did I, even as the flash of the spirit, pass over this fleeting world. For two years or rather less, I shunned all else but God, and closed Mine eyes to all except Him, that haply the fire of hatred may die down and the heat of jealousy abate.

4 ای مریم از ارض طاء بعد از ابتلای لایحصى به عراق عرب بامر ظالم عجم وارد شدیم و از غلّ اعدا بغلّ احبّا مبتلا گشتیم و بعد الله یعلم ما ورد علیّ تا آنکه از بیت و آنچه در او بود و از جان و آنچه متعلّق باو گذشته فرداً واحداً هجرت اختیار نمودم و سر بصرهای تسلیم نهادم بقسمی سفر نمودم که جمیع در غربتم گریستند و جمیع اشیاء بر کریم خون دل بباریدند با طیور صحرا مؤانس شدم و با وحوش عرا مجالس گشتم و چون برق روحانی از دنیای فانی گذشتم و دو سنه او اقلّ از ما سوی الله احتراز جسمم و از غیر او چشم برداشتم که شاید نار بغضا ساکن شود و حرارت حسد پیفسرد

- 5 O Maryam! To divulge the heavenly secrets would be unbefitting, and to disclose the celestial mysteries would be unseemly. By "secrets" is meant naught other than the treasures enshrined within Mine own Being. By the righteousness of God! I have borne what no man, be he of the past or of the future, hath borne or will bear.
- 6 During this period of retirement none, whether among My brothers or any other soul, sought to investigate the matter, let alone to grasp its significance, though its import surpasseth the creation of earth and heaven. And yet, I swear by God, every breath drawn in the course of My journey was better than the service of both worlds, and My very retreat was the mightiest testimony and the most perfect and conclusive evidence. Yea, true vision is needed, if one is to behold the Scene of transcendent glory, inasmuch as the blind one is deprived of beholding his own countenance, much less the Countenance of eternal holiness. How can a mere shadow comprehend the One Who casteth it? How can a handful of clay grasp the subtle reality of the heart?
- 7 At last the divine decree prompted certain spiritual souls to remember this Canaanite Youth. Armed with a number of petitions, they searched in every place and enquired from every person, until they found in a mountain cave a trace of this traceless One. He, verily, guideth all things unto the Straight Path. I swear by the Day-Star of eternal truth that the arrival of these souls so astonished and amazed this poor and exiled Soul that My pen is powerless to describe it. Perchance a steel-sharp pen will emerge from the realm of eternity, rend the veils asunder, and reveal these secrets with perfect truth and absolute sincerity; or haply an eloquent tongue will speak and bring forth the pearls of the spirit from the shell of silence. And this indeed would not be hard of accomplishment for God. In brief, the hand of Him Who is the Unconstrained broke the seal of the mysteries – this, however, none can perceive save them that are endued with true understanding, nay rather, them that have severed themselves from all things.
- 8 So it was that the Luminary of the world returned to 'Iraq, where We found no more than a handful of souls, faint and dispirited, nay utterly lost and dead. The Cause of God had ceased to be on any one's lips, nor was any heart receptive to its message. This lowly Servant arose then with such vigour to protect and promote the Cause of God that methinks a new resurrection was ushered in. The glory of the Cause became manifest in every town and its fair name exalted in every city, to such an extent that all the rulers treated it with tolerance and benevolence.
- 5 ای مریم اسرار الهی را اظهار نشاید و رموزات ربّانی را اجهار محبوب نه و مقصود از اسرار کنوز مستوره در نفسم مقصود است لاغیر باری تالله حملت ما لا یحمله الأبحار ولا الأمواج ولا الأثمار ولا ما کان ولا ما یمکن
- 6 و در این مدّت مهاجرت احدی از اخوان و غیره استفساری از این امر ننموده بلکه خیال ادراک هم نداشته مع آنکه اعظم بود این امر از خلق سموات و ارض فوالله نفسی فی سفری لیکن خیراً من عبادة الثقلین با اینکه آن هجرت حجتی بود اعظم و برهانی بود اتم و اقوم بلی صاحب بصر باید تا بمنظر اکبر ملاحظه نماید و بی بصر از حسن جمال خود محروم است تا چه رسد بجمال قدس معنوی ظلّ از مظلّ چه ادراک نماید و مشتی گل از لطیفه دل چه فهم کند
- 7 تا آنکه قضای الهی بعضی از عباد روحانی را بفکر غلام کنعانی انداخت با دستهائی مکاتیب از همه جا و همه کس در جستجو افتادند و در کهف جبلی نشانی از این بی نشان یافتند و آنه لهادی کلّ شیء الی صراط مستقیم قسم بافتاب حقیقت صمدانی که از حضور واردین این مهجور مسکین مبهوت و متحیر شد بقسمی که از ذکر آن این قلم عاجز و قاصر است شاید که قلم حدیدی از خلف عالم قدم بیرون خرامد و خرق استار نماید و جمیع اسرار را بصدق مبین و حقّ یقین اظهار نماید و یایک لسانی به بیان آید و لآلی رحمانی را از صدف صمت بیرون آورد و لیس هذا علی الله بعزیز باری ختم اسرار را بد مختار گشود و لکن لا یعقل الآ العاقلون بل المنقطعون
- 8 تا آنکه نیر آفاق به عراق راجع شد نفسی چند مشاهده شد بی روح و پرمرده بلکه مفقود و مرده حرفی از امر الله مذکور نبود و قلبی مشهود نه لهذا این بنده فانی در مراقبت امر الله و ارتفاع او بقسمی قیام نمود که گویا قیامت مجدداً قائم شد چنانچه ارتفاع امر در هر شهری ظاهر و در هر بلدی مشهود بارتفاعی که جمیع ملوک بدارا و سلوک عمل نمودند

- 9 O Maryam! The determination evinced by this Servant to withstand the onslaught of His foes from every sect and kindred so deepened their rancour that it can scarcely be depicted or imagined. Thus was it ordained by the Lord of might and power.
- 9 ای مریم قیام این عبد در مقابل اعدا از جمیع فرق و قبایل سبب ازدیاد حسد اعدا شد بشأنی که ذکر آن ممکن و متصور نه کذلک قدر من لدن عزیز قدیر
- 10 O Maryam! The Pen of the Ancient of Days proclaimeth: Among the foremost duties prescribed is to cleanse one's heart of all but God. Sanctify then thy heart from aught save the Friend, that thou mayest be made worthy to enter the court of communion.
- 10 ای مریم قلم قدم میفرماید که از اعظم امور تطهیر قلبست از کلّ ما سوی الله پس قلبت را از غیر دوست مقدس کن تا قابل بساط انس شوی
- 11 O Maryam! Free thyself from the fetters of blind imitation, that thou mayest gain admittance into the blissful realm of detachment. Sever thy heart from the world and all that is therein, that thou mayest attain to the sovereign rule of faith and be not debarred from the Sanctuary of the All-Merciful. Through the power of renunciation, rend asunder the veil of idle fancy and enter the hallowed retreats of certitude.
- 11 ای مریم از تمقید تقلید بیفضای خوش تجرید وارد شو دل را از دنیا و آنچه در او است بردار تا بسطان دین فائز شوی و از حرم رحمانی محروم نگردی و بقوت انقطاع حجاب وهم را خرق کن و در ممکن قدس یقین درآ
- 12 O Maryam! Though a tree be laden with a myriad leaves and fruits, a gust of autumnal wind sufficeth to obliterate them all. Remove not, then, thy gaze from the very root of the Tree of Divinity and the branch of the Lote-Tree of celestial glory. Consider the ocean, how serene it lieth, how majestically it repositeth within its bed. Yet the winds of the will of the eternal Beloved cause countless ripples and innumerable swells to appear upon its surface, each wave distinct and divergent from the others. All the peoples of the world today are preoccupied with the ebb and flow of these waves, and are oblivious of the stupendous might of that Sea of seas whose every movement layeth bare the signs of Him Who is the Unconstrained.
- 12 ای مریم یک شجر را صد هزار ورق و صد هزار ثمر مشهود ولکن جمیع این اوراق و اثمار بحرکتی از اریاح خریف و شتا معدوم و مفقود شوند پس نظر را از اصل شجره ربّانیه و غصن سدره عترّ وحدانیه منصرف منما ملاحظه در بحر نما که در محلّ خود بسطان وقار و سکون ساکن و مستریخت ولکن از هبوب نسیم اراده محبوب بی زوال امثال و اشکال لایحسی بوجه بحر ظاهر و جمیع این امواج مغایر و مخالف مشاهده میشوند و حال جمیع ناس بامواج مشغول و از اقتدار بحر البحار که از هر حرکت او آیات مختار ظاهر محجوب گشته اند
- 13 Commune, O Maryam, with the Spirit of the All-Merciful and, shunning the company and kinship of the Evil One, seek shelter within the inviolable protection of the Lord of bounty, that haply the hand of His loving-kindness may deliver thee from the path of selfish pursuits and direct thy steps towards the realm of transcendent glory.
- 13 ای مریم با نفس رحمان مؤانس شو و از مجالست و مجانست شیطان در حفظ عصمت منان مقرر گیر که شاید ید الطاف الهی ترا از مسالک نفسانی بفضای عترّ ابهائی کشاند
- 14 Abandon these fleeting shadows, O Maryam, and turn towards the Day-Star of unfading splendour. Every shadow oweth its existence and motion to the presence of the sun; for were the latter to withhold its grace for a single moment, all things would sink beneath the veil of non-existence. How sad and regrettable indeed that one should occupy oneself with the transitory things of this world and be debarred from the Dayspring of eternal holiness!
- 14 ای مریم از اظلال فانیه بشمس عترّ باقیه راجع شو وجود جمیع اظلال بوجود شمس باقی و متحرک بقسمی که اگر در آنی اخذ عنایت فرماید جمیع بنحیمه عدم راجع شوند زهی حسرت و ندامت که نفسی بمظاهر فانیه مشغول شود و از مطلع قدس باقی ممنوع ماند

- 15 O Maryam! Appreciate the value of these days, for ere long thou shalt no longer behold the Celestial Youth in this contingent realm, but shalt perceive the signs of grief in all created things. Soon shall ye bite your fingers' ends in remorse, for ye shall fail to find this Youth, even were ye to search out the reaches of earth and heaven. Thus hath the decree been sent down from the realm of transcendent glory. Yea, ere long thou shalt behold all existence biting its fingers in bereavement over this Youth, and, search as it may through the entirety of every earth and every heaven, yet will it fail to attain His presence.
- 16 In brief, matters have come to such a pass that this Servant hath resolved to retire alone from the midst of this wretched people. Apart from the women of the Household who must needs remain with Me, I shall admit no one else to Our company, not even the attendants of My consort. Let us see then what God hath purposed. I depart, whilst My companions are the tears I shed and Mine associates the sighs I utter; My solace is My pen and the delight of My soul is Mine own beauty; My hosts are My reliance upon God and Mine armies are My trust in Him. Thus have We imparted unto thee a measure of the mysteries of this matter, that thou mayest be of them that apprehend.
- 17 O Maryam! All the waters of the world and its rivers have flowed from the eyes of this Youth, which, even as the clouds, have rained down their tears at the wrongs He hath suffered. In short, We have ever offered up Our life and soul in the path of the Beloved, and We are thankful and content in the face of whatever may befall Us. At one time My head was raised aloft on a spear, and at another it fell into the hands of My deadly enemy. At one time I was cast into the fire, and at another I was suspended in the air. Such indeed hath been the treatment that the ungodly have meted out to Us.
- 18 O Maryam, We have called this Tablet "the choicest of lamentations" and "the vernal shower of tears". We have dispatched it unto thee that thou mayest weep, at thy heart's ease, and share in the agonies and afflictions of the Ancient Beauty.
- 19 And furthermore: inasmuch as Jinab-i-Baba, in the first year, was present in your company, he is acquainted with certain matters. God willing, the Holy Spirit shall cause the tongue of his truth and certitude to speak, and he will acquaint you with a drop from the tale of Ghulam-i-'Alam. We make mention of Hasani Khanum and Sughra Khanum. Do ye also call Khadijih Khanum to remembrance, with a remembrance of God Who is sanctified above the limitations of men. For some time past it hath been in Our mind to address to her a special Tablet;
- ای مریم قدر این ایام را دانسته که عنقریب غلام روحانی را در سراقق امکانی نبینی و در جمیع اشیاء آثار حزن ملاحظه نمائی فسوف تضعن انامل الحسرة بین انیابکم و لن تجدوا الغلام ولو تحسسوا فی اقطار السموات و الأرض و كذلك نزل الأمر من ملکوت عزّ علیاً بلی زود است که انامل وجود را از حسرت غلام در دهان بینی و در تمام آسمانها و زمینها تفحص نماید و بلقای غلام فائز نشود
- باری امر بمقامی منتهی شد که این عبد اراده خروج از مابین یاجوج نموده متفرد از کل جز نسوانی که لابد باید با عبد باشند حتی خدمه حرم را هم همراه نمیرم تا بعد خدا چه خواهد غلام حرکت مینماید در حالتی که معین قطرات دموع منست و مصاحبم زفرات قلب و انیسم قلم و مونسیم جمال و جندم توکلم و حزیم اعتمادم کذلک القینا علیک من اسرار الأمر لتکونن من العارفين
- ای مریم جمیع میاه عالم و انهار جاریه آن از چشم غلامست که بهیئت غمام ظاهر شده و بر مظلومیت خود گریسته باری این جان و سر را فی ازل الازال در راه دوست دادیم و هر چه واقع شود بآن راضی و شاکریم وقتی این سر بر سر سنان بود و وقتی در دست شمر وقتی در نارم انداختند و وقتی در هوایم معلق آویختند و کذلک فعلوا بنا المشرکون
- باری ای مریم این لوح را بناله بدیعه و گریه ربیعیه نام نهادیم و نزد تو ارسال داشتیم تا براحت نوحه نمائی و در حزن با جمال قدم شریک باشی
- و دیگر آنکه چون جناب بابا در سنه اولیه در حضور بودند بر بعضی از امور مطلعند انشاء الله روح القدس صدق و یقین بر لسان او نطق مینماید و برشی از قضیه غلام عالم میشود حسنی خانم و صغری خانم را ذاکریم هو خدیجه خانم را متذکر باذکار حق که مقدس از تحدید بشر است نمائید و مدّتست که اراده مکتوب مخصوص برای او در نظر بوده ولكن در حمل

yet to bear the shell of the verses of the might of the Self-Subsisting is not free from hardship; wherefore it hath been delayed. We remember also the Aqa; and the daughters and sons – Havva Khanum – remember ye them all, and hold them [in remembrance] within the inviolable vesture of My mention. And whosoever hath drunk the wine of the love of God from the sanctified, divine Cup, let him remember them all, and call them to mind, and say: Joy be unto you, for that which ye have drunk from the Cup whereunto none among all the worlds hath attained. Yet this divine wine, and this draught of the Self-Subsisting, whosoever is granted a portion thereof must conceal within the treasury of his heart, that strangers may not become aware. Joy be to them that drink thereof!

DOR#31, BKOg.117x, LTDT.300x, GPB.118x, GPB.119x, GPB.120x, GPB.124x, GPB.125x, BLO_PT#015, BLO_PT#048

پوسته آیات عزّ صمدانیه خالی از عسرت نیست
لذا معوق ماند آقا را ذاکریم بنات و بنین حوا
خانم جمیع را بقمیص ذکر منیع مذکور [دارید]
و هر نفسی که نخر حبّ الهی را از کأس
مقدس ربّانی نوشیده جمیع را ذکر نموده متذکر
دارید و بگوئید هنیئاً لکم بما شربتم عن کأس
الّتی ما فاز به احد من العالمین ولكن این نخر
ربّانیه و باده صمدانیه را هر که مرزوق شد
باید در خزانه دل مستور نماید تا اغیار مطلع
نشوند فهنیئاً للشاریین

INBA38:087, INBA28:386, BRL_DA#739,
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996 (430) (264-267), ANDA#05 p.02,
OOL.B058c, AMB#31

BH00134

Madinatu't-Tawhid (the City of Unity)
To: Shaykh Salman Hindijani et al.

- 1 This is the City of Divine Unity - enter therein, O people of unity, that ye may be among those who receive with joy the glad-tidings of the Spirit. He is the Mighty, the Unique, the Exalted, the Most High, the Peerless.
- 2 These are the verses of the Book, whose signs have been detailed with matchless originality, free from all crookedness, as signs from God and as guidance, light and remembrance for all who dwell in the heavens and on earth. Therein is that which draweth men nigh unto the court of manifest holiness. Verily it is a Book wherein every wise decree is recorded, revealed in truth from the presence of One Who is All-Wise, All-Knowing. Therein is that which enricheth men beyond all things, and from it waft the sweet savors of holiness upon all creation, and it singeth that there is no God but Him. He doeth what He willeth by His command and decreeth what He pleaseth. Say: Verily therein is that which illumineth the breasts, and therein is detailed all things from God, the Mighty, the Omnipotent.

1 هذا مدينة التّوحید فادخلوا فیها یا ملأ الموحّدین
لتکونوا [ببشارة] الرّوح لمن المستبشرین هو العزیز
الوحد العالی العلیّ الفرید

2 تلك آیات الکتاب فصلّت آیاته بدعیاً غیر ذی
عوج علی آیات الله و هدی و نوری و ذکرى لمن
فی السّموات و الأرضین و فیہ ما یقرّب النّاس
الی ساحة قدس مبین و انه لکتاب فیہ یذکر کل
امر حکیم و نزل بالحقّ من لدن حکیم علیم و فیہ
ما یغنی النّاس عن کلّ شیء و یهبّ منه روائح
القدس علی العالمین و یغنّ بآئه لا اله الاّ هو یفعل
ما یشاء بأمره و یحکم ما یرید قل انّ فیہ ما یضیء
الصدور و فیہ تفصیل کلّ شیء من لدی الله
العزیز القدیر و ما من اله الاّ هو له الخلق و الأمر
یحیی و یمیت ثمّ یمیت و یحیی و انه هو حیّ فی
جبروت البقاء یحکم ما یشاء و لا یستلّ عما شاء

There is no God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living in the kingdom of eternity. He ordaineth what He pleaseth and is not asked of what He willeth. Within His grasp is the dominion of creation. There is no God but Him, the Mighty, the Beautiful.

وفي قبضته ملكوت الانشاء لا اله الا هو العزيز الجليل

- 3 He, verily, is the Truth. There is no God but Him. He hath ever been sanctified beyond all else and exalted above the description of aught else besides Him. None hath preceded Him in knowledge and He encompasseth all things. None of His creation hath ever been associated with the knowledge of His Essence, nor can any assured one attain unto His recognition, nor any soul know Him, for He is the Self-Sufficient, the All-Wise. He hath been One in His Essence, One in His attributes, and One in His acts. He hath ever been alone on the throne of grandeur, and will forever remain single upon the seat of glory. He is the Eternal unto Whom nothing can go forth and with Whom nothing can be joined. He is the Most High, the Omnipotent, the Great.

3 وانه لهُو الحق لا اله الا هو لم يزل كان مقدساً عن دونه و متعالياً عن وصف ما سويه و لا يسبقه احد في العلم و انه على كل شيء محيط و لا يزال ما اقترن بعرفان كينونته احد من خلقه و لن يصل اليه ايقان موقن و لا عرفان نفس و انه لهُو الغني الحكيم و كان واحداً في ذاته و واحداً في صفاته و واحداً في افعاله لم يزل كان متوحداً في عرش الجلال و لا يزال يكون متفرداً على كرسي الاجلال و انه هو الصمد الذي لن يخرج عنه شيء و لن يقترب به شيء و هو العليّ المقتدر العظيم

- 4 None hath understood His oneness save His Own Self, and none hath known Him except His Own Being. All that hath been created in the realm of origination and brought into being in the kingdom of invention was created by a word of His command. There is no God but Him, the Mighty, the Bountiful. That which the mystics know in their loftiest stations, and that which the accomplished ones attain in their highest ranks, is but the recognition of a sign of His revelation unto itself by itself, and this is the ultimate knowledge - if ye be of them that understand. When the doors of attainment unto His Eternal Essence were closed, and the wings of understanding were prevented from soaring into the kingdom of His command, He sent forth the Messengers from His presence and revealed unto them the Books from His side, and made their knowledge the knowledge of His Self. This was accepted from all created things as a token of His grace and a bounty from His presence unto all in the realm. Whoso acknowledgeth them hath acknowledged God and confessed His unity, and whoso draweth nigh unto them hath drawn nigh unto the court of manifest holiness, and whoso obeyeth them hath obeyed God, and whoso turneth away from them hath turned away from the face of God, the Mighty, the Omnipotent, the Ever-Living, the Most High.

4 ما وحده احد دون ذاته و ما عرفه نفس دون كينونته و كل ما خلق في الابداع و ظهر في الاختراع خلق بكلمة من امره لا اله الا هو العزيز الكريم و ان ما يعرفه العارفون في اعلى مقاماتهم و ان ما يبلغه البالغون في اقصى مراتبهم هو عرفان آية تجليه بنفسها لنفسها و هذا غاية العرفان ان انتم الى معارج العلم لمن القاصدين قلباً سدّت ابواب الوصول عن ذاته الأزلية و انقطعت جناحين العرفان عن الطيران الى ملكوت امره ارسل الرسل من عنده و انزل عليهم الكتب من لدنه و جعل عرفانهم عرفان نفسه و هذا ما قبل عن الممكنات جوداً من عنده و فضلاً من لدنه على من في الملك اجمعين و من اقرّبهم كآته اقرّ على الله و توحّد ذاته و من تقرّب اليهم كآته تقرّب الى ساحة قدس مبين و من اطاعهم اطاع الله و من اعرض عنهم اعرض عن وجه الله العزيز المقتدر الحيّ الرفيع

- 5 God hath ordained the knowledge of Himself to consist in the knowledge of these Souls, and this is what was decreed in the tablets of the Command from the presence of One Mighty, Powerful. This is the ultimate station of the mystics in their

5 و قدّر الله عرفان نفسه في عرفان انفسهم و هذا ما قدّر في الواح الأمر من لدن مقتدر قدير و هذا مبلغ العارفين في منتهى معارجهم ان انتم من

highest ascent, were ye of them that know. God hath not ordained for anyone a portion beyond this, nor is there for any soul a way unto it. This is what the Truth hath prescribed for Himself, were ye of them that understand. Can the weak ascend unto One Who is All-Powerful, Ancient? Say: Glory be unto God! All are poor before Him.

العالمين و ما قدّر الله فوق ذلك لأحد نصيب و
لا لنفس سبيل اليه

- 6 This is what He hath prescribed for Himself, the Truth, if ye be of them that know. Can the weak ascend unto the Ancient and All-Powerful? Say: Glory be to God! All are poor before Him, and all are powerless to know Him. Doth it befit the mortal to soar in the dominion of the Immortal? Say: Glory be to God! All are helpless before Him, and all are bewildered at the manifestations of His Cause.

6 و هذا ما كتب على نفسه الحق ان انتم من العارفين
هل يقدر الضعيف ان يصعد الى قوى قديم قل
سيحان الله كل فقرآ اليه و كل عن عرفانه
لعاجزين و هل ينبغي للفاني ان يطير في جبروت
الباقى قل سيجان الله كل عجزآ عنده و كل في
مظاهر امره لخالرين

- 7 And thou, O Salman, bear witness in thy soul, thy spirit, thy tongue and all thy members that there is none other God but Him, and that all are His servants and all are His worshippers. Then, O Salman, submit thyself to God's command and to that which thou art bidden in the Book, and be not of the heedless. Then know thou the worth of these days and forget not the grace bestowed upon thee, and be of the thankful. Then detach thyself from thy self and thy desires, that God may inspire thee through His grace with that which shall deliver thee from all the worlds. Beware lest thou deprive thyself of the breezes of this Spirit, for this indeed would be a manifest loss.

7 و انك انت يا سلمان فاشهد في نفسك وروحك
و لسانك و جميع جوارحك بأنه لا اله الا هو
و كل عباد له و كل له لعابدين ثم يا سلمان سلم
في نفسك لأمر الله و بما امرت في الكتاب و لا
تكن من الغافلين ثم اعرف قدر تلك الأيام و لا
تنس الفضل في نفسك و كن من الشاكرين ثم
انقطع عن نفسك و هواك ليلهمك الله بفضله
ما يخلصك عن العالمين و اياك ان لا تحرم
نفسك عن نسمات هذا الروح و انّ هذا لغبن
مبين

- 8 Then draw nigh with all thy being unto God, the King, the Ever-Living, the Almighty, the Ancient. Say: This is a season from among God's seasons which hath appeared through grace, and naught in the heavens or on earth can alter it. Say: By God! This is the springtime which hath adorned Paradise with its beauty, and no autumn shall ever follow it throughout all eternity. And verily this is a season unprecedented on earth, for it abideth under the shadow of One exalted and mighty.

8 ثم قَرّب بتمامك الى الله الملك الحيّ المقتدر
القديم قل هذا فصل من فصول الله قد ظهر
بالفضل و لن يغيره شيء عما في السموات و
الأرضين قل تالله هذا لربيع الذي زين بطرازه
الفردوس و لن يعقبه الخريف في ابد الآبدين و
انّ هذا فصل ما سبقه فصل في الأرض لأنّه
استظلّ في ظلّ على عظيم

- 9 O concourse of Paradise! Take your portion of this breeze whereby the temples of all the worlds have been renewed, and wherein the spirit of the Living, the Self-Subsisting was breathed into decayed bones. O ye who dwell in the depths of oneness! Detach yourselves from your own knowledge and from all whereby ye have recognized your Creator, and unite with God in these days according to what He hath detailed unto you in truth, and be not of the heedless. Then take your share in this season wherein all things are dyed with the hue of God, the Mighty, the Praiseworthy.

9 يا ملاء الفردوس خذوا نصيبكم من هذا النسيم
الذي به جدّد هياكل العالمين وفيه نفخ روح الحيّ
الحيوان على عظام رميم و ان يا اهل لجّة الأحديّة
فانقطعوا عن عرفانكم و عن كلّ ما وحدتم به
بارئكم وحدوا الله في هذه الأيام بما فصل لكم
بالحقّ و لا تكوننّ من الغافلين ثم خذوا حظكم في
هذا الفصل الذي فيه يصبغ كلّ شيء بصبغ الله
العزیز الحميد

- 10 O concourse of immortality! Detach yourselves from all that ye have taken unto yourselves, then turn ye unto the Ridvan

10 و ان يا ملاء [البقاء] فانقطعوا عن كلّ ما اخذتم
لأنفسكم ثم اقبلوا الى رضوان الذي فتح باسم الله

which hath been opened in the name of God, the Most High, in a holy and wondrous mystery. O ye who dwell in the heavens! Glorify God in the name of Him through Whom the letter Kaf was joined to its pillar, the Ra and the Mim. Then hearken unto the melodies of the Spirit from this Bird that singeth in all modes at every moment.

العلّيّ في سرّ قدس بديع و ان يا اهل السّموات
سبّحوا الله باسم الّذي منه اقترن الكاف بركنه
الرّاء والميم ثمّ استمعوا نغمات الرّوح من هذا الطّير
الّذي تغنّ بكلّ الألحان في كلّ حين

- 11 Say: O people of the earth! By God, this is the Dove that remembereth you with the most excellent remembrance, that ye may be of them who remember. He desireth naught from you, nor will He ever desire any recompense. His recompense is but to be martyred for the love of God, the Mighty, the All-Knowing. Say: By God! Whoso seeketh not for himself what I have mentioned in truth is indeed in manifest loss. Say: Those who flee from death in God's path are in doubt concerning the meeting with God - these are the heedless ones. These have not inhaled the fragrances of holiness from this luminous Garment, and have slept upon the couch of heedlessness, turning away from that which is best for them in the kingdom of the Lord of all worlds.

11 قل ان يا اهل الأرض تالله هذه حمامة يذكركم
احسن الذّكر لتكونّ من الّذاكرين و ما اراد
منكم شيئاً و لن يريد منكم جزاءً و ما جزائه الاّ
بأنّ يستشهد لحبّ الله العزيز العليم قل فوالله من
لن يطلب لنفسه ما ذكرت حينئذ بالحقّ انه على
خسران مبين قل انّ الّذين يفرون من الموت في
سبيل بارئهم اولئك في ريب من لقاء الله و
اولئك هم الغافلين و اولئك ما وجدوا روائح
القدس من هذا القميص المنير و ناموا على فراش
الغفلة و اعرضوا عمّا هو خير لهم عن ملكوت
ملك العالمين

- 12 Say: Soon will God roll up the earth and all that is therein, and will gather you in truth unto a sacred and mighty dwelling. Then shall ye witness the mysteries of the Cause and become aware of that which hath been ordained by God, the All-Knowing, the All-Wise. And ye shall say within yourselves: "Oh, woe unto us for what we have neglected in remembrance of God, and indeed we were among those in manifest error!" By God! Were the veil to be lifted from before the eyes of the servants, and were they to behold what their hands have wrought in the days of God, their spirits would depart from their bodies. This is the truth certain.

12 قل سوف يطوى الله الأرض و من عليها و يحشركم
بالحقّ في مكن قدس مكين اذا تشهدون اسرار
الأمر و تطلعون بما قدر من لدى الله العليم الحكيم
و تقولون في انفسكم يا حسرتا علينا فيما غفلنا عن
ذكر الله و تتألم على ضلال مبين فوالله لو يكشف
الغطاء عن وجه العباد و يطلعون بما اكتسبت
ايديهم في ايام الله لينقطع الرّوح عن اجسادهم
و هذا الحقّ يقين

- 13 And verily thou, O Salman, take counsel in what We have counseled thee through grace and commanded thee through justice, and be not of them that slumber. Then remind thyself and the souls of the servants concerning that which We have sent down unto thee in truth, that perchance the people may turn with their hearts to a seat of glorious honor.

13 و انتك انت يا سلمان فاستنصح بما انصحناك
بالفضل و امرناك بالعدل و لا تكن من الرّاقدين
ثمّ ذكّر نفسك و انفس العباد فيما نزلناه عليك
بالحقّ لعلّ النّاس ينقلبون بقلوبهم الى مقعد عزّ
كريم

- 14 As to what thou hast asked concerning the verse of unity and the word of detachment, know thou that this is beyond my station, and I am but a lowly servant. He it is in Whose hand is the kingdom of knowledge and in Whose grasp is the dominion of wisdom. He teacheth whom He willeth whatsoever He willeth. There is no God but Him, the Mighty, the Beautiful. His is the command over all who are in the heavens and on earth. He doeth what He willeth, and He is the King, the Sovereign, the Mighty, the Powerful. Nothing escapeth His knowledge and nothing frustrateth Him. He shall not be questioned as

14 و اما ما سئلت في آية التّوحيد و كلمة التّجريد
فاعلم بأنّ هذا فوق شأنى و ما انا الاّ عبد ذليل
هو الّذى بيده ملكوت العلم و في قبضته جبروت
الحكمة يعلم من يشاء فيما شاء لا اله الاّ هو العزيز
الجميل و له الأمر في كلّ من في السّموات و
الأرض يفعل كيف يشاء و هو الملك السّلطان
العزيز القدير لن يعزب عن علمه شيء و لن يعجزه

to that which He doeth, and He is the Prevailer, the Subduer, the Exalted, the Most High.

شيء لا يسئل عما يفعل والله هو الغالب القاهر العزيز الرفيع

- 15 But I, despite my weakness, my affliction, my poverty and my need, when I find in myself the desire to manifest that which God hath given me through His grace, lest I be of those of whom God hath said in His preserved and mighty Book - and His word is the truth - "Those who are niggardly and enjoin niggardliness on others and hide what God hath given them of His grace," therefore do I impart unto thee what God causeth to flow from My pen, that thou mayest glory in that which We have specially conferred upon thee amongst all people, and that thou mayest be of the detached ones, and that thou mayest thank God for what He hath bestowed upon thee through His grace, and hath sent down unto thee verses at which the mystics are bewildered.

15 ولكن اتى مع عجزى و ضرى [و] فقرى و افتقارى لما احب فى نفسى اظهار ما اعطانى الله بفضله لئلا اكون من الذينهم قال الله فى وصفهم فى كتاب عز حفيظ قال وقوله الحق الذين يظنون و يأمرون الناس بالبخل و يكتُمون ما اتاهم الله من فضله لذا التى عليك ما يجرى الله على قلبى لتفتخر بما اختصاصاك به بين الناس و لعل تكونن من المنقطعين و لتشكر الله فيما اعطاك بفضله و انزل عليك آيات التى تتخير عنها العارفين

- 16 Know thou then and understand that unity hath diverse ranks, realms and stations which none knoweth and none hath reckoned save God, the King, the Mighty, the Powerful, the Glorious. And were I to explain to thee in this station what God hath taught me through His grace, the Tablets would not suffice, nor would the seas, were they to be made ink for these holy, transcendent, mighty and gracious words. For God's outpouring hath no cessation and His command no delay. He it is from Whom God hath caused to proceed the knowledge of all that was and shall be, if ye be of them that know. And He will detail in the manner of this Point sciences which no ear hath heard and none of the world's people shall ever know.

16 فاعلم ثم اعرف بأن للتوحيد مراتب و عوالم و مقامات شتى لا يعلم احد و ما احصاه نفس الا الله الملك المقتدر العزيز الجليل و اتى لو اريد ان افصل لك فى هذا المقام ما علمنى الله بفضله لا يحمله الألواح و لن تكفيه البحور لو يجعل مداداً لهذه الكلمات المقدسة المتعالى العزيز الكريم لأن الله لم يكن لفيضه من تعطيل و لا لأمره من تعويق و هو الذى فصل من نقطة الأوليّة علم ما كان و يكون ان اتم من العارفين و سيفصل فى طراز هذه النقطة علوم التى ما سمعها اذن احد و لن يعرفها احد من العالمين

- 17 Say: Should He desire to roll up all the sciences that have been expounded in creation since the beginning that hath no beginning, verily He is able, and this would be easier than the twinkling of an eye. There is no God but Him, the Sovereign, the Mighty, the Powerful. He it is in Whose grasp is the kingdom of the knowledge of the heavens and earth. He eraseth what He willeth by His command and confirmeth what He desireth by His power, and with Him is a preserved and holy Tablet.

17 قل انه لو يريد ان يطوى كل العلوم عما فصل فى الملك من اول الذى لا اول له ليقدر و يكون ذلك اقرب من لمح البصر لا اله الا هو السلطان المقتدر القدير هو الذى فى قبضته ملكوت علم السموات و الأرض يحو ما يشاء بأمره و يثبت ما اراد بقدرته و عنده للوح قدس حفيظ

- 18 Say: He it is Who hath ever been sanctified above all that ye know, and in every matter He cometh with a wondrous knowledge. Say: The essences of unity and limitation are equal in His sight, but most people lie sleeping upon the couch of ignorance. Say: Were He to erase the signs of unity and decree limitation, this would be a manifest truth, and none may say "why" or "wherefore," for the command is what appeareth from

18 قل انه هو الذى لم يزل كان مقدساً عن كل ما علمتم و يأتى فى كل شأن بعلم بديع قل ان جواهر التوحيد و التحديد عنده فى حد سواء ولكن الناس اكثرهم على فراش الجهل لراقدين قل لو يحو آيات التوحيد و يحكم بالتحديد هذا الحق مبين و ليس لأحد ان يقول لم او بم لأن الأمر

His presence and the decree is what He ordaineth, and He is the Strong, the Powerful.

- 19 Therefore testify, O Salman, within thyself that in God's treasures are sciences before a single letter of which the knowledge of none can be mentioned, nor the unity wherewith His servants unify God, nor the highest essences of detachment. But since His mercy hath preceded all creatures, He accepteth from them what He commandeth them in the time of every Messenger and the era of every Prophet, as a grace from His presence unto all created things.

- 20 I bear witness that there is none other God but Him. No one hath known Him, nor can any soul attain unto the wonders of His knowledge, nor can any among those in His dominion comprehend Him, if ye be of them that perceive the mysteries of the Cause. Would that there were sanctified doves and detached hearts that might soar with this servant in the atmosphere of this knowledge, by whose proximity the wings of them that are nigh unto God have been consumed. Erelong will God raise up in the earth such servants as will not be held back by the hindrance of them that are shut out, who will soar on the wing of holiness, and journey through the realms of eternity, and enter beneath the pavilion of resplendent glory. No earthly affair shall occupy them, nor shall the ornaments of the world distract them from the remembrance of God, the Most Exalted, the Almighty, the Glorious. And when they hear the melodies of the Spirit, their eyes overflow with tears, and they rejoice in the Spirit of God, and turn unto the Beauty of ancient holiness. They would not exchange the signs of God for aught else, even were all who are in the heavens and on earth to expend their all. And whenever they hear the melodies of God, they incline toward the homeland of nearness and offer up their souls at every moment. At this point, it behooveth Me to begin mention of that which I intended before, and conclude this remembrance which no mind, however lofty, can comprehend.

- 21 Know, O Salman, that We bear witness, in the station of the unity of the Divine Essence, that He is One in His Essence, and hath ever been seated upon the throne of unity and the seat of singleness. There was none with Him, nor shall any be mentioned before Him. He is the Everlasting, the Self-Subsisting, the Mighty, the Gracious. He hath ever existed in the sovereignty of His Essence, and with Him there was neither mention of aught, nor knowledge of any soul, nor unity of any being. And now He is as He was in the eternity of eternities—there is no God but Him, the Peerless, the All-Wise. Far beyond this station is the knowledge of the knowers and the attainment of the attainers, for all else is non-existent before

ما يظهر من عنده والحكم ما يحكم عليه من لدنه
وهو القوى القدير

- 19 فاشهد يا سلمان في نفسك بأن في خزائن علم الله
لعلوم لن يذكر عند حرف منها علم احد ولا توحيد
الذي به يوحدون الله عباده ولا اعلی جواهر
التفريد ولكن لما سبقت رحمته كل العباد يقبل
منهم بما يأمرهم في زمن كل رسول وعهد كل
نبي فضلاً من لدنه على الخلائق اجمعين

- 20 فاشهد بأنه لا اله الا هو لن يعرفه احد ولن
يصل الى بدايع علمه نفس ولا يدركه كل من في
الملک ان انتم في اسرار [الأمر] لمن المتفرسين فيا
ليت ليوجد حمامات قدسية وافئدة مجردة لطير
مع هذا العبد في هواء هذا العلم الذي احترقت
من تقربها اجنحة المقرين فسوف يظهر الله في
الأرض عبداً ما يسكنهم منع المغلين ويطير
بجنح القدس ويسير في ممالك البقاء ويدخل
في سرادق عز منير ولا يشغلهم شأن في الملك
ولا يلهم زخارف الأرض عن ذكر الله العلي
المقتدر العزيز واذا يسمعون نغمات الروح تفيض
عيونهم من الدمع ويستبشرون بروح الله ويقلبون
الى جمال قدس بدیع ولن يبدلوا آيات الله بشيء
ولو ينفقون بكل من في السموات والأرضين و
كلما يسمعون نغمات الله يميلون الى وطن القرب
ويفدون انفسهم في كل حين حينئذ ينبغي بأن
ابتداء في ذكر ما اردت من قبل واختم هذا الذكر
الذي لن يبلغه اعلی افئدة البالغين

- 21 فاعلم يا سلمان بأننا نشهد في مقام توحيد الذات بأنه
واحد في ذاته ولم يزل كان مستوياً على عرش
التوحيد وكرسى التفريد ولم يكن معه من شيء
ولن يذكر عنده من احد وهو الباقي القائم العزيز
الكریم ولم يزل كان في قیومیّة ذاته ولم يكن معه
لا ذكر شيء ولا عرفان نفس ولا توحيد احد
والآن يكون بمثل ما قد كان في ازل الأزال لا
اله الا هو الفرد الحكيم وانقطعت عن هذا المقام
عرفان العرفاء وبلوغ البلاء لأن دونه معدوم
عنده ومفقود لديه وموجود بأمره الا له الأمر

Him, null in His presence, and brought into being by His command. His is the command and the creation, and He is aware of all things. He is God; there is no God but Him, Who hath taken unto Himself no guardian, nor helper, nor partner, nor likeness, nor minister. There is no God but Him, the Mighty, the Powerful, the All-Encompassing.

والخلق وأنه كان على كل شيء خبير أنه هو الله لا اله الا هو الذي ما اتخذ لنفسه ولياً ولا نصيراً ولا شريكاً ولا شبيه ولا وزيراً لا اله الا هو العزيز القادر المحييط

- 22 We further bear witness that He is One in His attributes, and all attributes are severed from His holy court. This is what He hath ordained for Himself, if ye be of them that know. Know thou that the multiplicities of the worlds of attributes and names can never be associated with His Essence, for His attributes, exalted be He, are identical with His Essence, and none shall ever know how this is save Him. There is no God but Him, the Mighty, the Exalted, the Forgiving, the Merciful. All these names and attributes return unto His Prophets and Messengers and chosen ones, for they are the mirrors of His attributes and the dawning-places of His names. Otherwise, He, exalted be He, is hidden in His Essence and attributes, and all these manifest themselves in His Prophets through His most excellent names and most exalted attributes, lest any soul be deprived of the knowledge of the attributes in the heaven of names. This, verily, is a bounty from Him unto all worlds.

22 ثم نشهد بأنه كان واحداً في صفاته و انقطعت كل الصفات عن ساحة قدسه وهذا ما قدر لنفسه ان انتم من العارفين ثم اعلم بأن كثرات عوالم الصفات و الأسماء لن يقترن بذاته لأن صفاته تعالى عين ذاته و لن يعرف احد كيف ذلك الا هو لا اله الا هو العزيز المتعالى الغفور الرحيم و يرجع كل ذلك الأسماء و الصفات الى انبيائه و رسله و صفوته لأنهم مرايا الصفات و مطالع الأسماء و الا انه تعالى غيب في ذاته و صفاته و يظهر كل ذلك في انبيائه من الأسماء الحسنی و الصفات العليا لئلا يحرم نفس عن عرفان الصفات في جبروت الأسماء و ان هذا لفضل من عنده على العالمين

- 23 The upholder of unity hath, in this station, the right to be convinced that the manifestation of these attributes in God's Messengers is none other than His attributes, exalted be He, such that no difference can be seen between Him and them, except that their attributes appeared by His command and were created by His will. This is the true unity in this station, which We have bestowed upon you through grace, that ye may be of them that are firmly rooted. The knower shall witness nothing, either in the heavens or on earth, except that he seeth God standing over it, and everything testifieth with the tongue of its inner reality that there is no God but Him, the Mighty, the Great. The knower ascendeth unto a station wherein he witnesseth the signs of God's revelation in all things, such that were the lights of this revelation to be withdrawn from contingent beings, nothing would remain in the kingdom. Thereby is it established that He was, and there was nothing else besides Him. Glorified and exalted be He above what these unbelievers say.

23 و للموحد في ذلك المقام حق بأن يوقن في نفسه بأن ظهور تلك الصفات في رسل الله لم يكن الا صفاته تعالى بحيث لن يشهد الفرق بينه و بينهم الا ان صفاتهم ظهرت بأمره و خلقت بمشيئته و هذا حق التوحيد في هذا المقام قد القيناكم بالفضل لتكوين من الراسخين و لن يشهد العارف شيئاً لا في السموات و لا في الأرض الا و قد يرى الله قائماً عليه و يشهد كل شيء بلسان سره بأنه لا اله الا هو العزيز العظيم و يرتقى العارف الى مقام يشهد آثار تجلي الله في كل شيء بحيث لو يأخذ انوار هذا التجلي عن الممكنات لن يبقی في الملك شيء و بذلك ثبت على نفسه بأنه كان و لم يكن معه من شيء ف سبحانه و تعالى عما يقولون هؤلاء المشركين

- 24 The upholder of unity hath the right not to differentiate between the words of God, and to testify by his own essence and self that all verses have been sent down from Him, and whatsoever was revealed unto the Messengers is truth wherein there is no doubt, and hath been detailed from God, the Protector, the Mighty. All religious laws have been detailed from a single

24 و للموحد حق بأن لا يفرق كلمات الله و يشهد بذاته و نفسه بأن كل الآيات نزلت من عنده و كلها نزلت على المرسلين حق لا ريب فيها و فصلت من لدى الله المهيمن القدير و كل الشرايع فصلت

point and ordained by God, and unto Him do they return, and there is no difference between them, if ye be of them that are certain. Despite their differences in every age and era, there is no difference among them, for they all appeared through God's command.

من نقطة واحدة و شرع من لدى الله و ترجع اليه و لا فرق بينها ان انتم من الموقنين

- 25 And there is no difference in the ages, for they have all appeared through God's Cause, and the Cause is one from all eternity. This is what hath been inscribed by the luminous and holy Pen.

25 و مع اختلافها في كل اعهاد و اعصار لا اختلاف فيها لأن كلها ظهرت من امر الله و الأمر واحد في ازل الأزال و هذا ما رقم حينئذ من قلم قدس منير

- 26 Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

26 و اياكم يا ملاء التوحيد لا تفرقوا في مظاهر امر الله و لا فيما نزل عليهم من الآيات و هذا حق التوحيد ان انتم لمن الموقنين و كذلك في افعالهم و اعمالهم و كلما ظهر من عندهم و يظهر من لدنهم كل من عند الله و كل بأمره عاملين و من فرق بينهم و بين كلماتهم و ما نزل عليهم او في احوالهم و افعالهم في اقل مما يحصى لقد اشرك بالله و آياته و برسله و كان من المشركين

- 27 Thus do We teach you the ways of knowledge and wisdom, that ye may perchance enter within the pavilions of glory.

27 و كذلك نعلّمكم سبيل العلم و الحكمة لعلّ انتم في سرادق العزّ لتكوننّ من الدّاخلين

- 28 All that We have mentioned concerning unity between them, and concerning the gems of oneness and the realities of singleness, pertaineth only to the station of revelation, for they all began from God and will return unto Him, and they judged by His command and spoke by His leave. Therefore the decree of unity is established for them in this station. Thus do We expound the verses unto you that ye may be of those who are certain. However, in the station of distinction, God hath preferred some above others, as the master is preferred above the servants. In this station, behold the station of some as the Point above the letters, and just as the letters are derived from the Point and revolve around it, likewise know thou the ranks of the Prophets. And We bear witness that He Who came unto you by the name of 'Ali is the Point, around which revolve the spirits of the Messengers. Therefore say within thyself: "Blessed be God, the best of creators!"

28 و كلما ذكرنا الأمر بينهم من جواهر التوحيد و حقايق التفريد هذا لم يكن إلا في مقام التنزيل لأن كلهم بدؤوا من عند الله و يعيدوا اليه و حكموا بأمره و نطقوا باذنه لذا ثبت حكم التوحيد عليهم في هذا المقام و كذلك نصرّف لكم الآيات لتكوننّ من الموقنين ولكن في مقام الفرق فضل الله بعضهم على بعض كفضل المولى على العبيد و في هذا المقام فاشهد مقام بعضهم كالنقطة في صدر الحروفات و كما انّ الحروف يفصلنّ عن النقطة و يدورنّ حولها كذلك فاعرف مراتب التبيين و نشهد بأنّ الذي جائكم باسم عليّ هو النقطة و تدور في حولها ارواح المرسلين اذا قلّ في نفسك فتبارك الله احسن الخالقين

- 29 And We bear witness in the station of deeds that all appeared by His command and were created by His word and were sent forth by His decree, and return to the station which He hath

29 و نشهد في مقام الأفعال بأنّ كلها ظهرت بأمره و خلقت بقوله و بعثت بقضائه و يرجع الى مقام الذي قدّر لها من عنده ذلكم الله ربّي و ربكم و

ordained for them. That is God, my Lord and your Lord and the Lord of your forefathers. Can anyone move in the kingdom contrary to what God hath decreed in the Book? Say: Glory be to God! All things move by His command and all return unto Him. There is no God but Him. He taketh what He willeth from whom He willeth and ordaineth for all things what He desireth. He is the All-Powerful, the All-Knowing. There is nothing but His knowledge encompasseth it before its appearance and after its appearance, and He hath ordained for it what is best for it above all that is in the heavens and the earth. This is what hath been inscribed by the Pen of the Wise, the Ordainer.

30 Beware, O people of the Bayan, lest ye be confounded regarding the deeds that flow from Him and how He punisheth His sinful servants in the depths of hell. Know ye that the Exalted One hath in truth sent forth the Messengers to bid men to righteousness and piety, to forbid them from transgression and wickedness, and to give them glad tidings of the meeting with God on the Day when light shall shine forth from a seat of transcendent glory. This hath He irrevocably decreed for all the worlds. Through them hath God made known the paths of guidance and error, and hath clarified by the tongue of His Messengers all that He hath willed for them, such that no good thing remaineth unmentioned in a perspicuous Book.

31 When He had made manifest the truth unto them and had illumined the holy paths and revealed the ways of paradise, He commanded them to do all that would bring them nigh unto these sacred stations and draw them closer to God, the Mighty, the Praised. He forbade them whatsoever would harm them, and thus He raiseth the obedient to the canopy of nearness and casteth down the proud. Then He gave them choice between these two paths after they had gained knowledge and recognition of the ways of guidance and error, and He assisteth them in whatsoever they choose for themselves. This is His justice towards all who dwell in His dominion. Therefore bear thou witness within thyself that God hath never wronged any soul by so much as a grain of mustard seed, nor will He ever do so. He, verily, is the Bestower, the Bountiful, the Generous.

32 When the paths of truth have been distinguished from falsehood for the servants, and the ways of guidance from error, He prospereth them in whatsoever they desire and His decree floweth according to their wishes. Thus do We expound the verses unto you and impart words of wisdom that your hearts and the hearts of them that are nigh may rejoice therein. Were He, the Exalted One, to withhold His servants from one deed and compel them to another, this would be an injustice on His

ربّ آبائكم الأولين هل يمكن لأحد ان يحرك في الملك بغير ما قضى الله له في الكتاب قل سبحان الله كلّ الأشياء محرّكة بأمره و كلّ اليه لراجعين ما من اله الا هو يقبض ما يشاء لمن يشاء و يقدر لكلّ شيء ما يريد و هو المقتدر العليم و ما من شيء الا و قد احاط عليه قبل ظهوره و بعد ظهوره و قدر له ما هو خير له عن كلّ ما في السموات و الأرض و هذا ما رقم من قلم حكم قدير

30 ايّاكم يا ملأ البيان لا تشبهه عليكم بأنّ الأفعال لو يظهر من عنده كيف يعذب عباده العصاة في طبقات الجحيم فاعلموا بأنّه تعالى ارسل الرّسل بالحقّ ليأمروا النّاس بالبرّ و يتقوى و ينهوهم عن البغى و الفحشاء و يبشّروهم بقاء الله في يوم الذي فيه تشرق الأنوار من مقعد عزّ منير و هذا ما قضى على الحقّ من عنده على العالمين و بهم عزّرفهم الله سبل الهداية و الضّلالة و بين لهم بلسان رسله كلّما اراد لهم بحيث ما ترك من خير الا و هو في كتاب مبين

31 فلما بين لهم الحقّ و اوضح لهم سبل القدس و اظهر لهم مناهج الفردوس امرهم بكلّ ما يبلغهم الى هذه المقامات القدسيّة و يقرّبهم الى الله العزيز الحميد و انهاهم عن كلّ ما يضرّهم و لذا يرفع المطيعين الى رفرف القرب و يضع المستكبرين ثمّ اختارهم في هذين السّبيلين بعد علمهم و عرفانهم سبل الهداية و الضّلالة و يمدّهم في كلّ ما يختارونه لأنفسهم و هذا عدل من عنده على كلّ من في الملك اجمعين اذا فاشهد في نفسك بأنّ الله ما ظلم نفس على قدر خردل و لن يظلم و أنّه لهو المعطى الواهب الكريم

32 فلما ظهر للعباد سبل الحقّ عن الباطل و مناهج الهداية عن الضّلالة يسعدهم فيما يريدون و يجري عليهم القضاء بعد ارادتهم و كذلك نصّرف لكم الآيات و نقلّى عليكم كلمات الحكمة لتستبشّروا بها قلوبكم و قلوب المقربين و أنّه تعالى لو يمسك عباده عن فعل و يجبرهم على فعل آخر

part. Glorified and exalted is He above wronging any soul by so much as the husk of a date stone. After His power over all things and the flowing of His decree through all things, He assisteth all created things in their deeds after they have recognized light from darkness. This is of His grace, could ye but perceive with the eye of wisdom the mysteries of His Cause. Whosoever saith other than what We have inspired in thee, or speaketh other than what We have imparted unto thee, is indeed a transgressor by the clear text of the Book. God is quit of him, unless he repenteth and returneth unto God and becometh of them that seek forgiveness. He forgiveth whom He willeth and chastiseth whom He willeth, He giveth unto whom He pleaseth and withholdeth from whom He pleaseth. He shall not be questioned about that which He doeth. In His hand is the kingdom of creation and command, and within His grasp is the empire of the heavens and earth. He giveth life and causeth death, then causeth death and giveth life, and He, verily, is the Ever-Living Who dieth not. Nothing escapeth His knowledge, His grace encompasseth all created things, His mercy hath preceded all beings, and He knoweth the treachery of hearts and whatsoever appeareth therefrom. There is no God but Him, the All-Knowing, the Mighty, the Ruler, the Kind, the All-Informed.

- 33 Then know ye, O concourse of the Bayan, that God hath desired for His servants naught save that which shall turn them toward the most exalted pavilions in the dominion of everlastingness; and He hath ordained for them naught but that which shall deliver them from self and passion, that sovereignty may remain unto His own Self, the True One, and that He may cleanse the earth and all who dwell thereon from the defilement of these idolaters. And We testify, in the station of the oneness of worship, that all things return unto God, the Mighty, the Exalted, the All-Knowing; and that all have appeared from one single Command from the presence of a Wise, an All-Powerful One; and that they began from God and shall return unto Him; and unto Him shall all return. Unto Him – by God! – ascendeth the pure word; and unto His face do all bow down; and all who are in the heavens and on the earth worship Him. There is no thing but celebrateth His praise and feareth Him through awe of Him. There is none other God but Him, the Mighty, the Self-Subsisting. All necks are bent in submission to His sovereignty, and all hearts are humbled before His command and make mention of His remembrance. He it is Whom every thing hath worshipped, and Whom all that are in the heavens and the earth do worship.

ليكون ظلماً من عنده فسيحانه و تعالى من ان
يظلم نفس على قدر نقير و قطمير و انه بعد قدرته
على كل شيء و جريان قضائه في كل شيء يمد
كل الممكنات في افعالهم بعد عرفانهم بالنور
و الظلمة و هذا لفضل من عنده لو انتم ببصر
الحكمة في اسرار الامر لمن الناظرين و من قال
بغير ما الهناك او يقول بغير ما القيناك فهو
مجرم بنص الكتاب و كان الله بريئاً منه الا بان
يتوب و يرجع الى الله و يكون من المستغفرين
انه يغفر من يشاء و يعذب من يشاء و يعطي
لمن يشاء و يمنع ممن يشاء و لا يسئل عما شاء
و بيده ملكوت الامر و الخلق و في قبضته
جبروت السموات و الارض يحيي و يميت ثم
يميت و يحيي و انه هو حي لا يموت و لا يفوت
عن علمه شيء و احاط فضله كل الممكنات و
سبقت رحمته كل الكائنات و يعلم خائنة القلوب
و ما ظهر منها لا اله الا هو العالم الغالب الحاكم
اللطيف الخبير

33 ثم اعلوا يا ملاء البيان بأن الله ما اراد لعباده الا ما
يقلّبهم الى روافد القصوى في جبروت البقاء و ما
قدّر لهم الا ما يخلصهم عن النفس و الهوى ليبقى
الملك لنفسه الحق و يطهر الارض و من عليها
من دنس هؤلاء المشركين و نشهد في مقام توحيد
العبادة بأن كلّها يرجع الى الله العزيز المتعالى العليم
و كلّها ظهرت من امر واحد من لدن حكيم
قدير و بدئت من الله و سيعود اليه و كلّ اليه
لراجعين و اليه والله يصعد الكلم الطيب و كلّ
لوجه لساجدين و يعبدّه كلّ من في السموات و
الارض و ما من شيء الا و قد يسبح بحمده و
يخاف من خشيته لا اله الا هو العزيز القيوم كلّ
الأعناق منقاداً لسلطنته و كلّ القلوب خاشعة
لأمره و ذاكرة بذكره و هو الذي عبده كلّ شيء
و يعبدّه كلّ من في السموات و الارضين

34 Verily they who have established themselves upon the throne of unity and the seats of singleness bear witness within themselves that whatsoever the servants worship – their Creator – in their hermitages and their mosques, hath been sent down from God and returneth unto Him; for the Object of worship is one, glorified and exalted be He. Verily we are all His worshippers, though the servants be heedless in their worship and forget their Creator. Yet the very acts of worship and the remembrances hasten unto their Creator and their Maker; unto Him do all hasten. And whatsoever ye behold among the religions of the earth, and their worship and their remembrances, all these were set forth in detail from the presence of God in the days of His Messengers and His Envoys; and by His command do all worship. But when they were veiled from the Purpose, and from that which God had ordained for them, they were veiled from that which God had chosen for them in those days wherein the tongue of oneness chanted, in every new and wondrous melody, strains of attraction. When they turned away from God after their waiting, and chose for themselves, the decree of destiny overtook them; and this was in the scrolls of a holy Preserver inscribed.

35 And We testify at that time that the stations of unity and the degrees of singleness all appeared in the beauty of a new and mighty glory that was manifested in the sixties by the command of God, the Omnipotent, the Wise, the All-Knowing. He it is Who hath ever been one in His Essence, His attributes, and His acts; no likeness hath He, no peer, no adversary. All were created by His command; all stand by His command. None can share with Him in His Cause, nor oppose Him in His judgment. He shall not be asked of what He doeth, and all return unto His presence.

36 Give ear, then, unto the Day when the crier shall cry forth from the Pole of everlastingness, and the Dove of Hijaz shall sing in the quarter of 'Iraq, and shall summon all unto the Covenant; the gates of Paradise shall, therein, be opened before the faces of all creation. This is a Day after which the darkness of night shall not follow, and the sun itself draweth light therefrom, for it hath been illumined by the lights of a radiant Countenance. By God! then shall there be spread a wondrous carpet of holiness from the presence of God, the Mighty, the Omnipotent, the Inaccessible. Say: By God! it is a Day whereon none shall bear the throne of thy Lord save His own Self, the True One; and We are witnesses to this. In it shall be unveiled stations wherein unity shall not be named, nor shall the realities of singleness attain, nor shall the loftiest knowledges of the knowers soar in its air, save whomsoever thy Lord willeth. Blessed is he

34 ان الذينهم استقرّوا على كرسيّ التّوحيد و مقاعد التّفريد يشهدون في انفسهم بأنّ كلّ ما يعبد به العباد بارئهم في صوامعهم و مساجدهم نزل من عند الله و يرجع اليه لأنّ المعبود واحد سبحانه و تعالى انا كلّ له عابدين ولو انّ العباد يغفلون في عباداتهم و ينسون بارئهم ولكن نفس العبادات و الأذكار يسرعون الى بارئهم و خالقهم و كلّ اليه لسارعين و كلّ ما انتم تشهدون في ملل الأرض و عباداتهم و اذكارهم كلّها فصلت من لدى الله في عهد رسله و سفرائه و كلّ بأمره لعابدين ولكن لما احتجوا عن المقصود و ما قدر الله لهم لذا احتجوا عمّا اختار الله لهم في تلك الأيام التي فيه تغنّت لسان الأحديّة بكلّ الحان جذب بديع فلما عرضوا عن الله بعد انتظارهم و اختاروا لأنفسهم هذا جرى عليهم حكم القضاء و كان ذلك في صحايف قدس حفيظ

35 و نشهد حينئذ بأنّ مقامات التّوحيد و مراتب التّفريد كلّها ظهرت في جمال عزّ بديع الذي ظهر في السّتين بأمر الله المقتدر الحكيم العليم و أنّه هو الذي كان واحد في ذاته و صفاته و افعاله و لم يكن له شبه و لا ندّ و لا ضدّ و كلّ خلقوا بأمره و كلّ بأمره لقائمين و لن يقدر احد ان يشاركه في امره و لا يعارضه في حكمه لا يسئل عمّا فعل و كلّ في محضره لراجعين

36 فاستمع يوم يناد المناد في قطب البقاء و يغنّ حمامة الحجاز في شطر العراق و يدعو الكلّ الى الوثاق و فيه يفتح ابواب الفردوس على وجه الخلاق اجمعين و هذا يوم لن يعقبه ظلمة الليل و كانت الشمس يستضيء منه لأنّه استنار من انوار وجه منير فوالله حينئذ يسطر بساط قدس بديع من لدى الله العزيز المقتدر المنيع قل فوالله أنّه ليوم لن يحمل فيه عرش ربّك الا نفسه الحقّ و انا كلّا بذلك لشاهدين و فيه يكشف مقامات لن يذكر فيها التّوحيد و لن يصل اليها حقايق التّفريد و لن يطير في هوائها اعلى معارف العارفين الا من شاء ربّك فهنيئاً لمن قرّت عيناه في هذا اليوم بقاء الله الملك المتعالى العزيز

whose eyes are solaced, in this Day, by the meeting with God, the King, the Exalted, the Mighty.

- 37 Say, O people of the East and the West: These are melodies that make mention of the letter Ha at the time when they passed through the valley of Sinai, in the Sinai of the spirit – a spot wherein naught is remembered save God, the Mighty, the Subtle. And when I entered it, I took the letter Sin from the valley of the first, for the love that joined the two within the atoms of everlastingness. Thereupon the gathered letters appeared in the worlds of heaven by a command from the presence of God, the Mighty, the Beauteous. Say: This is a City: should the sick enter it, he would be healed and made whole sooner than the name of “when” could pass upon the tongue; and should the kingdom of the Names pass over it, all would become bones, and all would speak of God, in such wise that by a single name thereof all who are in the heavens and the earth would be overturned.

- 38 And thou, O Salman, strive with thine own soul that thou mayest enter this City; and if thou canst not enter, then strive with thy spirit, that perchance thou mayest pass about its precincts and the breezes that blow forth from it may waft upon thee. By God! this is better for thee than the dominion of the first and the last. This is My command unto thee and unto those who have ascended unto the seat of a manifest Sovereign.

- 39 And when thou enterest the land of a'cad, remember the letter Zay with inviolable remembrances of holiness. Say: Harken unto that wherewith the Dove of Holiness singeth unto thee at the time when it flieth from air to air of lofty might; and be thou not disturbed thereby, for herein are the secrets of the Cause concealed, if thou be of them that perceive. Put thy trust in God in thine affair; fear no one, and be not of the fearful. This is what We told thee aforetime in preserved and holy Tablets. Turn thy face and thy heart unto God, the King, the Mighty, the Generous. By God! the Call of God shall never cease at any time; it crieth aloud at every moment. Whoso hath purified his ears from the words of men shall hear the Call from the dominion of glory, shall turn aside from none in the kingdom, shall be drawn by the Call of God, and shall return unto a sure and sanctified refuge.

- 40 Thus do We remind thee also of the letter Mim with remembrances of a new and mighty glory. And when thou arrivest in the land of Shin, spread forth these Tablets before those who have believed in them, that they may be reminded thereby and be of them that remember. Whoso is reminded thereby – this

37 قل يا ملأ المشرق و المغرب ان هذه لنعمات يذكر من الحاء حين الذي مرت على وادي السناء في سيناء الروح بقعة التي لن يذكر فيها الا الله العزيز اللطيف و اذا وردت فيها اخذت حرف السين من وادي الاولى لحب الذي اتصل بينهما في ذر البقاء اذا ظهرت حروفات المجتمعات في عوالم الاسماء بأمر من لدى الله العزيز الجميل قل هذه لمدينة لو يدخل فيها المريض ليشفى و يطيب اقرب من ان يجري على اللسان اسم الحين ولو يمر عليها ملكوت الاسماء لتصير كلها اعظماً و تحكي كلها عن الله بحيث باسم منها يتقلب كل من في السموات و الارضين

38 و انتك انت يا سلمان فاجهد في نفسك لتدخل في هذه المدينة و ان لن تقدر على الدخول فاسع بروحك لعل تمر في حولها و يهب عليك من نسائم التي يخرج منها فوالله هذا خير لك عن ملك الاولين و الآخرين و هذا امرى عليك و على الذينهم صعدوا الى مقر سلطان مبين

39 و اذا دخلت ارض الصاد ذكر حرف الزاء بأذكار قدس منبع قل فاستمع ما تغن عليك حمامة القدس حين الذي تطير من هواء الى هواء عر رفيع و لا تضطرب عن ذلك لأن فيه ستر اسرار الأمر ان انت من المستبصرين فتوكل على الله في امرك و لا تخف من احد و لا تكن من الخائفين هذا ما اخبرناك به من قبل في الواح قدس حفيظ قلب بوجهك و قلبك الى الله الملك العزيز الكريم فوالله لن ينقطع نداء الله في وقت و ينادى بأعلى الصوت في كل حين و من طهر اذناه عن كلمات الخلق يسمع النداء عن جبروت العزة و لن يلتفت الى احد في الملك و يستجذب من نداء الله و يقرب الى مكن قدس مكن

40 و كذلك ذكر الميم من لدنا بأذكار عر بديع و اذا وردت ارض الشين فانشر تلك الألواح بين يدي الذينهم آمنوا بها ليتذكرونها و يكونون من المتذكرونها فن يتذكر بها ليكون خير له عن كل ما

shall be better for him than all that the hands of power have created in the dominion of manifest might. For therein shall none be witnessed save God alone; and all that is beneath Him hath been created by a single letter thereof, if ye be of them that know.

- 41 Thus have We bestowed Our favor upon thee, O Salman, in that We have imparted unto thee the Word of Truth, made plain unto thee the mysteries of unity, and guided thee unto this path whereon the Salsabil floweth from this fountain, and it shall not be exhausted by the everlastingness of God, nor shall it perish throughout eternity of eternities.

- 42 Then know, O Salman, that they who have not been adorned with the attributes of unity – the name “believer” shall not truly apply unto them, if ye be of them that discern. The judgment of unity shall not be fulfilled for any by utterance alone. Therefore, O concourse of the Bayan, strive within yourselves that ye may be of them who are adorned with the attributes of God. Whoso hath not wafted upon him the breezes of God and His attributes shall not attain unto this station, nor be numbered among the believers. Thereupon We seal the discourse with the declaration that there is none other God but Him, and that we are all His servants, and unto Him shall all return. Praise be to God, the Lord of the worlds.

BSW#01.22x, GWB#024x, COF.095ax, GPB.003x, PDC.011x, PDC.111x, HURQ.BH15, JHT_B#009

خلق من ايدى القدرة في جبروت عزّ مبين لأنّ
فيها لن يشهد الا الله وحده وما دونه خلق بحرف
منها ان اتم من العارفين

41 و كذلك منّا عليك يا سلمان بما القيناك قول
الحقّ و بينّا لك اسرار التوحيد و هديناك الى
هذا السبيل الذي فيه جرى السلسيل من هذا
المعين ولا ينفد بدوام الله ولا يبديد في ابد الابد

42 ثمّ اعلم يا سلمان بأنّ الذينهم ما اتصفوا بصفات
التوحيد لن يصدق عليهم اسم الموحد ان اتم من
الشاعرين و لن يتم لأحد حكم التوحيد بالقول
و اتم يا ملاء البيان فاجهدوا في انفسكم لتكونوا
بصفات الله لمن المتصفين و من لن يهبّ منه
نسمات الله و صفاته لن يفوز بهذا المقام و لن
يعدّ من الموحدين اذا نختّم القول بأنّه لا اله الا هو
و انا كلّ عباد له و كلّ اليه لراجعين و الحمد لله
ربّ العالمين

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Madinatu'r-Rida (the City of Radiant Acquiescence)
To: Abu'l-Qasim Nayrizi

- 1 This is the City of Radiant Acquiescence – enter therein, O concourse of them that are well-pleased, and rejoice in the effulgent lights of God, the Sovereign Protector, the Mighty, the All-Wise
- 2 In the Name of Him besides Whom there is none other God, and by our Lord, the Most High, the Most Exalted

1 هذه مدينة الرضا فادخلوها يا ملاء الراضين ثمّ
استبشروا بأنوار الله الملك المهيم العزيز الحكيم

2 بسم الذي لا اله الا هو و ربنا العلى الأعلى

- 3 This is a mention of God's mercy unto His servant in truth, that he may glory therein before the concourse of the worlds and give thanks unto his Lord at all times for the completion of His favor upon him and upon all them that dwell in the heavens and the earth. This is from a Book wherein is mentioned that which draweth mankind nigh unto the court of manifest holiness, and it beareth witness that there is none other God but Him, and all are His servants and unto Him shall all return.
- 3 ذكر رحمة الله عبده بالحق ليفتخر بذلك في ملأ [العالمين] ويشكر ربه في كل حين بما تمت نعمته عليه وعلى اهل السموات والأرضين وهذا من كتاب يذكر فيه ما يقرب الناس الى ساحة قدس مبين ويشهد بأنه لا اله الا هو وكل عباد له وكل اليه لراجعين
- 4 The likeness of them who hear the melodies of God and then follow them is as the likeness of a light that shineth from the light of God, the Mighty, the Powerful. Thus observe thou from crystal which catcheth fire when it faceth the sun - this is a reminder from Us to them that remember. Say: O concourse of the earth! Were ye to sanctify your souls and your spirits, ye would find them more delicate than crystal, and this is an undoubted truth. And were ye to turn them toward God, your Creator, there would be reflected therein the Word of God, the Supreme, the Ancient, and there would be kindled therein the fire of nearness, whereby your bodies and your frames and all that ye possess would be illumined, such that there would be ignited in the trees of your beings the torches of love, and thereby would be consumed the veils that have come between you and the lights of His countenance. Thus do We teach you the ways of righteousness, that ye may be among them that know.
- 4 مثل الذين يسمعون نغمات الله ثم يتبعوها كمثل نور يستضيء من نور الله العزيز القدير كذلك فاشهد من بلور الذي يشتعل منه النار حين الذي يقابل الشمس وهذا ذكر من لدنا للذاكرين قل يا ملأ الأرض لو تقدسون انفسكم و ارواحكم لتجدوها الطف من البلور وهذا الحق يقين و ان تقابلوها بالله بارئكم لتنطبع فيه من كلمة الله المهيمن القديم وتحدث فيها نار القرب و بها تستضيء ابدانكم واجسادكم وكل ما لكم وعليكم بحيث توقد في شجرات انفسكم مشاعل الحب و بها تحترق حجاب التي حالت بينكم و بين انوار الوجه و كذلك تعلمكم سبل التقوى لتكونن من العارفين
- 5 Say: If there remained in your hearts the slightest trace of attachment to the world and its ornaments, ye would never find the fragrances of eternity from this holy and luminous garment. Therefore follow, O people of the earth, that which God hath commanded you, and dispute not concerning that which He hath ordained in the Book. Then hold fast unto the cord of God, the Almighty, the Mighty, the All-Praised.
- 5 قل لو تبقى في قلوبكم رائحة الفناء فيما يكون متعلقاً بالدنيا و زخارفها لن تجدوا روائح البقاء عن قيص قدس منير فاتبعوا يا ملأ الأرض ما امركم الله و لا تختلفوا فيما حدد في الكتاب ثم تمسكوا بعروة الله المقتدر العزيز الحميد
- 6 This indeed is a tablet wherein the Dove singeth with melodies of eternity and casteth upon you that which is better for you than all that hath been ordained in the kingdoms of the spirit. Therein is guidance and a reminder for them that believe. Thus doth God single out for His mercy whomsoever He pleaseth and sendeth down upon you from the heaven of glory fruits of wondrous glory.
- 6 و ان هذا لوح فيه تنطق الورقاء بلحانات البقاء و تلقى عليكم ما هو خير لكم عن كل ما قدر في ممالك الروح و فيه هدى و ذكرى للمؤمنين و كذلك يختص الله برحمته من يشاء و ينزل عليكم من سماء العزفوا كه عزر بديع
- 7 Say: O people of the earth! The lamp of light hath been lit in the glass of holiness and the dwellers of the most exalted Paradise have been illumined thereby. Fear ye God and be not veiled from Him, and be not of them that are veiled. The Ark of God hath been fashioned by the hands of the angels of Paradise; therefore hold fast unto it, O people of the Bayan,
- 7 قل يا اهل الأرض قد اضاء مصباح النور في زجاج القدس و استضاء منه اهل ملأ البقاء اتقوا الله و لا تحتجبوا عنه و لا تكونن من المحتجبين و قد صنعت فلک الله بأیدی ملائكة الفردوس فتمسكوا بها يا ملأ البيان و هذه لخیر لكم عن كنوز الأرض و ما كنز فيها من جواهر عز منير

for this is better for you than the treasures of the earth and whatsoever precious gems of glory have been stored therein.

8 The Sun of Beauty hath risen at high noon while ye lie sleeping upon the couch of heedlessness and are deprived of this bounty which the eyes of them that are nigh unto God have never beheld. Fear ye God, then follow the paths of divine good-pleasure in these days of God, the Almighty, the Mighty, the All-Praised. And if ye know not His path, We shall teach you in truth through a letter of that which God hath given Me, that the proof may be complete unto all who dwell in the kingdom.

9 Know ye that divine good-pleasure hath infinite degrees, and We teach you that which God causeth to flow from My pen, and this sufficeth you above the dominion of the first and the last ones. And for him who desireth to traverse the paths of divine good-pleasure, it behooveth him to be well-pleased with God, his Creator, in whatsoever He hath ordained for him and in whatsoever hath flowed from the Pen of the Most High in truth, and in all that hath been prescribed by Him upon the preserved tablets of holiness, and to be well-pleased with himself - and this is not possible for anyone except after his detachment from all that is in the heavens and the earth, if ye be of them that know. For if man should commit even less than an atom's weight of unseemly deeds, he will not be content within himself.

10 This is what We have witnessed unto you in truth, that ye may be numbered among the content. And that one should ascend to such a station wherein poison and honey are accounted as one, for all these are ordained by the Omnipotent, the All-Powerful. Should anyone worship God from all eternity, yet harbor in his soul aversion to that which befalleth him of hardship and tribulation, his name shall never be inscribed in the Tablets as among the content by the holy and luminous Pen. For they who proclaim their love for God in their hearts, yet groan when afflictions overtake them in His path - the decree of contentment shall not be attributed unto them. This We impart unto you in truth, that ye may be steadfast in love. How can one claim to cherish love for God in his heart, yet despise that which descendeth upon him from his Best-Beloved, the All-Wise, the All-Knowing? And that he should be content with the loved ones of God on earth and lower his wing in humility before the believers. For whoso showeth pride toward them that have believed, hath shown pride toward God Himself - God forbid! O ye sincere ones! And whoso is content with God his Lord is content with His servants who have believed in Him and in His signs on the Day whereon all who are

8 و قد ارتفعت شمس الجمال في وسط الزوال و انتم رقداء على فراش الغفلة و منعم عن هذا الفضل الذي ما ادركه عيون المقرين اتقوا الله ثم اسلكوا سبل الرضا في ايام الله المقتدر العزيز الحميد و ان لن تعرفوا سبيله انا نعلمكم بالحق بحرف مما اعطاني الله لتكون الحجة بالغة على كل من في الملك اجمعين

9 فاعلموا بأن للرضا مراتب لا نهاية له و انا نعلمكم بما يجري الله من قلبي و هذا يكفيكم عن ملك الأولين و الآخرين و من يريد ان يسلك سبل الرضا ينبغي له بأن يكون راضياً عن الله بآرثه فيما قدر له و بما جرى من قلم على بالحق و بكل ما حدّد من عنده على الواح قدس حفيظ و بأن يكون راضياً عن نفسه و هذا لن يمكن لأحد الا بعد انقطاعه عن كل من في السموات و الأرض ان انتم من العارفين لأن الانسان لو يرتكب في نفسه اقل من ذر من الفحشاء لن يرضى عن نفسه

10 و هذا ما اشهدناكم بالحق لتكونن من الراضين و بأن يرتقي الى مقام يكون الشهد و السمّ عنده سواء لأن كل ذلك يقدر من مقتدر قدير و لو ان واحد يعبد الله في الأزل و الأزال و يكره في نفسه بما يمس من البأساء و الضراء لن يكتب اسمه في الألواح باسم الراضين من قلم قدس منير لأن الذين يقرّون في انفسهم بحب الله ثم يجزعون من البلايا في سبيله لن يصدق عليهم حكم الرضا و هذا ما تلقى عليكم بالحق لتكونن في الحب من الراضين و كيف يمكن بأن يدعى احد في قلبه محبة الله ثم يكره عمّا ينزل عليه من محبوبة العزيز الحكيم و بأن يكون راضياً عن احباء الله في الأرض و يخفف جناحه للمؤمنين لأنه لو استكبر على الذينهم آمنوا كأنه استكبر على الله و نعوذ بالله عن ذلك يا ملأ المخلصين و من رضى عن الله ربه يرضى عن عباده الذينهم آمنوا به و بآياته في يوم الذي انصعقت فيه كل من في السموات و الأرض لأن رضا العبد

in the heavens and on earth were thunderstruck. For the contentment of the servant with his Creator cannot be established save through his contentment with the loved ones of God who have detached themselves from all else and were of them that place their trust in Him.

- 11 Await thou the Day when the Trumpet shall be sounded and the Dove shall warble, when the gates of Paradise shall be flung open and God shall come with a wondrous Cause. Then hasten ye unto Him, O people of the Bayan, and tarry not for less than the twinkling of an eye. This is of the essence of contentment - dispute ye not concerning it, O ye who are brought near! Then shall ye discover the breezes of contentment from the holy Dayspring, and the raptures of yearning shall seize you and transport you to a seat of glorious security. O concourse of the Bayan! Beware lest ye tarry in your own selves or be veiled from the Beauty of God, the Mighty, the Praised. By God! To stand but once in His presence is better than sovereignty over the heavens and earth.

- 12 But thou, O wayfarer unto God, rejoice within thyself, for thou hast reached the City of Divine Good-Pleasure and art numbered among those who journey to the sanctified realms. We bear witness at this moment that thou hast soared in the atmosphere of contentment, hast detached thyself from all else, hast drawn nigh unto God, the Mighty, the Bountiful, hast emigrated from thy home and journeyed unto God until thou didst arrive at the spot which the denizens of the eternal pavilions visit at morn and eventide. Blessed art thou and those like thee whom God hath enabled to arrive at the shore of eternity, the crimson sea, and who have heard the melody of God from behind the veils of power, and visited the spot round which circle the Lote-Trees of Sinai, where all who have entered the garment of existence, whether of the ancients or the more recent ones, must remove their sandals.

- 13 Know thou that thy love for thy Lord is God's good-pleasure with thee and thy good-pleasure with Him. This is of the law which hath been ordained from the right hand of God's wisdom and will not change with the changing of Prophets nor the renewal of Messengers. Rather, all enjoin the people to this, and this is God's trust in the hearts of the sincere ones, and this sufficeth you above all else. Whoso entereth this flowing law will not abandon a single letter of the Book and will be content only with what God hath been pleased with. Thus do We expound the verses in truth that thou mayest be of the assured ones. When thou hast quickened thy spirit with the melodies of the Dove and renewed the temple of thy inner being with the garment of eternity, return to the House of God

عن باريه لن يثبت الا برضائه احباء الله الذين انقطعوا اليه و كانوا من المتوكلين

11 فارتقب يوم ينفخ فيه الصور و تغن فيه الورقاء و يفتح ابواب الرضوان و يأتي الله بأمر بديع اذا فاسرعو اليه يا ملأ البيان و لا توقفوا اقل من آن و هذا من اصل الرضا لا تحتلفوا فيه يا ملأ المقرين حينئذ تجدون نسائم الرضا عن مشرق القدس و تأخذكم غلبات الشوق و تقلبكم الى مقعد عز امين اياكم يا معشر البيان لا تصبروا في انفسكم و لا تحتجبوا عن جمال الله العزيز الحميد فوالله قيامكم بين يديه مرة واحدة لخير عن ملك السموات و الارضين

12 ولكن انك انت يا ايها السالك الى الله فاستبشر في نفسك لانك وصلت في مدينة الرضا و كنت الى ميادين القدس لمن السالكين و انا حينئذ نشهد لك بانك طيرت في هواء الرضا و تجنبت عن جنبك و تقربت بجنب الله العزيز الكريم و هاجرت عن ديارك و سافرت الى الله حتى وردت في بقعة التي تزورها اهل سرادق الخلد في بكور و اصيل فطوبى لك و لمثلائك الذين وفقهم الله بالورود في شاطئ البقاء يم قلم الحمراء و سمعوا نعمة الله من وراء حجاب القدرة و زاروا بقعة التي تطوف في حولها سدرات السيناء و تخلع فيها النعال كل من دخل في قيص الوجود من الاولين و الآخرين

13 ثم اعلم بان حبك ربك هذا رضا الله عنك و رضائك به و هذا من شريعة التي شرع عن يمين حكمة الله و لن يتغير بتغيير نبي و لا بتجديد رسول بل كل يأمرؤن الناس بهذا و هذا من وديعة الله في قلوب المخلصين و هذا ما يكفيكم عن دونه و من ورد في هذه الشريعة الجارية لن يترك حرفاً من الكتاب و لا يرضى الا بما رضى الله له و كذلك نفصل لك الايات بالحق لتكون من الموقنين و انك اذا حييت روحك بنغمات الورقاء و جددت هيكل سررك بقميص البقاء فارجع الى بيت الله في ارضك و كن مبشراً من

in thy land and be of those who, through Our grace, give glad-tidings unto them that rejoice in the Spirit. Remind them of God's verses and be as the spring breeze unto the people of thy land that they may renew their souls and spirits thereby. This is what We command thee in truth if thou be of them that hearken. Thou shalt not be able to accomplish this unless thou turnest wholly unto God and detachest thyself from all that is in the hands of all created things.

- 14 When thou renewest thyself, thou shalt be able to renew the people. This is how the Dove counseleth thee in truth that thou mayest be among the beneficent ones who have been preceded by God's guidance, who have tasted the sweetness of love and have drunk from the springs that have gushed forth from the direction of a mighty throne.
- 15 Remember us to all those in thy land who have believed in God and in His signs, as well as those who journeyed towards God and gained admission into the precincts of the court of Him Who is the Almighty, the All-Bountiful. Among them is the letter Kaf, who is the recipient of His unsurpassed mercy. Thus do We make mention of him in this Tablet with the sweet melodies of the pure in heart. Another is the letter Qaf, who journeyed unto the court of God in His days and is reckoned among the righteous. Likewise the letter Ha', who embarked on this journey, hath returned home by Our leave, and is now immersed in the ocean of divine love. The letter Ra' is yet another one who hearkened to the wondrous melodies of the Nightingale and entered beneath the sheltering shadow of God, the Gracious, the All Knowing. And among them are such as have left their homes and since returned. We have not mentioned their names, but all have attained a station of grace that is beyond the comprehension of all created things. Ere-long will God reveal unto them the fruits of their noble deeds, as they soar into the blessed heaven of holiness on wings of ruby. There are still others who have made this journey in their hearts and whose names were inscribed with the Pen of power upon the spirits of transcendent glory. Soon will God open before their faces the portals of Paradise and they will enter therein in a state of peace and mercy from Our presence and abide there forever in bliss.

- 16 By God! Were there to be revealed to the peoples of the heavens and earth less than can be numbered of what is ordained for those who journeyed and migrated unto God, all would hasten with their eyes and heads to a holy and wondrous shore. But they are all veiled by what their hands have wrought in God's time and are among the most lost people of evil. Say: O con-course of believers! Be patient in what hath befallen you and

لَدْنَا عَلَى الَّذِينَ كَانُوا يَفْرَحُونَ الرُّوحَ لِمَنِ الْمُسْتَبْشِرِينَ
وَذَكَّرَهُمْ بِآيَاتِ اللَّهِ وَكُنْ كُنْسَائِمِ الرَّبِّعِ عَلَى
أَهْلِ دِيَارِكَ لِجَدِّدَ بِهَا أَنْفُسَهُمْ وَأَرْوَاهُمْ وَهَذَا
مَا نَأْمُرُكَ بِالْحَقِّ إِنْ كُنْتَ مِنَ الْمُسْتَمْعِينَ وَلَنْ
تَقْدِرَ عَلَى ذَلِكَ إِلَّا بِأَنْ تَقْبَلَ إِلَى اللَّهِ بِكُلِّكَ وَ
تَكُونَ مُعْرِضًا عَنْ كُلِّ مَا فِي أَيْدِي الْخَلْقِ أَجْمَعِينَ

14 وَأَنْتَ إِذَا جَدَّدْتَ فِي نَفْسِكَ لَتَقْدِرَ أَنْ تَجَدِّدَ
النَّاسَ وَهَذَا مَا تَعْظُكَ الْوَرَقَاءُ بِالْحَقِّ لِتَكُونَ مِنَ
الْمُحْسِنِينَ الَّذِينَ سَبَقَتْهُمْ الْهُدَايَةُ مِنَ اللَّهِ وَذَاقُوا
حُلَاوَةَ الْحَبِّ وَشَرَبُوا مِنْ عَيْوُنِ الَّتِي تَفْجَرُ
عَنْ جِهَةِ عَرْشِ عَظِيمٍ

15 ثُمَّ ذَكَرَ مِنْ لَدُنَّا كُلَّ مَنْ آمَنَ بِاللَّهِ وَآيَاتِهِ فِي
أَرْضِكَ ثُمَّ الَّذِينَ هَاجَرُوا إِلَى اللَّهِ وَدَخَلُوا فِي
جَوَارِ اللَّهِ الْعَزِيزِ الْكَرِيمِ وَمِنْهُمْ حَرْفُ الْكَافِ الَّذِي
سَبَقَ فِي الْفَضْلِ وَنَذَكَرَهُ حِينَئِذٍ فِي الْكَتَابِ بِرَبَوَاتِ
الْمُقَدَّسِينَ وَمِنْهُمْ حَرْفُ الْقَافِ الَّذِي هَاجَرَ إِلَى
اللَّهِ فِي أَيَّامِهِ وَكَانَ مِنَ الْمُتَّقِينَ وَكَذَلِكَ حَرْفُ
الْهَاءِ الَّذِي هَاجَرَ ثُمَّ رَجَعَ بِأَذْنٍ مِنْ لَدُنَّا وَكَانَ
فِي بَحْرِ الْحَبِّ لِمَنِ الْمُتَغَمَّسِينَ وَمِنْهُمْ حَرْفُ الرَّاءِ
الَّذِي سَمِعَ نِعْمَاتِ الْوَرَقَاءِ وَدَخَلَ فِي ظِلِّ اللَّهِ
الْعَزِيزِ الْعَلِيمِ وَمِنْهُمْ الَّذِينَ هَاجَرُوا وَرَجَعُوا وَمَا
أَذَكَّرْنَا أَسْمَاءَهُمْ وَكُلٌّ بَلَّغُوا فِي الْفَضْلِ مَقَامًا مَا
لَا يَدْرِكُهُ كُلُّ الْخَلَائِقِ أَجْمَعِينَ فَسَوْفَ يَظْهَرُ لِلَّهِ
عَلَيْهِمْ ثَمَرَاتُ أَعْمَالِهِمْ وَيَطِيرُونَ بِأَجْنَحَةِ الْيَاقُوتِ فِي
رِضْوَانِ قُدْسٍ كَرِيمٍ وَمِنْهُمْ الَّذِينَ سَافَرُوا بِقُلُوبِهِمْ
وَكُتِبَ أَسْمَاءُهُمْ مِنَ الْقَلَمِ الْقَدِيرَةِ عَلَى [الْوَاحِ] عَزَّ
مُنِيعٌ وَسَيَفْتَحُ اللَّهُ عَلَى وَجْهِهِمْ أَبْوَابَ الْفَرْدُوسِ
وَيَدْخُلُونَ فِيهَا بِسَلَامٍ وَرَحْمَةٍ مِنْ لَدُنَّا وَيَكُونُ
فِيهِ مِنَ الْمُحْبَرِينَ

16 فَوَاللَّهِ لَوْ يَظْهَرُ عَلَى أَهْلِ السَّمَوَاتِ وَالْأَرْضِ أَقَلُّ
مَنْ إِنْ يَحْصَى عَمَّا قَدَّرَ لِلَّذِينَ سَافَرُوا وَهَاجَرُوا إِلَى
اللَّهِ لَيَسْرِعَنَّ كُلُّ بَعِينَاهُمْ وَرُؤُوسِهِمْ إِلَى شَاطِئِ
قُدْسٍ بِدِيعٍ وَلَكِنْ احْتَجَبُوا كُلُّ بَا أَكْتَسَبَتْ
أَيْدِيهِمْ فِي زَمَنِ اللَّهِ وَكَانُوا قَوْمَ سُوءِ الْخَسْرِينَ
قُلْ يَا مَلَأَ الْمُؤْمِنِينَ فَاصْبِرُوا بِمَا جَرَى عَلَيْكُمْ وَلَا

be not distressed by the adversities and hardships that have touched you, for God shall soon recompense the patient ones. The world and its people shall pass away and all shall return to their abode in the Fire, with no escape from God's vengeance, the Subduer, the Conquering, the Mighty, the Powerful.

- 17 Say: O people of the earth! Do ye not witness the changes in dominion and the transformations of the earth, such that no moment passeth but most affairs are altered therein? By what thing, then, are your hearts and souls assured? Woe unto you for what ye have wrought in your vain life! Ye have turned to your own selves and turned away from Him Who created you and sustained you and was more merciful to you than any who showeth mercy. Say: By God! Ye are but as travelers in the shade of a tree which must needs vanish. Be not assured by it and by that which perisheth, but be assured by that which perisheth not and endureth through the endurance of God, the Everlasting, the Eternal, the Mighty. Say: Have ye found your mornings like unto your nights, or your youth like unto your old age? All this is a reminder to you, O concourse of Muslims. The differences in all things have been ordained only to remind you of the passing of your own selves, that ye may not turn unto them nor be among those who cling. Cling ye to the cord of God, then hold fast to the handle of the Bayan - this is what hath been ordained for you by a mighty and potent Finger. Thus have We taught you the gems of knowledge, acquainted you with the wonders of wisdom, imparted to you the realities of understanding, and shown you the ways of Paradise, that your hearts and the hearts of the mystics might find assurance thereby. Praise be to God, the Lord of the worlds, and mercy be upon you, O people of the Bayan. Now do I love to detach Myself from all mention and call upon my Lord with melodies that draw unto them the hearts of the believers.

- 18 Glorified art Thou, O my God! Send down upon Thy loved ones that which will bring comfort to their hearts and tranquility to their souls, that they may remember Thee openly as they remember Thee in secret. This is easy for Thy all-encompassing power. Then raise, O my Beloved, the standards of Thy victory and triumph over the people of Thy realm, that these scattered ones who are dispersed throughout Thy lands and countries may gather beneath the shade of Thy loving-kindness. They find no shelter save in Thee, no refuge except in Thee, and no sanctuary but from Thee. Gather them beneath the tree of Thy loving care, then honor them with Thy grace. Verily Thou art the Most Generous of the generous.

تجزعوا عما مسّتكم من البأساء والضراء فسوف
يوفي أجور الصّابرين سيمضي الدّنيا وأهلها وكلّ
يرجعون الى مقرّهم في النّار ولا مفرّ لهم من
نقمة الله القاهر الغالب العزيز القدير

17 قل يا ملأ الأرض اما تشهدون تغيّرات الملك
و تبدّلات الأرض بحيث ما يمضي من آن الآ
وقد يتغيّر فيه أكثر الأمور فبأي شيء اطمأنت
قلوبكم ونفوسكم فويل لكم وبما عملتم في الحياة
الباطلة وانكم اقبلتم الى انفسكم واعرضتم عن
الذي خلقكم ورزقكم وكان عليكم ارحم من كلّ
رحيم قل فوالله ما انتم الا كمسافرون في ظلّ شجرة و
لا بد ان تزول ولا تطمئنّوا به وبما يفنى فاطمئنّوا
بما لا يأخذه الفناء ويكون باقياً بقاء الله الباقي
الدائم العزيز قل هل وجدتم اصابحكم بمثل ليلاليكم
او شبابكم بمثل مشيبيكم كلّ ذلك ذكرى لكم يا
ملأ المسلمين وما قدرت الاختلافات في كلّ
شيء الا بأن يذكركم بفناء انفسكم لئلا تلتفتوا اليها
ولا تكوننّ من التمسّكين فتمسّكوا بحبل الله
ثم اعتصموا بعروة البيان وهذا ما قدر لكم من
اصبع عزّ قويم كذلك علّناكم جواهر العلم و
عرّفناكم بدايع الحكمة والقيناكم حقايق العرفان و
اشهدناكم سبل الفردوس لعلّ تطمئنّ به قلوبكم و
قلوب العارفين والحمد لله ربّ العالمين والرحمة
عليكم يا ملأ البيانيين

18 اذا احبّ ان انقطع عن كلّ الأذكار و نادى
ربّي بنبغات التي تجتذب منها افئدة الموحّدين
فسبحانك اللهم يا الهى فأرسل على محبيك ما
تستريح به قلوبهم وتسكن به نفوسهم ليذكروك في
الجهر كما يذكروك في السرّ وهذا عند قدرتك
الحقيقة لسهل يسير ثم ارتفع يا محبوبى اعلام
نصرک وانتصارک على اهل مملکتک ليجمعوا
في ظلّ عنايتک هؤلاء المتفرّقين الذين تفرّقوا في
ديارک وتشتّوا في بلادک ولن يجدوا لأنفسهم
مأوى الا اليک ولا مهرباً الا بک ولا ملجأ
الا منك فاجمعهم في ظلّ شجرة عنايتک ثم
اکرمهم بفضلک وانک انت اکرم الأکرمين

- 19 Thou knowest, O my Beloved, how Thine enemies have dealt with Thy loved ones, seizing from them all that Thou hadst bestowed upon them through Thy bounty, and inflicting upon them what no ear hath ever heard before. No land remaineth but their blood hath been shed therein, no wood but their bodies have been burned thereby. How many little ones, O my God, are left without elders, how many mothers cry out for their sons, how many sons weep for their fathers. Thou hast recorded all this and art witness thereto.
- 20 Thou seest, O my God, how oppression hath encompassed Thy lands and realms, such that no trace of justice can be found, and all have followed the evil ones. The matter hath nearly reached such a state that Thy name and signs would be erased from the earth. All have taken gods besides Thee, and Thou art indeed the All-Knowing, the All-Informed. The darkness of heedlessness hath encompassed all the people of Thy earth to such an extent that when any of Thy servants mention Thy name, they mock him. This hath burned my heart and the hearts of the sincere ones.
- 21 By Thy glory, O my Beloved, I find none among Thy servants upon Thy path, nor do I perceive from them the fragrance of Thy love. All have taken the world as their protector, save those who have turned unto Thee and were of those who return. Every day, O my God, I associate with the people and find them heedless of Thee, turning to every face except Thy luminous countenance, and to every city save the cities of Thy mighty dominion, as though Thou hadst not created them nor provided for them. Thus have we found the matter among these unbelievers.
- 22 Abasement hath reached such a degree that Thy loved ones cannot mention Thee, and if they wish to read Thy words, they must hide in their places. This hath caused the hearts of the lovers to bleed. O my God, if Thou shouldst accept these conditions for Thyself, then alas for Thy chosen ones in Thy land, how they must hear from Thy enemies that which beseemeth not Thy station! Would that they were all blind and could not see, deaf and could not hear that which is unworthy of Thy luminous beauty.
- 23 By Thy glory, if Thou leavest them in this state, the signs of Thy sovereignty in Thy realm will cease to exist, the pillars of Thy government in Thy land will be demolished, and Thy name and trace will be erased among all creation. Therefore,
- 19 و انت تعلم يا محبوبى كيف فعلوا اعدايك بأحبائك بحيث اخذوا منهم كل ما اعطيتهم بجودك و وردوا عليهم ما لا سمعت اذن احد من قبل و ما ترك من ارض الا و قد سفك فيها دمائهم و ما بقى من حطب الا و قد احترقت به اجسادهم و كم من صغير يا الهى بقى من دون كبير و كم من ام يضحج لابنها و كم من ابن يبكى لآبيه و انت احصيت كل ذلك و كنت عليهم لشهيد
- 20 و انتك انت يا الهى تشهد و ترى كيف احاط الظلم ارضك و ديارك بحيث لن يشهد من احد آثار العدل و كل اتبعوا الشياطين و كاد ان يصل الأمر الى مقام يرتفع عن الأرض اسمك و آثارك و كل اتخذوا لأنفسهم الهة من دونك و انتك تكون على ذلك لعليم خبير و احاطت كل اهل ارضك ظلمات الغفلة بحيث لو يذكر احد من عبادك اسمك ليستزئوا عليه و بذلك احترق قلبي و اكباد الموحدين
- 21 فوعزتك يا محبوبى لن اجد احداً من عبادك على سبيلك و لن استنشق منهم روائح حبك و كل اتخذوا الدنيا لأنفسهم ولياً الا الذينهم رجعوا اليك و كانوا من الرجاعين و فى كل الأيام يا الهى اعاشر مع العباد و اشاهدهم فى غفلة عنك بحيث يتوجهون بكل وجه دون وجهك المنير و بكل مدينة سوى مدائن عز ربوبيتك كأنك ما خلقتهم و ما رزقتهم و كذلك وجدنا الأمر بين هؤلاء المشركين
- 22 و وصلت الذلة الى مقام لن يقدرُوا احبائك ان يذكروك و لو يريدون ان يقرؤوا كلماتك يختفون فى اماكنهم و بذلك استدمت قلوب العاشقين و لو تقبل يا الهى هذه الأمور على نفسك فوا حسرتاه على اصفياك فى ارضك كيف يسمعون من اعدائك ما لا ينبغى لشأنك فىا ليت كلهم يعمون و ما يشهدون و يصمّون و لا يسمعون ما لا يليق بجمالك المنير
- 23 و انتك لو تدعهم على تلك الحالة فوعزتك لينعدم آثار سلطنتك فى مملكتك و تنهدم اركان حكومتك فى ارضك و يحى اسمك و رسمك بين الخلق اجمعين فىا الهى و محبوبى لا تمهلهم

O my God and my Beloved, grant them no respite after these matters. Send down upon them that which will turn them toward Thee. Then remove this youth who hath risen against Thee completely, and those who follow him in his desires, that Thy holy land may be purified from these unbelievers. Indeed, O my God, I know that Thou hast willed this in all Thy days, but it hath not come to pass due to the manifestation of Thy wisdom, and this is the evident truth. Therefore, O my God, send down upon him from Thy firm decrees and Thine irrevocable ordinances that which no predestination can avert nor any whim can alter. Then, O my Beloved, inscribe this upon tablets of preserved glory and a wise and holy Book wherein erasure shall not enter and the decree of expungement shall never return, but rather wherein matters are fixed by the pen of a mighty and powerful decree. Then ordain thereafter, O my God, that which is best for Thy servants - and in Thy hand is all good - for verily Thou art the Judge, the Arbiter, the All-Knowing, the Bestower, the Wise.

- 24 How long, O my God, wilt Thou forbear with the enemies of Thy Self? By Thy glory! In judgement they have reached such a state that Thy servants have come to doubt Thy wondrous power, nay, they have become certain of its absence, after my certainty that Thou art powerful over all things and that Thou art the most powerful of the powerful.

- 25 Thou knowest that my anguish is not for myself nor for the abasement of those who love Thee, but rather when I witness that all have turned away from Thee and Thy beauty, and have made Thy signs an object of mockery. Therefore is my heart consumed, my inner being lamenteth, and mine eyes weep. Thou knowest what is within my soul, and Thou art encompassing over all things. Therefore, O my Beloved, forgive me and my transgressions which I have committed before Thee, for my very mention of Thee is a sin that nothing in earth or heaven can equal. Then forgive my parents, my loved ones, my kindred and my relatives, for verily Thou art the Most Merciful of the merciful. Then forgive the one who hastened unto Thee and arrived before Thee, then his parents, and take them not to task, O my Beloved, for their transgressions and sins, and have mercy upon them and pardon them, for verily Thou art the Most Merciful of the merciful and the Most Generous of the generous.

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بعد تلك الأمور فأنزل عليهم ما يقلبهم اليك ثم ارتفع هذا الصبي الذي قام عليك بتمامه ثم الذينهم اتبعوه في هواه لتطهر ارض تقديسك عن هؤلاء الكافرين واتى يا الهى اعلم بانك اردت ذلك في كل عامك ولكن ما جرى عليه لظهور بدائك و هذا الحق يقين اذا فأنزل عليه يا الهى من قضايك المثبتة واحكامك النافذة التي لن يردّها البداء و لن يغيرها الهواء ثم اثبت يا محبوبى هذا على الواح عتر حفيظ و كتاب قدس حكيم الذي لن يأخذه المحو و لن يرجع اليه حكم الحكم بل ثبت فيه الأمور من قلم حكم قدير ثم قدر بعده يا الهى ما هو خير لعبادك و بيدك الخير كله و انك انت الحاكم القاضى العالم المعطى الحكيم

- 24 الى متى يا الهى تصبر على اعادى نفسك فوعزتك قد بلغت فى الحكم الى مقام الذى شكوا عبادك فى بدائع قدرتك بل ايقنوا دونها بعد ايقانى بانك انت المقتدر على كل شىء و انك انت اقدر الأقدارين

- 25 و انت تعلم بأن جزمى لم يكن على نفسى و لا على ذلة محبيك بل لما اشاهد بأن الكل اعرضوا عنك و عن جمالك و اتخذوا آياتك سخرياً لذا تحرق كبدى و يضح سرى و تبكى عيني و انك تعلم ما فى نفسى و انك على كل محيط اذا يا محبوبى فاغفر عني و عن جريراتي التي ارتكبت بين يديك لأن ذكرى اياك خطيئة لا يعادها شىء فى الأرض و السماء ثم اغفر ابواى و احبائى و عشيرتى و اقربائى و انك انت ارحم الراحمين ثم اغفر الذى سرع اليك و ورد عليك ثم عن ابواه و لا تأخذهم يا محبوبى بجريراتهم و خطيئاتهم و ارحمهم و تجاوز عنهم و انك انت ارحم الراحمين و اكرم الأكرمين

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Hurufat-i-'Alin (=Kalimat-i-'Uliya; the Exalted Letters)

To: Maryam, cousin of Baha'u'llah et al.

- 1 This section was written in the hour of affliction for the Most Exalted Letters; yet in these days it was, for my own sake, set apart. Thereupon certain seekers demanded that an explanation and commentary be penned in the Persian tongue; therefore was it committed to writing, and from the gems of the words it became manifest and plain. But since a word-for-word rendering possessed not, in its original nature, any comeliness, whatsoever flowed from the Pen was set down and inscribed. Though the possessors of insight, from a single letter thereof, are able to deduce the whole realities of meanings, from the subtleties of the spirit and the divine significances, yet because there are some whose abode is the world of human nature and whose eye of objection is open, it is fitting that this exposition and clarification be inscribed at the head and forefront of these pages.

- 2 He is He

- 3 (Arabic:)

- 4 Glorified art Thou, O my God! How shall the pen bestir itself, and how shall the ink flow, after the gentle breezes of loving-kindness have been stayed, and the Sun of Thy decree hath shone forth from the horizon of Thy irrevocable judgment; after the sword of affliction hath leaped from the scabbard of fate, and the heaven of sorrows hath been upraised; and from the clouds of Thy doom the spears of sedition and the arrows of vengeance have descended – so grievously that the stars of joy have been eclipsed in the hearts of Thy loved ones, and the measures of gladness have vanished from the breasts of Thine elect? Calamities have followed one upon another, until they have attained unto such a pass that none can bear them, nor can any soul endure to draw nigh unto them; wherefore the doors of hope have been shut fast, the breezes of faithfulness have been cut off, and the fragrances of dissolution have been stirred. By Thy might! the pen weepeth, the ink crieth aloud; the tablet hath been thunderstruck, bodies have trembled, and the pillars have been overthrown. Alas, alas, for that which hath been decreed and irrevocably concluded! And this is of Thy primal solicitude.

- 5 (Persian:)

1 این جزو در مصیبت حروفات عالین نوشته شده ولکن این ایام بنفسی تخصیص یافت بعد جمعی طالب شرح و تفسیر شدند که بلسان فارسی نوشته شود لهذا مرقوم گشت و از جواهر کلمات ظاهر و هویدا گشت ولکن چون ترجمهء کلمه بکلمه مطابق فطرت اصلیه ملاحتی نداشت آنچه بقلم جاری شد مسطور آمد اگرچه صاحبان بصیرت در حرفی از آن کلّ حقائق معانی را از دقائق روحانی و معانی ربّانی استنباط مینمایند ولکن چون بعضی را که در عالم طبیعت بشری مأوی است دیدهء اعتراض باز است لهذا باظهار این بیان تبیان رفت بر سر و صدر اوراق مرقوم شود

2 هو هو

3

4 سبحانک اللهم یا الهی کیف يتحرك القلم و یجری المداد بعدما انقطعت نسائم الوداد و اشرقت شمس القضاء من افق الامضاء و خرج سيف البلاء من غمد البداء و ارتفعت سماء الأحزان و نزل من سحب القضاء رماح الافتتان و سهام الانتقام بحيث افلت النجم السرور فی قلوب احبائک و انعدمت مقادیر البهجة فی افئدة اصفیائک و تابعت الرزایا حتی وصلت الی مقام لن یقدر احد ان یحملها و لن تطیق نفس ان تقریها بحيث اغلقت ابواب الرجاء و انقطعت نسائم الوفاء و هاجت روائح الفناء و عززتک یبکی القلم و یضجّ المداد و انصعق اللوح و ارتعشت الأبدان و انهدمت الأركان فاه آه عما قضی و امضی و ذلک من عنایتک الأولى

5

6 Sanctified and all-glorious art Thou, O my Lord! How can the Pen move, and how can the ink flow, after the breezes of Thy mercy have been stayed, the subtle intimations of Thy loving-kindness have set, the sun of abasement and humiliation hath arisen, the sword of tribulation hath been drawn from its sheath, the heaven of sorrow hath been uplifted, and from the clouds of might the arrows and spears of sedition and vengeance have poured down – so fiercely that the signs and stars of joy have vanished from hearts, the measures of gladness have been effaced from the breasts of this age, the gates of hope have been shut fast, the favouring breath of the morning wind hath been cut off from the garden of fidelity, and the raging blasts of extinction have blown upon the Tree of everlastingness. The Pen is busy with lamentation, the ink renowned for its cry and wailing, the Tablet bewildered by this tumult, and the very essence of understanding seething from the tasting of this anguish and pain; while the nightingale of the unseen, in this melodious chant, crieth: “Woe, woe, for that which hath appeared and been made manifest!” And this is naught but of Thy hidden mercies, O my Lord.

7 (Arabic:)

8 And Thou it is Who didst kindle the lamp of love within the niche of Thy loving-kindness, and didst nurture it with the oil of knowledge and wisdom, until it shone forth and shed its radiance; and through its light the splendors of Thine oneness dawned within the niche of the might of Thy sovereignty, and the pillars of the House of Thine eternity were made firm within the gardens of the sanctity of Thy inmost Being. Thou didst guard it with the glass of Thy bounty and the crystal of Thy mercy, that no befouling winds might blow upon it. After this, Thou didst clothe it in the robe of Thy generosity and Thy compassion, and didst manifest it forth, from the kingdom of Thine attributes, upon the temple of Thy names.

9 But when its creation was consummated and its nature refined, the winds of extinction blew upon it, and the gentle breaths of everlastingness were cut off from it, until its life was taken away, its niche was shattered, and its lights were quenched. Alas, alas, for that which hath been decreed and irrevocably concluded! And this is of Thine other decrees.

10 (Persian:)

11 And Thou art He, O my Lord, Who hast kindled the candle of Thy mercy and the lamps of Thy guidance within the sanctuaries of Thy loving-kindness and Thy bountiful favor, and hast reared them with the oils of Thy knowledge and Thy wisdom, until, through their radiance, the lights of guidance were

6 پاک و مقدّسی تو ای پروردگار من چگونه حرکت نماید قلم و جاری شود مداد بعد آنکه منقطع شد نسیمهای مرحمت و غروب نمود لطیفه‌های مکرمت و طلوع نمود آفتاب ذلت و خواری و بیرون آمد شمشیر بلا از نیام و سماء حزن مرتفع شد و از غمام قدرت تیرها و نیزه‌های فتنه و انتقام ببارید بقسمی که علامتها و انجم سرور از قلوب غروب نمود و مقدارهای بهجت از افنده روزگار زائل شد و ابواب رجا بسته گشت و عنایت نسیم صبا از حدیقه وفا مقطوع گردید و بادهای تند فنا بر شجره بقا بوزید قلم بناله مشغولست و مداد بصیحه و ندبه معروف و لوح از این خروش مدهوش و جوش هوش از چشیدن این درد و الم در جوش و عندلیب غیب در این سروش که وای وای از آنچه ظاهر و هویدا گشت و این نیست مگر از مرحمت‌های مکنونه تو ای پروردگار من

8 و انت الذی اوقدت سرج الحجة فی مشکوة العناية و ربيتها بدهن العلم والحكمة حتى اضاءت واستضاءت و بنورها اشرفت انوار احدیتک فی مشکوة عز سلطنتک و استحکمت ارکان بیت ازلیتک فی ریاض قدس هویتک و حفظتها بزجاجة فضلیک و بلور رحمتک لئلا تهب علیها الأریاح المکدرة و بعد ذلک اقصتها بقمیص جودک و رأفتک و اظهرتها من ملکوت صفاتک علی هیکل اسمائک

9 فلما تم خلقها و طاب خلقها هبت علیها اریاح الفناء و انقطعت عنها نسيمات البقاء حتى اخذت حیوتها و انکسرت مشکوتها و فنت انوارها فاه آه عما قضی و امضى و ذلک من قضایاک الأخری

11 و توئی ای پروردگار من که روشن فرمودی شمع مرحمت و چراغهای هدایت خود را در محلهای عنایت و مکرمت و تربیت فرمودی بروغنهایی علم و حکمت خود تا اینکه بضیاء او روشن شد چراغهای هدایت در غرفه‌های عزّت تو و باو

illuminated in the chambers of Thy glory; and by them the splendors of Thine oneness were made manifest from the luminaries of Thy grandeur and sovereignty. Thou didst shield it from the fierce, extinguishing winds, that it might remain guarded beneath the shadows of Thy mercy; and thereafter Thou didst attire it with the vestures of Thine abiding gifts, and didst reveal it from the kingdom of attributes in the temple of a name among Thy names.

- 12 But when its creation was consummated and its nature made fair, there blew upon it the contrary winds of extinction, and the doors of everlastingness were barred against it, until its brightness was quenched, its lantern was broken, its abode left void, and its light consumed. Wherefore, alas! alas! for that which hath been decreed and made manifest! And this is of Thine irrevocable command, O my Lord.

13 (Arabic:)

- 14 How shall I, O my God, make mention of the wondrous subtleties of Thy handiwork and the mysteries of Thy wisdom, seeing that Thou hast created, from the essences of Thy bounties, that pearl-like water, and hast caused it to flow forth from the loins of fathers, conveying it from loin to loin, until it came to rest in the back of one among Thy servants? Then didst Thou cause this delicate and limpid water to descend into the shell of a handmaid among Thy handmaids, and didst foster it therein by the hands of Thy hidden Purpose and the gentle ministrations of Thy compassion, and didst order it by the ordinances of Thy wisdom, until Thou didst fashion it within the womb of the mother in the form of honor and with the most comely proportion. Thereafter didst Thou bring it forth; Thou didst nurse it, didst bestow Thy favors upon it, didst feed it and give it drink, didst ennoble it, exalt it, sustain it, and cause it to grow, until Thou didst lead it to that goal which in Thy creation hath no goal, and to that height which in Thy dominion hath no end – so that Thou didst cause it to ascend unto the heaven of Thy Cause and the atmosphere of the sanctity of Thy mighty glory, and didst bring it to the ladders of journeys in Thy presence; Thou didst sever it from every direction, and didst turn it back from Thee unto Thee, until it entered in upon Thee and came to abide through Thee.

- 15 Yet, O my God, when it had entered in upon Thee, Thou didst strip its body, for Thou didst desire none but it; Thou didst take away its garments, for Thou didst will none beside it; and Thou didst cause it to dwell in a house wherein was neither companion nor helper, neither associate nor intimate, neither lamp nor couch. And it remained therein – poor, destitute,

ظاهر شد نورهای احدیت تو از مصباحهای بزرگی و حکومت تو و حفظ فرمودی او را از بادهای تند خاموش کننده تا آنکه محفوظ بماند در سایه‌های رحمت تو و بعد پوشانیدی او را از خلعت‌های باقی خود و ظاهر فرمودی او را از ملکوت صفات در هیکل اسمی از اسماء خود

- 12 و چون تمام شد خلق او و نیکو گشت خلق او و زید بر او بادهای مخالف فنا و بسته شد بروی او و درهای بقا بحدی که خاموش شد روشنی او و شکست فانوس او و خالی شد محل او و فانی شد نور او پس وای وای از آنچه قضا شد و هویدا گشت و اینست از امر مبرم تو ای پروردگار من

- 14 کیف اذکر یا الهی بدائع صنعک و اسرار حکمتک بحیث خلقت من جواهر النعماء الماء الدری و اجریته من اصلاب الالباء و نقلته من صلب الی صلب حتی انتهی فی ظهر احد من عبادک ثم نزلت هذا الماء اللطیف الصافی فی صدف امة من اماتک و ربیته فیہ بأیادی سرک و لطائف رأفتک و دبرته بتداییر حکمتک حتی صورته فی بطن الأم علی هیکل التکریم و احسن التقوم ثم بعد ذلک اخرجته و ارضعته و انعمته و غذیته و سقیته و اکرمته و اعلیته و قومته و کبرته حتی اوصلته الی الغایة الی لا غایة لها فی خلقک و العلو الذی لا منتهی له فی بریتک بحیث عرجته الی سماء امرک و هوآ عز قدسک و اوصلته الی معارج الأسفار بین یدیک و قطعتہ عن کل الجهات و رجعتہ منک الیک حتی ورد علیک و نزل بک

- 15 ولكن يا الهی حين وروده علیک عزیت جسده لآنک ما احببت غیره و اخذت ثیابه لآنک ما اردت دونه و اسكنته فی بیت لم یکن فیہ من رفیق و لا من شفیق و لا من مصاحب و لا من انیس و لا من سراج و لا من فراش و بقی فیہ مسکیناً فقيراً فریداً مستجيراً فآه آه بذلک

alone, and seeking refuge. Alas, alas! for thereby the breezes of honor were cut off from the border of everlastingness; the dove of the Cause was wearied of the melodies of faithfulness; existence was rent asunder, and over its temple were torn the saffron robes; the maidens of heaven cast ashes upon their faces; and the eyes of majesty, in the inner recesses of contingent being, wept tears of crimson. Alas, alas! That which was decreed hath been irrevocably accomplished, and this is of Thy most grievous afflictions.

16 (Persian:)

17 How shall I, O my Beloved and my Heart's Desire, make mention of Thy consummate wisdom, as revealed in the ever-fresh manifestations of Thy creative power, and of the mysteries of Thy sovereignty and Thy providence – mysteries that have been veiled from the sight of eyes and sanctified beyond the grasp of minds? For Thou didst create, from the very essences of Thy bounties, a subtle and luminous water; Thou didst cause it to flow through hallowed loins, and didst transfer it from loins unto loins and from abode unto abode, until it was brought to its term and made to settle in the back of one among Thy servants. Then didst Thou cause it to descend from his back into the shell of one of Thy handmaids, and didst nurture it by Thine inward hands and the delicate breathings of Thy bounty and mercy, until Thou didst fashion it in the mother's womb upon the temple of honor and greatness, and didst adorn it with the fairest of forms.

18 From pure fountains didst Thou give it suck, and by Thy perfect might didst Thou guard it, until it waxed strong beneath the shelter of Thy mercy and dwelt in the domains of Thy dominion. It tasted of the wines of Thy munificence and drank of the springs of Thy favor, until it entered the garden of recognition and found repose in the retreat of certitude; it walked in the gardens of nearness and vision, and paced the carpet of reunion and disclosure, until it was honored with the glory of Thy presence and was sustained by the wine of abiding life. It plucked the fruit of nearness from the tree of union, and drank the limpid water from the fountain of beauty; it apprehended the pure draughts of divine knowledge from the peerless Countenance of the Eternal One. It traversed the realms of love, and passed along the perilous paths of patience and search, until it entered upon Thee, returned unto Thee, turned back to Thee, and came to abide at the Pole of the placeless realm, facing Thy Beauty.

19 At that hour the sea of Thy decree surged, and the fierce winds were stirred in the air of Thy trials. Then didst Thou strip his body and abase his frame, and didst lodge him in a

انقطعت نسائم الشرف عن طرف البقاء و كَلَّت ورقاء الأمر عن نغمات الوفاء و شقّ الوجود عن هيكله الثياب الصفراء و ألقت الحور على وجهها الرماد و بكت عيون العظمة في سرائر الامكان بالمدامع الحمراء فآه آه قضى ما امضى و ذلك من مصائبك الكبرى

16

17 چگونه ذکر نمایم ای محبوب من و مقصود من حکمتهای بالغه ترا در ظهورات صنع تازه تو و اسرارهای سلطنت و تدبیر تو که مستور شده از مشاهده عیون و منزّه گشته از ادراک عقول بقسمی که خلق فرمودی از جواهر نعمتهای خود اب لطیف نورانی و جاری نمودی او را در صلبهای روحانی و نقل نمودی از صلبی بسوی صلبی و از محلی بسوی محلی تا اینکه منتهی شد و مقرر گردید در ظهریکی از عباد تو و بعد نازل فرمودی از ظاهر او در صدف یکی از اماء خود و تربیت نمودی او را بدستهای باطنی خود و لطیفه‌های بخشش و رحمت خود تا اینکه خلق فرمودی او را در بطن امّ بر هیکل کرامت و بزرگی و بهترین صورت او را زینت دادی

17

18 و از عیون صافیه شیر دادی او را و از قدرت کامله حفظ فرمودی او را تا آنکه بزرگ شد در جوار رحمت تو و ساکن شد در دیار حکومت تو و چشید از خمرهای مکرمت تو و نوشید از چشمه‌های لطف تو تا آنکه بجدیقّه عرفان وارد شد و بجلّ ایقان مستریج گشت و در ریاض قرب و مشاهده سائر بود و در بساط وصل و مکاشفه میخرامید تا آنکه بشرف لقا مشرف شد و از خمر بقا مرزوق گشت و ثمره قرب را از شجره وصال اخذ نمود و آب زلال را از چشمه جمال بنوشید و زلال معارف الهیه را از طلعت بیثال حضرت لایزال ادراک نمود و طی نمود سفرهای ممالک عشق را و راههای مهالک صبر و طلب را تا آنکه وارد شد بر تو و راجع شد بسوی تو و بازگشت نمود نزد تو و ساکن شد در قطب لامکان مقابل جمال تو

18

19 در این وقت بوج آمد بحر قضای تو و بهیجان آمد بادهای تند در هوای بلاهای تو پس عریان

19

house wherein no carpet was spread and no lamp made ready; wherein was neither companion to keep him company, nor friend and intimate with whom he might find solace. Wherefore, alas, alas! the tokens of joy were shut up, the nightingale of manifestation was silenced, the very essence of existence rent its garments asunder, the maid of Paradise cast black dust upon her head, and from the fountains of power the rivers of abasement were made to flow. Alas, alas, for that which hath appeared and been made manifest! This, verily, is of Thy grievous afflictions, O my Lord.

نمودی بدن او را و ذلیل فرمودی جسد او را
و منزل دادی او را در خانه‌ئی که نه فرش
در او گسترده بود و نه چراغی در او آماده
شده بود و نه رفیق و مونس که مصاحبت نماید
با او و نه دوست و انیسی که انس گیرد با
او پس وای وای مسدود شد علامات سرور و
لال شد عندلیب ظهور و شقی نمود جوهر وجود
ثیاب خود را و ریخت حوریه فردوس بر سر
خود خاک سیاه را و جاری شد از چشمه‌های
قدرت انهار ذلت پس وای وای از آنچه ظاهر
شد و هویدا گشت و اینست از مصیبت‌های بزرگ
تو ای پروردگار من

20 (Arabic:)

20

21 Glorified art Thou, O my God! After Thou hadst caused him to ascend unto the arenas of the "He is" – the throne of abiding life – and to the effacement of self and subsistence through the Most Exalted Light upon the rafters of the primal beginning; after his attainment unto Thee and his knowledge of himself; after he had proclaimed Thy light and beheld Thy beauty – then didst Thou give him to drink from the wondrous, limpid springs, from the gems of Thy hidden knowledge; Thou didst array him in the mantle of guidance, and didst cause him to quaff from the cups of godliness, until he heard the melody of the Dove within the very center of the Cloud, and stood before the Most Great Vision, and arose within the Sanctuary of Majesty, and clung unto the Yellow Cord in the Crimson Spot; until, through his inmost being, he became independent by Thee, and through his very self endured by Thee; he witnessed with his eye that which he witnessed, and knew with his heart that which he knew; and he ascended wholly unto that station which none shall ever precede in love for Thee, in contentment with Thy decree, and in submission to Thy trial.

21 سبحانک اللهم یا الهی بعدما اصعدته الی میادین
الهاء عرش البقاء و فناءه عن نفسه و بقاءه بالتور
الأعلى فی رفارف البقاء و وصوله الیه و عرفانه
نفسه و ابلاغه نوره و ادراکه جماله سقیته من
بدائع العیون الصافیة من جواهر علمک المکنونة
و البسته من رداء الهدی و اشربته من کؤوس
التقی حتی سمع نغمة الوراقاء فی مرکز العماء و
وقف علی المنظر الأكبر و قام لدی حرم الکبریاء
و استمسک بالعروة الصفرء فی البقعة الحمراء و
استغنی بکینونته و استغنی بذاتیته و شاهد بعینه
ما شاهد و عرف بقلبه ما عرف و عرج بتمامه
الی المقام الذی لن یسبقه احد فی حبه ایاک و
رضائه فی قضائک و تسلیمه فی بلائک

22 And he remained in that most exalted condition and that most glorious, most faithful rank, until Thou didst breathe upon him from the breathings of Thy decree and the winds of Thy affliction, and didst take from him all that Thou hadst bestowed through Thy bounty – so that his feet were withheld from walking, his hands from grasping, his sight from beholding Thy beauty, his hearing from hearkening to Thy melodies, his heart from discerning the sites of Thy unity, and his inmost soul from certitude in the manifestations of Thy singleness. Nor wert Thou content with this, until Thou didst strip from him the robes of Thy solicitude, and didst cast him down from the palaces of glory to the dust of abasement, and from the treasuries of riches to the lurking-place of poverty; and he came to dwell in the belly of the earth – alone, a stranger, naked, bereft,

22 و کان فی ذلک الشان الأعلى و المقام الأعزّ
الأوفی حتی نفخت علیه من نفحات قضائک
و اریاح بلائک و اخذت منه کلّ ما اعطیته
بجودک بحيث منعت رجلاه عن المشی و یداه
عن الأخذ و بصره عن مشاهدة جمالک و سمعه
عن استماع نغماتک و قلبه عن عرفان مواقع
توحیدک و فوّاده عن الايقان بمظاهر تفریدک و
ما اکتفیت بذلک حتی نزعت عنه خلع عنایتک
و نزّلت من قصور العزة الی تراب الذلة و من مخزن
الغنى الی مکن الفقر و سکن فی بطن الأرض
وحیداً غریباً عریاناً محروماً مهجوراً فاه آه عما
قضى و امضى و ذلک من رزیتک الکبری

forsaken. Alas, alas, for that which hath been decreed and irrevocably accomplished! And this is of Thy greatest calamity.

23 (Persian:)

23

24 (A marvel, indeed, is this: that after his entrance into the garden of everlastingness, after he had drained the cups of abiding life, and had soared in the heaven of abiding life, and attained the retreats of abiding life, and reached a station wherein naught was witnessed save abiding life, and nothing existed save the pure footsteps of the Cause – lo, the hosts of extinction encompassed him from every side, until they seized him. Ponder this, O people of the Bayan, for fifty thousand years, if ye be of them that are firmly grounded in the knowledge of God! Nay, by my Lord! ye shall not comprehend it, though ye were to reflect from everlasting to everlasting.)

24 (عجب در اینست که بعد از دخول در حدیقه بقا و استسقاء کؤوس بقا و طیران در سماء بقا و وصول بمکامن بقا و ورود در مقامی که جز بقا چیزی مشهود نه و جز صرف قدم امری موجود نه عساکر فنا از جمیع جهات احاطه نمود تا آنکه اخذ نمود او را فتنه‌گروا فيه یا اهل البیان نحسین الف سنة ان اتم فی علم الله لراستخون لا فوربی لا تعرفون ان اتم فی ازل الآزال تنفکرون)

25 Pure and sanctified art Thou, O my Desire! After Thou hadst exalted him unto the stations of the glory of Paradise, and caused him to enter the gardens of holy immortality – so that the gates of extinction were never again opened before him – until he was consumed from self and abided through Thy abiding; until he entered the garden of reunion, and drank from the fountain of beauty, and perceived the gems of knowledge and the unmingled essences of wisdom from the hidden springs; until he was arrayed in the garments of guidance, and tasted of the cups of godliness, and heard the melodies of the Dove of God from the harps and lutes of the Everlasting; until he cut himself off from all besides Thee, joined himself unto Thy presence, and laid down the head of submission in the deserts of Thy nearness – until, at last, in the wildernesses of search, he yielded up his life.

25 پاک و منزّهی تو ای مقصود من بعد از آنکه بلند فرمودی او را بمقامهای عزّ فردوس و وارد نمودی او را در گلزارهای بقای قدس که درهای فنا بروی او باز نگشته تا آنکه فانی شد از نفس خود و باقی ماند ببقای تو و داخل گشت در حدیقه وصال و نوشید از چشمه جمال و ادراک نمود جواهر علوم و سواذج حکمت را از چشمه‌های مکنونه و پوشید از جامه‌های هدی و چشید از کأسهای تقی و شنید نواهای ورقاء الهی را از چنگ و بریطهای صمدانی و از همه برید و بحضرت تو پیوست و سر تسلیم در صحراهای قرب تو گذاشت تا آنکه در بیابانهای طلب جان درباخت

26 Then didst Thou take from him that which Thou hadst bestowed upon him, until his feet were held back from walking, his hands fell from motion, his eyes were veiled from beholding the beauty, and his ears were forbidden to hear Thy utterance. Thou didst strip from him the robes of Thy mercy, until he lay naked and bare upon the dust; he passed from the lofty palaces of glory to the dwelling of abasement, and from the high degrees of riches to the land of poverty, and remained within the midst of the earth – alone, a stranger, solitary, destitute. Wherefore, alas, alas, for that which hath appeared and been made manifest! And this is of Thy great afflictions, O my Lord.

26 و بعد گرفتی از او آنچه عطا فرموده بودی تا آنکه پای او از مثنی بازماند و دستهای او از حرکت افتاد و چشمهای او از مشاهده جمال محبوب شد و گوشهای او از شنیدن بیان تو ممنوع گشت و اخذ نمودی از او خلعتهای مرحمت خود را تا آنکه افتاد برهنه و عریان بر روی خاک و از قصرهای بلند عزّت بر بیت ذلّت مسکن گرفت و از مراتب بلند غنی بر ارض فقر مقرر گزید و باقی ماند در میان زمین تنها و غریب و وحید و فقیر پس وای وای از آنچه ظاهر شد و هویدا گشت و اینست از بلاهای بزرگ تو ای پروردگار من

27 (Arabic:)

27

28 And Thou it is Who didst plant a goodly tree in a blessed and delicate soil, and didst cause it to drink the camphor-water from the springs of Thy Manifestation. Thou didst rear it by

28 و انت الذی اغرست شجرة طيبة فی ارض مبارکة لطيفة و اشربتها ماء الکافور من عیون الظهور و

the sovereign might of Thy dominion, and didst guard it by the hands of Thy power, until it rose and was exalted; and Thou didst make its root firm in the earth of Thy Will, through a name among Thy names, and its branch in the heaven of Thy Purpose. Thus did it become established and uplifted, and was made possessed of lofty boughs and upraised branches, a strong and mighty tree, with great and unassailable limbs. Upon its boughs did the spirits of the glory of Thine own Being alight, and upon its branches did the doves of the sanctity of Thine eternity find rest; cages of light were hung thereon, and within them were birds of glory singing, and doves of holiness warbling – each of them making mention of God, their Lord, with wondrous tongue in melodies, and with steadfast word upon the branches. By their strains the hearts of the sincere were enraptured, and the souls of the near ones found tranquillity.

- 29 But when it had attained unto the loftiest of its stations, the lightnings of Thy wrath and the tempests of Thy tribulation seized it, until its branches were broken, its leaves turned yellow, its fruits fell, its cages were shattered, and its birds took flight – until it collapsed altogether, root and branch, as though it had never been planted, nor created, nor made manifest, nor risen, nor been exalted. Alas, alas! That which was decreed hath been irrevocably accomplished, and this is by the all-compelling power of Thy most great sovereignty.

30 (Persian:)

- 31 And Thou, O my Lord, didst plant a fair and tender tree in a blessed and fruitful soil, and didst nurture it with the hands of Thy loving-kindness and Thy care, and didst guard it in the shelter of Thy power and Thy prevailing might, until its branches were upraised and its boughs brought forth fruit; until its root was firmly established in the earth of recognition, and its branch was lifted up unto the heaven of Thy knowledge and wisdom. Upon its leaves did the spirits of the holiness of Thy solicitude alight, and upon its boughs the lights of the glory of Thy munificence found repose; and upon its branches dwelt the birds of attraction and longing, and the nightingales of love and rapture – whereat the souls of the sanctified and the spirits of the near ones were confounded by the Hijazi chants, the 'Iraqi melodies, and the holy strains of God, and were delivered from the confines of existence.
- 32 But when its appointed term was fulfilled, the lightnings of Thy wrath encompassed it, in such wise that its boughs were broken, its leaves turned yellow, its fruits were scattered, its cages were overthrown, its birds flew away, and it fell upon the face of the earth as though it had never been created, nor made manifest, nor borne fruit. Wherefore, alas, alas, for that

رَبِّتَهَا بِاِقْتِدَارِ سُلْطَنَتِكَ وَحَفَظْتَهَا بِاَيْدِي قُدْرَتِكَ
حَتَّى ارْتَفَعَتْ وَعَلَتْ وَجَعَلْتَ اَصْلَهَا ثَابِتاً فِي
اَرْضِ مَشِيَّتِكَ بِاسْمٍ مِنْ اَسْمَائِكَ وَفَرَعَهَا فِي
سَمَاءِ ارَادَتِكَ وَاسْتَقَرَّتْ وَارْتَفَعَتْ وَصَارَتْ
ذَاتُ افْنَانٍ مُتَعَالِيَةٍ وَذَاتُ اغْصَانٍ مُرْتَفِعَةٍ وَ
ذَاتُ دُوْحَةٍ قَوِيَّةٍ وَذَاتُ قُضْبَانٍ مُنِيْعَةٍ عَظِيْمَةٍ وَ
سَكَنَتْ عَلَى افْنَانِهَا اَرْوَاحٌ عَزَّ هَوِيَّتِكَ وَرَقَدَتْ
عَلَى اغْصَانِهَا حَمَامَاتٌ قُدْسٌ اَزَلِيَّتِكَ وَقَفْصَاتُ
النُّورِ عَلَيْهَا مَعْلَقَاتٌ وَفِيهَا مِنْ طُيُورِ الْعَزِّ مَغْنِيَّاتٍ وَ
حَمَامَاتُ الْقُدْسِ مَغْرِدَاتٌ كُلُّهُنَّ يَذْكُرْنَ اللّٰهَ رَبَّهُنَّ
بِاللِّسَانِ الْبَدِيعِ فِي الْاَلْحَانِ وَبِالْكَلِمَةِ الْمُنِيْعَةِ عَلَى
الْاَغْصَانِ وَ مِنْ نَغْمَاتِهِنَّ تَوَلَّهْتَ افْتَدَةَ الْمُخْلِصِيْنَ وَ
اسْتَقَرَّتْ اَنْفُسُ الْمُقَرَّبِيْنَ

29 فَلَمَّا بَلَغَتْ اِلَى اَعْلَى مَقَامِهَا اخَذَتْهَا صَوَاعِقُ قَهْرِكَ وَ
قَوَاصِفُ بَلِيَّتِكَ حَتَّى كَسَرْتَ اغْصَانَهَا وَاصْفَرَّتْ
اَوْرَاقُهَا وَسَقَطَتْ اَثْمَارُهَا وَانْكَسَرَتْ اقْفَاصُهَا وَ
طَارَتْ طُيُورُهَا حَتَّى وَقَعَتْ بِاَسْرِهَا وَاصْلَافِهَا وَ
فَرَعِهَا كَأَنَّهَا مَا غَرَسْتَ وَ مَا خَلَقْتَ وَ مَا ظَهَرْتَ
وَ مَا عَلَتْ وَ مَا رَفَعْتَ فَاهُ آهَ قُضِيَ وَ اَمَضَى وَ
ذَلِكَ مِنْ اِقْتِدَارِ سُلْطَنَتِكَ الْعَظِيْمِي

31 وَ تُو اِي پُروردگار من غرس فرمودی شجره
لطیف نیکو را در زمین مبارک مرغوب و
بدستهای مهربانی و عنایت تربیت فرمودی او را
و در جوار قدرت و غلبه حفظ فرمودی او را تا
اینکه بلند شد شاخه‌های او و بثمر آمد غصنهای
او و اصل او ثابت شد در ارض معرفت و فرع
او بلند شد تا سماء علم و حکمت تو و ساکن شد
بر اوراق او ارواح قدس عنایت تو و مستریح
شد بر غصنهای او انوار مجد مکرمت تو و بر
شاخه‌های او ساکن شد طیرهای جذب و
شوق و عندلیبهای عشق و ذوق که جمیع نفوس
مقدسین و ارواح مقربین از تغنیات حجازی و
نغمات عراقی و نواهای قدس الهی مدهوش
گشتند و از حدود وجود رستند

32 وَ چُون تمام شد مدّت او احاطه نمود او را
صاعقه‌های قهر تو بقسمی که شکست اغصان
او و زرد شد اوراق او و از هم پاشید ثمرهای
او و منهدم شد قفصهای او و پرید طیرهای او و
افتاد بر وجه ارض گویا که خلق نشده بود و

which hath been decreed and made manifest! And this is of the manifestations of Thy sovereignty, O my Lord.

ظاهر نگشته بود و بثمر نیامده بود پس وای وای
از آنچه قضا شد و هویدا گشت و اینست از
ظهورات سلطنت توای پروردگار من

33

33 (Arabic:)

34 Thou art He Who didst send down the ordinance of power from the heaven of glory, and by Thy leave the decree of judgment shone forth, irrevocably confirmed, in the kingdom of primal beginning, that the Spot of Majesty might be established upon pillars of well-wrought iron, firm and skilfully fashioned. Thou didst level it with the dust of Thy solicitude from the Paradise of Thine eternity; Thou didst rear it upon four foundations, fashioned from the temples of the glory of Thine oneness; Thou didst adorn it with the suns of Thy self-subsistence, and didst broider it with the purest gold of Thy mercy. Thou didst cause its gates to be embellished with the red ruby in Thy Name, the Most Exalted, the Most High; and its wall to be inlaid with the pearls of Thine exalted attributes in Thy Most Great, Most Glorious remembrance; and Thou didst make its roof and its throne of moist, most limpid diamond, in the most perfect, the most ancient, the most faithful commemoration. Glory be to God – its Creator, its Originator, its Manifestor, and its Ordainer!

34 انت الذى نزلت حكم القدرة من جبروت العزة
و اشرق باذنك حكم القضاء بالامضاء فى
ملكوت البدء لاستواء بقعة العظمة على اوتاد
من الحديد المحكمة المتقنة و سويتها من تراب
الغاية من جنة ازليتك و بنيتها على اربعة اركان
من هياكل عرّ احديتك و زينتها بشموس
صديتك و طرزتها من صافي ذهب مرجتك و
جعلت ابوابها مزينة من الياقوتة الحمراء فى اسمك
العلیّ الاعلى و جدارها مرصعاً من لآلئ صفاتك
العلیّا فى ذكرک الاکبر الابهى و جعلت سقفها
و عرشها من الالماس الرطب الاصفى فى الذكر
الائمّ الاقدم الاوفى سبحان الله خالقها و موجدھا
و مظهرها و مقدرھا

35 And after it had attained its end and appeared in the fairest of its forms, it remained until its appointed time was fulfilled. Then did the heaven of Thy affliction rise up in the realm of Thy overpowering might, and the angels of Thy wrath uttered over it the word of Thy chastisement; whereupon the very foundations of the house were shaken, until its pillars fell, its thrones were cast down, its gates were shattered, its walls were effaced, and its very signs were blotted out – as though it had never been built upon Thy earth, nor raised in Thy dominions, nor made manifest in Thy lands. Its dust was scattered, its remembrance forgotten, and its traces erased. Alas, alas! That which was decreed hath been irrevocably accomplished. Yet praise be unto Thee for Thy most exalted and wondrous ordaining, and unto Thee be thanksgiving for the sweetness of Thy most comely judgment.

35 و بعد بلوغها الى غايتها و ظهورها على احسن
خلقها كانت باقية الى ان تم ميقاتها اذا ارتفعت
سماء بلائک فى لاهوت سطوتک و نطقت علیها
ملائکة قهرک بکلمة بطشک تحرك اساس البيت
حتى وقعت اركانها و سقطت عروشها و انهدمت
ابوابها و انعدم جدارها و محت علامتها کانتها ما
بنيت على ارضک و ما رفعت فى ديارک و ما
ظهرت فى بلادک بحيث تفرق ترابها و نسي ذکرها
و محت آثارها فاه آه قضى ما امضى و ذلك من
بدائع تقدیرک الاعلى و لك الحمد على حسن
قضائک الاحل

36 (Persian:)

37 And Thou, O my Possessor and my Hope, didst send down from the kingdom of Thy glory the firm decree of judgment, and from the pavilions of Thy power the irrevocable ordinance of destiny, for the raising of a House wherein agitated souls might abide, and in whose precincts detached minds might find repose. Thou didst build it of pure and hallowed dust, from one atom whereof were created the exalted realities and

37 و توای مالک من و رجای من از ملکوت
عزت نازل فرمودی حکم محکم قضا را و از
سرادقات قدرت امر مبرم قدر را بر ساختن
یبتی تا در او ساکن شود نفوس مضطربه و در
او مستريح شود عقول مجرده و بنا فرمودی او را
از خاکهای پاک و پاکیزه که از ذره‌ئى از آن

36

the hearts of the sanctified; and upon the divine foundations didst Thou establish its pillars. Thou didst adorn it with suns rising from the horizon of beauty, and didst broider it with purest gold. Its gates Thou didst embellish with a wondrous ruby, created from the very essence of Being; and its walls Thou didst inlay with steadfast pearls that had appeared from the subtle depths of the sea of oneness. And when its edifice was completed, its signs made manifest, and its tokens clearly shown, Thou didst command that all who moved in the heavens of Thy power and coursed in the airs of Thy glory should circle round about it, should visit its dust, and should turn toward its gates. Rejected was he that tarried, and accepted was he that hastened unto it.

تراب خلق شد حقائق عالین و افتاده مقدسین
و بر ارکان ربوبیه مستقر فرمودی رکنهای او را
و بافتابهای مشرقه از افق جمال زینت بخشیدی
او را و مطرز فرمودی او را بذهب صافیه و
ابواب او را مزین فرمودی بیاقوت پدیده که از
جوهر هویه خلق شده بود و مرصع فرمودی
دیوارهای او را بلالی منیعه که از لطیفه بحر
احدیه ظاهر گشته بود و چون تمام شد بنای او
و ظاهر شد آیات او و هویدا شد علامات او
امر فرمودی که جمیع آنچه در آسمانهای قدرت
تو سائر بودند و در هواهای عزت تو حرکت
مینمودند طائف شوند حول او را و زائر شوند
تراب او را و مقبل شوند ابواب او را مردود
شد هر که مکث نمود و مقبول شد هر که
اقبال نمود

38 But when its appointed time was fulfilled and its dispensation ended, the clouds of tribulation rose from the east of Thy might and wrath, and the angels of vengeance spoke a single word, whereat a trembling seized the foundations of the House – so that its pillars were overthrown, its roofs fell in upon it, and its very signs were effaced, as though it had never been built nor raised. So complete was its obliteration that its name was forgotten, its dust scattered, and its traces utterly blotted out. Wherefore, alas, alas, for that which hath appeared and been made manifest! This is of the wondrous marvels of Thine exalted decrees, O my Master; and I render Thee praise for the beauty of Thy sweet judgment, O my Lord.

38 پس چون تمام شد وقت او و منقضى شد امر او
ابرهای بلا از مشرق سطوت و غضب برخاست
و ملائکه قهر بحرفی ناطق شد که لرزه بر ارکان
بیت افتاد بقسمی که منهدم شد ارکان او و پرو
افتاد سقفهای او و منعدم شد علامتهای او گویا
هرگز بنا نشده بود و بلند نگشته بود بحدی که
فراموش شد اسم او و متفرق شد تراب او و
معدوم شد رسم او پس وای وای از آنچه ظاهر
شد و هویدا گشت اینست از بدائع تقدیرهای
بلند تو ای آقای من و حمد میکنم ترا بر نیکویی
قضای شیرین تو ای پروردگار من

39 (Arabic:)

39

40 By Thy might, O my God! I complain not unto Thee of that which hath befallen from Thy presence and hath been sent down from Thy court. Nay, I rather beseech Thy forgiveness for whatsoever I have mentioned, recounted, and uttered of my transgressions – transgressions that can testify to naught save my heedlessness of Thy remembrance and my turning away from the gardens of Thy nearness. For I have recognized the seats of Thy wisdom, and have been made aware of the ordinances of the glory of Thy Lordship, and have attained assured conviction that, through the sovereignty of Thy grace, Thou wilt never deal with Thy servants save in a manner befitting the majesty of Thy glory and consonant with the wonders of Thy bounties. Nor hath the decree of return issued from the horizon of Thy power and the dominion of Thy will, except that it might lead Thy servants unto the goal of Thy favor, and unto the utmost degrees of Thy generosity and Thy effulgent grace.

40 و عزتک یا الهی لا اشکو الیک فیما ورد من
عندک و نزل من جنابک بل استغفرک فی کل
ما ذکرک و حکیت و نطقک من اجتراحاتی الّتی
لن تحکی الا عن غفلی من ذکرک و اعراضی
عن ریاض قربک لانی عرفتم مواقع حکمتک
و اطّلت علی تدابیر عزّ ربوبیتک و ایقنت بأنک
بسلطان فضلک لن تعامل بعبادک الا ما ینبغی
لعزّ جلالک و یلیق لبدائع افضالک و ما قضی
حکم الرجوع من افق قدرتک و جبروت ارادتک
الا بما یوصل العباد الی غایة فضلک و منتهی
مراتب جودک و فیضک

41 And I know that he who hath ascended unto Thee and come to abide with Thee hath risen to the heavens of the glory of Thine eternity, hath dwelt within the precincts of the sanctity of Thy Lordship, and hath settled upon the seat of honor at the dawning of the lights of Thy beauty; he hath lain in the cradle of abiding life at the manifestation of the glory of Thy Divinity. Methinks, even at this moment, I behold him flying on the two wings of glory in the atmosphere of the holiness of Thy mercy, moving through the cities of the spirit of Thine oneness, drinking from the cups of reunion and meeting with Thee, and nourished by the bounties of nearness and union with Thee. How blessed that spirit, through that most glorious honor and that greatest solicitude! Yet inasmuch as Thou hast hidden from Thy creatures that which Thou hast unveiled unto Thy servant, grievous hath the ordinance of separation become to the people, hard to endure hath appeared to the lowly the manifestation of severance from the horizon of divorce, and bitter to Thy loved ones hath been the apparition of extinction within the temples of abiding life.

42 Therefore hath there descended upon Thy loved ones that which none can number, which no soul can compass, which no heart can sustain, and which no mind can bear – among them this calamity that hath been sent down, and this affliction that hath come to pass, whereby livers have been consumed, servants set aflame, and cities thrown into turmoil. No eye remaineth that hath not wept, no head that hath not been made bare, no soul that hath not been confounded, no heart that hath not been troubled, no light that hath not been darkened, no spirit that hath not been severed, and no joy that hath not been transformed. Alas, alas, for that which hath been decreed and irrevocably accomplished! And this is of Thy ordinance inscribed in the Crimson Tree.

43 (Persian:)

44 By Thy might and Thy glory, O my Lord, my Guide, and my Well-Beloved! I complain not unto Thee of that which hath befallen from Thy presence and hath appeared from Thy side. Nay rather, the heads of them that love Thee yearn for Thy strong nooses, and the necks of them that seek Thy countenance await Thy keen-edged swords; and breasts illumined by attraction and longing lie in wait for the poisoned arrows. For, in the sight of true lovers, deadly poisons are sweeter than the wine of life, and slaying wounds purer than the most delicate and stainless draught. Perish, then, the soul that doth not lay down its life in the path of Thy love; and lost be the being that doth not bow its head in quest of reunion with Thee; and dead be the heart that is not quickened by Thy remembrance; and

41 و اعلم بأنّ الذی عرج الیک و نزل علیک ارتقی
 الی سموات عزّ ازلیتک و سکنی فی جوار قدس
 ربوبیتک و استقرّ علی کرسی الافتخار عند
 اشراق انوار جمالک و رقد فی مهد البقاء لدى
 ظهور عزّ الوهیتک کأنّی اشاهد فی هذا الحین
 بأنّه یطیر بجناحی العزّة فی هوآء قدس مرحمتک
 و یشیر فی مدائن روح احدیتک و یشرب عن
 كأوب وصلک و لقاءک و یغتذی بنعمآء
 قربک و وصالک فی روحا لذلك الشرف
 الأبهی و العناية الکبری و انک لما اخفیت عن
 بریتک ما کشفته لعبدک لذا صعب علی العباد
 حکم الفراق و مستصعب علی الأرقآء ظهور
 الفصل من افق الطلاق و عزیز علی الأحبآء
 ظهور الفناء فی هیاکل البقاء

42 و بذلك نزل علی احبّائک ما نزل بحیث لن
 یحسبه احد و لن تحیطه نفس و لن تطیقه افئدة
 و لن تحمله عقول و منها هذه الرزّة النازلة و هذه
 المصیبة الواردة الّتی بها احترقت الأجساد و اشتعل
 العباد و اضطربت البلاد و ما بقت من عین الّا
 و قد بکت و ما من رأس الّا و قد تعرّی و ما
 من نفس الّا و قد تبلیت و ما من فؤاد الّا و قد
 تکرر و ما من نور الّا و قد اظلم و ما من روح
 الّا و قد انقطع و ما من سرور الّا و قد تبدّل
 فآه آه عمّا قضی و امضی و ذلك من قضائک
 المثبت فی الشجرة الحمرآء

44 قسم بعزّت و بزرگواری تو ای مولای من و
 مقتدای من و حبیب من که شکایت نمیکم
 بسوی تو از آنچه وارد شد از حضرت تو و
 ظاهر شد از جانب تو بلکه سرهای عاشقان تو
 طالب کندهای محکم است و گردنهای طالبان
 روی تو منتظر شمشیرهای برنده و سینههای
 منیره از جذب و شوق مترصد تیرهای زهرآلوده
 زهرهای کشنده نزد عاشقان از نخرهای حیوان
 نیکوتر و زخمهای هلاک کننده از شربت‌های
 لطیف پاکیزه تر پس معدوم شود نفسی که در
 راه عشق تو جان نازد و مفقود شود وجودی
 که در طلب وصل تو سر نیندازد و بمیرد قلبی

far removed the frame that is not, with all its being, a seeker after nearness unto Thee, and tasteth not the hardships of the wilderness of love.

45 Yet, O my Master, I turn back in repentance from that wherein I have been occupied, in the sanctified court of Thy holiness, by these words – words that have proceeded from naught save the heedlessness of this servant of the stations of nearness and reunion. For whoso attaineth unto Thee is cut off from all besides Thee; and whoso passeth beyond Thee is busied with aught other than Thee. Woe, then, unto him who hath severed himself from Thee and cleaved unto another, who remaineth bewildered in the valley of self, and dieth, deprived of the City of abiding life and everlasting existence.

46 By Thy might and Thy majesty, O my Lord! I behold the friends and confidants of Thy Ka'bih of reunion, and the intoxicated ones of the wine of Thy beauty, rejoicing in the marvels of Thy decree, and glad in the afflictions that descend from Thee – though they be sheer wrath, or pure indignation. For this wrath is the possessor of all grace, and this anger the sovereign of all loving-kindness; this poison is the quickener of souls; the dominion of glory circlet round this abasement, and the kingdom of riches seeketh this poverty.

47 And Thou, O my Lord, hast caused this bird to return from its dusky body to the realm of meanings; nourished with spiritual sustenance, and favored with the gifts of the Everlasting; it hath returned unto Thee and entered in upon Thee, hath leaped to the rafters of Thy holiness, and found repose in the precincts of Thy mercy; it hath taken up its seat upon the throne of honor, and flieth in the airs of the glory of the spirit, drinking of the wine of reunion with Thine oneness, and quaffing the draughts of meeting with Thy self-subsisting Lordship. But since, through Thy consummate wisdom, Thou hast veiled these stations behind the curtains of Thy power, grievous hath the ordinance of separation become unto Thy servants; hard is the decree of divorce in their eyes; souls are seized with anguish at the thought thereof, and minds are smitten with terror at the sight of it.

48 Among those foreordained afflictions and those manifest yet hidden calamities is this wondrous sorrow and this new tribulation, whereby livers have been consumed, the realities of servants set aflame, and the people of the lands thrown into turmoil. No eye remaineth but hath wept blood; no heart endureth but hath tasted the cup of pain; exalted heads have been left bare and uncovered; even patient souls have cried out in grief; hearts have been troubled, lights have grown dim

که بذکر تو زنده نگردد و دور شود هیکی که
بجان طالب قرب نشود و مشقتهای بادیه عشق
را نچشد

45 ولکن ای سید من بازگشت و توبه مینمایم بآنچه
مشغول شدم در ساحت قدس تو باین کلماتی که
ظاهر نشده مگر از غفلت این عبد از مقامات
قرب و وصل زیرا که هر که بتو رسید از غیر
تو بازماند و هر که از تو گذشت بغیر تو مشغول
شد پس وای بر کسی که از تو برید و بغیر تو
پیوست و در وادی حیرت نفس سرگردان بماند
و بمرد و از مدینه حیات باقیه و زندگانی دائمه
محروم ماند

46 و بعزت و جلال تو ای پروردگار من که
مشاهده میکنم دوستان و محرمان کعبه وصال
ترا و سرمستان نمر جمال ترا که مشعوفند بیدائع
قضای تو و مسرورند ببلاهای نازله از نزد تو
اگرچه قهر صرف باشد و یا غضب بخت زیرا
که این قهر مالک لطفهاست و این غضب
سلطان مهرها و این سم محی جانها جبروت
عزت طائف این ذلت است و ملکوت غنی
طالب این فقر و تو

47 ای مولای من راجع فرمودی این طیر را از
جسد ظلمانی بلاهوت معانی و از غذاهای
روحانی مرزوق گشته و بنعمتهای صمدانی
محفوظ شده و بتو راجع گردیده و بر تو وارد
آمده و ارتقا بر فارق قدس تو جست و در جوار
رحمت تو مستریخ گشته و بر کرسی افتخار مقرر
گزیده و در هواهای عز روح طیران مینماید و
از بادههای وصال احدیه مینوشد و از شرابهایی
لقای صمدیه میاشامد و چون بحکمتهای بالغه
مستور فرمودی این مراتب را در پردههای
قدرت خود لهذا صعب گشته بر عباد حکم
فراق و سخت است بر ایشان امر طلاق و بجزع
میآید نفوس از ملاحظه آن و بفرع میآید
عقول از مشاهده آن

48 و از جمله آن بلایای مقدّره و مصیبتهای جلیّه
مستوره این مصیبت بدیع و این بلیّه جدیده
است که باو محترق شد ایجاد و مشتعل شد
حقائق عباد و مضطرب گشت اهل بلاد پس
نماند چشمی مگر آنکه خون گریست و باقی نماند
قلبی مگر آنکه کأس الم بچشید و رؤس عالین برهنه
و عریان شد و نفوس راضین از غم نالان گشت

and dark, spirits have been cut off from their abodes, and joy hath been transformed in its assemblies. Alas, alas, for that which hath appeared and been made manifest! And this is of Thy decrees made firm in the Tree of Thy Manifestation, O my Lord.

فؤادها مكدّر شد و نورها تاریک و مظلم گشت و
منقطع شد روح از اماکن خود و تبدیل گشت
سرور از محافل خود پس وای وای از آنچه ظاهر
شد و هویدا گشت و اینست از قضاهاى ثابت
تو در شجره ظهور تو ای پروردگار من

49 (Arabic:)

49

50 Verily Thou, O my God, my Beloved, and my Hope, knowest that calamities have risen from the horizon of Thy decree, have encompassed all contingent being and whatsoever is therein, and have prevailed over all worlds and whatever pertaineth unto them. Yet hast Thou, in these days, singled them out for two holy Countenances, and hast called the first by the name of her whom Thou didst choose, and hast made her the Mother of all created things; and the other by the name of her whom Thou didst elect above the women of the world.

50 و آنک انت یا الهی و محبوبی و رجائی تعلم بأنّ
الرزایا قد اشرقت من افق القضاء و احاطت
الامکان و ما فيه و غلبت الأكوان و ما لها و
بها ولكن اختصاصها في هذه الأزمان للطلعتين و
سميت اولاهما باسم التي اختصاصتها و جعلتها ام
الخلايق اجمعين و الأخرى باسم التي اصطفيتها على
نساء العالمين

51 Upon them, at that time, Thou didst send down affliction, when neither had a mother to rend her garments, or to cast ashes upon her head, or to share their sorrow, or to weep for that which had befallen them, or to bare her head at the descent of that which descended upon them; nor had they companions to comfort them and withhold them from their tears, nor associates to dry the tears upon their cheeks, nor spotless maidens to veil their tresses, nor tender-hearted ones to still their trembling, or to lament in their calamities, or to stain their hands, or to comb their hair after their mourning.

51 و نزلت علیهما حين اذ لم تكن لهما من ام لتشقّ
ثيابها او تلقى الرماد على رأسها او توافق معهما
او تبکی بما ورد علیهما او تعری رأسها بما نزل
بهما و لا لهما مؤنسات لیأنسن بهما و یمنعنهما
عن بکائهما و لا مصاحبات لیجففن الدموع
عن خديهما و لا يتولات لیستن شعراتهما و
لا مشفقات لیسکن اضطرابهما او یبکین فی
مصائبهما او یخضبن ایدیهما او یمسطن شعراتهما
بعد عزائهما

52 Therefore, O my God, since Thou hast decreed by Thy command that which Thou hast decreed, and hast irrevocably accomplished by Thy judgment that which Thou hast accomplished, do Thou honor them, and clothe them in garments of silk and shining robes, through the word of magnification, that their eyes may be solaced by the wonders of Thy mercy, and their sorrow be transmuted into the jewels of Thy joy, and into the lights of the Light in the dawning-place of Thy Sinai. Then cause them to hear the melodies of Thine identity from the Lote-Tree of the glory of Thine eternity, and the Tree of the sanctity of Thine oneness – those strains at the hearing whereof minds are thunderstruck, souls are stirred at their appearing, and spirits are drawn heavenward at their manifestation.

52 اذا یا الهی لما قضیت بأمرک ما قضیت و
امضیت بحکمک ما امضیت فأکرهما ثم البسهما
من ثياب الحریر و الحلل المنيرة على كلمة التکبیر
لتقرّ عیناهما ببدائع رحمتک و يتبدّل حزنهما
بجواهر سرورک و انوار النور فی مشرق طورک
ثم اسمعهما نغمات هویتک من سدره عرّ
ازلیتک و دوحه قدس احدیتک و الترنمات التي
تصعق العقول عن استماعها و تهتزّ النفوس لدى
ظهورها و تنجذب الأرواح عند بروزها

53 Then bestow upon them the fruits of the Tree of Thy Lordship, and cause them to taste the wine of life from the springs of Thy self-subsistence. Then bring them down into the river of Thy nearness and the city of reunion with Thee, and cause them to dwell within the precincts of Thy mercy, beneath the shade of the garden of Thy meeting and Thy union. Then pour out upon them patience from Thy presence; then make

53 ثم ارزقهما من اثمار شجرة ربانیتک و اذقهما نحر
الحیوان من عیون صمدانیتک ثم انزلهما فی شریعة
قربک و مدینة وصلک و اسکنهما فی جوار
مرحمتک فی ظل حدیقة لقائک و وصالک
ثم افرغ علیهما صبراً من عندک ثم اجعلهما و
الواتی کنّ معهما متکلات علیک و منقطعات

them, and those who were with them, to rely wholly upon Thee, to be severed from all beside Thee, to be occupied with Thy remembrance, to find solace in Thy Name, to long for Thy beauty, to hasten unto reunion and meeting with Thee, to be sustained from the cup of Thy bounty, to circle round Thy Self, to rest in the cradle of Thy nearness, to soar in the heaven of Thy love, to walk in the lands of Thy good-pleasure, to run toward the retreats of Thy lights, to seek the beauty of Thy decree, to be content at the descent of Thy trials, patient in Thee and satisfied with Thee – so that their eyes may be expectant of the wonders of Thy mercy, and their hearts lie in wait for the revelation of Thy loving-kindness; for they have taken none as Lord but Thee, no beloved save Thee, and no goal other than Thee.

- 54 And I beseech Thee by Him whom Thou hast manifested aforetime and wilt manifest hereafter, that Thou wilt not deprive them and Thy servants of the sanctuary of Thy majesty, nor turn them away from the gates of the city into whose court have descended all who are in the heavens and on the earth, and have stood at its door – yet entered it none save those whom Thou hast singled out by Thy bounty, whom Thou hast made mirrors of Thy Self and manifestations of Thy Essence, the dawning-places of Thy glory, the daysprings of Thy holiness, the sunsets of Thy Spirit, the treasuries of Thy revelation, the repositories of Thy light, the seas of Thy knowledge, and the billows of Thy wisdom. Thus, indeed, Thou hast ever been powerful to do what Thou desirest, and sovereign over what Thou willest; and Thou art, verily, the Almighty, the Self-Subsisting.

- 55 Then, O my God, cause this guest who hath entered in upon Thee to ascend above that which Thou hast caused him to ascend by Thy bounty, that he may enter the domes of grandeur behind the pavilions of oneness, in the neighborhood of Thy Most Glorious Name and Thy Most Exalted Essence, beside the Furthestmost Tree, the Garden of Refuge, and Thy most sublime Spirit – so that the fragrances of holiness may lay hold upon him from the Primal Point, the Most Exalted Center, and the Most Sweet Essence; that he may revolve around His beauty, circle His sanctuary of majesty, and visit the light of His attributes in the Ka'bah of His names. Then clothe him in robes of joy, that thereby he may rejoice in the concourse of manifestation, and may hear the melodies of nearness from the Tree of camphor, that the White Dove may sing, in the accents of attraction, upon this Crimson Leaf, and upon all trees, with the voice of the Almighty, from this kindled flame, from this fire – testifying that there is none other God but Him, the King, the All-Powerful, the Mighty, the Compelling;

عن دونك و مشغولات بذكرك و مؤانسات باسمك و مشتاقات لجمالك و مسرعات الى وصلك و لقائك و مرزوقات من كأس عطائك و طائفات حول ذاتك و راقدات في مهد قريب و طائرات في سماء حبك و ماشيات في اراضي رضائك و راكضات الى مكن انوارك و طالبات حسن قضائك و راضيات عند نزول بلائك و صابرات فيك و راضيات عنك لتكون ابصارهن منتظرة لبدائع رحمتك و قلوبهن مترصدة لظهور مكرمتك لانهن ما اخذن لأنفسهن رباً سواك و لا محبوباً دونك و لا مقصوداً غيرك

- 54 و اسألك بالذي اظهرته من قبل و تظهره من بعد بأن لا تحرمهم و عبادك عن حرم كبريائك و لا تردهم عن ابواب المدينة التي نزل في فنائها كل من في السموات و الأرض و قاموا لدى بابها و ما دخلوا فيها الا الذين اختصتهم بجودك و جعلتهم مرايا نفسك و مظاهر ذاتك و مطالع عزك و مشارق قدسك و مغارب روحك و مخازن وحيك و مكامن نورك و بحار علمك و امواج حكمتك و كذلك كنت مقتدرًا على ما تشاء و حاكماً على ما تريد و انت المقتدر القيوم

- 55 ثم اصعد يا الهى هذا الضيف الذى ورد عليك فوق ما اصعدته بجودك حتى يرد في قباب العظمة خلف سرادقات الأحديّة في جوار اسمك الأبهى و ذاتك العليا عند الشجرة القصوى و جنة المأوى و روحك الأسنى لتأخذه روائح القدس من النقطة الأولى و المركز الأعلى و الجوهر الأملح ليدور حول جماله و يطوف حرم كبريائه و يزور نور صفاته في كعبة اسمائه ثم البسه من خلع السرور ليستر بذلك في ملائ الظهور و يسمع لحنات القرب عن شجرة الكافور لتتطق بذلك الحماسة البيضاء بلحن الجذب في هذه الورقة الحمراء و في كل الأشجار بلحن الجبار من هذه الشعلة الموقدة عن هذه النار بأنه لا اله الا هو الملك المقتدر العزيز الجبار و بأنه هو الله العزيز المهيمن القهار

and that He, verily, is God, the Mighty, the Guardian, the All-Subduing.

- 56 And then shall the utterance be sealed with the words: "Praise be unto God, the Incomparable, the All-Powerful." And Thou wilt, O my God, accomplish that which Thou desirest; and this is of Thy most perfect, most ancient, most faithful bestowal.

57 (Persian:)

- 58 Verily, Thou, O my Beloved, beholdest how calamities and afflictions have arisen from the dawning-place of Thy decree, how the rains of Thy wrath have begun to pour down from every side, and how the winds of sorrow have been set in motion. How many countless lives have been offered up in the path of the Friend, and how many renowned heads have been lifted upon the gallows! In no instant hath repose been granted, and in no night hath ease been vouchsafed. The noose of Thy love hath bound the heads of them that know Thee, and the arrow of Thy affection hath wearied the hearts of them that adore Thee.

- 59 Fourteen years have passed wherein tranquility hath been cut off and the gates of comfort shut fast. They have reaped no delight from the blessings of the kingdom, nor have they inhaled any breeze of the mercy of the Spirit. At one time have they been afflicted with abasement in prison; at another have they been hidden in the wilderness of separation. From every homeland have they been rejected, from every land cast out, and from every rest deprived. How many strong cords have been severed, and how many firm bonds have been cut asunder! Of every portion have they been left portionless, and of every share deprived. The bounties of realms have been turned into the scourges of perils; the Sun of the Daysprings of Divinity hath been concealed in the sunsets of obscurity; the lamp of Lordship hath been hidden within the glass of breasts; the eternal Fire hath remained veiled within the tree of the mystery; the pearl of self-subsistence hath been stored within the shell of the unseen; and the Daystar of Godhead hath been enshrined within the veil of holiness.

- 60 How, then, can the pen trace aught, or utterance venture a step? And Thou, O my Lord and my Master, art aware of what hath befallen this servant, and of what hath descended upon him: in no moment hath he rested in a sure abode, nor for any time been established upon a seat of honor. Save the blood of the heart hath he not drunk as water, and save a piece of liver hath he not been nourished as food. At one time was he a captive in the hands of the unbelievers, journeying from city to city; at another, a companion of fetters and chains – especially

56 و عند ذلك یختم القول بأن الحمد لله المتفرد القدّار و ستقضى یا الهی ما ترجی و هذا من عطاءک الأتمّ الأقدم الأوفی

58 و بدرستی که تو ای محبوب من مشاهده میفرمائی که رزایا و بلایا از مشرق قضا ظاهر گشته و امطار قهرا از جمیع جهات باریدن گرفت و اریاح حزن بوزیدن آمد بسی جانهای بی شمار که در راه دوست نثار شد و چه سرهای نامدار که بردار مرتفع گشت و در آئی راحتی دست نداد و در شبی عیشی میسر نشد کند عشق تو سرهای عارفان را بسته و تیر حبّ تو جگرهای عاشقان را خسته

59 چهارده سنه میگذرد که آسایش مقطوع گشته و ابواب راحت مسدود شده نه نعیمی از نعمت ملک برداشتند و نه نسیمی از رحمت روح ادراک نمودند گاهی در ذلت حبس مبتلا و گاهی در بادیه هجر مختنی از هر وطنی مردود شدند و از هر دیاری مطرود گشتند و از هر راحتی محروم ماندند چه خیطهای محکم که گسسته شد و چه عروه های مستحکم که مقطوع گشت از هر نصیبی بی نصیب شدند و از هر قسمتی بی بهره ماندند نعمتهای ممالک بنعمتهای ممالک تبدیل شد و شمس مشارق الوهیه بمغارب خفا مختنی گردید و سراج ربوبیه در زجاج صدور مکثوم گشت و نار ازلیه در شجره سر مستور ماند و لؤلؤ صمدیه در صدف غیب مخزون و مطلع الوهیه در حجاب قدس مکنون

60 دیگر قلم کجا تواند رقم زند و یا بیان قدم بردارد و تو ای سید من و آقای من مطلق که باین عبد چه وارد شده و چه نازل گشته در آئی بمقر امنی نیاسوده و زمانی بر مقعد عزّری مستقر نگشته جز خون دل آبی نیاشامیده و جز قطعهء کبد بطعای مرزوق نشد گاهی اسیر کفار و بشهرها سائر و گاهی بغل و زنجیر معاشر خاصه این ایام که هدف سهام فرقتین شده و محل انتقام

in these days, when he hath become the target of the arrows of two contending factions and the object of vengeance for both parties. Unto friends my abasement is glory and my sorrow their joy; and unto enemies my very being is a burning rancor within their hearts. How many hatreds have been hidden in breasts, and how many rancors concealed within hearts! From the outward prison have I come forth, yet have I been imprisoned in the jail of the souls of the idolaters. The darts of suspicion rain down from every direction, and the swords of envy pour from all sides like a driving shower. Yet, notwithstanding all these afflictions and tribulations and these grievous, well-compacted calamities, there remaineth hope that I shall not be withheld from service, nor shall the foot of steadfastness slip, but that eyes shall fix upon Thy path and stand firm in Thy service.

- 61 At this hour, when tears flow from the eyes and crimson blood courses from my heart, I cry unto Thee, beseeching Thee to make my sorrowful heart heedless of all save Thee, and wholly occupied with Thee, that it may be cut off from all else and bound fast unto Thee. For he that is bound to Thee shall never be loosed, and he whom Thou hast accepted shall never be rejected. He is a sovereign though he be judged by men; victorious though no soul aid him; beloved though he be spurned.

- 62 At this hour shall the torch of unity be kindled, and the mirror of singleness proclaim the mystery of detachment; and the Iraqi reed-pipe, in Hijazi strain, shall chant: "All things perish save His Face." For the hands of the knowers are shortened, while Thou art enthroned in the lofty retreat of glory; the hearts of lovers are troubled, whilst Thou, in perfect independence, art established upon the treasury of exaltation. How can imagination find a path, that it might soar in that boundless heaven? How can thought attain entrance, that it might set foot upon the court of the holy annihilation? The vain imaginings of men are but dust; and how shall dark, troubled dust reach the hem of Thy purified holiness, or a limited gaze draw nigh unto Thy radiant Countenance? From everlasting Thou hast been unknown, though Thou art more manifest than any manifestation; and for evermore wilt Thou remain concealed, though within all things Thou art more renowned than the thing itself. This is Thy hiddenness in Thy open revelation, and Thy manifestation in Thy mysteries.

- 63 Yea, O my Beloved, not every breast is capable of Thy love, nor every heart worthy of Thy affection. Thy love is a blazing fire, and the bodies of men are dry fuel; what stability can fuel retain in the nearness of fire, save that Thine ancient providence

حزین گشته دوستان را از ذلتم عَزَّتی و از حزنم سروری حاصلست و دشمنان را از وجودم غلّی در دل است بسی غلها که در صدور پنهان گشته و چه بغضها که در قلوب کتمان شده از حبس ظاهر بیرون آمده و بسجن نفوس مشرکه مسجون گشته و تیرهای ظنونان از کل جهات میریزد و اسیاف حسد از جمیع اطراف بمثل باران ریزنده میبارد ولکن با همه این بلایا و محن و رزایای محکم متقن امید هست که از خدمت بازماند و رجل از استقامت نلغزد و عیون بجای پا بخدمت بایستند

- 61 در این وقت که دموع از خدّم جاری و دم حمرّا از قلب ساریست ندا میکنم ترا که قلب حزینم را از غیر خود غافل گردانی و بخود مشغول نمائی تا از همه مقطوع شود و بتو در بندد زیرا که بستهء تو هرگز ننگسد و مقبول تو هرگز مردود نشود سلطان است اگرچه محکوم عباد شود و منصور است اگرچه نفسی او را یاری ننماید و محبوبست اگرچه مردود باشد

- 62 در این وقت مشعل توحید برافروزد و مرآت تفرید از هیکل تجرید حکایت نماید و مزمار عراقی بلحن حجازی آیهء کلّ شیء هالک الا وجهه بنوازد زیرا که دستهای عارفین کوتاه و تو در مکن بلند عزّت مستقر و قلوب عاشقین مضطرب و تو در کمال استقلال بر مخزن رفعت مستقیم خیال بجا راه یابد تا در آن سماء بافضا طیران نماید و فکر بجا باریابد تا در عرصهء فناء قدس قدم گذارد توهمات عباد بمنزلهء غبار است و غبار تیرهء مکدر بجا بذیل قدس مطهر رسد و یا نظرهء محدود بر روی منیر تو وارد آید لمیزل و لایزال غیر معروف بودهئی اگرچه از هر ظهوری ظاهرتری و همیشه مستور خواهی بود اگرچه در کلّ شیء از نفس شیء مشهورتری اینست غیب تو در اجهار و ظهور تو در اسرار

- 63 بی ای محبوب من هر صدری قابل حبّ [تو] نیست و هر قلبی لایق ودّت نه حبّ تو ناری مشتعل و اجساد عباد حطّی یابس حطب را بمقاربت نار بجا قراری و استقراری ماند مگر آنکه

step forth, and raise the banner of "coolness and peace," that the Pen of power may inscribe upon the shining tablet of the heart the love of Thee? And this is of Thy ancient grace; Thou bestowest it upon whomsoever Thou wilt of Thy servants.

- 64 By Thy might, O Lord! all these afflictions are sweeter than every honey, and more pleasant than every spirit; for the seekers of the Ka'bah of reunion, until they pass beyond the bounds of glory, cannot rejoice in the dawning of beauty; and until they drink of the cup of effacement, they shall not enter the river of abiding life. Until they clothe themselves with the garment of poverty in the path of Thy good-pleasure, they shall not be honored with the lofty mantle of riches; until they are made sick with the pain of love, they shall not attain the abode of healing; until they pass beyond the earthly homeland, they shall not ascend unto the holy homeland of God; until they die in the wilderness of everlasting search, they shall not be endowed with the eternal, abiding life; until they find refuge in the land of abasement, they shall not discover the path to the heaven of glory; until they taste the poison of separation, they shall not be sustained by the honey of abiding; and until they traverse the deserts of distance and exile, they shall not find rest in the cities of nearness and reunion.

- 65 Though, O my Lord, afflictions have encompassed all Thy loved ones, yet in these days have they been singled out for two of Thy handmaids – one called by the name of aḥḥawwa, and the other by the name of Maryam. This most great calamity descended at a time when these Thy handmaids had no mother to rend her garment, to cast black dust upon her head, and to weep over the grief that had fallen upon them; nor had they companions to dry their faces of tears, to veil their hair from the darkening dust; nor tender-hearted ones to soothe their sorrow and bring gladness to their hearts; nor consolers to befriend them, and after the affliction to stain their hands with henna and to comb their tresses. They had drunk of blood-red wine, and had been nourished with the bread of grief; and Thou, O my Lord, hast decreed what Thou didst will, and hast caused the irrevocable ordinance of destiny to run its course according to Thy desire.

- 66 Therefore, O my Beloved, clothe them in the garments of patience and long-suffering, and in the raiment of mercy and forbearance, that their eyes may be illumined by Thy ever-new mercies, and their hearts be stilled by Thine immeasurable loving-kindness. Cause them to enter the rivers of nearness

عنایت قدیمت قدمی بردارد و علم برداً و سلاماً
برافرازد تا قلم قدرت بر لوح منیر دل رقم حبت
نگارد و ذلک من فضلک القدیم توتیه من تشاء
من عبادک

- 64 قسم بعزت تو ای پروردگار که جمیع این بلایا از
هر شهدی شیرین تر است و از هر روحی نیکوتر
زیرا که طالبان کعبه وصال تا از حدود جلال
نگذرند بظهور جمال مسرور نگردند و تا از کأس
فنا ننوشند بشریعه بقا وارد نگردند و تا قیص
فقر در سبیل رضای تو ننوشند بردای بلند غنی
مفتخر نشوند و تا از درد عشق مریض نشوند
بسر منزل شفا پی نبرند و تا از وطن ترایی نگذرند
بوطن قدس الهی عروج ننمایند تا در پیدای طلب
سرمدی نمیرند بحیات باقی ازلی فائز نشوند و تا در
ارض ذلت مأوی نیابند بر سماء عزت راه نجویند
و تا سم فراق نچشند بشهد بقا مرزوق نگردند و
تا بادیه‌های بعد و هجر را طی نکنند بمصرهای
قرب و وصل مستریح نشوند

- 65 اگرچه ای پروردگار من بلایا جمیع احباً را احاطه
نموده و لکن در این ایام تخصیص یافته بدو کنیز
تویکی باسم حوا نامیده شده و دیگری باسم مریم
وارد شد این مصیبت کبری در حینی که نبود
با کنیزان تو مادری تا شق نماید جامه خود را و
بریزد بر سر خود خاک سیاه را و بگرید بر حزنی
که نازل شد بر ایشان و نبود با ایشان مصاحباتی
تا آنکه خشک نماید روهای ایشان را از آبهای
چشم و پیوشاند موهای ایشان را از غبارهای تیره
و نبود مشفقانی تا اینکه تسلی دهد حزن ایشان
را و بسرور آورد قلوبشان را و نبود از مونسات
که انس گیرد بایشان و بعد از مصیبت خضاب
نماید دستپایشان را و شانه زند مرغولاتشان را
و از شرابه‌های خون نوشیده بودند و از طعمهای
غم مرزوق گشته و چون قضا فرمودی تو ای
پروردگار من آنچه را که اراده نمودی و جاری
فرمودی امر مبرم قدر را در آنچه خواستی

- 66 پس ای محبوب من پیوشان بر ایشان از جامه‌های
صبر و شکیبائی و ثیابهای رحمت و بردباری تا
آنکه روشن شود چشمهای ایشان بر حتمهای تازه
و تو ساکن شود قلوبشان از لطفهای بی‌اندازه
و تو وارد فرما ایشان را در رودخانه‌های قرب

and the cities of reunion; lodge these homeless ones in the precincts of Thy mercy, beneath the pleasant shades of Thy forgiveness and Thy pardon. Give rest to these agitated souls in Thy sanctified gatherings; cause these thirsty ones to taste of the hidden waters of Kawthar and of the treasured wine of life. Breathe upon them the breezes of the Yemen of Thy love, and bring them into the cities of the abiding companionship of Thy presence, that they may be far removed from all beside Thee and drawn nigh unto Thee; that they may be occupied with Thy remembrance and gladdened by Thy mention; that they may plant the tree of Thy love in the shining earth of the heart and water it with the waters of Thy passion, until its stature be uplifted and its branches bear fruit – until they become steadfast and upright in Thy love; until they walk in the land of Thy good-pleasure, settle in the cradles of Thy nearness, traverse the deserts of Thy union, soar in the heavens of meeting with Thee, pass beyond the limitations of separation, be admitted to the gatherings of unity, and be ennobled, through the breathings of singleness, in the realm of detachment – so that they may close their eyes to all and open them to Thee, flee from all and enter in upon Thee.

- 67 Then, O my Lord, bestow Thy favor upon them, and upon this new guest who hath entered in upon Thee – beyond all that hath been mentioned and all that hath been left unsaid, and beyond whatever is sanctified and exalted above both these conditions. Ere long wilt Thou grant that whereunto Thou wast invoked. This is of Thy perfect solicitude which hath outstripped all created things, O my Lord.

BRL_APBH#01x, BLO_PT#015x, BLO_PT#090, HURQ.BH18x, ADMS#163x, JHT_B#005

و شهرهای وصال و منزل ده بی‌منزلان را در جوار رحمت خود و در سایه‌های خوش مغفرت و آمرزش خود و آسایش ده این مضطربان را در محفلهای مقدّس خود و بچشان این تشنگان را از آبهای کوثر مکنون و از نهرهای حیوان مخزون و بوزیر ایشان از نسیمهای یمن حبّ خود و وارد فرما ایشان را در مصرهای بقای انس خود تا از غیر تو دور شوند و بتو نزدیک شوند و بذکر تو مشغول آیند و بیاد تو مشعوف گردند و شجره حبّ را در زمینهای منیر دل بکارند و از آبهای عشق تو سیراب نمایند تا بلند شود قامت او و بثمر آید شاخه‌های او تا در حبت ثابت شوند و مستقیم گردند و تا در ارض رضای تو مثنی نمایند و در مهدهای قرب تو مقرر گیرند و در بیابانهای وصل تو سیر نمایند و در آسمانهای لقای تو طیران نمایند و از شئونات تحدید بگذرند و بر محفلهای توحید مشرف گردند و بنفحات تفرید در عالم تجرید سرافراز شوند تا چشم از همه دربندند و بتو بگشایند و از همه بگریزند و بتو وارد آیند

- 67 پس ای مولای من عنایت فرما بایشان و باین مهمان جدیدی که بر تو وارد شد از آنچه ذکر شد و از آنچه ترک شد و از امری که از این دو جهت مقدّس و مبرّاست و زود است که عطا میفرمائی آنچه را که بآن خوانده شدی اینست از عنایت تمام تو که پیشی گرفته همه موجودات را ای پروردگار من

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BH00031

Suriy-i-Nush

To: Aqa Siyyid Jafar Yazdi et al.

- 1 This is the Surih of Counsel for whosoever seeketh counsel from God, the All-Powerful, the All-Protecting, the Self-Subsisting.

1 هذا سورة النصّح لمن اراد ان يستنصح بالله
المقتدر المهيمن القيوم

2 بسم الله العلي العظيم المقتدر العزيز المحبوب

- 2 In the Name of God, the Most High, the Most Great, the All-Powerful, the Mighty, the Best-Beloved.
- 3 Glorified be He Who hath sent down the verses in truth unto the Prophets and Messengers, and Who now sendeth them down according to how people act in the religion of God. Therein is that which informeth them of the path of God, and wherein He hath detailed all things as guidance and a reminder for those who, by God's leave, shall enter the Paradise of the All-Highest, and He guideth them along the ways of deliverance and bringeth them unto the holy shore in the presence of God, the All-Protecting, the Mighty, the Self-Subsisting.
- 4 O Letter Jim! Hear what the Dove of the Cause imparts unto thee in these days wherein the people of hatred and unbelief have gathered against Him without leave or authority from God, the Mighty, the Beloved. They desire to expel Him from the land even as they expelled Him before. Thus do We impart unto thee from the mysteries of the Cause, if ye be of them that are informed of the mysteries in the days of God.
- 5 Know thou that We have remembered thee before and now remember thee with verses that cut off the spirits of them that have disbelieved, yet give life to the believers who soar in the atmosphere of nearness and remember God with their inner and outer tongues. These are they who are nourished by the fruits of the Tree of the Spirit at all times, who think not evil of God, who speak not except by His leave - He the Supreme, the Holy - and when questioned about anything, speak not save after His permission. This is how We teach thee the ways of righteousness, that perchance the people may remember in the days of their Lord.
- 6 We have sent no Messenger except with clear signs, yet all were mocked by them. Among them was Adam, whom We sent with truth and settled in the heart of Paradise, in a valley unreached by those near unto God. We taught him all names and showed him the mysteries of the Cause, then sheltered him in the shade of the Tree of Paradise, if ye but knew. We commanded him to eat of all that his soul desired, yet forbade him the Tree of the Spirit - this is a hidden mystery concealed. This Tree sprang from the pure Spirit, and none should approach it save God, the Supreme, the Mighty, the Manifest.
- 7 When We found his desire thinner than a hair, We caused him to descend from Paradise and placed him on earth among those
- 3 فسبحان الذي نزل الآيات بالحق على النبيين والمرسلين وينزل حينئذ على ما كان الناس في دين الله يعملون وفيها ما ينبئهم بصراف الله وفصل فيها كل شيء هدى وذكرى للذين هم في جنة الفردوس باذن الله يدخلون ويهديهم سبل النجاة و يبلغهم الى شاطئ القدس في جوار الله المهيمن العزيز القيوم
- 4 ان يا حرف الجيم اسمع ما يلقيك حمامة الأمر في أيام الذي اجتمعوا عليه اهل الكفر والبغضاء بغير اذن ولا كتاب من الله العزيز المحبوب ويريدون ان يخرجوه من الأرض كما اخرجوه اول مرة وكذلك تلقيك من اسرار الأمر ان اتم في أيام الله بشيء من الأسرار مطلعون
- 5 ثم اعلم بأننا اذكرناك من قبل ونذكرك حينئذ بآيات التي تنقطع عنها ارواح الذين كفروا ثم تحيي به الموحدون الذين يطيطون في هواء القرب و يذكرون الله بلسان سرهم وجهرهم وهم من اثمار شجرة الروح في كل حين يرزقون ولا يظنون بالله ظن السوء ولا يتكلمون بغير اذن من الله المهيمن القدوس و اذا يستلون عن شيء لا يتكلمون الا بعد اذنه وهذا ما نعلبك سبل التقوى لعل الناس كانوا في أيام ربهم يتذكرون
- 6 و ما بعثنا من رسول الا وقد ارسلناهم بآيات بينات و كل كانوا بهم مستهزئون و منهم آدم ارسلناه بالحق و اسكناه في قطب الجنة في وادي الذي ما بلغ اليها المقربون و علمناه من السماء كلها و اشهدناه اسرار الأمر ثم آوينا في ظل شجرة الفردوس ان اتم تعلمون و امرناه بأن يأكل من كل شيء مما يشتهي به نفسه ثم منعناه عن شجرة الروح و هذا من سر غيب مكنون هذه الشجرة شجرة نبتت من صرف الروح و لا ينبغي لأحد ان يقربها الا الله المهيمن العزيز المشهود
- 7 فلما وجدناه على هواه اقل من الشعر اذا اهبطناه عن الجنة و جعلناه في الأرض من الذين هم كانوا

who traverse its paths. Then We informed him of a matter and awakened him to what he had done. Thereupon he lamented within himself for seventy thousand years, then fell prostrate upon the dust for seventy thousand years. Then he raised his head and cried: "Glory be unto Thee! There is no God but Thee. Have mercy upon me and take me not to task for what my hands have wrought. Verily Thou art the Forgiver of all things, the Merciful, the Mighty, the Feared. Forgive me, O my Beloved, for what I did before Thee, for Thou didst settle me in a station sanctified from all save Thee, yet I occupied myself with my own desires and grew heedless of Thy remembrance. Turn unto me through Thy grace and mercy, for Thou art the Truth, the Knower of the unseen."

- 8 Then We sent down upon him the rains of mercy, cleansed him with the tears of his eyes, purified him from all defilement, and made him of those who soar in the holy atmosphere. Thereafter We chose him in truth, made him a Prophet, and sent him to those who dwelt on earth to command them to justice and forbid them from oppression. This is what hath been inscribed by the Pen of Glory on hidden tablets of glory.

- 9 He said: "O people! I am God's servant. God hath chosen me for His Cause and made me a sign from Him unto you, if ye would but know. Fear God, O people of the earth, and spread not corruption therein. Seek grace from God, the Supreme, the Beloved. Take none as your protector save Him, and commit not in your own land what God hath forbidden you through the tongue of His chosen one, that perchance ye may be gathered before God on the Day of Resurrection." Yet they turned away from him, rejected His signs, and said: "We shall not follow thee unless thou bringest us another sign." Thus did they turn away from Him and were among those who were dead within their own veils. Then after Him We chose His son and made him a sign from Us, and sent him to his people that men might turn their faces toward the countenance of God. But when he came to them with clear signs, they turned away from him and were of those who in all eternity had turned away from the Beauty's face.

- 10 And when days had passed and nights had gone by, We sent Noah with truth and clothed him in the garment of the Spirit, making him a sign for those who desired to be guided. But when he came to them with Paran of fire and lights of the Spirit, they turned away from him, ascribed partners to God, the Supreme, the Beloved, and said: "Thou art not sent, nor hast thou been guided by God's lights. Rather, thou art of those

على مناكبها يركبون ثم نبأناه في امر من الأمر و نبهناه فيما عمل اذا صاح في نفسه سبعين الف سنة ثم اكب على التراب سبعين الف سنة اذا رفع رأسه و نادى سبحانك ان لا اله الا انت فارحمي و لا تأخذني بما اكتسبت ايداي و انت غافر كل شيء و راحمه و انت العزيز المرحوب فاغفر لي يا محبوبي عما فعلت بين يديك لأنك اسكنتني في مقام كان مقدساً عن غيرك و انا الذي اشتغلت فيه بهوى نفسي و غفلت عن ذكرك تب على بفضلک و رحمتک و انت الحق علام الغيوب

- 8 اذا ازلنا عليه من امطار الرحمة ثم غسلناه عن دموع عيناه و طهرناه عن كل دنس و جعلناه من الذينهم كانوا في هواء القدس يطرون ثم بعد ذلك اصطفيناه بالحق و جعلناه نبياً و ارسلناه على الذينهم سكنوا في الأرض ليأمرهم بالعدل و ينههم عن الظلم و هذا ما رقم من قلم العز على الواح عز مكنون

- 9 قال يا قوم انا عبد الله قد اصطفاني الله لأمره و جعلني آية من عنده عليكم ان انتم تعرفون اتقوا الله يا ملأ الأرض و لا تفسدوا فيها و ابتغوا الفضل من لدى الله المهيم المحبوب و لا تتخذوا ولياً لأنفسكم الا هو و لا تتركبوا في ارض انفسكم عما يمنحكم الله بلسان صفوته لعل انتم في يوم القيامة بين يدي الله تحشرون اذا عرضوا عنه و كفروا بآياته و قالوا ما تتبعك الا بأن تأتينا بآية اخرى و كذلك عرضوا عنه و كانوا من الذينهم في غشوات انفسهم ميتون ثم بعد ذلك اصطفينا ابنه بعده و جعلناه آية من لدنا و ارسلناه الى قومه لعل الناس كانوا بوجه الله يتوجهون فلما جاءهم بآيات بينات اذا عرضوا عنه و كانوا من الذينهم في ازل الازال عن وجه الجمال معرضون

- 10 الى ان قضى الأيام و مضت الليالي ارسلنا النوح بالحق و اقضناه قبض الروح و جعلناه آية للذينهم يريدون ان يهتدون فلما جاءهم بفاران من النار و انوار من الروح اذا عرضوا عنه و اشركوا بالله المهيم المحبوب و قالوا لست بمرسل و ما اهديت بأنوار الله بل تكون من الذينهم في الأرض يكذبون

who lie upon the earth, and thou art naught but a deceiving impostor.” They sought to slay him, but We preserved him from those who would ascribe partners to God. When matters grew severe for him, he performed ablutions with holy waters and sat before God in beloved humility, desiring to call down affliction upon them. Then We sent down to him the angels of heaven that he might be among those who show mercy, and they descended upon him and said: “O Noah, deal not with them as they have dealt with thee. Have mercy upon them and take them not to task for their rebellion, for they are weak upon the earth and poor in the kingdom, possessing neither death nor life nor resurrection for themselves. Be patient in God’s Cause, for He shall fully reward those who are patient and who trust in their Lord. This is the first affliction to descend upon the earth, so be patient with their tyranny and persecution. God shall reward thee with the recompense of those who are patient in His good-pleasure.”

- 11 And Noah arose from his place and desisted from what he had intended. Thereafter he called them unto God, the Supreme, the Beloved. Thus did Our mercy precede all things and Our grace encompass all who are in the heavens and earth, would ye but ponder the mysteries of the Cause. Years passed in succession, yet his people were not guided by God’s guidance and were of those who in all eternity were not to be guided. The melodies of God moved them not, but only increased them in rebellion and unbelief, until Noah despaired of them and desired to call down affliction upon them and render them as scattered dust. Then We sent angels from another heaven who said: “O Noah, be not the first cause of earth’s affliction. Have mercy upon God’s servants and overlook them and their misdeeds, that they may be guided by God’s lights and then by His signs.” So be patient in the Cause, then be steadfast, and be as an iron mountain in the Cause of God, the Supreme, the Beloved.

- 12 And he was patient thereafter until a time and season had passed that none knoweth save God, as honored servants do testify. Yet they believed him not in aught, nor did they arise from the graves of their desires, nor were they gathered after the trumpet was blown, and thus were they veiled within their own shrouds. Then did God call unto him from behind the veils: “None of thy people will believe except those who have already believed, and grieve not for what they do.” When he heard the call of God, his soul was stirred with longing and he raised his hands, saying: “O my Lord! Leave not these people upon the earth.” We answered his prayer and commanded him to build the Ark. When the Ark of the Spirit was completed

و ما انت الا مفتر كذاب و ارادوا قتله اذا حفظناه من الذين كانوا ان يشركون فلما اشتد الامر عليه توضاً بمياه القدس و جلس بين يدي الله بخضوع محبوب و اراد ان يدعو عليهم لينزل عليهم البلاء اذا ارسلنا عليه ملائكة السماء ليكون من الذين يستشفعون و نزلوا عليه و قالوا يا نوح لا تفعل بهؤلاء كما فعلوا بك فارحمهم و لا تأخذهم بعصيانهم لانهم ضعفاء في الارض و ارقاء في الملك و لا يملكون لانفسهم موتاً و لا حيوة و لا نشوراً ان اصطبر في امر الله انه يوفى اجر الذين صبروا و كانوا على ربهم يتوكلون و هذا اول بلاء ينزل على الارض فاصبر على بغيمهم و اذاهم سيجزيك الله جزاء الذين كانوا في مرضاته ان يصبرون

- 11 و قام النوح عن مقامه و رجع عما اراد ثم بعد ذلك دعاهم الى الله المهيمن المحبوب كذلك سبقت رحمتنا كل شيء و احاطت فضلنا كل من في السموات و الارض ان انتم في اسرار الامر تتفكرون و قضى سنين متواليات و ما اهدوا قومه بهدى الله و كانوا من الذين كانوا في ازل الازال لا يهتدون و ما تأثر فيهم نعمات الله و ما زادتهم الا طغياناً و كفراً حتى استيأس النوح عنهم و اراد ان يدعو عليهم و يجعلهم كهشيم مطروح اذا ارسلنا ملائكة من سماء اخرى قالوا يا نوح لا تكن اول سبب لبلاء الارض فارحم عباد الله و تجاوز عنهم و عن سيئاتهم لعلهم اهدوا بأنوار الله ثم بآياته يهتدون فاصبر في الامر ثم استقم و كن كالجبل الحديد في امر الله المهيمن المحبوب

- 12 و صبر بعد ذلك الى ان قضى عهداً و زمناً لا يعلمه الا الله و يشهد بذلك عباد مكرمون و ما آمنوا به في شيء و ما قاموا عن قبور هواهم و ما حشروا بعد الذي نفخ في الصور و كذلك كانوا في غشوات انفسهم محتجبون اذا ناداه الله عن خلف الحجابات انه لن يؤمن من قومك الا من قد آمن من قبل و لا تحزن عما كانوا يفعلون فلما سمع نداء الله اهتز نفسه من الشوق و رفع ايداه و قال يا رب لا تذر هؤلاء على الارض فاستجبنا له و امرناه بأن يصنع الفلك فلما تم سفينة الروح في

through the Most Great Word, We said: "O Noah! Embark therein those of thy kindred for whom the decree hath already gone forth, those who excel in the religion of God." Then did We cause the clouds of wrath to rain down showers of heedlessness, and We drowned all who were on earth save those who were embarked upon the Ark of the Spirit.

- 13 Then after him We sent Hud, and made him a prophet unto the East and the West, and strengthened him with a command from Our presence, and made him of those who would enter the Egypt of the Spirit. He said: "O people! Fear God and act not as those before you acted, for verily I fear for you the punishment of an appointed day." But they denied him and turned away from what had come to them from God, the Protector, the Self-Subsisting, until We seized them for their sin and made them a reminder for those who would remember.

- 14 Then after that We sent Salih, and We set right his cause and commanded him to bid the servants to pure justice and to remind them of the days of God, the Mighty, the Beloved. He said: "O people! Believe in Him Who created you and sustained you, then caused you to die and gave you life, if ye be men of understanding. Turn not to the world and its ornaments, and fear God and transgress not His bounds. Have mercy on your own selves and exceed not the command of God, the Protector, the Beloved." They said: "O Salih! We will not worship thy God, nor will we follow thee in thy words. Desist from what thou sayest, or we will surely stone thee and slay thee." And thus were they among those who transgressed in the religion of God. Salih said: "O people! This is God's she-camel that grazeth in the holy land and giveth you to drink of the milk of wisdom. She will not harm you in aught. Fear God and touch her not with evil intent, nor follow your desires, if ye be men of knowledge." But Satan whispered in their breasts and they rebelled against God, the Protector, the Mighty, the Self-Subsisting, and persisted in their transgression until they hamstrung the she-camel without cause or guilt. Then did We seize them for their unbelief and for what they had earned.

- 15 And after him We sent Abraham with the truth, and chose him from among Our servants, and made him a sign unto those who sought to attain the courts of glory. He said: "O people! Fear ye God and believe in Him, and ascribe not partners unto Him on earth, and be not of those who turn aside from the signs of God. Be not heedless of your own selves, but turn ye unto the realms of the spirit, if ye be endued with perception, that perchance the breaths of holiness may waft over you and guide you to the shore of oneness, and cause you to hearken unto the

كلمة الأكبر قلنا يا نوح فأدخل فيها من اهلك
الذين سبقت عليهم القول وكانوا في دين الله ان
يسبقون اذاً انزلنا من غمام القهر امطار الغفلة و
اغرقنا كل من في الأرض الا الذينهم كانوا على
سفينة الروح راكبون

- 13 ثم ارسلنا بعده هوداً وجعلناه نبياً على المشرق
والمغرب وايدناه بأمر من لدنا وجعلناه من
الذينهم كانوا في مصر الروح ان يدخلون قال يا
قوم اتقوا الله ولا تفعلوا بمثل ما فعلوا من قبل
وانى اخاف عليكم عذاب يوم محتوم وكفروا به
واعرضوا عما اتيتهم من عند الله المهيمن القيوم
الى ان اخذناهم بذنوبهم وجعلناهم تذكرة للذينهم
يريدون ان يتذكرون

- 14 ثم بعد ذلك ارسلنا صالحاً واصلحنا امره و
امرناه بأن يأمر العباد بالعدل الخالص و يذكّرهم
بأيام الله العزيز المحبوب قال يا قوم آمنوا بالذى
خلقكم ورزقكم ثم اماتكم واحياكم ان انتم تشعرون
ولا تلتفتوا الى الدنيا وزخرفها وخافوا عن الله
ثم عن حدوده لا تتجاوزون وارجحوا على انفسكم
ولا تعتدوا عن امر الله المهيمن المحبوب قالوا يا
صالح ما نعيد الهك وما نتبعك في القول فانت
عما تقول والا لارجنك ونقتلك وبذلك كانوا
من الذينهم كانوا في دين الله يعتدون قال صالح
يا قوم هذه ناقة الله ترعى في ارض القدس و
تسقيكم من لبن الحكمة ولا تضركم في شئ اتقوا
الله ولا تمسوها بسوء انفسكم ولا تتبعوها هواكم ان
انتم تعرفون فوسوس الشيطان في صدورهم وبغوا
على الله المهيمن العزيز القيوم واشتدوا في طغيانهم
الى ان عقروا الناقة من غير جرم ولا ذنب اذاً
اخذناهم بكفرهم وبما هم كانوا ان يكسبون

- 15 وارسلنا بعده ابراهيم بالحق واصطفيناه بين العباد
وجعلناه آية للذينهم كانوا الى مشاهد العزّ ان
يسلكون قال يا قوم اتقوا الله وآمنوا به ولا
تشرکوا في الأرض ولا تكونن من الذينهم كانوا
عن آيات الله معرضون ولا تغفلوا في انفسكم
وتوجهوا الى ميادين الروح ان انتم تشعرون لعل
يهب عليكم نسيمات القدس ويقلّبكم الى شاطئ

wisdom of God, the Almighty, the Glorious, the Best-Beloved.” They said: “We shall not follow thee, O Abraham, in thy Cause, nor shall we forsake our gods. Ask thy God to send down upon us that which thou hast promised us.” Thus did they speak and mock him every day and at all times. They sought to slay him, as though they had made the signs of God an object of derision, and they opposed the evidences and proofs of God, and were of those who were far removed from the shore of this grace. Until the matter reached such a pass that one of Our servants, in whose breast the fire of unbelief was kindled, and who was among those who were dead in the shrouds of their own selves, gathered the people and said: “I desire to slay Abraham or burn him with the torment of fire.” And thus did they plot until they lit the fire of unbelief and seized Abraham and cast him into the fire, cleaving steadfastly to their own idols. Thereupon We made the fire for him coolness and peace and a spirit and a mercy, and thus did We preserve him and thus do We preserve those who show patience in tribulation.

- 16 Then after that We sent forth Moses with signs of a Glorious Beloved and clear proofs of an irrevocable Command, and We brought him to the sacred shore in the Spot of Paradise, and We sheltered him on the Sinai of the Command and the Horeb of the Spirit. Then We called unto him from behind seventy thousand veils from the Lote-Tree of Eternity in the Crimson Sea of Grandeur: “O Moses! Verily, I am God, thy Lord and the Lord of thy fathers, Ishmael and Isaac and Jacob. This is My Beauty which We have unveiled to thee; behold then what thou dost see.” And thereby did We bestow Our favor upon thee and perfect Our blessing unto thee. Then draw thou near unto this Fire that perchance the people may be enkindled with the fire of love in the days of God. Then We assisted him with a rod from the Command and made his hand Our hand and caused him to shine forth with the truth. Then We made him a brilliant light for those who behold with the vision of God. Then We commanded him to remind them of My days after a time wherein the veils would be consumed by a power from Us and the Countenance of the Spirit would come in clouds of light with a name sublime, if ye be of those who perceive. Go thou unto Pharaoh and his chiefs, then guide them with the lights of holiness and inform them of the days wherein all shall be present in the holy presence, that they may follow the command of their Lord and be guided by the fire of God and turn toward the shore of grace in the presence of God, the Supreme, the Beloved. And he went in unto Pharaoh and said: “Fear God and follow not thy desire, and be not of those who

الأحديّة و يصغيكم من حكمة الله المقتدر العزيز المحبوب قالوا ما تتبعك يا ابراهيم في امرك و ما نذر الهتنا فاسئل الهك بأن ينزل علينا ما وعدتنا و كذلك كانوا ان يقولون ويستهزئون به في كلّ يوم وفي كلّ حين ارادوا ان يقتلون كأنهم اتخذوا آيات الله سخرياً و اعترضوا بحجج الله و ادلائه و كانوا عن شاطئ هذا الفضل مبعدون حتّى بلغ الأمر الى عبد من عبادنا الذي اشتعلت في صدره نار الكفر و كان من الذينهم كانوا في غشوات انفسهم ميتون واجتمع القوم و قال اريد ان اقتل ابراهيم او احرقه بعذاب النار و كذلك كانوا ان يتدبرون الى ان اوقدوا نار الكفر و اخذوا ابراهيم و [دعوه] في النار و كانوا على اصنام انفسهم عاكفون اذا جعلنا النار عليه برداً و سلاماً و روحاً و رحمةً و كذلك حفظناه و نحفظ الذينهم في البلاء يصبرون

16 ثمّ بعد ذلك ارسلنا موسى بآيات عزّ محبوب و بينات امر محتوم و بلغناه الى شاطئ القدس في بقعة الفردوس و آوينا في سيناء الأمر و حوريب الروح اذا نادينا عن خلف سبعين الف حجاب عن سدره البقاء يمّ قلزم الكبرياء ان يا موسى اني انا الله ربك و رب آبائك اسمعيل واسحق و يعقوب هذا جمالي قد كشفناه عليك فانظر ماذا ترى و بذلك منّا عليك و اتمنا النعمة عليك اذا فاقبتس بهذا النار لعلّ الناس كانوا بنار الحب في ايام الله يشتعلون ثمّ ايدناه بعضا من الأمر و جعلنا يده يدى و اشرقناه بالحق ثمّ جعلناه درى بيضاء للذينهم كانوا بنظرة الله ينظرون ثمّ امرناه بأن يذكّهم بأيامى من بعد حين الذي تحرق فيه الحجاب بقوة من لدنا و يأتى طلعة الروح في ظلل من النور باسم على ان انتم تشعرون اذهب الى فرعون و ملئة ثمّ اهدهم بأنوار القدس و نبّهم بأيام الذي كلّ في محضر القدس يحضرون لعلّ يتبعون امر ربهم و يهتدون بنار الله و يقبلون الى شاطئ الفضل في جوار الله المهيمن المحبوب و دخل على فرعون و قال اتى الله و لا تتبع هواك و لا تكن من الذينهم بأنوار الله لا يهتدون انى قد جئتك من مشرق الروح بسيناء من الأمر

are not guided by the lights of God. Verily I have come unto thee from the dawning-place of the Spirit with a Sinai from the Command, so follow the command of thy Lord and be not of those who are not enkindled with the fire of God. O people! Cling not to the cords of the ungodly but hold fast to the cord of God if ye perceive within your souls. Arise from the couches of heedlessness, then give thanks unto God in His days. This is what We announce unto you in truth if ye but know." Pharaoh said: "Who is thy Lord, O Moses?" He said: "He Who created me and sent me with authority from His presence, if ye be of those who are certain - He Who created thee and provided for thee and gave thee of the treasures of dominion and granted thee sovereignty that thou mightest follow His command and be of those who walk in the good-pleasure of the Spirit." But Pharaoh remembered not any of the reminder and believed not in God for the twinkling of an eye. Then We drowned him and his chiefs in the sea of pride and made them a lesson for those who would succeed them in the earth and would ponder the signs of God.

- 17 And when his days were ended, We sent the Spirit with the Spirit and We named him Jesus in the kingdom of earth, if ye but know. And We purified him from all that is abhorrent and caused him to hear the melodies of the Dove and We attracted him through a grace from the unseen and purified him with holy and beloved water and We breathed into him from the essence of the Spirit and We clothed him with the robes of prophethood and We chose him from among the servants and made him a sign for those who were created from the Word of God before and after and would be created. And We loved him in the Concourse on High before all who are on earth were created from aged clay. And We commanded all who are in the heavens and earth by His command and We took from everything a covenant concerning Him, and this is what was inscribed in the Tablets of the Spirit with musk-scented ink. And We raised him up through the breaths of holiness and made him a sign for those who rejoice in the paradise of glory. And We commanded him to bestow upon all created things a drop from the surging oceans of the blazing sea wherewith We had, in truth, favored him - a matter none can comprehend save Our own Self, and which hath been preserved from time immemorial within the sanctuaries of might.

- 18 And when the Temple of the Word was completed in its inner essence, he proclaimed: "O people! Fear God and follow not the promptings of your evil selves. And fear ye the Day when ye shall all return unto God, your Lord. I call you only unto God and give you the glad tidings of the days wherein the Dove shall warble upon the branches of the Divine Lote-Tree, if ye

فَاتَّبِعْ أَمْرَ رَبِّكَ وَلَا تَكُنْ مِنَ الَّذِينَ بَنَى اللَّهَ لَا يَشْتَعْلُونَ وَيَا قَوْمِ لَا تَمْسُكُوا بِعَصَمِ الْكَوَافِرِ فَتَمْسُكُوا بِحَبْلِ اللَّهِ إِنْ أَنْتُمْ فِي أَنْفُسِكُمْ تَشْعُرُونَ وَقَوْمُوا عَنْ مَرَاقِدِ الْغَفْلَةِ ثُمَّ اشْكُرُوا اللَّهَ فِي أَيَّامِهِ وَهَذَا مَا نَبَشِّرُكُمْ بِالْحَقِّ إِنْ أَنْتُمْ تَعْلَمُونَ قَالَ فِرْعَوْنُ مِنْ رَبِّكَ يَا مُوسَى قَالَ الَّذِي خَلَقَنِي وَأَرْسَلَنِي بِسُلْطَانٍ مِنْ عِنْدِهِ إِنْ أَنْتُمْ تَتَّقُونَ الَّذِي خَلَقَكَ وَرَزَقَكَ وَاعْطَاكَ مِنْ زَخَارِفِ الْمَلِكِ وَوَهَبَكَ سُلْطَانًا لَتَتَّبِعَ أَمْرَهُ وَتَكُونَ مِنَ الَّذِينَ كَانُوا فِي رِضَى الرُّوحِ يَسْلُكُونَ وَمَا تَذَكَّرُ فِرْعَوْنَ بِشَيْءٍ مِنَ الذِّكْرِ وَمَا أَمِنَ بِاللَّهِ طَرْفَةَ عَيْنٍ إِذَا اغْرَقْنَاهُ وَمَلَأَهُ فِي بَحْرِ الْكِبْرِ وَجَعَلْنَاهُمْ عِبْرَةً لِلَّذِينَ يَعْتَقِبُونَهُمْ فِي الْأَرْضِ وَكَانُوا فِي آيَاتِ اللَّهِ يَتَذَكَّرُونَ

17 فَلَمَّا قَضَى أَيَّامَهُ أَرْسَلْنَا الرُّوحَ بِالرُّوحِ وَ سَمَّيْنَاهُ بَعِيسَى فِي مَلَكُوتِ الْأَرْضِ إِنْ أَنْتُمْ تَعْلَمُونَ وَ زَهَّاهُ عَنْ كُلِّ مَكْرُوهٍ وَ اسْمَعْنَاهُ نَغَمَاتِ الْوَرَقَاءِ وَ اجْذَبْنَاهُ بِنِعْمَةٍ مِنَ الْغَيْبِ وَ طَهَّرْنَاهُ بِمَاءٍ قَدَسٍ مَحْبُوبٍ وَ نَفَخْنَا فِيهِ مِنْ سَاجِدِ الرُّوحِ وَ الْبَسْنَاهُ خَلْعَ النَّبَوَّةِ وَ اصْطَفَيْنَاهُ عَنْ بَيْنِ الْعِبَادِ وَ جَعَلْنَاهُ آيَةً لِمَنْ خَلَقَ مِنْ كَلِمَةِ اللَّهِ مِنْ قَبْلِ وَ مِنْ بَعْدِ كَانُوا أَنْ يَخْلُقُونَ وَ احْبَبْنَاهُ فِي مَلَأِ الْأَعْلَى مِنْ قَبْلِ أَنْ يَخْلُقَ كُلِّ مَنْ عَلَى الْأَرْضِ مِنْ طِينٍ مَسْنُونٍ وَ أَمَرْنَا كُلِّ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ بِأَمْرِهِ وَ اخْذَلْنَا لَهُ الْعَهْدَ عَنْ كُلِّ شَيْءٍ وَ هَذَا مَا رَقَمَ فِي الْوَاحِ الرُّوحِ مِنْ مَدَادٍ مَسْكٍ مَعْطُورٍ وَ بَعَثْنَاهُ مِنْ نَفَحَاتِ الْقُدُسِ وَ جَعَلْنَاهُ آيَةً لِلَّذِينَ كَانُوا فِي فِرْدَوْسِ الْعِزِّ يَحْبِرُونَ وَ أَمَرْنَاهُ بِأَنْ يَبْذِلَ عَلَى الْمَمْلَكَاتِ رِشْقًا مِنْ طَمَاظِمِ الْيَمِّ الْمَسْجُورِ الَّذِي أَكْرَمْنَاهُ بِالْحَقِّ وَ مَا يَطْلُعُ بِذَلِكَ إِلَّا نَفْسُنَا الْحَقِّ وَ كَانَ ذَلِكَ فِي أَرْزَالِ الْأَزَالِ فِي حِجَابِ الْقُدْرَةِ لِحَفُوظِ

18 فَلَمَّا تَمَّ هَيْكَلُ الْكَلِمَةِ فِي سِرِّهِ قَالَ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الشَّيَاطِينَ فِي أَنْفُسِكُمْ وَ اتَّقُوا مِنْ يَوْمٍ كُلُّكُمْ إِلَى اللَّهِ رَبِّكُمْ تَرْجِعُونَ وَ مَا أَدْعُوكُمْ إِلَّا إِلَى اللَّهِ وَ ابْشِرْكُمْ بِأَيَّامِ الَّذِي فِيهَا يَغْرَدُ الْوَرَقَاءُ عَلَى أَفْنَانِ

be of them that can hear - the Day when God shall manifest His Cause and speak unto you through the tongue of 'Ali, the Well-Beloved. This is the Day for which the holy beings have yearned, and none hath attained unto it save they who have detached themselves from all things besides God. O people! Make ye ready to meet God in His days, for this shall profit you more than all whereupon the sun doth shine, if ye be of them that are certain. O people! This is the Book of God - believe in it and pervert it not in what ye have been commanded in truth, if ye be of them that know. Man liveth not by bread alone, but by every word that proceedeth from the mouth of God, the Powerful, the Mighty, the All-Compelling, the Holy. O people! Harken unto what We impart unto you of words of wisdom, and cast not the Book of God behind your backs, but respond to the Call of the Spirit, then kindle your lamps with this Light of Truth. O people! We ask of you no recompense, nor reward, nor thanks. My reward is with Him Who created Me and sent Me forth with truth, and made Me a sovereign over you that I might draw you nigh unto the holy court and guide you to the realms of glory, if ye desire to enter therein.

سدرة العزّان انتم تستطيعون ان تسمعون يوم الذي يظهر الله بأمره ويكلّمكم على لسان عليّ محبوب هذا يوم الذي يرجوه هياكل القدس وما فاز به احد الا الذينهم كانوا عن كلّ ما سوى الله منقطعون و يا قوم فاستعدّوا للقاء الله في أيامه وهذا ما ينفعكم عمّا تطلع الشمس عليه ان انتم توقنون و يا قوم هذا كتاب الله آمنوا به ولا تحرفوه فيما امرتم فيه بالحق ان انتم تعلمون وليس بالنعمة ان يحى الانسان بل بكلّ كلمة تخرج من فم الله القادر المقتدر المهيمن القدوس و يا قوم فاسمعوا ما نلقى عليكم من كلمات الحكمة ولا تدعوا كتاب الله وراء ظهوركم واجيبوا داعي الروح ثم بهذا [التور] في مصباح الحق توقدون و يا قوم ما نسئلكم من اجر ولا جزاء ولا شكور انما اجرى على الذي فطرني وارسلني بالحق وجعلني عليكم سلطاناً لأقربكم الى ساحة القدس و اهديكم الى ميادين العزّان انتم تحبون ان تدخلون

- 19 But none among them believed, nor did they turn unto this resplendent and hidden Countenance. Among the people were those who denounced him, those who turned away from him, those who disputed with him in falsehood, and those who mocked him, until the earth grew strait for him such that no safe place remained wherein he might dwell. Thus did We encompass his affairs and reveal it unto thee from a holy and irrevocable Pen. When Our help came in truth, We did aid him with hosts ye could not see, and raised him to the heaven of holiness, and severed the hands of the infidels from the hem of his robe. Thus do We deal with those who show patience in Our good-pleasure.

19 و ما آمن منهم احد و ما اقبلوا الى هذا الوجه الدريّ المكنون و من الناس من كفره و من الناس من اعرض عنه و منهم من جادله بالباطل و منهم كانوا به ان يستهزئوا الى ان ضاقت الأرض عليه بحيث ما بقي له من محلّ امن ليسكن فيه و كذلك احطنا امره و انزلناه عليك من قلم قدس محكوم حتى جاء نصرنا بالحق و نصرناه بمجنود لن تروها و ارفعناه الى سماء القدس و انقطعنا ايادي الكفر عن ذيل رداءه كذلك نفعل بالذينهم كانوا في مرضاتنا يصبرون

- 20 And thus do We impart unto thee from the mysteries of the Cause concerning what the hands of men have wrought aforetime, even as they work this day. Thereby know thou from the precedents of the past what was decreed for the Prophets and Messengers, that thou mayest be endowed with insight in the matter of thy Faith and be of them that shall enter the abode of peace.

20 و كذلك نلقى عليك من اسرار الأمر فيما اكتسبت ايدي الناس من قبل كما كانوا اليوم يكتسبون بذلك فاعرف في سنن القبل ممّا قضى على النبيين و المرسلين لتكون مستبصراً في امر دينك و تكون من الذينهم كانوا في دار السلام ان يدخلون

- 21 The days and nights rolled on until Muhammad was raised up with the truth, and We caused Him to shine forth from the horizon of Batha like the dawning of the Sun of eternity upon a city of translucent crystal that gleamed and glowed, whereby the Holy Yathrib and the exalted Batha were illumined, did ye but

21 و دارت الأيام و الليالي الى ان بعث محمد بالحق و اشرقناه عن مشرق البطحاء كاشراق شمس البقاء على مدينة بلور مبيض و اضاء و استضاء منه يثرب القدس و بطحاء العزّان انتم تعلمون اذاً

know. Then did We raise up the clouds of bounty and caused the rain of grace from the Beloved to pour upon the cities of purity, that there might grow in sanctified hearts the plant of hidden knowledge. Through His presence We caused the doves of grace to warble, renewed the religions, and manifested all things with the adorning of spring in holy and impenetrable seasons.

22 He said: "O people! Believe in God Who created you and sustained you, then thank Him for His favors bestowed upon you, and be not of those who deny God's blessings. O people! I am but a bearer of glad tidings and a warner. I bring you glad tidings of God's good pleasure and warn you of the Day when ye shall be raised from dust and questioned about what ye acquired in your vain life, and shall be recompensed for what ye did. O people! I speak not from desire - it is but revelation sent down to me that there is no God but He, the Mighty, the Powerful, the All-Praised. O people! This is my path, so follow it and follow not those who commit indecency within themselves and do what God hath forbidden them, and are immersed in their selfish desires. O people! I ask nothing from you, and my reward is only with Him Who sent me with the truth. Do not differ in God's religion, and follow not false divines, and be not of those who hope not for the meeting with God, the Mighty, the Supreme, the Self-Subsisting.

23 O people! Deprive not yourselves and your souls, but hasten to the paths of holiness on this Shore which none entereth save those who walk in the good pleasure of the Spirit. O people! Know ye the worth of these days, for the eyes of eternity have never witnessed their like nor fallen upon them. Fear God and transgress not against His Messengers." They said: "Thou art but like one of us, and we will not follow thee in thy cause, and we see no excellence in thee, and thou art but a man bewitched." His people turned away from Him, and among them were those who said "This is naught but a man who hath forged a lie against God," and among them were those who said "This is naught but a madman," and among them were those who said "Then cause pieces of heaven to fall upon us, or bring us angels, or cause a spring to gush forth from the earth, or show us treasures of red gold already minted." He said: "O people! I am but a man like unto you. I deliver unto you the messages of God and speak not a word of my own accord, and God is witness between me and you. Fear God and let not the world deceive you with its ornaments and embellishments. Hold fast to the cord of God and transgress not His command. We command you only what I was commanded by God, and to

أرفعنا غمام الجود و امطرنا على مدين الطهر من امطار فضل محبوب لينبت في قلوب المقدسين من نبات علم مخزون و اجرينا بوجوده بمايم الفضل و جددنا به الأديان و اظهرنا كل شئ بطراز الربيع في فصول قدس ممنوع

22 قال يا قوم آمنوا بالله الذي خلقكم و رزقكم ثم اشكروه بما اتيكم من نعمائه ولا تكونن من الذينهم كانوا بنعمة الله ان يكفرون و يا قوم ما انا الا بشير و نذير ابشركم برضوان الله و انذرکم من يوم الذي انتم عن التراب تبعثون و تسألون عما اکتسبتم في الحیوة الباطلة و تجزون بما كنتم ان تعملون و يا قوم ما انطق عن الهوى يوحى الى الله لا اله الا هو العزيز المقتدر المشكور و يا قوم هذا سبيلی فاتبعوه و لا تتبعوا الذين يرتكبون الفحشاء في انفسهم و يفعلون ما انهاهم الله عنه و كانوا في هوا انفسهم مغرقون و يا قوم ما نريد منكم من شئ و ما جزائي الا على الذي ارسلني بالحق ان لا تختلفوا في دين الله و لا تعقبوا علماء الباطل و لا تكونن من الذينهم لا يرجون لقاء الله العزيز المهيمن القيوم

23 و يا قوم لا تحرموا انفسكم و ارواحكم فاسرعوا الى مناخج القدس في هذا الشاطئ الذي ما دخل فيه من احد الا الذينهم كانوا في رضى الروح يسلكون و يا قوم فاعرفوا قدر تلك الايام و ان عيون البقاء ما شهدت بمثلها و ما وقعت عليها اتقوا الله ثم يرسل الله لا تعتدون قالوا ما انت الا كأحد مثلنا و ما تتبعك في امرک و ما نراك من فضل و ما انت الا رجل مسحور و اعرضوا عنه قومه و منهم قالوا ما هذا الا رجل افترى على الله و منهم قالوا ما هذا الا رجل مجنون و منهم من قال فأنزل علينا كسفاً من السماء او تأتينا بقبيل من الملائكة او تفجر لنا ينبوعاً في الأرض او تظهر لنا كنوزاً من ذهب حمر مسكوك قال يا قوم ما انا الا بشر مثلكم ابلكم رسالات الله و ما اقول حرفاً تلقاء نفسي و كان الله شهيداً بيني و بينكم اتقوا الله و لا تغرنكم الدنيا بزينتها و زخرفها فاعتصموا بحبل الله ثم عن امره لا تتجاوزون و ما

this testify the atoms of all created things, would ye but hear with the ear of the spirit.

24 O people! These are God's verses sent down to you - by what proof after them will ye believe? God hath ordained no proof in all creation greater than the verses, and these are of His verses. Fear God and be not proud before His proof. This is that which nothing in earth can resist nor can any in the heavens rival, would ye but perceive with God's sight in His days." They said: "We will never believe in thee, nor in Him Who sent thee. Thou art but one who wishes to turn us away from that which our fathers worshipped." Thus did they recognize Him, and saw in Him none other than one of those who fabricate lies against God. And whenever We counseled them with the counsel of truth, they turned not unto it, until the fire of waywardness increased within their souls. They gathered together to slay Him, and consulted with the divines of the age, and thus did they scheme in God's religion. We delivered Him through the truth, exalted His Cause, and established the signs, despite those who sought superiority in the earth.

25 Announce unto My servants concerning Him Who came with the truth in the name of Ali, and dawned from the horizon of holiness with the lights of the glory of the Beloved, and from Whose right hand flowed the rivers of the Spirit in wondrous hidden knowledge. He said: "O people! The clouds of wisdom have been lifted up, and God hath come with His Cause - this is what ye were promised in all the Tablets. Fear God, then hasten unto Me. O people! I am the son of your Prophet. I have come to you with verses at which the mystics marvel, and this is from God's proof and His evidence - reject it not through your conjectures, but be fair within your souls. This is from God's law which He hath ordained for you in truth, if ye be of those who are certain. O people! By God, I desire naught but to reform your religions in all wherein ye differ today. O people! These are from the breezes of the Spirit which blow upon you and transform you from mortal death to eternal life, if ye but turn unto it. O people! The tree of knowledge hath borne fruit in this eternal Lote-Tree, and the Primal Point hath expounded, and the Word of God, the Sovereign, the Self-Subsisting, hath been fulfilled. O people! Beauty hath been unveiled, and the veils have been lifted, and the Dove hath warbled, and the sacred Mount hath been illumined, and all within the heavens and earth have been enlightened, if ye but witness with the eye of the spirit."

26 They said: "We see thee not upon the truth, and we find not in thy days what we were promised in the books of our fathers,

نأمركم ألا بما امرت من عند الله ويشهد بذلك ذرات الممكنات ان انتم بسمع الروح تسمعون

24 ويا قوم هذه آيات الله نزلت عليكم فبأي حجة بعدها انتم تؤمنون و ما قدر الله حجة في الملك اكبر عن الآيات وهذه من آياته خافوا عن الله ثم يبرهانه لا تستكبرون وهذه ما لا يقاومه شيء في الأرض ولا يعادله كل من في السموات ان انتم ببصر الله في أيامه تنفرون قالوا لن تؤمن بك ولا بالذي ارسلك و ما انت الا الذي تريد ان تنهانا عما يعبد آباءنا وكذلك عرفناك و ما نراك الا من الذين كانوا على الله يفترون و كلما انصحناهم بنصح الحق ما اقبلوا اليه الى ان زادت نار الشقوة في انفسهم واجتمعوا على قتله و شاوروا مع علماء العصر وكذلك كانوا في دين الله يمحرون و نجيناه بالحق و ارفعنا امره و اثبتنا الآيات رغماً للذين كانوا في الأرض يسترفعون

25 نبي عبادي بالذي جائهم بالحق باسم علي و اشرق عن افق القدس بأنوار عز محبوب و جرت عن يمينه انهار الروح في بدايع علم مكتوم قال يا قوم قد ارتفعت غمام الحكمة و جاء الله بأمره و هذا ما وعدتم به في كل الألواح اتقوا الله ثم الى فاسرعون و يا قوم انا ابن نبيكم قد جئكم بآيات التي تتخير عنها العارفون وهذه من حجة الله وبرهانه لا تدحضوها بظنونكم ثم في انفسكم فأنصفون وهذه من شريعة الله قد شرع لكم بالحق ان انتم توقنون و يا قوم فوالله ما اريد الا اصلاح اديانكم في كل ما انتم اليوم فيه مختلفون و يا قوم هذه من نسمات الروح يهب عليكم و يقبلكم من الموت الفانية الى الحياة الباقية ان انتم اليها تتوجهون و يا قوم قد اثمرت شجرة العلم في هذه السدرة الأزلية و فصلت نقطة الأوليّة و تمت كلمة الله المهيمن القيوم و يا قوم قد كشف الجلال و رفعت الحجابات و غنت الورقاء و استنار جودى القدس و استضاء كل من في السموات و الأرض ان انتم بعين الروح تشهدون

26 قالوا ما نراك على حق و ما وجدنا في أيامك ما وعدنا به في كتب آبائنا و ما نتبعك ولو تأتينا

and we shall not follow thee even if thou shouldst bring every sign." He said: "O concourse! Fear ye God and look unto that which God hath made an enduring proof and a steadfast evidence for all who are in the heavens and on earth, if ye but recognize it. O people! All that ye await and have heard from your fathers and your divines is established through the verses, and these are from the holy verses that have filled all who are in the heavens and earth, as ye witness. If ye be not certain of the verses, then by what thing do ye find assurance in your religion today, and whereby do ye seek proof? The world and all that is in it and upon it shall perish, and ye shall be brought into the holy presence before God. O people! Let not ornate words prevent you from what ye have heard from your divines, and confuse not the matter for yourselves, and heed My counsel and the counsel of God - deny it not."

- 27 The more He mentioned the remembrance of God, the more they increased in rebellion, until all the divines pronounced judgment against Him, save those who had understood the ways of God, the Mighty, the Beloved. The matter reached such a pass that they gathered together to slay Him, until they suspended Him in the air and the hosts of unbelief fired upon Him the bullets of hateful oppression, and they pierced the body of Him Whom the Holy Spirit serveth, and Whose footsteps the denizens of the Supreme Paradise visit. They fettered His body which was served by the Holy Spirit, while the denizens of the Supreme Paradise and dwellers of the celestial realm visited the dust of His feet and sought blessings from His sandals. At this did the eyes of the unseen weep in the pavilions of eternity, the pillars of the Divine Throne were shaken, the essences of being trembled, and the Tree was watered by His luminous blood that was shed. God shall soon reveal the mystery of this Tree and raise it up in truth, and shall sing: "Verily I am God, there is no God but Me. All My servants were created for My Cause and all act by My command."

- 28 This We have written for Our own Self in truth - that We shall elevate those who were oppressed in the earth and abase those who wax proud. We have sent no Messenger, Prophet or Guardian but these transgressors opposed them, as you witness today how these evildoers continue to object. The people in no age turned away except after their learned ones turned away and grew proud before God, denying His signs. Whenever they turned away, those who followed their desires also turned away. None believed except those granted holy insight, whose hearts God tested for faith, giving them to drink from sealed cups of holiness whose seal was of spiritual musk - these are they who are intoxicated with the wine of certitude from this cup. These are they upon whom the angels of Paradise shower blessings in

بكل آية قال يا أيها الملأ اتقون فانظروا الى ما جعله الله حجة باقية وبرهاناً ثابتاً لمن في السموات والأرض ان انتم تعرفون ويا قوم كل ما انتم تنتظرون وسمعت من آبائكم وعلماكم يثبت بالآيات وهذه من آيات القدس التي ملأت كل من في السموات والأرض كما انتم تشهدون ان لن توقنوا بالآيات فبأي شيء انتم اليوم في دينكم تطمئنون و لدونكم تستدلون سيفتي الدنيا وما فيها وعليها وانتم في محضر القدس بين يدي الله تحضرون ويا قوم لا يمنعكم زخارف القول عما سمعتم عن علمائكم ولا تشبهوا الأمر على انفسكم واستنصحو بنصحي ثم ينصح الله لا تكفرون

27 كلما زاد الذكر في ذكر الله ما زادوا الا طغياناً الى ان افوا عليه العلماء كلهم الا الذينهم اطلعوا بسنن الله العزيز المحبوب وبلغ الأمر الى ان اجتمعوا على قتله حتى علّقوه في الهواء و ضربوا عليه افواج الكفر رصاص قهر مبغوض وشبكوا جسد الذي يخدمه روح القدس و زاروا تراب قدميه اهل ملأ الأعلى و سكان الفردوس بنعاليه يتبركون و بذلك بكت عيون الغيب في سرادق البقاء و تزلزلت اركان العرش و اهتزت جواهر الوجود و تمت سقاية الشجرة في نفسه من هذا الدم المنير المسفوك فسوف يظهر الله سر هذه الشجرة و يرفعها بالحق و يغنّ بأنه انا الله لا اله الا هو و كل عبادي خلقناهم لأمرى و كل بأمرى عاملون

28 و هذا ما كتبنا لنفسنا الحق بأن نرفع الذينهم استضعفوا في الأرض و نضع الذينهم يستكبرون و ما ارسلنا من رسول و لا من نبي و لا من ولي الا و قد اعترضوا عليهم هؤلاء الفسقة كما تشهدون اليوم هؤلاء الفجرة كانوا ان يعترضون ما اعرض الناس في عهد الا بعد الذي اعرضوا علمائهم و استكبروا على الله و كانوا بايات الله ان يمجّدون فكلاً اعرضوا الذينهم اتبعوهم في هويهم و ما آمنوا منهم احد الا الذين اوتوا بصائر القدس و امتحن الله قلوبهم للايمان

the Garden of Immortality, rejoicing at every moment in God's joy.

و سقاھم من کؤوس قدس محتوم ختامها من
مسک الروح و هم عن نحر الايقان من هذا
الكأس مسکرون اولئك هم الذين يصلون عليهم
ملائكة الفردوس في جنة البقاء و هم في كل
آن بفرح الله يستفرحون

- 29 We have sent no Prophet but the clergy rejected him, exulting in their own knowledge just as today they rejoice in their learning. Say: O concourse of divines! Do you worship an idol of your own making while forsaking He Who created you and taught you what you knew not? O people of the earth! Reflect on the deeds of these transgressors, on what they earned before and all they continue to earn and pursue this day.

29 و ما بعثنا من نبی الا وقد کفروه العلماء و فرحوا
بما عندهم من العلم کما كانوا اليوم بعلومهم كانوا
ان یفرحون قل یا معشر العلماء ا تدعون بعلاً فی
انفسکم و تذرون الذی خلقکم و علمکم ما لا تعلمون
وانتم یا ملأ الأرض تفکروا فی امر هؤلاء الفسقاء
و بما اکتسبوا من قبل و بكل ما كانوا اليوم كانوا
ان یکتسبون و به یشتغلون

- 30 Say: If this One Who has come to you with clear signs is not from God, as you claim from your seats today, then by what proof do you establish the truth of He Whom We sent before named Muhammad? Consider this within yourselves, O people of hatred, and be fair! Say: Do you rely on anything other than what We revealed aforetime to Muhammad of manifest and mighty signs? Say: O ignorant ones! If you depend on other than what was revealed to him from God, the Supreme, the Self-Subsisting, then bring your proof if you be fair in your souls or truthful in your claims. And if you have no evidence or proof save what was revealed of verses from the heaven of glory and love, then why do you not believe in He Who has come to you with clear signs that have filled the East and West of the earth, by which all in the heavens and earth were thunderstruck, except those who were drawn to God's signs? Nay, by Him Who holds my soul in His hand! These transgressors are they who believed not in God's Manifestations and denied them after their souls were convinced, turning away from meeting God though they were all promised this in every tablet and hoped for it day and night.

30 قل ان لم یکن هذا الذی جائکم بآیات بینات
على حق من الله کما انتم اليوم فی مقاعدکم تقولون
فبأی بینة تستدلون بالحق للذی ارسلناه باسم محمد
من قبل اذا یا ملأ البغضاء فی انفسکم فأنصفون
قل هل تستدلون بغير ما نزلنا على محمد من قبل من
آیات عز مشهود قل یا ملأ الجهال ان تستدلون
بغير ما نزل علیه من لدی الله المهیمن القیوم فأتوا
بها ان انتم تنصفون فی انفسکم او تكونوا فی اقوالکم
لصادقون و ان لم یکن بینکم من حجة و لا برهان
الا بما نزل من الآیات من سماء عز محبوب فلم
لا تؤمنون بالذی جائکم بآیات بینات الّتی ملأت
شرق الأرض و غربها و انصعقت منها کل من
فی السموات و الأرض الا الذینهم كانوا بآیات
الله مجتذبون لا فوالذی نفسی بیده هؤلاء الفسقاء
هم الذین ما آمنوا بالله فی مظاهر امره و کفروا
بها بعدما استیقنتها انفسهم و كانوا عن لقاء الله
معرضون بعد الذی کل وعدوا بذلك فی کل
الألواح و یرجوه فی ایامهم و لیلایهم

- 31 But when the promise came to them, they turned away and grew proud, doubting the meeting with their Creator and turning back on their heels until they pronounced judgment against God and ruled against the Manifestations of His Cause with whatever power they possessed. No Messenger was ever slain except by their leave. They rebelled against God in His days and transgressed beyond bounds against God, yet they perceived it not. Look then upon those who were on earth claiming faith for themselves, as though they turned to dust and

31 فلما جائهم الوعد اذا اعرضوا و استکبروا و كانوا
مریباً فی لقاء بارئهم و كانوا على اعقابهم منقلبون
الى ان افتوا على الله و حکموا على مظاهر امره
بما هم كانوا علیه مقتدرون و ما قتل احد من
الرسل الا بعد اذنهم و بغوا على الله فی ایامه و
افرطوا فی جنب الله و ما كانوا ان یسألوا اذا
فانظر الذینهم كانوا على الأرض و یدعون الایمان

turned away from the Lord of Lords, devoted to the idols of their own selves and desires. They take pride in those who claimed naught on earth save servitude to God, the True One, yet they fabricate lies against God their Lord. They traverse the wilderness until they reach the spot wherein is buried a name among names, yet they pass by its Creator on His earth and perceive it not.

- 32 Among them is one [Mirza Yahya] who was named servant to this Name from which branched forth the oceans of names, as witnessed by the dwellers of the pavilion of eternity and behind them this hidden and luminous Pen. This is he from whose unbelief Satan himself flees, and from whose fire are consumed the hearts of those who have detached themselves from all save God and placed their trust in their Lord. He believed not in God for the twinkling of an eye. This is he in whose soul Satan whispered until he became heedless of the remembrance of his Lord and was expelled from the holy presence of the Beloved. This is he who taught Cain to slay his brother, and who was among those who showed pride at the beginning against God, the Protector, the Self-Subsisting. There is no unbelief, oppression, or wickedness but that it began with this wretched one and shall return to him, if you possess divine insight. The angels of Paradise in the most exalted company point to him with their fingers and tell one another: "This is he who showed pride against God from time immemorial and opposed the Prophets and Messengers. Know him then and curse him, if you but knew." Therefore did God make him, despite himself, a servant to the letters of His Self, such that he repairs the wall associated with them while having passed judgment against them, glorying in this yet perceiving it not. Thus does God seize those who soar on the wings of passion in this atmosphere.

- 33 Say: Woe upon you, O swine, for what your hands have wrought, drawing your sword against the countenance of God and showing pride against God, the Protector, the Mighty, the Holy. You imagine yourself among those who serve the family of God in their entirety, yet you know not of your sin which you committed in this vain life - a sin unequaled by aught in the heavens and earth, nor by all that was or ever shall be. You think you build their edifices and lay their foundations. Nay, by Him Who holds my soul in His hand! You have not built but rather destroyed the foundation of the House and demolished its pillars and obliterated its traces. The Tongue of the Unseen in the heaven of glory bears witness to this,

لأنفسهم كأنهم أقبلوا إلى التراب و اعرضوا
عن ربّ الأرباب و كانوا على اصنام انفسهم و
هواهم لعاكفون و يستفخرون بالذينهم ما ادعوا
في الأرض إلا العبودية لله الحق ثم على الله
ربهم يفترون و يقطعون البوادي الى ان [يصلوا]
الى بقعة آتت دفن فيها اسم من الأسماء ثم عن
موجدتها في ارضه يمرّون و لا يشعرون

32 و منهم الذي سمي بالعبد لهذا الاسم الذي انشعبت
عنه بحور الأسماء و يشهد بذلك اهل سرادق
البقاء و من وراءهم هذا القلم الدرّي المكنون و
هذا هو الذي يفرّ الشيطان عن كفره و احترق
من ناره ايجاد الذينهم انقطعوا الى الله و كانوا على
ربهم متوكّلون و ما آمن بالله طرفة عين و هذا
هو الذي وسوس الشيطان في نفسه حتى غفله
عن ذكر ربه و اخرجه عن جوار قدس محبوب و
هذا هو الذي علم القابيل بأن يقتل اخيه و كان
من الذي استكبر في أول الأمر على الله المهيم
القيوم و ما من كفر ولا من ظلم ولا من فسق
إلا و قد بدء من هذا الشقيّ و سيعود كلّ ذلك
اليه ان انتم بفراصة الله تتفرّسون اذا تشيرون اليه
ملائكة الفردوس في ملأ الأعلى بأناملهم و يخبرون
بعضهم بعضاً بأنّ هذا هو الذي استكبر على الله في
ازل الأزال و اعترض بالتبّيين والمرسلين فاعرفوه
ثم العنوه ان انتم تعرفون و لذا جعله الله خادماً
لحروفات نفسه رغماً لأنفّه بحيث يعمر جدار الذي
كان منسوباً اليهم و افتى عليهم و بذلك يفتخر و
لا يشعر كذلك يأخذ الله الذينهم كانوا بجناحين
الهوى في هذا الهوآ يطيرون

33 قل اف لك يا خنزير و بما اكتسبت ايذاك
بحيث [سللت] سيف نفسك على وجه الله و
استكبرت على الله المهيم العزيز القدوس و في
ظنك بأنك انت من الذينهم يخدعون آل الله
بتأمهم و ما تدري من ذنبك الذي ارتكبت في
الحياة الباطلة و لا يعادله شيء في السموات و
الأرض و لا كلّ ما كان و كلّ ما يكون و
تحسب بأنك تعمّر عماراتهم و تبني اساسها لا
فوالذي نفسى بيده ما عمّرت بل خرّبت اساس
البيت و انهدمت اركانها و انعدمت اثارها و يشهد

yet the people do not perceive. You are the one who passed judgment against the Master of the House and its foundation, showing no shame before God, your Lord and the Lord of all things. You think you build it up, but this is an transgression from your wicked soul against God, the Mighty, the Beloved. Ask him, O people of the earth - do you not say that God has forbidden in His true Book that you wrongfully consume the wealth of others? Yet you hold back not from disobeying His commandments. And this is a transgression from thy wicked self against God, the Mighty, the Beloved.

34 Ask of Him, O concourse of the earth! Do ye not say that God hath forbidden in His Book of Truth that ye take the wealth of people unjustly? Yet from His commandments ye turn not away in shame. How doth he who hath transgressed against God take the wealth of people unjustly, when his oppression is more manifest than the sun in the midst of heaven? Then with these [ill-gotten gains] ye build houses. We bear witness that the Owner of the House is innocent of you and your deeds, and curseth you for what your hands have wrought, were ye to reflect upon the mysteries of the Cause.

35 We have heard that this accursed one boasteth in assemblies of his arrogance against God. Say: Men before thee have boasted likewise, and now they all cry out in the fire, finding for themselves neither helper nor supporter. Whenever they cry for sweet water, they are given naught but the vengeance of God wherewith He chastiseth those who have disbelieved. And thou shalt surely return to thy place in the fire wherein the idolaters are tormented.

36 Say: By God, O thou who associateth partners with God, who turneth away from His signs, and who denieth His bounties, the denizens of the lowest depths of the fire flee from the fire of thy self and seek refuge with God from thee and from thy evil, and at all times they curse thee and those who follow thee. Say: Hath not God forbidden you to turn unto those who have oppressed and disbelieved, in His true words "Lean not toward those who do wrong, lest the fire touch you"? By what proof do ye boast of this transgressing libertine who committeth in his own self all that God hath forbidden and abandoneth all that He hath commanded, as ye yourselves witness from his deeds? Yet despite this ye draw nigh unto him, magnify him, show him reverence, praise him in your gatherings, aid him in his cause, and then unto him in your affairs ye turn. And this is the mystery of what was sent down aforetime unto Muhammad the Arabian in words of preserved glory: "For all is there a goal toward which he turneth" and "Evil women are for evil men." This is the evil one who hath drawn nigh unto falsehood and

بذلك لسان الغيب في جبروت العزّ ولكنّ الناس هم لا يشهدون وانت الذي افيتت على صاحب البيت واصلها وما استحيت عن الله ربك و رب كلّ شيء وتحسب بأنك تعمّرها وهذا بغى من نفسك الخبيثة على الله العزيز المحبوب

34 فاسألوا منه يا ملاء الأرض اما تقولون بأنّ الله انهى في كتابه الحقّ بأن لا تأخذوا اموال الناس بالباطل ثمّ عن اوامره لا تستكفون وكيف يأخذ اموال الناس بالباطل عن الذي بغى على الله و كان ظله اظهر من الشمس في وسط السماء ثمّ بها هذه البيوت [تعمرون] ونشهد حينئذ بأنّ صاحب البيت برىء منكم و من اعمالكم و يلعنكم بما اكتسبت ايديكم لو انتم في اسرار الأمر تتفكرون

35 و سمعنا بأنّ هذا الملعون يفتخر في المجالس باستكباره على الله قل قد افترخوا رجال من قبلك و كل حينئذ في النار يستصرخون و لن يجدون لأنفسهم من معين و لا من ناصر و كلّما يستغيثوا بماء العذب لا يغاثون الا بنقمة الله التي يعذب منها الذين كفروا و انك انت سترجع الى مقرّك في النار التي يعذب فيها المشركون

36 قل فوالله يا ايها المشرك بالله و المعرض بآياته و الكافر بنعمائه اهل الدركات السفلى من نار نفسك يفرّون و يستعاذون بالله منك و من شرك و في كلّ حين عليك و على من تبعك يلعنون قل اما انهاكم الله عن التوجّه الى الذين ظلموا و كفروا بقوله الحقّ لا تركنوا الى الذين ظلموا فتمسّكم النار فبأيّ برهان انتم تفتخرون بهذا الظالم الفاجر الذي يرتكب في نفسه كلّ ما انهى الله عنه و يضع كلّ امر به كما انتم من اعماله تشهدون و مع ذلك انتم تستقربون اليه و تعظمونه و توقرونه و تمدحونه في مجالسكم و تعينونه في امره ثمّ اليه في اموركم تتوجهون و هذا سرّ ما نزل من قبل على محمد العربيّ من كلمات عزّ محفوظ و لكلّ وجهة هو موليّها و الخبيثات للخبيثين و هذا هو الخبيث الذي تقرب بالجبّ و آمن بالطاغوت

believed in tyranny and disbelieved in God, and was of those who showed arrogance toward God their Lord.

- 37 These ones pay no heed to what they have done and to their oppression in the days of God, yet they disbelieve in and curse those who oppressed and turned away before them, while they perceive not what they say, and they curse none but themselves, and their deeds give lie to their words in all that their hands have wrought. These are they who have disbelieved in God after having known Him before, even as they disbelieve today. Thus have We related unto thee from the true stories in these Tablets, and We have set forth all things in detail, as a guidance and mercy from Us to people who fear God, that thou mayest know all that hath befallen God's trusted ones and His ambassadors in former ages, lest thy feet and the feet of those who pass along the Path should slip. When at that time the Dove of the Cause was impassioned by the melodies of eternity and was attracted by the cooings of the Mystic Dove, it arose from the paradise of nearness and hovered between earth and heaven, and soared with holy wings in the atmosphere of this air, calling out in the atoms of utterance to the divines who appeared before or would appear thereafter until the Day wherein God shall come with His Cause and determine the measure of all things by His word "Be! and it is." And He counseleth them and adviseth them with counsel that is better for them than the kingdom of the hereafter and the former life and than all that they know, that they should not place their trust in their learning, nor in their deeds, nor in all that whereby they were wont to judge.

- 38 O concourse of divines in the Bayan! Let not your learning withhold you from your Creator. When ye hear the call of God, cast aside what ye possess and hasten with your inner sight to the court of holiness. Sanctify your souls and your spirits from all that ye have known and learned aforetime, lest aught should prevent you from God, your Creator, that perchance ye may be seated in the holy presence before God. For all these are veils and allusions that stand between you and the recognition of God, the All-Powerful, the Mighty, the Self-Subsisting. Purify the mirror of your hearts on this Day, that perchance nothing may prevent you from entering the sanctuary of God, the Almighty, the Best-Beloved. Verily, if the mirror be covered with the dust of self and passion, no images and forms shall be reflected therein. Thus do ye witness in the mirrors of your hearts. Fear God, O ye divines! Let neither knowledge nor wisdom nor aught else besides them beguile you. On this Day, hasten unto the mercy of God, and sit not upon your seats disputing among the people. Whosoever hears

و كفر بالله و كان من الذين كانوا على الله ربهم يستكبرون

37 و هؤلاء لا يلتفتون على ما فعلوا و ظلوا في أيام الله و يكفرون و يلعنون الذينهم ظلوا و اعرضوا من قبل و هم لا يدرون ما يقولون و ما يلعنون الا على انفسهم و يكذبهم اقوالهم كلما اكتسبت ايديهم و هؤلاء هم الذين كفروا بالله بعدما عرفوه من قبل كما كانوا اليوم ان يكفرون و كذلك قصصنا لك من قصص الحق في هذه الألواح و فصلنا من كل شيء تفصيلاً هدى و رحمة من لدنا لقوم يتقون لتعرف كلما جرت من قرون القبل على امانة الله و سفراته لئلا يزل قدمك و اقدام الذينهم على الصراط يمرّون حينئذ لما شغفت حمامة الأمر من لحنات البقاء و استجذبت من نغمات الورقاء طلعت عن رضوان القرب و يكف بين الأرض و السماء و يدق بأجنحة القدس في فضاء هذا الهواء و ينادي في ذر البيان علماء الذين ظهروا من قبل او كانوا من بعد ان يظهرون الى يوم الذي فيه يأتي الله بأمره و يقدر مقادير كل شيء بقوله كن فيكون و يوصيهم ثم ينصحهم بنصح الذي هو خير لهم عن ملك الآخرة و الأولى و عن كل ما هم يعلمون بأن لا يطمثوا بعلمهم و لا بأعمالهم و لا بكل ما هم كانوا به ليدينون

38 ان يا معشر العلماء في البيان لا يمنعكم العلم عن بارئكم فاذا سمعتم نداء الله فانقطعوا عما عندكم ثم الى ساحة القدس بعيونكم فاسرعون و قدسوا انفسكم و ارواحكم عن كل ما عرفتم و علمتم من قبل لئلا يمنعكم شيء عن الله بارئكم لعل انتم في مشهد القدس بين يدي الله تقعدون لأن كل ذلك حجابات و اشارات يحول بينكم و عرفان الله المهيمن العزيز القيوم نزّها مرآة قلوبكم في هذا اليوم لعل لا يمنعكم شيء عن الدخول في حرم الله المقتدر المحبوب و ان المرأة لو غطى بكدورات النفس و الهوى لن ينطبع فيها صور و اشكال و كذلك في مرآة قلوبكم فاشهدون اتقوا الله يا ايها العلماء لا يغرنكم العلم و لا الحكمة و لا دونهما فاستبقوا في هذا اليوم الى رحمة الله و لا تقعدوا

the Call of God on the Day when He shall arise to manifest Himself, and delays or hesitates for less than a moment, shall render void all his deeds throughout his life, even should he expend all the treasures of earth in gold and silver, or worship God from time immemorial. Thus do We teach you the paths of truth, that ye may be nourished by the fruits of the holy tree in the days of God.

- 39 Beware, O people of the Bayan! Rejoice not in your knowledge or your deeds, but in the knowledge of God. For knowledge is what He has expounded unto you from God, and deeds are what He accepts from you through His grace. Fear God, and wax not proud through your wealth. Should He pronounce ignorance to be knowledge itself, or injustice the very essence of justice, it would be the truth, and we all verily believe in this. There is none other God but Him. He doeth what He willeth and shall not be asked of what He pleaseth, while all shall be questioned concerning all things in the presence of justice. Fear God, and be not like those who waxed proud before God, though they had all been awaiting His presence. The example of the divines who pride themselves on their knowledge in the days of God is like unto those who worshipped idols, for they clung to their idols while these cling to their learning. Nay, this is even worse, would ye but reflect within yourselves. Know ye that whatsoever prevents you from God, your Creator, is your idol, would ye but perceive it. By God! We have counseled you with the utmost counsel, and this is better for you than the kingdom of the hereafter and of the former times, would ye but preserve it.

- 40 And thou, O questioner, read thou these Tablets with thy spirit and thy inner tongue, then share them with those in whom thou perceivest the fragrance of faith, and conceal them utterly from those in whom thou detectest the odor of hatred. Fear God, and be not like those who today follow the promptings of their desires and see not with the Most Great Vision, though they were commanded thus. They desire to extinguish the fire of God by which all who are in the heavens and earth were illumined, yet they perceive not what they did before nor what they do today. Hast thou not heard how the divines of the age gathered against Us this year, and We stood alone in their midst, seeking help from no one, until God dispersed them by His power and caused the light to shine forth in truth after they had all desired to extinguish it? Soon will God purify the earth from the defilement of such as these, and exalt His proof and establish His evidence, and the earth shall be inherited by those servants who have detached themselves from all else save

على مقاعدكم ثم بين الناس لا تتحاكمون و من سمع منادى الله في يوم الذي يقوم على الأمر بمظهر نفسه و يتأمل او يصبر اقل من ان يبطل كلها عمل في حياته ولو انفق ملء الدنيا من الذهب و الفضة او عبد الله في ازل الازال كذلك نعلمكم سبل الحق لعل انتم بأثمار شجرة القدس في ايام الله ترزقون

39 اياكم يا ملا البيان لا تفرحوا بعلومكم ولا بعملكم بل بعلم الله فافرحون لأن العلم ما [شرح] لكم من [عند الله] والعمل ما يقبل منكم من فضله اتقوا الله ثم بأموالكم لا تستكبرون والله لو يحكم على الجاهل نفس العلم او على الظلم جوهر العدل لحق و انا كل بذلك مؤمنون انه ما من اله الا هو يفعل ما يشاء ولا يستل عما شاء و كل عن كل شيء في محضر العدل يستلون اتقوا الله ولا تكونوا بمثل الذينهم استكبروا على الله بعد الذي كل كانوا بلفائه منتظرون مثل العلماء الذين يفتخرون بعلمهم في ايام الله كمثل الذين عبدوا الأصنام لأنهم اعتكفوا على اصنامهم وهؤلاء اعتكفوا على علومهم بل هذا اكبر لو انتم في انفسكم تتفكرون فاعلموا بأن كل ما يمنعكم عن الله بارتكم هو اصنامكم لو انتم تشعرون فوالله قد نصحنكم غاية النصح وهذا خير لكم عن ملك الآخرة و الأولى لو انتم تحفظون

40 و انتك انت يا ايها السائل فاقراً تلك الألواح بروحك و لسان سرك ثم انشر بين يدي الذين تجد منهم رواج الايمان ثم استرها غاية السر عن الذين تجد منهم رايحة البغضاء اتق الله ولا تكن بمثل الذينهم كانوا اليوم في هواء انفسهم يسلكون ولا ينظرون بالمنظر الأكبر بعد الذي امروا بذلك و ارادوا ان يخذوا نار الله التي انارت منها كل من في السموات و الأرض ولا يشعرون ما فعلوا من قبل ولا بكل ما كانوا اليوم ان يفعلون اما سمعت كيف اجتمعوا علينا في هذه السنة علماء العصر و انا اقنا في معاركهم وحده و ما استنصرنا من احد الى ان فرقهم الله بقدرته و اضاء النور بالحق بعد الذي كل ارادوا ان يطفئون فسوف يطهر الله الأرض من دنس هؤلاء و يعلو حجته و يثبت

God, the Protector, the Self-Subsisting. Then know that We have honored thee through these Tablets among the East and the West, and have made them for thee as a garment that thou mayest find from it the fragrance of the All-Glorious. If thou wert to place it upon the eyes of the inhabitants of the heavens and earth, their sight would be restored to them. Thus do We act in truth, despite those who mock the signs of God this day.

برهانه ويرث الأرض عباد الذينهم انقطعوا الى الله المهيم القيوم ثم اعلم بأننا افتخرناك بهذه الألواح بين المشرق والمغرب وجعلناها لك قيصاً لتجد منه راحة السبحان ولو تضعه على بصر اهل السموات والأرض يرتد ابصارهم بصيراً وكذلك نفعل بالحق رغماً لأنف الذينهم كانوا اليوم بآيات الله يستهزئون

- 41 Say: O concourse of the earth! These indeed are melodies with which no ear among those created from dust hath been favored, if ye be of them that are certain. These are words that no heart in creation hath comprehended, if ye would ascend to their stations in the heaven of holiness. This is a beauty upon which no eye in creation hath fallen, if ye would behold with the eye of glory. This is the Lamp of Holiness that accepteth no niche for itself and is content with the niche of God, the Protector, the Self-Subsisting. Say: By God! This is indeed a fire around which circle the denizens of Paradise, yet none have derived light therefrom save those who circle round the Tree. These are excepted only out of yearning for those who have attained unto the blessed Spot and who, according to their stations, are warmed by this fire, that perchance they may not speak out of their own desires and may commit their affairs unto God, and neither poverty nor want may grieve them, nor tribulation and hardship prevent them from the love of God, the Mighty, the Beloved. Say: These words are maidens whom none in creation hath touched, who have remained chaste in their chambers of glory, and whom We have revealed from behind a thousand thousand veils that ye might be illumined by their beauty. Less than can be numbered are the melodies by which ye are attracted upon the branches of the Lote-Tree of these words.

41 قل يا ملاء الأرض ان هذا لنغمات ما فاز بها سمع الذينهم خلقوا من التراب ان انتم توقنون وهذه من كلمات ما ادركت افئدة احد في الملك ان انتم الى مقاعدها في سماء القدس تعرجون وهذا من جمال ما وقع عليه عيون احد في الملك ان انتم ببصر العز تبصرون وهذا سراج القدس ما قبل في نفسه المشكاة ويكتفى بمشكاة الله المهيم القيوم قل تالله هذه لنار تدندنت في حولها ملاء الفردوس وما اقتبسوا منها الا الذينهم في حول الشجرة يطوفون وما استثنى هؤلاء الا تشوقاً للذينهم حضروا في بقعة المباركة ثم من هذا النار على قدر مراتبهم يصطلون لعل [لا ينطقون] عن هواهم و يفوضون امورهم الى الله ولا يحزنهم الفقر والاضطرار ولا يمسكهم البأساء والضراء عن حب الله العزيز المحبوب قل هذه الكلمات لحوريات ما طمئن احد في الملك و كن باكرات في غرفات العز وقد اظهرناهن عن خلف الف الف حجاب لعل انتم عن جمالهن تستفيضون اقل من ان يحصى ومن نغماتهن على افنان سدره تلك الكلمات تستجذبون

- 42 When the utterance reached this most subtle, most tender, most glorious and most exalted station, remember thy Lord with the tongue of all creation, then on behalf of all things in their entirety.

42 اذا لما بلغ القول الى ذلك المقام الألف الأرق الأبهى الأعلى اذكر ربى بلسان الخلاق كلهم ثم عن قبل كل [الأشياء بأجمعهم]

- 43 Glorified art Thou, O my God! At this moment the tongues of our inner being bear witness to Thy unity, our lips to Thy singleness, our essences to Thy self-subsistence, and our realities to Thy oneness. All praise be unto Thee for the wondrous gifts Thou hast bestowed and the beauteous favors Thou hast granted, inasmuch as Thou didst send forth the Messengers from Thy presence and reveal the Books from Thy side, wherein Thou didst ordain the laws of nearness unto Thee and make manifest the pathways leading to union with Thee.

43 فسبحانك اللهم يا الهى يشهد حينئذ السن سرتنا بوحدانيتك و شفتانا بفردانيتك و كينوناتنا بصمدانيتك و ذاتياتنا بأحدانيتك فلك الحمد في بدائع عطائك و جميل احسانك بحيث ارسلت الرسل من عندك و انزلت الكتب من لدنك و شرعت فيها شرايع قريك و اظهرت فيها مناهج وصلك و ما نزلت فيها من الأحكام الا و هو خير لنا عما تطلع الشمس عليها و ما

Whatsoever ordinances Thou hast revealed therein are better for us than all upon which the sun doth shine, and whatsoever bounty or grace Thou hast ordained therein doth return unto us. Verily Thou hast ever been sanctified from desiring aught for Thyself or having any benefit return unto Thee. Thou hast ever dwelt in the heights of holiness, grace and riches, and wilt continue to abide in the exaltation of glory, sanctity and independence. All the wealthy are poor before the gate of the city of Thy grace, all the mighty are brought low before the court of Thy holy mercy, all sovereigns are but vassals before the manifestations of Thy sovereignty, and all existence standeth in submission before the revelations of Thy dominion.

44 At last Thou didst bring the Cause unto the Beauty of Thy divine Holiness and the Temple of Thy sanctified Glory, and didst manifest from behind the veils of power that which Thou hadst treasured from time immemorial through Thy might, that thereby the wonders of Thy grace might be perfected for the people of Thy kingdom and the gems of Thy loving-kindness for Thy creation. Through this Thou didst fulfill all that Thou hadst promised unto the detached ones among Thy chosen ones, and didst accomplish all that Thou hadst pledged unto the near ones among Thy trusted ones. Through Him Thou didst complete Thy proof, perfect Thy testimony, establish Thy evidences, and make firm Thy signs. Thou didst call all unto this Most Great, Most Exalted Bounty and this Furthermost, Most Remote Tree.

45 Among the people are those who answered Thy call, in whose hearts the fire of Thy love was kindled by Thy Word, such that they were consumed before they could even touch the fire of the Tree of Thine eternity. Among them are those who hastened to the shore of Thy nearness with their hearts, their souls and their feet, until they entered the stronghold of Thy meeting and arrived in the vicinity of Thy union and mercy. Among them are those who were wholly detached unto Thee, such that they dwelt in Thy habitations and settled in Thy lands. And among them are those who turned away and showed pride before Thee and rebelled against Thy Self, whom their own selves and desires held back from the path of Thy grace and the ways of Thy forgiveness, and the divines who drank not from the cups of Thy bounty and held fast only to the handle of their desires, taking these as gods besides Thee.

46 And among them are these who have gathered in Thy land and taken refuge in the shadow of Thy supreme grace and Thy Most Great, Most Exalted, Most Complete, Most Sweet Name. In all this, O my God, the bounty was from none save Thee,

قدّرت فيها من خير ولا من فضل الآ وهو يرجع إلينا وانك انت كنت لم تزل مقدساً من ان تريد لنفسك من شيء او يرجع اليك من خير لم تزل كنت في علو القدس والفضل والغناء ولا تزال تكونن في سمو العز والتزه والاستغناء كل الأغنياء فقراء لدى باب مدين فضلك وكل العزراء ذلاء لدى ساحة قدس رحمتك وكل الملوك مملوك عند ظهورات سلطنتك وكل الوجود منقاد لدى بروزات حكومتك

44 الى ان انتهت الأمر الى جمال قدس الوهيتك وهيكلك عز قدوسيتك واظهرت عن خلف حجات القدرة ما كزته في ازل الآزال بقوتك ليتم بذلك بدايع نعمتك على اهل مملكته و جواهر عنايتك على بريتك وبذلك وفيت كلها وعدهته على المنقطعين من اصفيائك واديت بكلها عهدهته على المقربين من امثالك وبه اتممت جتتك واجملت برهانك واثبتت دلائلك و اتفقت آياتك ودعوت الكل الى هذا الفضل الأكبر الأعلى وهذه الشجرة القصوى القصوى

45 ومن الناس الذين هم اجابوك في ندائك و حدثت من كلمتك في قلوبهم نار محبتك بحيث احترقوا من قبل ان تمسوا بنار سدره ازلتتك ومنهم الذينهم سرعوا الى شاطئ قربك بقلوبهم و نفوسهم وارجلهم حتى دخلوا في حصن لقائك ووردوا في جوار [وصلك] ورحمتك ومنهم الذينهم انقطعوا بكلهم اليك حتى سكنوا في ديارك وتوطنوا في بلادك ومنهم اعرضوا و استكبروا عليك وبغوا على نفسك وامسكهم عن سبيل عنايتك و مناهج مغفرتك انفسهم و هواهم و علماء الذينهم ما شربوا عن كؤوس فضلك وما تمسكوا الا بعروة هواهم واتخذوها الههم من دونك

46 ومنهم هؤلاء الذين اجتمعوا في ارضك و اووا في ظل عنايتك الكبرى واسمك الأعظم الأعلى الأوفى الأحلى وفي كل ذلك يا الهى

and the grace was from none except Thee, without anyone being worthy thereof. For Thou didst remove the veil from their faces and burn away the veils that came between them and the lights of Thy beauty. Thou didst overshadow them with the clouds of Thy mercy and caused the springs of Thy knowledge and mercy to flow for them. Thou didst nourish them with the wondrous fruits of the Tree of Thy holiness, Thy generosity and Thy gift. Thou didst bring them unto such bounty that Thou didst cause them to know Thy Most Glorious Self through Thy Most Exalted Name, and didst illumine their hearts and eyes with Thy luminous beauty, and didst honor them with the meeting of Thy most resplendent countenance, and didst cause them to hear Thy sweetest melodies. Praise be unto Thee, O my Beloved, for having chosen them for Thy abiding bounties! Praise be unto Thee, O my Beloved, for having singled them out for Thy eternal favors! Therefore, O my God, since bounty and beneficence are Thy habit, and grace and favor Thy attribute, I beseech Thee by the yearning of the hearts of Thy lovers and the attraction of the hearts of Thy sincere ones - they who desire none but Thee and whose hearts have tasted naught save the wonders of Thy remembrance - that Thou cause to waft, at this moment, from the right hand of the paradise of Thy eternal holiness, the breezes of forgiveness, that the fragrance of disobedience may be removed from all creation. May all return unto Thee and enter the cities of Thy name and the gardens of Thy bounty. Verily, Thou art powerful over whatsoever Thou wilt. Thou art the Mighty, the Generous, the Merciful, the Self-Sufficient, the Giver, the Bountiful, the Bestower, the All-Knowing, the All-Wise, the All-Informed, the Helper, the Compassionate, the Forgiving.

- 47 I beseech Thee, O my God, by Thy Name, the Manifest yet Hidden, by the Beauty of Thy unseen yet renowned Countenance, by the lights of Thy Face whereby all in the heavens and earth were illumined, by the splendor of Thy Names whereby all in the realms of eternity and the Throne were enlightened, and by Him Whom Thou shalt manifest in Thy days and Whom Thou hast promised to all Thy trusted ones and chosen ones in all Thy Tablets, that Thou gather us together at the fountain of Thy riches on the Day of Thy Manifestation. Deprive not our eyes, O my God, on that Day, from beholding the lights of Thy Beauty, nor our ears from hearing the melodies of Thy transcendent Unity, nor our hearts from the wonders of the remembrance of Thy divine Lordship, nor our souls from hearkening unto the words of Thy Self-Subsistence, nor our tongues from the gems of the praise of Thy Oneness, nor our hands from taking hold of the tablets of Thy divine Unity, nor our feet from walking toward the precincts of Thy nearness

لم يكن الفضل الا من عندك ولم يكن العناية الا من لدنك من دون استحقاق احد بذلك لأنك كشفت الغطاء عن وجوههم و احرقت الحجب التي حالت بينهم وبين انوار جمالك و ظلت عليهم من غمام رحمتك و اجریت لهم من عيون علمك و رحمتك و رزقتهم من بدایع اثار سدره قدسك و جودك و موهبتك و بلغتهم الى الفضل الى مقام عزّرتهم نفسك الأبهي في اسمك العليّ الأعلى و نورّت قلوبهم و عيونهم بجمالك النوراء و شرقتهم بقاء وجهك الأسنى و اسمعتهم نغماتك الأملی فلك الحمد يا الهی على ما اختصاصهم بنعمائك الباقية فلك الحمد يا محبوبی على ما اصطفتهم لآلائك الدائمة اذاً يا الهی لما كان عادتك الجود و الاحسان و سبيبتك العناية و الامتنان استلك بوله قلوب عاشقيك و جذب افئدة مخلصيك الذينهم ما ارادوا غيرك و ما ذاق قلوبهم الا من بدایع ذكرک بأن تهبّ حينئذ عن يمين رضوان قدس ازليتك نسيمات الغفران ليذهب عن الامكان روائح العصيان ليرجعن كلّ اليك و يدخلن كلّ في مداین اسمك و حديق احسانك و انك انت المقتدر على ما تشاء و انك انت العزيز الكريم الرحيم الغني المعطي الفاضل الباذل العليم الحكيم الخبير المعين العطوف الغفور

47 ثمّ استلک اللهم يا الهی باسمک الظاهر المستور و بجمال غيبک المشهور و بانوار وجهک الذي بها استنار کل من فی السموات و الأرض و بهاء اشراق اسمائك الذي منها استضاء کل من فی البقاعات و العرش و بالذي تظهره في أيامک و وعدت به کل امنائك و اصفياک في جميع الواحک بأن تجعنا على شريعة غنائک في يوم قيامک و لا تحرم يا الهی في هذا اليوم عيوننا عن ملاحظة انوار جمالک و لا آذاننا عن استماع نغمات عزّ فردانيتک و لا قلوبنا عن بدایع اذکار قدس ربّانيتک و لا افئدتنا عن اصغاء کلمات صمدانيتک و لا السننا عن جواهر اذکار وحدانيتک و لا ايدينا عن اخذ الواح قدس الوهيتک و لا ارجلنا عن المشی الى

and eternity, nor our bodies from standing before the throne of Thy sovereignty and grandeur.

- 48 I beseech Thee at this moment, O my God, that Thou make not this bounty exclusive to some rather than others, nor deprive on that Day any of Thy servants, nor strip any soul of Thy beautiful robe. For I observe at this instant that all things stand before the city of Thy grace and mercy, their very existence and forms bearing witness to their poverty, their need, their distress and their helplessness, though most of them perceive not this within themselves nor comprehend it in their own beings. Glorified art Thou, O my God and my Beloved! Though their bodies may deny the wonders of Thy grace and the gems of Thy bounty, yet their inner reality and essence beseech Thy favor and are submissive to Thy command. Who, O my God, can flee from Thy sovereignty, or escape from Thy dominion, or run from Thy power and might?

- 49 Send down, O my God, from the clouds of Thy mercy the rains of Thy holiness and bounty upon them, and upon their hearts from the clouds of Thy generosity the waters of Thy grace and favors, that there may grow from the soil of their existence the ears of Thy knowledge and wisdom, and the grains of longing for Thee and Thy mercy. Verily, Thou art powerful over all things. Thou art the Most Exalted, the All-Bountiful, the All-Powerful, the All-Generous, the Mighty, the Supreme, the Most High, the Forbearing, the Powerful, the All-Glorious, the Beneficent, the Beloved.

- 50 And as to what thou hast asked concerning the ruling on traditions, know thou that for the wayfarer unto God on this radiant and luminous path, it behooveth him in these days to sanctify the mirror of his heart from all that he hath heard aforetime, for after the suns of knowledge and wisdom were hidden from them, the people differed concerning the Cause of God, the Self-Subsisting, the All-Compelling. Some of them went astray and led others astray, inventing falsehoods against God in His words and the words of the family of God, speaking that which their desires commanded them and attributing it to the Suns of Infallibility - and they understood not. Others followed their rulers and supported them in whatsoever their souls desired, fabricating traditions and attributing them to the Imams of Justice that they might draw near unto them, and thus did they judge according to their vain imaginings. And among them were those who feared God their Creator in their days and followed the paths of truth and spoke naught

ساحة قرب ازليتك ولا اجسادنا عن الحضور بين يدي سلطنتك وكبرياتك

- 48 و اتي استلك حينئذ يا الهى بأن لا تجعل هذا الفضل مخصوصاً ببعض دون بعض ولا تحرم في ذلك اليوم احد من عبادك ولا تعرّ نفس عن جميل ردائك لأني اشاهد في هذا الآن بأن كلّ الأشياء قائم لدى مدينة فضلك و رحمتك و وجودهم و هيالكهم تشهد بفقرتهم و افتقارهم و ضرّهم و اضطرارهم ولو أنّ اكثرهم لا يشعرون في انفسهم و لا يفقهون في ذواتهم فسبحانك يا الهى و محبوبى و ان كان اجسادهم ينكرون بدائع فضلك و جواهر احسانك ولكن سرّهم و باطنهم سائلون من فضلك و متقادون لأمرك من يقدر يا الهى ان يفرّ من سلطنتك او يهرب من حكومتك او يهزم من قدرتك و اقتدارك

- 49 فأزّل يا الهى عليهم من سحاب مرحمتك امطار قدسك و عنايتك ثمّ على قلوبهم من غمام مكرمتك مياه فضلك و افضالك لينبت من اراضى وجودهم سنبلات علمك و حكمتك و حبات شوقك و رحمتك و انك المقتدر على ما تشاء و انك انت المتعالى المتفاضل المتقادر المتبازل العزيز الرفيع العلىّ الحليم المقتدر المتعزّز الكريم المحبوب

- 50 و اما ما سئلت عن حكم الحديث فاعلم بأنّ للسالك الى الله في هذا المنهج الدرّى البيضاء ينبغي بأن يقدّس مرآة قلبه في تلك الايام عن كلّ ما سمع من قبل لأنّ الناس بعد الذى غابت عنهم شمس العلم و الحكمة اختلفوا في امر الله المهيمن القيوم و بعضهم ضلّوا و اضلّوا الناس و اقترأوا على الله في كلماته و كلمات آل الله و تكلموا بما امرهم هويهم و نسبوه الى شمس العصمة و ما كانوا ان يفقهون و بعضهم اتبعوا سلاطينهم و ايدوهم في كلّ ما امرتهم انفسهم و وضعوا لهم احاديثاً و نسبوها الى ائمة العدل ليقرّبوا اليهم و كذلك كانوا في هواء انفسهم يحكمون و منهم الذين خافوا عن الله بارئهم في ايامهم و سلّكوا مناهج [الحق] و ما تكلموا

but pure truth - and all this was recorded in the Preserved Tablet.

- 51 And when days and nights revolved and matters proceeded and judgments were passed, differences appeared among the divines, and thereby true sayings became mixed with false ones, as ye witness in their words and observe in their deeds. Since the matter is as We have explained to thee, how canst thou distinguish truth from falsehood after they have all differed concerning God's Cause to such extent that thou wilt not find two of them agreed upon a single matter, and in all things they continued to differ? It behooveth thee and those who follow truth in these days - wherein all save a counted few have been veiled from God - to sanctify your souls and hearts from all that is witnessed and seen on earth, for ye have no need of aught that ye have heard before, since they to whom people attribute these words and traditions shine as the sun in the heaven of holy and exalted sanctity, and have explained to the people all wherein they differed and that which was ordained in the Book of God, the Mighty, the Beloved.

- 52 These have ascended unto God and their beauty hath been veiled from the eyes of those who disbelieved and joined partners with God, and who await the luminous lamp that is lit and shineth forth from behind crystal globes, guiding people to the precincts of holiness and grace and bringing them to the vicinity of treasured glory. Withal, none needeth aught save what hath been ordained in the laws of the Spirit from the presence of the renowned Mighty One. However, since thou hast stood at the gate from which no creature hath ever been turned away disappointed, We have therefore cast upon thee a sprinkling from this vast, surging, billowing, and concealed ocean, that the proof from God's presence might be complete unto all who are in the heavens and on earth, that haply the people may arise from their beds of heedlessness before God.

- 53 Know thou that the words of God and His Messengers possess meanings beyond meanings, interpretations beyond interpretations, and symbols, allusions, evidences and wisdom without end. No one shall comprehend even a single letter of their meanings except whom thy Lord willeth, for their meanings are their treasures which they have stored in the treasuries of words. None knoweth their mysteries save God, the Mighty, the Powerful, the Praiseworthy. And their interpretation shall be known to everyone who ascendeth to the heavens of nearness and holiness, whose vision hath been sanctified by the

ألا بالحقّ الخالص و كلّ كان في كتاب الحفظ
المسطور

51 و لما دارت الأيام و الليالى و مضى الأمر و قضى الحكم ظهر الاختلاف بين العلماء و بذلك اختلطوا اقوال الصّحيحة بالكذبة كما انتم تشهدون في اقوالهم ثم في اعمالهم تنظرون و لما كان الأمر بمثل ما القيناك كيف تقدر ان تعرف الحقّ من الباطل بعد الذى اختلفوا كلّ في امر الله بحيث لن تجد اثنين منهم على امر واحد و كلّ في كلّ شيء كانوا ان يختلفون فينبغي لك و للذينهم يتبعون الحقّ في تلك الأيام التي كلّ احتجوا عن الله الا عدّة انفس معدود بأن تقدّسوا نفوسكم و قلوبكم عن كلّ ما يشهد و يرى في الأرض لأنكم بشيء عما سمعتم من قبل لا تحتاجون لأنّ الذين ينسبون للناس تلك الكلمات و الأحاديث اليهم ليستضيء و وجوههم كالشمس في سماء قدس مرفوع و بينوا للناس كلّما اختلفوا فيه و بما حدّد في الكتاب من الله العزيز المحبوب

52 و اولئك ان صعدوا الى الله و احتجوا بجمالهم عن اعين الذين كفروا و اشرکوا و ارتقبوا سراج الدرّى الذى يوقد و يضيء خلف مصابيح البلور و يهدى الناس الى ساحة القدس و الفضل و يبلغهم الى جوار عزّ مخزون و مع ذلك لن يحتاج احد بشيء الا بما شرع من شرايع الروح من لدن عزيز مشهود ولكن انك لما قت على باب الذى ما خيب منه احد من الخلايق لذا التقى عليك رشحا من هذا الطمطم المتذخّر المتموّج المكفوف لتكون الحجّة بالغة من لدى الله على كلّ من في السموات و الأرض لعلّ الناس عن مراقدة الغفلة بين يدي الله يقومون

53 فاعلم بأنّ لكلمات الله و سفرائه معاني بعد معاني و تأويلات بعد تأويلات و رموزات و اشارات و دلالات و حكم بما لا نهاية لها و لن يعرف احد حرفاً من معانيها الا من شاء ربك لأنّ معانيهم كنوزهم كنزوها في خزائن الكلمات و لا يعلم اسرارها الا الله العزيز المقتدر المحمود و سيعلم تأويلها كلّ من عرج الى سموات القرب و القدس و قدّست بصراه بذكر الله و بلغ الى مقام الذى شهد

remembrance of God, and who hath attained to that station wherein the tongue hidden within his innermost being testifieth that there is none other God but Him, and that He is the One Who was when naught else existed beside Him. Then shall he comprehend all the meanings and knowledge concealed within all things ere the command "Be" and it is. Thus doth the Dove teach thee from the melodies of eternity and instruct thee in that which shall sever thee from all who dwell on earth and in heaven, that thou mayest strive within thyself and ascend from this nether realm to the most exalted heavens, to a sacred seat well-beloved.

بلسان المودعة في سرّه بأنّه لا اله الا هو و أنّه لهو الذي كان و لم يكن معه من شيء اذا يلتفت بكل المعاني و العرفان المكنونة في كلّ شيء من قبل ان يقول كن فيكون كذلك تلقىك الورقاء من نعمات البقاء و تعلّيك ما ينقطعك عن كلّ من في الأرض و السّماء لتجهد في نفسك و ترتقي من هذه الأرض الأدنى و تصعد الى سموات الأعلى في مقعد قدس محبوب

- 54 Know that by 'Friday' is meant the Day whereon mankind gathereth before God, and wherein God establisheth His Cause through the Manifestation of His Self - this is a truth well-known. On that Day the Dove of Eternity warbleth its melody, and the Cock of the Throne raiseth its call, and the heavens of justice are upraised. On that Day all creatures shall be gathered together with all they have wrought in their vain life, and shall be requited according to their deeds. This is the Day of Assembly, whose decree hath been sent down in the Qur'an, as ye do read. Therefore it cannot be confined within limits, nor restricted to a particular day. Rather, every Day wherein God manifesteth Himself is called Friday, did ye but know. When Muhammad arose on that Day with the Cause, it was named by this name and became specifically associated with it, as ye do reckon. This is the Day that hath been called the Day of Mutual Loss and Gain, the Day of Return, the Striking Hour, the Sure Hour, the Calamity, and other names, for on that Day all these things appeared, and whatsoever else ye know not. It is called the Day of Resurrection for on it God arose through His Qaim, and appeared through a Word that caused the heavens to be cleft asunder and the earth to quake, and all between them save those who were patient and were assured of God's signs. The Resurrection was fulfilled through God's arising, yet none perceived it save the sincere ones.

54 فاعلم بأنّ المقصود من الجمعة يوم الذي فيه يجتمع الناس بين يدي الله وفيه يقوم الله على امره بمظهر نفسه و هذا لحقّ معلوم وفيه تغرد الورقاء و تدلّع ديك العرش و ترفع سموات العدل و يحشر فيه كلّ الخلائق بكلّ ما عملوا في الحياة الباطلة و يجزون بكلّ ما كانوا ان يفعلون و هذا من يوم الجمع قد نزل حكمه في الفرقان كما انتم تقرأون و لذا لن يحدّ بحدّ و لن يختصّ بيوم بل كلّ يوم قام فيه الله يسمّى بالجمعة لو انتم تعرفون و لما قام محمد في ذلك اليوم على الأمر لذا سمي بهذا الاسم و صار مختصّاً به كما انتم تعدّون و هذا من يوم الذي سمي بالتغابن و الرجوع و القارة و الحاقّة و الواهية و غيرها من الأسماء لأنّ فيه ظهر كلّ ذلك و كلّ ما انتم لا تعلمون و يسمّى بالقيامة لأنّ فيه قام الله بقاءه و ظهر بكلمة تنفطرت عنها السموات و تنزلت الأرضين و ما بينهما الا الذينهم صبروا و كانوا بآيات الله هم موقنون و قضى القيامة بقيام الله و ما ادركها الا المخلصون

- 55 Hast thou not heard how in the days of God there descended upon the faithful from the heaven of glory the holy feast, whereof they all partook? Every Friday they were encompassed by God's favors from every direction, and they were nourished every day with the holy fruits of reunion - nay, at every moment they were honored by God's grace, and at every instant God's verses were sent down unto them through His ambassadors, He the Mighty, the Self-Subsisting. Well is it with him who attained unto His days in the Day of Resurrection, and hastened to attain His grace, and was of those who delighted in the fruits of the Spirit. All this came to pass and the Resurrection ended, and We weep with Our inner

55 اما سمعت من ايام الله كيف نزل على الذينهم آمنوا من سماء العزة مائدة القدس و كلّ كانوا بها لمتنعمون و في كلّ جمعة يأخذهم عنايات الله من كلّ شطر و هم عن فواكه القدس و الوصل في كلّ يوم يرزقون بل في كلّ آن افتخروا بفضل من الله و في كلّ حين نزلت عليهم آيات الله المقتدر القيوم بأيدي من سفراته فهنيئاً لمن فاز بأيامه في يوم القيامة و استبق في الفضل و كان من الذينهم كانوا بأثمار الروح ان

eyes at its passing, and ye, O lovers, weep ye now also. Alas for the sorrow that the Resurrection hath been rolled up, and Beauty hath been veiled, and the Dove hath returned, and the gates of grace have been closed after they were opened, and the lights of the Countenance have been concealed, and the heavenly feast hath been withheld because of what the hands of the unbelievers have wrought. Thereby were consumed the hearts of those who dwelt within the pavilions of the names. Woe betide you, O people of the earth, and those who follow you in your deeds and actions! For ye turned away from the Beauty of God after He appeared in truth and shone forth upon you from a holy and beloved horizon, and ye perceive not what hath passed you by, and even now ye remain unaware.

يَتَلَذَّذُونَ قَضَتْ كُلَّ ذَلِكَ وَ مَضَتْ الْقِيَامَةُ وَ
أَنَا نَبِيٌّ بَعِيونَ سَرْنَا لِفِرَاقِهَا وَ أَنْتُمْ يَا مَعْشَرَ الْحَبِّ
حِينَئِذٍ فَايَكُونُ فَوْا حِزَانَهُ بِمَا طُيُوتِ الْقِيَامَةُ وَ غَطَّ
الْجَمَالَ وَ رَجَعَتِ الْوُرُقَاءُ وَ سَدَّتْ أَبْوَابَ الْفَضْلِ
بَعْدَ انْفِتَاحِهَا وَ احْتَجَبَتْ أَنْوَارُ الْوَجْهِ وَ مَنَعَتْ
مَائِدَةَ السَّمَاءِ فِيمَا اكْتَسَبَتْ أَيْدِي الَّذِينَ كَفَرُوا
وَ بِذَلِكَ احْتَرَقَتْ أَفْئِدَةُ الَّذِينَ كَانُوا فِي سِرَادِقِ
الْأَسْمَاءِ إِنْ يَسْكُنُونَ فَأَفْ لَكُمْ يَا مَلَأَ الْأَرْضَ
وَ بِالَّذِينَ اتَّبَعُوكُمْ فِي أَعْمَالِكُمْ وَ أَعْمَالِكُمْ فَاتَّكُمْ
اعْرِضْتُمْ عَنْ جَمَالِ اللَّهِ بَعْدَ الَّذِي أَظْهَرَ بِالْحَقِّ وَ
أَشْرَقَ عَلَيْكُمْ مِنْ أَفْقٍ قَدَسَ مَحْبُوبٌ وَ لَا تَشْعُرُونَ
بِمَا فَاتَ عَنْكُمْ وَ أَنْتُمْ حِينَئِذٍ لَا تَسْتَشْعُرُونَ

56 None shall attain unto it save in the time of Mustaghath, and this is what God hath written by the fingers of power upon preserved tablets of glory. This is among God's ways which have been decreed in truth, and there is no altering it. Blessed is he who shall arise from the couch of his heart on the Day when all shall be gathered together in the holy and exalted presence of God, the All-Powerful. Say: O people of the earth! Arise from your couches and make up for what hath passed you by. Have mercy upon yourselves, then be not veiled from the Beauty of God. By God! Nothing in all creation shall profit you save this, would ye but reflect for less than a moment within yourselves. Say: O people! By God, were ye to consider what your hands have wrought in God's Day, ye would find no rest upon your seats, nor would ye dwell in your homes, but would sit upon the ashes and weep as those who weep for their sons—nay, more intensely than this, to a degree that cannot be reckoned or described by the Pen. And this shall become evident unto them at the hour when their spirits depart from their bodies and unto dust do they return. Then know, O my brother, that God hath hidden favors and concealed bounties and hidden worlds that none hath discovered save those who soar in the atmosphere of nearness with the twin wings of the spirit. And should anyone from this world encounter one from another world above it, he would be amazed and would exclaim: "Glory be to God, the Creator, the Maker, the Fashioner, the Mighty, the Powerful, the Most High, the Self-Subsisting!" And among His worlds is a world wherein the breezes of grace and bounty ceaselessly blow, not pausing for an instant. Should anyone reach it, he would find all bounty at all times from God, the Mighty, the Best-Beloved, such that nothing of grace, mercy, providence, bounty and generosity—which hath existed from the beginning that hath no beginning unto the end that hath no end—would

56 ولن يدركها احد الا في زمن المستغاث و هذا ما
كتب الله بأيدى القدرة على الواح عَزَّ مَحْفُوظٌ وَ
هذه من سنة الله التي قضت بالحق ولا تبديل لها
فطوبى لمن يبعث عن مرقد فؤاده في يوم الذي
يجمع الكل في محضر الله المقدس المتعالى القدور
قل يا مَلَأَ الْأَرْضَ قوموا عن مراقدكم و تداركوا
عَمَّا فَاتَ عَنْكُمْ فَارْحَمُوا عَلَى أَنْفُسِكُمْ ثُمَّ عَنْ جَمَالِ
اللَّهِ لَا تَحْتَجِبُونَ فَوَاللَّهِ لَنْ يَنْفَعَكُمْ شَيْئًا فِي الْمَلِكِ
إِلَّا هَذَا إِنْ أَنْتُمْ أَقَلُّ مِنْ أَنْ فِي أَنْفُسِكُمْ تَتَفَكَّرُونَ
قل يا قوم فوالله لو تلتفتون بما اكتسبت ايديكم في
زمن الله لَنْ تَسْتَرْحِمُوا عَلَى مَقَاعِدِكُمْ وَلَنْ تَسْكُنُوا فِي
البيوت و تتعبدون على الرماد و تنوحون كبكاء
الذينهم على ابناءهم ييكون بل اشد من ذلك
بحيث لن يجزى حكمه ولا مقداره من القلم و
سيظهر عليهم حين الذي يخرج الروح عن ابدانهم
و الى التراب هم يرجعون ثُمَّ اعلم يا اخي بأنَّ الله
فضل خفية و احسان مستورة و عوالم مكنونة
ما اطلع عليها احد الا الذينهم بجناحين الروح في
هواء القرب يطيرون و لولا في احد من هذا العالم
الى احد من عالم الأخرى الذي كان فوقه ليتحير
و يقول سبحان الله الخالق البارئ المصور العزيز
المقتدر المتعالى القيوم و من عوالمه عالم لم يزل تهب
فيه نسائم الجود و الفضل و لا ينقطع في آن و لو
وصل اليه احد ليجد كل الفضل في كل حين من
الله العزيز المحبوب بحيث لا يفقد عنه شيء من
الفضل و الرحمة و العناية و الجود و الكرم الذي

be withheld from him, and he would delight in every minute in every blessing.

- 57 Thus have We completed Our favor unto thee and brought thee to a shore at which the mystics are bewildered. Well is it with him who hath attained thereunto and knoweth the worth of what God hath bestowed upon him through His grace, which none before have surpassed and none after shall comprehend. And praise be to God, from Whom all created things have their beginning and unto Whom all shall return.

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كَانَ مِنْ أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ إِلَى آخِرِ الَّذِي لَا
آخِرَ لَهُ وَيَتَنَعَّمُ فِي كُلِّ دَقِيقَةٍ بِكُلِّ نِعْمَةٍ

57 و کذلک اتمنا النعمة عليك و ابلغناک الى
شاطئ الذي تتحير فيها العارفون فهنيئاً لمن وصل
اليه ويعرف قدر ما اعطاه الله بفضله الذي ما
سبقه السابقون و ما يدركه الآخرون و الحمد لله
الذي بدء منه كل الممكنات و اليه كل يرجعون

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(209), MAS4.135x, ASAT3.024x,
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Sahifiy-i-Shattiyih (the Book of the Tigris)

To: Aqa Mirza Javad Kashani

- 1 He is God; there is none other God but Him. Verily, we all are assured of this.
- 2 I have said much concerning this, but most people do not understand. Whatsoever hath been mentioned regarding manifestations of miracles that pertain to this lowly one are falsehoods fabricated by the deniers. And whatsoever hath been attributed to the Primal Point, the Source of Primary Grace, and the established Mirrors thereof, is truth by which the sincere shall gain victory. However, concerning that which hath been sent down from the heaven of bounty and the clouds of mercy in the Bayan, no universal proof or conclusive evidence hath been ordained save the revelation of verses. This hath ever been and shall ever remain God's proof unto the peoples of the earth. Should any matter appear from the Source of Grace and Glory other than this, it is purely through God's favor; otherwise, the supreme proof is that which He Himself hath ordained - and who is more truthful in speech than God?
- 3 Furthermore, certain ones should not utterly deny the manifestation of that which hath been attributed to the Prophets, for the understanding of servants cannot serve as the criterion. If one observeth with the eye of insight, all that is visible on earth - before its manifestation - was and is and shall ever be beyond

1 انه هو الله لا اله الا هو اتا كل به موقنون

2 قد اكثرت القول في ذلك ولكن الناس اكثرهم
لا يفقهون آنچه از ظهورات معجزات كه ذكر
شد آنچه نسبت باین حقیر است كذب افتراه
المكذّبون و آنچه نسبت بنقطهء اصلیه و منبع فیض
اولیه و مرایای مستحکیه از او داده شده صدق
فیوز به المخلصون ولكن آنچه از سماء مكرّمیت
و سیاح مرحمت در بیان نازل فرموده اند حجت
كلیه و دلیل متقنه بجز تنزیل آیات چیزی قرار
نفرموده اند لمیزل و لا یزال این بود حجت خدا بر
اهل ارض اگر امری از معدن لطف و بها دون
آن ظاهر شد فضلاً من الله بوده والا اعظم حجت
همان است كه خود قرار فرموده اند و من اصدق
من الله حديثاً

3 و دیگر نباید بعضی انکار صرف نمایند در ظهور
آنچه نسبت بانبیا داده شده زیرا كه عقل عباد
میزان نمیشود اگر بعین بصیرت ملاحظه شود آنچه
در ارض مشهود است قبل از ملاحظه آن جمیع
ناس از اعلی و ادانی از ادراك آن عاجز بوده و

the comprehension of all people, both high and low. Observe the sun in the sky, how in its present visible form it giveth joy and light to all on earth from east to west and all other directions. Surely, before witnessing it, the intellect would not have accepted the description and affirmation of such a thing. Likewise, observe all aspects of creation that the mystery of the matter may be revealed, for all things have been and are miracles of the Prophets. Return thy gaze: seest thou any flaw?

هستند و خواهند بود مشاهده نما در شمس سماء که باین مقدار که مشهود است چگونه کل من علی الأرض از مشرق و مغرب و سایر جهات همه را بهجت و ضیا میدهد البته قبل از مشاهده آن از تعریف و توصیف عقل اقبال نمینمود در تصدیق چنین شیئی و هم چنین در کل شئون صنع ملاحظه نما تا سر امر کشف شود و کل اشیاء معجزه انبیا بوده و هست فارجمع البصر هل تری من فتور

- 4 In the Qur'an there are many verses proving this. Though the exact verses are not before me, their meanings are thus: "He it is Who created you and sustains you - will ye not then perceive?" And "He it is Who causeth to grow from the earth goodly vegetation - will ye not then believe?" And "He sendeth down water from the sky - will ye not then be thankful?" And "He created the heavens and the earth and what is between them, and fixed the mountains as a favor from Him, yet few among you understand."

4 و در فرقان بسیار آیات دلیل بر این است اگرچه نفس آیه در نظر نیست ولیکن مضامین آن آیات بدین قرار است مثلاً هو الذی خلقکم و رزقکم أ فلا تبصرون و هو الذی انبت من الأرض نباتاً حسناً أ فلا تؤمنون و انزل من السماء ماء أ فلا تشكرون و خلق السموات و الأرض و ما بینهما و اسکن الجبال فضلاً من عنده و قليلاً منکم ما تفقهون

- 5 Thus it becometh evident that whatsoever is visible and pertaineth to power is from God. Is there any creator besides God? Say: Glory be to God! There is no creator save Him in Whom the sincere have believed. Yes, if it be said that if the miracles attributed to former Prophets were true, they should also appear now - this argument is not one to which illumined minds and pure hearts would cling. Often things occurred in the past that do not occur now, or vice versa. For every matter there are treasures with thy Lord; He sendeth them down as He willeth according to His measure. This is your Lord and the Lord of your forefathers. For example, every thirty years by your reckoning and counting, plague appeareth in certain lands. Can one deny its existence due to its delay, saying that if it were real it should appear now? Otherwise, many other things should also occur nowadays that used to take place but do not, and vice versa.

5 پس معلوم میشود آنچه هم مشهود است و متعلق بقدرت است من عند الله بوده هل من خالق غیر الله قل سبحان الله ما من خالق الا الذی امنت به المخلصون بلی اگر گفته شود که معجزات که منسوب بانبیای قبل شده اگر صدق بود حال هم باید ظاهر شود این مطلب هم حریفی نیست که عقول منیره و افتدء زاکیه متمسک باو شوند بسیار میشود که امور از قبل واقع شده و حال نشده یا بالعکس و لکل امر خزائن عند ربک ینزلها کیف یشاء علی قدر من عنده ذلک ربکم و رب آبائکم الاولین مثلاً هر سی سنه عما فی عدایامکم تعدون و تحصون ثم تحسبون در بعضی بلاد طاعون ظاهر میشود آیا مدت تأخیر آن میتوان انکار نمود که چنین چیزی محقق نبود والا باید حال هم ظاهر شود یا امورات دیگر که از قبل ظاهر شد و حال نیست یا بالعکس

- 6 It might be asked why a miracle demonstrating pure power and the divine attributes should not appear, so as to cause the exaltation of lofty spirits and of holy souls. Yea, this is truth, even as ye speak in the Bayan, and unto God belong the most exalted similitudes, did ye but know. Consider this visible river [the Tigris]: when it overflows and increases, it moves and flows, and whatever it does, it remains steadfast in its power. When weak souls from all sides cry out that

6 و اگر گفته شود که چرا حال امری از ظهورات قدرت محضه و شئون صرّفه ظاهر نمیشود تا سبب علو ارواح عالیه و سمو انفاس مقدسه شود بلی هذا حق بمثل ما انتم فی البیان تنطقون و الله المثل الأعلى ان انتم تعلون نظر نما بجزیران این شطّ که مشهود است در حین طغیان و ازدیاد حرکت میکند و جاری است آنچه میکند در اقتدار خود

the great dam has burst, or that a certain dam has been destroyed, or that a certain house has been ruined, or that a certain palace has collapsed - it pays no heed, but continues to flow with utmost might, dominion, power and sovereignty, moving equally in all its courses. For instance, before its might, buildings belonging to either king or pauper are judged alike, save those structures that possess an inherent firmness. Thus do We set forth similitudes, that ye may attain certitude in what ye witness.

ثابت است و آنچه از اطراف از نفوس ضعیفه فریاد کنند که سدّ معظم خرق شد یا سدّ فلان محلّ باطل گشت یا فلان بیت خراب شد و فلان قصر منهدم گشت هیچ اعتنا ندارد و در کمال قهر و غلبه و قدرت و سلطنت سیر و ساری است و در جمیع مراتب تساوی حرکت مینماید مثلاً عمارت از هر که باشد چه از سلطان و چه از مسکین نزد سطوت او یک حکم دارد مگر آن عماراتی که استقلالی در استحکام خود دارند کذلک نضرب لکم الأمثال لعلکم بما انتم فیه توقنون

7 Make thy vision keen and thy sight subtle, that the sweet fragrance of delight and splendor may touch thy heart and thou mayest be established upon the throne of tranquility. This is the greatest and mightiest of matters, could ye but find it.

7 نظر را دقیق کن و بصیر را رقیق نما تا از نفعه طیب بهجت و سنا بر قلبت وارد شود و بر عرش سکون متمکن شوی اینست اعظم امور و اکبرها ان تستطیعون ان تجدون

8 Furthermore, observe that should a powerful person attempt to dam the river and seize its reins through the authority of might and the dominion of power, how many houses and dwellings would be destroyed in its return, and how many souls would drown. Yet verily, though parched lands that had long suffered the torment of thirst would be blessed with new life and adorned with fresh and wondrous garments. Thus doth God create what He willeth through His command. There is no God but Him, the Lord of all worlds.

8 و دیگر آنکه ملاحظه نما که اگر شخص مقتدری بخواهد شطّ را سدّ نماید و زمام او را بسلطان قوت و ملیک قدرت اخذ نماید در مراجعت آن چه قدر خانه‌ها و منزله‌ها خراب شود و چه مقدار نفوس غرق شوند بلی اگرچه اراضی یابسه که مدت‌ها در حرقت عطش مبتلا بودند فایز میشوند و بحیوة تازه بدیع مشرف میگردند و بقمص جدید ممتاز و مفتخر می‌آیند کذلک یدع الله ما یشاء بأمره و ما من اله الا الله ذلک ربّ العالمین

9 Likewise, consider the mysteries of fate and destiny: whatever hath appeared and shall appear, like this river of affairs, flows and rests in its proper place. Should anything manifest contrary to this, how much opposition would arise in the world. If thou wouldst comprehend this subtle and delicate mystery, which is more hidden than any secret, thou wouldst become independent of all that hath been and shall be asked.

9 و همچنین در اسرار قضائیه و قدریه ملاحظه نما که آنچه ظاهر شده و میشود مثل این شطّ امور در محلّ خود جاری است و ساکن اگر امری ظاهر شود برخلاف آن چه قدر خلاف در عالم احداث میشود اگر باین رمز دقیق رقیق که اخفی از هر سرّی است ملتفت شوی مستغنی میشوی از آنچه سؤال شده و میشود

10 This is why in every age and century when the Invisible Essence and the Eternal Being hath willed to make manifest and cause to flow that true River and real Ocean through a new temple and fresh garment, all those edifices of existence and palaces of deluded souls were drowned and destroyed. In the depths of thirst and the extremity of their parching, they were submerged and annihilated, never realizing enough to take even a single draught thereof. Thus doth God give life to whom He willeth, destroy whom He willeth, confirm whom He willeth, and deny whom He willeth, did ye but know.

10 اینست که غیب احدیه و ذات صمدیه در هر عهد و قرن که اراده میفرمود آن شطّ حقیقی و بحر واقعی را از هیکل جدید و قص بدیع ظاهر و جاری فرماید آن همه عمارات وجود و قصورات نفوس افکیه غرق گشته و هلاک شدند در غایت عطش و نهایت ظماً مستغرق شدند و معدوم گشتند و اینقدر ملتفت نگردیدند که شربهئی از آن بیاشامند کذلک یحیی الله من یشاء و یهلک من یشاء و یثبت من یشاء و ینفی من یشاء ان انتم تعرفون

11 Especially when, during the overflow of the River of the Divine Essence which flows from the North of Unity, the eastern winds begin to blow, how many lofty souls, people of heart, mighty palaces and elevated, firm structures would be destroyed and annihilated. By Him Who holdeth the heavens in His grasp and causeth the seas to flow by His command! Know that were it not for the rancor hidden in the hearts of men, I would have fully revealed all divine similitudes and subtle celestial decrees in this very flowing river. But how can this be when I have no inclination toward any matter due to intense sorrow and overwhelming grief? In these days I am afflicted between the Gog of silence and the Magog of speech. I beseech God to send down an Alexander who might erect a barrier. Divine allusions are concealed within these expressions, and holy letters are treasured within these words. Blessed is he who grasps its pearls, recognizes their worth, and attains their presence.

11 خاصه اگر در طغیان شطّ هوّیه که از شمال احدیه جاری است اریاح شرقیه وزیدن گیرد چه قدر از نفوس عالیّه و اولو الاقئده و قصورات محکمّه و بناهای متقنه رفیعّه منهدم و معدوم خواهد شد فوالذی امسک السموات بقدرته و اجری البحار بأمره که اگر خوف از اغلال مکنونه در اصدار نمیبود هرآینه جمیع امثال لاهوتیه و دقایق احکام جبروتیه را در همین جریان شطّ ظاهره تمام مینمودم ولیکن چگونه میشود که هیچ اقبال بامری ندارم از شدّت حزن وارده و هم نازله این ایام را در میان یأجوج صمت و مأجوج نطق مبتلا شده‌ام از خدا میطلبم که اسکندری را نازل فرماید تا سدی حائل نماید اشارات غیبیه در این عبارات مکنون شده و حروفات قدسیّه در اینکلمات مخزون گشته هنیئاً لمن اخذ لآلیها و عرف قدرها و وصل الی لقاءها

12 It has been witnessed and known that the root of all differences, from the highest realms of meaning to the lowest levels of words, stems from the differences in the forms of mirrors. Each one relates and narrates what exists within itself. For example, observe this very river, which flows in one manner and whose relation to all palaces and edifices is equal, yet each valley receives according to its capacity, and each barrier resists according to its strength. Thus, this difference arises from the recipient. Likewise, observe the dawning of the Eternal Sun, which rises with a single effulgence in the heavens of the hearts of all created things, yet its reflection differs in the forms of mirrors according to the mirrors themselves. Hence, some stand at the height of nature and the summit of purpose, while others rest in the depths of rigidity and the abyss of extinction. All have their stations with God, and all return unto Him.

12 و بعد مشهود بوده و معلوم آمده که اصل اختلافات از اقصی عوالم معنی الی ادنی مراتب الفاظ بعلتّ اختلاف صور مرایا است هر کس از آنچه در او است حکایت میکند و روایت مینماید مثلاً در همین مثال شطّ ملاحظه نما که بیک قسم جاری است و نسبت او بهمه قصور و عمارات مساوی ولیکن هر اودیه که بیشتر گنجایش دارد بیشتر اخذ مینماید و هر سدّ که استحکام آن کمتر است کمتر مقاومت مینماید پس این اختلاف از محلّ برخاست و هم چنین ملاحظه نما در اشراق شمس ازلیّه که بیک اشراق مستشرق میشود در سموات افئده ممکات و بعد در انطباق در صور مرایا مختلف میشود باختلاف نفس مرایا اینست که بعضی در علو فطرت و سمو همت واقفند و برخی در دنو جمودت و هبوط نخودت متکی لکل مراتب عند الله و کلّ الیه راجعون

13 The people of insight must have vision like steel and a heart as vast as existence, so that while opportunity exists, they neither prevent the former from beholding Beauty nor deprive the latter from the sweet water of life, that they might partake of all flavors and receive their portion. What need is there to cling to the words of people or be disturbed by the deeds of servants? All drink from the same water and are given to drink

13 ارباب بصیرت را بصری چون حدید باید و قلبی پاندازه وجود که تا فرصت در دست هست آن را از مشاهده جمال منع ننماید و این را از ماء حیوان عذب ممنوع نسازد تا از جمیع طعوم محظوظ شود و نصیب بردارد دیگر چه لزوم دارد که باقوال ناس متمسک شود یا بافعال عباد متہتک آید کل یشربون من ماء واحد و یسقون

from the same sea, yet each has their degrees with thy Lord, and all proceed according to their condition.

- 14 Today, whosoever believes in the Most Exalted Countenance and is certain of His station on the throne after Him, this suffices him above any knowledge or deed. And satisfaction with Him and faith in Him are not realized except through obedience to His command in all things. This is the greatest, most glorious, and most perfect outcome. There is no goal save God and no end besides Him.

- 15 All that has been mentioned regarding the qualities of the river was but a similitude that flowed from the pen. Reflect and ponder that all divine mysteries might be unveiled from the veil of nearness and remoteness, of high and low, revealing Beauty. And comprehend that Sea of Seas, before whose greatness all seas are but drops, how it surges in its blessed Essence and blessed Source of attributes. And say: Glory be to Thee! How wondrous is Thy Cause, how great is Thy power, how mighty is Thy sovereignty, how overwhelming is Thy grandeur! We know naught of Thee save what Thou hast taught us from Thy presence through the tongue of the Manifestation of Thy Self, the Source of Thy Essence, the Mine of Thy Command, and the Repository of Thy Wisdom. Verily, Thou art the Knower of all that is created and will be created, and Thou art the Truth, the Knower of the Unseen.

- 16 O Javad! I impart unto thee a single word - a token of loving-kindness and compassion - that hath been garnered from the gems of Holy Books and the essences of Sacred Scriptures, that the water of eternity may flow from the clouds of the Divine Unity upon thy reality and the realities of all servants, enabling you to attain unto life everlasting and eternal existence. And it is this: "Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable, and everlasting," This is a treasure that pertaineth to heaven; should it come to life and be established, it shall never die nor perish. This is a light that shall never be extinguished, a treasure that shall not vanish, a raiment that shall not wear out, and a revelation that shall never be concealed. By it many are led astray, and others are guided aright. Give thanks unto God that thou hast been made the recipient of this all-embracing word, this divine melody, and this celestial song. I have found nothing more firm than this word, else would I have imparted it. There exists no greater counsel than the aforementioned word. Preserve it, if ye desire to find a way unto Him Who is seated upon the throne.

من بحر واحد و لكل درجات عند ربك و كل
على ما هم عليه لسائرون

- 14 امروز هر نفسی که مؤمن بطلعت اعلی و موقن
بمقام او در عرش بعد از او باشد او را کفایت
میکند از هر علمی و از هر عملی و رضای او و
ایمان باو محقق نمیشود مگر باطاعت امر او در کل
شئون اینست نتیجه اعظم انغم اقوم لا لدون
الله من غایة و لا لغیره من نهایة

- 15 و کل آنچه ذکر شده از اوصاف شط این مثلی
بود که از قلم جاری شد فکر و تدبیر نموده تا
جمع اسرار غیبیه از حجاب قرب و بعد و عالی
و دانی منزّه شده کشف جمال نماید و ادراک
نما مر آن بحر البهور را که کل بحور چون قطره
خواهند بود در نزد عظمت او که چگونه در
منبع ذات مبارکه و معدن صفات مبروکه خود
متموج است و قل سبحان الله ما اعجب امرک
و ما اعظم قدرتک و ما اکبر سلطنتک و ما
اقهر کبریایتک و ما نعلم منک شیئاً الا بما انت
علمتنا من عندک من لسان مظهر نفسک و منبع
ذاتک و معدن امرک و ممکن حکمک و انک
انت العالم بکل ما خلق و یخلق و انک انت الحق
علام الغیوب

- 16 یا جواد یکحرف بر تو القا مینمایم محض رحمت و
شفقت که از جواهر کتب و سواذج صحف اخذ
شده تا از سحاب احدیه ماء صمدیه بر حقیقت تو و
حقایق عباد جاری و نازل شود تا بحیوة ابدی و
زندگانی سرمدی فایز گردید و آن اینست فاملکوا
قلباً جيداً حسناً منیراً لتملکون ملکاً باقیاً دائماً ابداً
قدیماً اینست کنزیکه متعلق بسماء است و اگر
زنده و قائم شود هرگز نمیرد و فانی نشود و هذا
لنور لا یطفئ و کنز لا یفنی و قص لا یبلی و
ظهور لا یخفی به یضل کثیرا و یتدی الآخرون
حمد کن خدا را که محلّ القاء این کلمه جامع و
رته لا هوتیه و این غنه جبروتیه شدی محکمتر از
این کلمه چیزی نیافتم والا القا مینمودم نصیحتی
اعظمتر از این کلمه مذکوره نیست فاحفظوها
ان تریدون ان تجدون الی ذی العرش سبیلاً

17 Out of love for thee hath this servant written this reply, otherwise I have no desire whatsoever to set forth any matter or write any word. God sufficeth Me as witness, and as guardian over you. Arise then with legs of steel upon the path which We have laid upon the white land of the Spirit, and with eyes of flame observe its pillars and foundations, and with ears of ruby hearken unto that which hath appeared therefrom concerning that which thou hast asked, and with hands of gold and fingers of power take what is in it and upon it, and with the tongue of the sword sing and chant and clap and drum that there is no God but He, and that Ali before Muhammad is the Essence of God and His enduring Being, and Muhammad before Ali is the Source of God's Command and His everlasting Identity, and the Countenance of the Living One is the Repository of God's decree and His established Self, and the Letters of the Living are the first to believe in God and His signs, and verily we all hold fast unto them, and verily this is the Word that shall distinguish between truth and falsehood until the Day when the Hour shall arise, whereupon all shall be present before God and all shall be upstanding at His bidding. And glory be upon him who believed in Him on the day of His meeting and was among those who stood in His presence.

BLO_PT#137, BLO_sazedj#10x, JBS#9.3

17 نظر بحبّ این عبد بآنجناب این جواب نوشته شد
والّا ابدأً میل تقریر مطلبی و تحریر حرفی ندارم و
کفی بالله لی شهیداً و علیکم ویکلاً اذاً قم برجل
الحدید علی صراط الّتی امددناها علی ارض الرّوح
البیضاء و بعین اللّهب فانظر الی اركانها و قوامها
و بسمع الیاقوت اسمع ما ظهر منها فیما سئلت
عنها و بكفّ الذّهب و اصابع القدره خذ ما فیها
و علیها و بلسان السیف غنّ و رنّ و كفّ و دقّ
بأنّه لا اله الا هو و انّ علیاً قبل محمد ذات الله
و کینونیتّه الباقیه و محمد قبل علی معدن امر الله
و ذاتیتّه الدائمة و طلعة الحیّ مکمن حکم الله و
انیتّه القائمه و حروف الحیّ اول مؤمن بالله و آیاته
و انا کلّ بهم متمسکون و انّ هذه لکلمه یفصل
بین الحقّ و الباطل الی یوم الذی یقوم الساعه اذاً
کلّ یحضرون بین یدی الله و کلّ بأمره قائمون و
البهاء علی من آمن به یوم لقائه و کان بین یدیّه
من القائمین

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(209-213), OOL.B096

BHU0062

Words spoken after the martyrdom of Siyyid Isma'il (Dhabih)

Date: 1275 [1858-1859]

No blood has, till now, been poured upon the earth as pure as
the blood he shed.

GPB.136-137x

BH00507

To: *Zaynul-Muqarrabin, in Isfahan*

Date: 1277-10-01 [1861-04-12]

1 In the name of our Lord, the Most Exalted, the Most High

1 بِسْمِ رَبِّنا الْعَلِيِّ الْأَعْلَى

2 O My loved one! This world hath neither stability nor constancy, and they who possess hearts of understanding should not, in these numbered days, deprive themselves of the sweet-scented breezes of the divine and the gentle spiritual fragrances, nor should they, through vain words, veil themselves from the effulgent rays of the Beloved. Such utterances have ever existed and shall continue to exist - past, present and future. The Sovereign of eternity hath ordained for every matter a proof that is clear and evident to those endowed with insight, that the possessors of pure hearts might hold fast to it and pay no heed to vain utterances that proceed from the manifestations of Satan. Otherwise, were all matters to be concluded by mere words, and were all affairs to be settled by mere verbal pronouncement, never would the Cause of God become clear and manifest, never would the dawn of guidance appear, and never would the darkness of error be dispelled.

2 ای حبيب من دنيا را قراری نه و وفائی نیست و صاحبان افتده نباید در این ایام معدوده خود را از نسیمهای خوش الهی و روائح لطیف معنوی ممنوع و محروم نمایند و بزخارف اقوال خود را از تجلیات انوار محبوب محبوب فرمایند همیشه اینگونه سخنها در میان بوده و خواهد بود کان و یکون و کائن و سلطان بقا از برای هر امری برهانی مقرر فرموده که نزد اولی البصيرة واضح و هویداست تا صاحبان افتده صافیه بآن متمسک شده ملتفت بعضی سخنها لغو که ناشی از مظاهر شیطان میشود نشوند و الا اگر جمیع حرفها بقول ختم شود و در تمام امور بذکر لسان کفایت رود هرگز امر الله واضح و مبرهن نگردد و صبح هدایت طالع نیاید و ظلمت ضلالت زایل نشود

3 All the Messengers, in all the Books revealed by God, have never confined the Cause within limits nor restricted it to any particular direction. Thus have all these mysteries become known, and the fire of "illa" hath consumed and destroyed all the veils of limitation denoted by "la," and the banner proclaiming that "God hath power over all things" hath been raised upon the mountain of "He doeth what He willeth and ordaineth what He pleaseth." Blessed is he who perceiveth from mere allusion the places of guidance.

3 جمیع رسل در جمیع کتب که من عند الله نازل فرمودند هرگز امر را محدود بحدی و محصور بجهتی نفرمودند چنانچه همه این اسرار معلوم شد و نار الا تمام حجابهای محدوده لا را آتش زد و معدوم نمود و علم ان الله علی کل شیء قدیر بر جبل یفعل ما یشاء و یحکم ما یرید مرتفع شد هنیئاً لمن یعرف من الاشارة مواقع الهدایة

4 Ponder deeply upon the verse "The Jews say: 'God's hand is fettered.'"¹ Perchance ye may partake of the hidden Salsabil concealed therein and attain unto the ultimate source and origin of this treasured grace and this sealed nectar. For centuries have all recited this verse, yet it is as though it had never been read, that the truth of "None shall touch it save the purified ones" might be established and proven. Had this verse been truly pondered and reflected upon, such dissension and oppression would never have befallen the Daysprings of Oneness and the Manifestations of Holiness.

4 و آیه قبل قالت اليهود ید الله مغلوله را بسیار فکر فرمائید شاید از سلسبیل مکنونه در او نصیب برید و بغایت و منبع این فضل مخزون و رحیق مختوم واصل گردید قرنهای این آیه را همه تلاوت نمودند و گویا هرگز قرائت نشده تا معنی لا یمسه الا المطهرون ثابت شود و محقق آید و اگر در همین آیه تفکر و تدبیر میرفت این نفاقها و ظلمها هرگز بر مطالع احدیه و مظاهر قدسیه وارد نمیآمد

5 In any case, they should consider with the eye of divine loving-kindness that which hath been deposited within the heart, and,

5 باری باید بعین عنایت الهی که در قوادر مودع است ملاحظه فرمایند و قدر این ایام را دانسته

¹Qur'an 5:64.

knowing the worth of these days, be not heedless; for ere long shall the embodiments of the words "Verily we return" return indeed, and the birds of the spirit shall fly from the dust-heap of remoteness and abasement unto the nest of nearness and unity. Then shall the cloud of mercy be withheld, the rain-cloud of munificence be cut off, the lamp of light be concealed, and the veils of darkness encompass the whole earth and all its inhabitants. The lamp of the spirit is not ever kindled in the lamp-niche of light – though it knoweth no extinction; yet none perceive it save the people of abidingness. For the universal outpouring, the all-embracing mercy, the beauty of the Divine Ipseity, and the ocean of oneness are not at all times in flowing, in expansion, in manifestation, and in billowing. The outward spring – unto which, by the command of the Creator of Names, the training of the outward forms of things is committed and entrusted – appeareth but once in the year. Even so the spiritual spring, which nurtures souls and illumined hearts, and bestoweth the everlasting, enduring life, revealeth itself but once in a thousand years, or more; and upon all things, in the realms of the seen and the unseen, it conferreth the robe of existence and the splendor of lordship. Thereafter – until what time shall one be found worthy, and who shall be meet to attain?

- 6 Therefore, while the sweet spiritual breezes blow from the gardens of the sanctity of meanings, and the nightingale of utterance singeth upon the branches of the roses of Ridvan, strive and labor, that the ear may not be deprived of the melodious divine strains, nor the body be shut out from the winds of the spiritual spring. This breeze, whensoever it hath blown upon a body, hath endowed it with everlasting life; and whensoever it hath passed over a withered tree, it hath granted it a fresh and abiding robe. Busy not yourselves with the safeguarding of life, and forsake not the Beloved; rend not, through the tinsel words of this one and that, the garment of remembrance and certitude.

- 7 Say: O friends! Extinguish not the lamps of guidance in the heart with the winds of misguidance and error. Though the decree "He whom God guideth, he indeed is guided aright, and he whom God leadeth astray, thou wilt find for him no protecting friend to lead him to the right way" is established and proven, yet the guidance "Remind them, for reminding profiteth the believers" is also flowing and pervading, and the grace "God will change their evil deeds to good deeds" is likewise manifest and evident. None but the pure ear can hear this soul-stirring lamentation, and the sun of inner meanings casteth its reflection only upon purified hearts. The companions of Joseph who

غفلت نورزند که عنقریب مظاهراتاً در راجعون رجوع نمایند و طبرهای معنوی از خاکدان بعد و ذلت باآشیان قرب و وحدت پرواز نمایند و غمام رحمت ممنوع شود و سحاب مکرمات مقطوع ماند و سراج نور مستور گردد و حجابهای ظلمانی همهء ارض و ساکنین آن را احاطه نماید همیشه سراج روح در مصباح نور روشن نیست اگرچه فنا ندارد ولیکن جز اهل بقا ادراک ننماید زیرا که فیض کلیه و رحمت منبسطه و جمال هویه و بحر احدیه همیشه در جریان و در انبساط و در ظهور و در موج نیست بهار ظاهری که تربیت ظاهر اشیاء بامر خالق اسماء باو موکول و مفوض است در سال یکمرتبه ظاهر شود و همچنین بهار معنوی که تربیت ارواح و افتدهء منیره مینماید و حیات باقیهء دائمه مبذول میفرماید در هر هزار سنه او ازید یکبار جلوه می نماید و بر همهء اشیاء از غیب و شهود خلعت هستی و تجلی ربوبی ابلاغ میفرماید دیگر تا کی مستحق آید و چه کس لایق باشد که ادراک نماید

- 6 پس تا نسیمهای خوش روحانی از باغهای قدس معانی میوزد و بلبل بیان بر شاخهای گل رضوان میسراید سعی و جهدی باید تا گوش از آوازه های ملیح ربّانی بی نصیب نشود و جسم از بادهای بهار معنوی محروم نماند و این نسیم بر هر جسد که وزید حیات باقیه بخشید و بر هر شجر یابسه که مرور نمود خلعت تازهء دائمه عنایت فرمود بحفظ جان میردازید و از جانان مگذرید و بمزخرفات اقوال این و آن پیراهن ذکر و ایقان را مدرید

- 7 بگو ای دوستان چراغهای هدایت دل را بیادهای ضلالت غل خاموش نکنید اگرچه حکم من یمهدی الله فهو المهتد و من یضلل لن تجد له ولیاً مرشداً ثابت و محقق است ولیکن دلالت ذکر فان الذکری تنفع المؤمنین هم جاری و ساریست و عنایت یدل الله السیئات بالحسنات هم ظاهر و واضح است این نالهء جان را جز گوش پاک نشنود و شمس معانی جز در صدور صافیه عکس نیندازد معاشران یوسف که شبها با او در یک بساط جالس بودند و در همهء ایام

sat with him nightly upon the same carpet and were his constant associates at all times remained deprived of his sweet fragrance, while the nostrils of Jacob the beloved perceived it from afar. Therefore must the cold of heedlessness be cured through the sweet remembrance of the Friend, and the eye of the heart be illumined through inhaling the fragrance of the Beloved's garment, that the sweet scent of the Beloved may be perceived and the fire of divine love may burn away all save the Friend from marrow and skin. Until this station is attained, all deeds are futile and void.

مؤانس از بوی خوش او محروم بودند و دماغ جان یعقوب جانان از فرسنگهای بعیده ادراک نمود پس زکام غفلت را باید بذکر جمیل دوست مداوا نمود و چشم قلب را از استشمام قیص حبّ روشن و منور داشت تا بوی خوش محبوب ادراک شود و نار حبّ الهی غیر دوست از مغز و پوست همه را بسوزاند و تا این مقام حاصل نشود جمیع اعمال عاطل و باطل گردد

- 8 As all these conditions have become clear and evident to the physical eye, how many are the servants who burned nightly in the fire of separation from the Friend and yearned to sacrifice their lives, yet when the veil of Beauty was lifted, all remained veiled by the veils of glory and attained not the presence of the Beloved, which is the ultimate goal of all who seek Him. This was only because they possessed not of themselves an ear and eye to distinguish the Friend from the stranger, and the song of the nightingale from the crow's caw. "They have hearts wherewith they understand not, and eyes wherewith they see not."

8 چنانچه برآی العین همه این مقامات واضح و لایح گشت چه قدر از عباد که شبها بنار فراق یار سوختند و تمنای وصال نمودند که تا جان نثار نمایند و چون حجاب جمال مرتفع شد همه بحجبات جلال محبوب ماندند و بلباقی محبوب که غایت مراد مریدین بود فائز نگشتند این نبود مگر آنکه از خود گوشتی و چشمی نداشتند تا یار را از مار تمیز دهند و نغمه بلبل را از زاغ فرق گذارند و لهم قلوب لا یفقهون بها و اعین لا یبصرون بها

- 9 All became devoted to the words of the People of the Book and clung to the allusions of men of learning, saying that thus was it recorded in the books and thus was it inscribed in the scrolls, heedless that God's irrevocable decree cannot be confined within bounds nor be subject to rules. It seems they have not drunk from the fountain of "He doeth what He willeth" nor tasted of the wine of "He ordaineth what He pleaseth." And it became known that the Cause appeared from the Dayspring of the invisible Divine Identity contrary to what was recorded and to what minds and intellects had comprehended, even as the Resurrection was realized through a Rising, and the Seal returned to a Beginning.

9 جمیع معتکف بکلمات اهل کتاب شدند و متمسک باشارات اولی الالباب که چنین در کتب ذکر شده و چنان در صحف مسطور گشته و غافل از اینکه امر مبرم الهی بقاعده محدود نگردد و قانون نپذیرد گویا از چشمه یفعل ما یشاء نوشیده اند و از نمر یحکم ما یرید مرزوق نگشتند و معلوم شد که امر بر خلاف آنچه مسطور گشته بود و ادراک و عقول احاطه نموده بود از مشرق غیب هویه ظاهر گشت چنانچه قیامت بقیامی تحقیق یافت و خاتم بدئی راجع

- 10 O my brother! Now ponder carefully these words, that the gates of infinite knowledge may be opened before thee and thou mayest stand firm in the Cause with complete steadfastness, and with penetrating vision observe in the horizons of the soul and the innermost being of the Beloved the mysteries of the All-Glorious. Now if these servants had illumined their eyes with the light of detachment and gave ear to the wondrous divine melodies, assuredly the ear of the soul, by virtue of its attachment to holy realms, would arise from the grave of heedlessness at the call of the Nightingale of the Divine Essence and would receive its portion and share from beholding that Beauty which is the ultimate purpose and universal grace.

10 ای برادر من حال درست در این کلمات تفکر فرما تا ابوابهای علوم نامتناهی مفتوح شود و باستقامت تمام در امر قائم شوی و بیصر حدید در آفاق جان و انفس جانان اسرار سبحان ملاحظه فرمائی حال اگر این عباد چشم را بنور انقطاع منور مینمودند و گوش را از استماع آوازه های بدیع الهی منع نمینمودند البته گوش جان نظر بتعلق خود بعوالم قدس بندای عندلیب هویه از قبر غفلت قیام مینمود و از زیارت جمال که مقصود اصلی و فیض کلی است نصیب و قسمت برمیداشت

- 11 I swear by God that if you would turn slightly toward the heart, you would observe from the movement of this Pen the movements of ancient spirits, and from the blackness of this ink you would inhale the everlasting fragrance of love, and from the temples of these letters you would tangibly witness eternal words. The fragrance of musk is supremely distinct from other fragrances, and camphor is clearly distinguished from all else, and great indeed is the difference between the morn of guidance and the darkness of error. This is evident to men of learning - that the Truth is distinguished from all people in every respect, in His words, His deeds, His movements and His rest, such that He bears no resemblance whatsoever to any other. However, the artificial nature and bat-like disposition is assuredly deprived of comprehending these stations. The bat has no share in the radiance of the sun, and the dung beetle has no portion of the perfume of musk.
- 12 In any case, the surging of this Ocean shall not be stilled by such clamorous outcries, nor shall the divine breeze be arrested by such gusts. I, for my part, have ever concealed – and still conceal – myself beneath coarse garments woven of camel's hair, that I might not be known by any name, nor be described by any station. And yet, the oceans of pre-existence, by the grace of God, are continually flowing within the heart; still not a drop thereof appeareth outwardly, and the pages of inner meanings are hidden within the breast, and no letter thereof is seen upon the tablets of the world. I seek no end but a fancied servitude, I desire naught but utter nothingness. Ever have I sought – and still do I seek – that some service, befitting a servant, may proceed from me, that perchance it may be accepted in the path of the Friend and become the object of the Beloved's regard.
- 13 How many trials have been endured, how many afflictions have descended from aforetime – ye have surely heard. And in this land, too, I stand alone before mine enemies; from every side the adversary hath encompassed me, and none hath arisen to aid. At every moment we await that we shall surrender this earthly body to its people and take refuge in the divine nest. Notwithstanding all this, what words they utter, what speeches their tongues pour forth – as though no eye in the realm of being had opened to reality, and no ear had been unsealed! I lay my grief and my sorrow before God. I say: Naught shall befall us save that which God hath written for us.
- 14 At the last I say, O people: have mercy upon your own selves, if ye have none for others; for the fruit of your deeds and actions returneth unto you. And if ye desire not to kindle the
- قسم بخدا که اگر قدری بقلب متوجه شوید از حرکت این قلم حرکات ارواح قدم ملاحظه کنید و از سواد این مداد بوی وداد جاوید بشنوید و از هیاکل این حروف کلمات باقیه محسوساً مشاهده کنی نفحهء مشک از نفحهء غیر بغایت ممتاز و کافور از دون خود بغایت واضحست و صبح هدایت را از ظلمت ضلالت بس فرقهاست و این نزد اولی العلم مبرهن است که حق بجمع جهات از جمیع ناس ممتاز است بقوله و فعله و حرکت و سکونه بتسمیکه بهیچوجه مشابهتی بدون خود ندارد ولکن فطرت جعلی و طبیعت خفائی البته از ادراک این مراتب محرومست خفّاش را از اشراق آفتاب درپاش نصبی نه و جعل را از رائحهء عطر قسمتی نه
- باری جوش این بحر بلین خروشا ساکن نگردد و صبای الهی بلین وزیدنها ساکن نشود و همیشه این عبد خود را در جامه های خشن که از ورا بل است مستور نموده و مینمایم که با سبی معروف نباشم و بر سبی موصوف نگردم با آنکه همیشه بحور قدم بفضل الله در قلب جاری ولکن قطره ئی از آن ظاهر نه و صحف معانی در صدر مستور و حرفی از آن بر الواح مشهود نه جز عبودیت خیالی نه و جز نیستی مطلق منظوری نه و همیشه طالب بوده و هستم که خدمتی درخور از بنده برآید که شاید مقبول راه دوست شود و منظور نظر محبوب آید
- و چه ابتلاها که دیده شد و چه بلایا که از قبل وارد گشت البته شنیدید و در این ملک هم در مقابل اعدا تنها ایستاده ام و از جمیع اطراف دشمن احاطه نموده و احدی هم نصرت نموده و در هر آن هم منتظر آنم که جسد ترابی را باهل آن وا گذاریم و در آشیان الهی مأوی گیریم باوجود این چه حرفها که میگویند و چه سخنها که از لسان جاری مینمایند گویا یکچشم در امکان تحقیق نیافته و یک گوش باز نگشته اشکو بی و حزنی الی الله اقول لن یصیبنا الا ما کتب الله لنا
- آخر بگوای مردم رحمی بر خود نمائید اگر بر غیر ندارید زیرا ثمره اعمال و افعال بخود شما راجعست و اگر سبب اشتعال نار الهی نمیشوید

fire of God, why then seek ye to quench it? And if ye will not be helpers, why become ye the cause of upheaval? This lamp hath no glass to shield it from contrary winds, and this candle no lantern to preserve it from the dust of selfish souls – though, in truth, it seeketh no lantern save the decree of God, and no glass save His good-pleasure. Within the impregnable fortress of resignation it abideth, and to the firm pillar of surrender it clings. If ye would know of the mention of tribulations, inquire of Salman. The cause of these epistles was but the vain imaginings of certain men; otherwise I would never have imposed this burden upon myself, nor become the cause of weariness. We will not, save as God willeth.

15 From H.S. [Husayn] 152

16 He doeth whatsoever He willeth.

17 Then I heard a call from the Concourse on High saying: "O servant, offer up thy life in Our path, and verily We have accepted it." And thus was the matter decreed. First of Shawwal 1277

دیگر علت انجاد چرا و اگر ناصر نیستید باعث انقلاب چرا آخر این سراج را زجاجی نه تا او را از بادهاى مخالف حفظ نماید و این شمع را فانوسی نه تا او را از غبار نفوس محفوظ دارد اگرچه فانوسی جز قضای الهی نجوید و زجاجی جز رضای او نخواهد در حصن حدید تسلیم ساکنست و بر رکن شدید متشبث ذکر بلایا را اگر بخواهید از سلمان جويا شوید و سبب این مکاتیب بعضی اوهام ناس شد والا هرگز زحمت نمیدادم و مایه کسالت نمیشدم و ما نشاء الا ان یشاء الله

15 من الحاء قبل السین ۱۵۲

16 هو الفعّال علی ما یشاء

17 اذ اُسمعت نداءً من ملأ الأعلى بأن یا عبد فافد فدأ فی سبیلنا و انا قبلناه و کان الأمر مقضياً فی غرة شوال ۱۲۷۷

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BH00029

1 In the Name of our Lord, the Most High, the Most Exalted!

2 Praise befitteth and beseemeth our Beloved Who, through His pure and perfect power, created the heavens of utterance and raised them to such heights as to be sanctified from the touch of the profane or the comprehension of any impure transgressor. He adorned them with exalted, brilliant, and radiant suns, with shining and luminous moons, and with rising stars. He prevented the ascent thereto of the satans of impure souls and the deceivers of unclean bodies. He banished the hypocrites from ascending to the most exalted Concourse, from rising to the Ultimate Lote-Tree and the Furthestmost Branch. Through His power He stationed angels of chastisement with burning meteors that no outcast might enter the pavilions of the All-Glorious and no exile might gain knowledge of the eternal holy court.

3 How sanctified is the station of His loved ones above the knowledge of created things, and how exalted is the rank of His

1 باسم ربنا العلیّ الاعلیّ

2 حمد محبوبی را لایق و سزا است که بقدرت کامله بخته خود خلق فرمود سّموات بیان را و بلند فرمود او را بارتفاعیکه مقدس گشت از آنکه مس کند او را تا محرمی و یا آنکه ادراک نماید او را مجرم غیر طاهری و مزین فرمود او را بشموس عالیّه درّیه مضیئه و اقر لایحه منیره و انجم بازغه و منع نمود از صعود باو شیاطین نفوس غیر زاکیه و مغلین اجساد غیر طیبه را و طرد فرمود منافقین را از عروج بملاّ الاعلی و از صعود بسدره منتی و شجره قصوی و گاشت از قدرت خود ملائکه عذاب را با شهابهای سوزاننده تا هر مردودی داخل سرادقات ذوالجلال نشود و هر مطرودی از بارگاه قدس لایزال اطلاع نیابد

3 چه مقدّس است رتبه احبای او از عرفان موجودات و چه منزّه است قدر اصفیای او

chosen ones above the comprehension of contingent beings! Through the sovereignty of His eternity He hath ever been self-sufficient and through the dominion of His oneness He will ever be self-sufficient. Neither doth the acceptance of created things add any glory to the servants at His threshold, nor doth the rejection of contingent beings cast any shadow upon His courtiers.

- 4 One verse from the heaven of His oneness is a consuming fire for the hearts of those who hate Him and an illuminating light for the hearts of those who love Him. He hath tormented His enemies with the fire of rancor, hatred, tyranny and iniquity, and honored His friends with the light of truthfulness, purity, submission and contentment. How sweet is His consummate wisdom and how wondrous is His all-embracing mercy, that He hath opened wide the gates of the spiritual Paradise and flung open the portals of the holy and spiritual Ridvan, that He hath guided the nightingales of the garden of inner meanings to the rose-garden of eternal glory and directed the hoopoes of the divine Ridvan to the eternal Sheba.

- 5 He hath so abundantly bestowed the drops of grace from the clouds of bounty that wandering lovers have turned to their original shelter and hastened headlong to the gathering-place of the Beloved, that fallen lovers have taken wing to their spiritual homeland and attained the lights of the Beauty of their Beloved. He hath made the hearts of the mystics and those who have attained His holy sanctuary mirrors of all things, that each soul might behold its deeds and actions therein and imagine them to be the actions of His servants, thus recording the full account of its own condition in the book of deeds, heedless that God is aware of the secrets of hearts and is informed of the state of every deceiving enemy. Thus doth God reveal what lies within the breasts of those who have disbelieved and turned away, of rancor and hatred, that He might torment them with the fire of their own selves from this moment until the Day whereon the deeds of all the worlds shall be gathered together. And peace be upon you.

- 6 And furthermore, in these days a book has arrived from the depths of hell from one whose name had not been mentioned in this realm before, though assuming a mighty name. Glory be to God! What calumnies he has heaped upon the loved ones of God, and what flames of rancor and hatred he has kindled! The one God is witness that no ocean can quench the fire of his hatred, and no physician can cure the malady of his heart. To such extent has Satan adorned his deeds that he has repeatedly emphasized each accusation. Say: Thus has Satan made your deeds seem fair to you and guides you to the fire

از ادراک ممکنات لمیزل بسلطان ازلیت خود غنی بوده و لایزال بملیک احدیت خود غنی خواهد بود نه از اقبال ممکنات خدام درگاه او را شأنی حاصل و نه از اعراض موجودات ذیل چاکرانش را غباری واصل

- 4 یک آیه از سماء احدیتش ناری است سوزنده برای قلوب میغضان و نوری است منور کننده برای افکنده حیان دشمنانش را بنار غل و بغضا و بغی و فحشا معذب فرموده و دوستانش را بنور صدق و صفا و تسلیم و رضا مفتخر نموده چه ملیح است حکمت بالغه او و چه بدیع است رحمت واسعه او که ابواب مدینه فردوس معنوی را گشوده و مصاریع رضوان قدس روحانی را مفتوح نموده و بلبلان بستان معانی را بگلزار عزّ ازلی هدایت فرموده و هدیه رضوان صمدی را بسبای لایزالی دلالت نموده

- 5 و چنان بر شحات فضل از سخاب مکرمات ابلاغ فیض فرموده که حبیبان آواره بمکمن اصلی اقبال نمودند و بحفل محبوب از سر شتافتند و عاشقان از پا افتاده بوطن معنوی پرواز نمودند و بانوار جمال معشوق فایز گشتند و قلوب عارفان و واصلان حرم قدس خود را مرآت اشیاء قرار فرمود تا هر نفسی اعمال و افعال خود را در آن مرآت ملاحظه کند و همچو گان یرد که افعال عباد او است تا شرح احوال خود را بالتّمام در دیوان اعمال بنگارد و غافل از اینکه حقّ از رموز قلوب آگاه است و بر احوال هر مغل میغض باخبر کذلک یظهر الله ما فی صدور الذّینهم کفروا و اعرضوا من الغلّ و البغضاء لیعذبهم من نار انفسهم من حیثین الی یوم الذّی یحشر فیہ اعمال العالمین جمیعاً و السّلام و

- 6 بعد در این روزها کجایی از سجّین وارد شد از نفسیکه تا حال اسم او در این ولا مذکور نبود مسمی باسم عظیم سبحان الله چه مقدار افترا بر احبای خدا بسته و چه مقدار آتش غلّ و بغضا افروخته خدای واحد شاهد است که آتش بغضش را هیچ بحری نشاند و غلّ صدرش را هیچ طبیبی علاج نتواند و چه قدر زینت داد شیطان اعمالش را که هر فقره از آن را مکرّر نمود قل کذلک زین الشیطان لکم اعمالکم و

which, through God's wrath, is kindled within your own selves. He has gathered every antiquated and meaningless phrase that existed in the world and mentioned them as a source of pride. I marvel greatly that despite God's grace having opened the paradise of inner meanings, and the clouds of divine knowledge and wisdom having been raised up, and wondrous words having encompassed the world, this rancorous one makes claims of love while he has not partaken of a drop from the holy outpourings nor received any fruit from the exalted divine Tree. For some time I pondered, and it was not fitting to send him any reply directly, for the wrongdoers have no way to reach Us.

یهدیکم الی نار الّتی کانت بقهر الله فی انفسکم موقودا و هر عبارت کهنه بی معنی که در عالم بوده جمع نموده برای افتخار ذکر نمود بسیار تعجب نمودم که با اینکه بفضل الله رضوان معانی گشوده گشته و سخاب علم و حکمت الهی مرتفع گشته و کلمات بدیعه عالم را احاطه نموده این مغلّ چگونه دعوی حبّ مینماید و حال آنکه برشی از فیوضات قدسی مشروب نشده و بئری از شجره منبعه الهیه مرزوق نگشته باری مدتی متفکر بودم و بنجد او جایز نبود جوابی ارسال شود لیس للظالمین الینا سیلا

- 7 However, when it became known that these calumnies had been spread among the people in various forms and multiple statements - alas, how this wretch has been negligent in relation to God! - it became necessary to write a detailed explanation to the companions and loved ones of that land, so that Satan's deceptions might not overcome spiritual souls, that thereby might be distinguished those who walk toward the fire from those who walk upon the path of God, the Mighty, the Compelling, that the hater might be known from the lover and truth from falsehood, and that every soul might seek refuge in God from the evil of malicious souls and at all times remember their Lord, become detached from all else but God, place their trust in the cord of His favor, cling to the handle of His loving-kindness, hold fast to the hem of His mercy, and grasp the mantle of His bounty and generosity, that perchance they may remain protected from the fire of the souls of the ungodly. And verily He is the Deliverer of His servants and the Quickener of His bondsmen, and He has power over all things.

7 ولیکن بعد چون معلوم شد که این افتراها را باقسام مختلفه و بیانات متعدده در میان خلق افشا نموده اند فیما لله ما فرط هذا الشقی فی جنب الله لهذا لازم شد که تفصیلی بر اصحاب و احباب آن دیار نوشته شود تا اینکه تزویرات شیطان بر انفس روحانی غالب نشود لیفصل بذلک من یسلک الی النار عن الذی یمشی علی صراط الله المقتدر الجبار و مبغض از محب و حق از باطل معلوم شود و هر نفسی پناه برد بخدا از شر انفس خبیثه و در کلّ حین متذکر شوند پروردگار خود را و منقطع شوند از ما سوی الله و متوکل شوند بحبل عنایت او و متوسّل شوند بعروه عطوفت او و متمسک شوند بذیل رحمت او و متشبّث شوند برداء جود و کرم او که شاید از نار نفوس مشرکه محفوظ مانند و آنه هو منجی عباد و محیی ارقائه و آنه علی کلّ شیء قدیر

- 8 At the beginning of the letter it was mentioned that two messengers from this one had gone to that province and had forbidden people from the worship of God and commanded them to worship idols and false deities, and, God forbid, had claimed on behalf of this servant that the Bayan had been abrogated and its Mirrors were invalid and its laws had been rendered void. First, this servant has never sent a messenger to any land and has in no way had any cause or decree that would require a messenger or could be completed by an emissary. I have considered none to exist except God and His loved ones, and have regarded the enemies of God as non-existent. Nine years have passed since these servants, after all we possessed was seized, were expelled from our earthly homeland and arrived in this land with guards and escorts. And praise be to God, we regarded this abasement as glory and counted this

8 در اوّل نامه ذکر نموده بود که دو رسول از این جانب بآن ولایت رفته اند و مردم را از عبادت معبود منع نموده اند و بعبادت جبت و طاغوت امر نموده اند و نعوذ بالله از قول این عبد گفته اند که بیان نسخ شده و مرایای او باطلند و احکام او عاقل گشته اوّل آنکه این بنده هرگز رسول بدیاری نفرستاده ام و بهیچوجه امری و حکمی نداشته ام که احتیاج برسول شود و یا بقاصد اتمام پذیرد جز حقّ و احبّای او را معدوم شمرده ام و اعداء الله را مفقود دانسته ام نه سنه میگذرد که این عباد را بعد از اخذ آنچه که مالک بودیم از وطن ترانی جسدی اخراج نموده اند و با محصل و مستحفظ بلین دیار وارد شدیم و این ذلت را بحمد

poverty as the essence of wealth. We had no demands of anyone and expressed no needs to any soul. We manifested the Divine Cause with perfect steadfastness. We burned away the veils of concealment with the fire of divine love and raised the banner of the Cause in the heaven of decree, such that this wondrous bounty has become renowned throughout all regions of the realm and the Cause of this land is evident in all parts of the world, as all have heard. If anyone should deny this, they would be counted among those of whom it is said "They recognize the favor of God, then they deny it." No support was received in any way from any of the friends, and these servants, by God's grace and favor, were independent of the help of all who are in the heavens and earth, dwelling in the cave of divine assistance and sheltered in the impregnable fortress of "whosoever puts his trust in God, He is sufficient unto him." We purified the heart from the dust of earthly ones and set our course for the eternal nest. Enemies from every side, both internal and external, lay in ambush for these gazelles of the desert of oneness, and what snares they laid to trap these nightingales of the rose gardens of divine identity. They girded their loins with all determination that perchance they might prevent the moths of love from the Beauty of the Beloved, or deprive these nightingales of the garden of inner meanings from the branches of the Eternal Rose. Nevertheless, we never turned our attention to any direction nor sought any helper. Now what have such souls to do with messengers that they would send to anyone? And I know not how this person learned that those two individuals were my messengers. Say: If you plot, God is more severe in plotting and mightier in punishment.

الله عزّت دانستیم و این فقر را جوهر غنا شمردیم و باحدى مطلبی نداشتیم و بنفسی حاجتی اظهار ننمودیم امر الهی را در کمال استقامت ظاهر نمودیم حجاب ستر و خفا را بنار محبت ربّانی سوختیم و علم امر در سماء حکم برافراختیم چنانچه در همه اطراف ممالک این فضل بدیع مشهور است و در اقطار عالم امر این دیار واضح چنانچه همه شنیده اند دیگر اگر انکار شود از اصحابی محسوب شوند که میفرماید یعرفون نعمه الله ثم ینکرونها و از احدی از احباب بهیچوجه نصرتی نشد و این عباد هم بفضل الله و عنایته از نصر من فی السموات و الأرض مستغنی بودیم در کھف نصر صمدانی معتکف و در حصن محکم فن یتوکل علی الله فهو حسبه متحصّن قلب را از غبار خاکیان منزّه کردیم و آهنگ اشیان جاودانی نمودیم اعدا از هر طرف چه داخلی چه خارجی در کمین این غزالان صحرائی احدیه فتادند و چه دامها که برای صید این بلبلان گلزارهای هویه انداختند و بتمام همت کمر بستند که شاید پروانه های عشق را از جمال معشوق منع نمایند و یا این عندلیبان بستان معانی را از شاخسارهای گل ازلی محروم سازند و مع ذلک ابدّاً توجّه بجبّتی ننمودیم و طلب معین نکردیم حال همچو نفوس را دیگر با رسول چه کار است که نزد کسی بفرستند و نمیدانم از کجا بر این شخص معلوم شد که آن دو نفس رسول بنده هستند قل ان اتم تمکرون الله و الله اشدّ مکراً و اعظم تنکیلاً

- 9 For five years Mulla Ahmad came to this province from the one known as Letter Jim. Ask him how much love I showed toward them. God was witness to the state and observer of the conditions, that although I heard from them certain words that were contrary to the original nature and pure heart, nevertheless I preferred to conceal rather than reveal and spread them, and kept them hidden. I was bewildered as to what was the cause and reason, until gradually they increased [their actions] until they came to this land. And here perfect love beyond all custom and convention was shown toward them for the sake of God's good pleasure, that perchance it might increase love and purify and sanctify the heart from the dust of that which is displeasing. After this, the king returned and desired to take Mulla Ahmad-i-Kashi back with him, but he refused. This servant became aware of this and summoned the

9 پنج سال جناب ملّا احمد از جانب جناب حرف جیم باین ولا آمد از او سؤال شود که این بنده چه قدر اظهار محبت نسبت بایشان مینمودم خدا شاهد حال و ناظر احوال بود که با اینکه از ایشان میشنیدم بعضی حرفها که مخالف فطرت اصلیه و قلب زکیه بود مع ذلک سترش را از نشر و افشا ربحان داده کتمان مینمودم و متحیر بودم که سبب چیست و علتّ چه تا آنکه رفته رفته زیاد نمودند تا آنکه باین دیار آمدند و در اینجا کمال محبت فوق قاعده و رسوم ابتغاء لمرضات الله در باره ایشان معمول شد که شاید سبب ازدیاد حبّ شود و قلب از غبار غیر مرضی پاک و مقدّس گردد بعد از این ملک مراجعت نمودند و جناب

aforementioned Mulla, who made various excuses. Before long, two persons came - Mir 'Abdu'r-Rahim and Shaykh Hasan - relating that so-and-so had said: "Why do you go to Baghdad? A moment here is better than five years in Baghdad," and other such statements were made. Upon hearing this, I immediately summoned them and strictly forbade and strongly prohibited the utterance of such words. However, all the companions had heard these words.

- 10 By God, besides Whom there is none other God! I gathered them all and forbade them, and concealed matters to such extent lest a new sedition arise. Then another person came with a message for someone, and likewise another person. In brief, every soul who came from that land mentioned something, and it became clear that all these seditions were due to people's departure from their earthly homeland to the divine homeland. Therefore, we sent back Siyyid 'Abdu'l-Baqi, who had been staying in this land, to that country to prevent people from turning towards this land, that perchance hearts might be calmed and the dark atmosphere of turbidity might be transformed into the morn of joy. Although such words should never flow from their hearts and tongues, for this land was not confined to this servant. By God! The Holy Spirit takes pride in the very dust of this land. The breeze of this land bestows eternal life upon dead bodies and grants everlasting existence. But it increases not the wrongdoers save in loss. Indeed, what business has the beetle with the eternal Egypt of meeting, and what portion have the people of the lowest depths with the exalted concourse? How can sheer ignorance set foot in the sacred heights of knowledge, and how can the essence of tyranny enter the fields of justice? By God! The very dust of this land is sanctified beyond the comprehension of the righteous, let alone the wicked. After all, has not the nobility of every place been through its Dweller, and has not the glory of every house been through its relation to God? Would that these people showed as much respect for the City of God and reverence for the Sanctuary of God as worldly lovers show for their beloved! If but a thorn from the garden of earthly beloveds were to appear in the gathering of lovers, all would smell it like a rose and sing to it like nightingales - how much more so for a land that belongs to the Beloved, or a place that was the site of His descent, presence and dwelling! Such is the state of earthly lovers. Consider somewhat the condition and words of those who claim divine love, how heedless they have become and what mockery and derision they have shown

ملا احمد کاشی را اراده نمودند همراه برگردانند قبول نمود این بنده مطلع شده و ملای مذکور احضار شد متعذر شد بعد از چندی و بعد زمانی منقضی نشد که دو نفر آمدند میر عبدالرحیم و شیخ حسن ذکر نمودند که فلان گفته که چرا بغداد میروید دقیقه اینجا افضل است از پنج سنه در بغداد و بعضی سخنها دیگر ذکر شد بجزر استماع این عبد ایشانرا احضار نمود و نهی شدید و منع بلیغ در اظهار این سخنها نمود ولیکن همه اصحاب این سخنها را شنیده

10 فوالله الذی لا اله الا هو که همه را جمع نموده منع نمودم و بقسمی باز ستر نمودم که مبدا فتنه جدیدی برپا شود تا شخصی دیگر آمد و پیغامی برای نفسی آورد و هم چنین شخصی دیگر باری هر نفسی از این دیار آمد ذکر نمود و معلوم شد که این فتنه ها همه از جهت خروج ناس است از وطن خاکی بوطن الهی لهذا جناب سید عبدالباقی که در این بلد توقف نموده بود او را راجع بآن ارض نمودیم که مردم را منع نماید از توجه این ارض که شاید قلوب ساکن شود و هوای مظلّم کدورت بصبح بهجت تبدیل گردد با آنکه نباید چنین حرفی از قلب و لسانشان جاری شود زیرا که این ارض منحصر به بنده نبود والله روح القدس بتراب این ارض افتخار مینماید نسیم این ارض اجساد مرده را جان باقی بخشد و حیوة جاودانی مبدول فرماید ولكن لا یزید الظالمین الا خساراً بلی جعل را به مصر لقای ازلی چه کار است و اهل سجن را بملا عالین چه مقدار جهل صرف کجا تواند بفراز قدس علم قدم گذارد و جوهر ظلم کجا بمیادین عدل درآید قسم بخدا که منزّه است تراب این دیار از ادراک اختیار تا چه رسد باشرار آخر نه شرافت هر محل بذی المحل بوده و نه افتخار هر بیت بنسبتها الی الله بوده ایکاش بقدریکه عاشقان ظاهری مراعات حرمت معشوق ظاهری مینمودند این مردم احترام مدینه الله و توقیر حرم الله مینمودند اگر خاری از بوستان معشوقان مجازی در انجن عشاق درآید جمیع چون گل بیوند و همچون بلبل بر او نغمه سرایند تا چه رسد بارضیکه متعلق بمعشوق باشد و یا محل نزول و جلوس و سکون محبوبشان واقع شود اینست حال

toward this blessed and goodly land. By God! If there were any fairness, blood should flow from the eyes, the layers of the liver should turn to blood and flow from the eyelashes, yet none shall attain unto this save those who have detached themselves unto God, have tasted the sweetness of His remembrance, and have held fast unto the cord of His love.

عاشقان مجازی قدری ملتفت احوال و اقوال مدعیان محبت حقیقی شوید که چه قدر غافل شده‌اند و چه استهزا و سخزیه باین ارض مبارکه طیبیه نموده‌اند والله اگر قدری انصاف باشد باید از چشم خون ایثار شود و طبقات کبد تبدیل بدم گردد و از مرگان جاری آید و لکن لن یوفق بذلک الا الذینهم انقطعوا الی الله و ذاقوا حلاوة ذکره و کانوا بعروة حبّ الله معتصماً

- 11 For several years certain among the servants desired to journey from that land to this city, but were continually prevented. Two years ago permission was granted that whosoever desired might be permitted and allowed. This is a matter which the Sovereign of Oneness had previously revealed unto the illumined Muhammadan heart, and He Himself hath called His servants to this land, were ye to ponder the verses of the Furqan and turn your attention to the mysteries of the Cause. He hath said, and His Word is the Truth: "And God doth call to the Abode of Peace, and guideth whom He willeth to the straight path." If ye were to comprehend the allusion of these words, by God, ye would, in your passionate love of God and your longing for this supreme glad-tidings, proceed barefooted toward the divine precinct. Say: Thus have veils of iron been struck upon your hearts and a covering of fire drawn over your eyes. No good shall the wrongdoers find on that great Day.

11 چند سنه بود که بعضی از عباد از آن دیار اراده این بلد مینمودند و متصل منع میشد دو سال است که اذن داده شدند که هر کس اراده نماید مأذون و مرخص است و این امری است که سلطان احدیه بر قلب منیر محمدیه از قبل نازل فرمود و بنفسه عباد خود را باین ارض خوانده لو اتم فی آیات الفرقان تفکرون و بأسرار الأمر تلتفتون قال وقوله الحق والله یدعو الی دارالسلام و یدی من یشاء الی صراط مستقیم اگر بتلویح این بیان ملتفت شوید والله از شغف حبّ الله و شوق این بشارت کبری بی سر و پا متوجه جنب الله میگرددید قل کذلک ضرب علی قلوبکم حجاب الحدید و علی ابصارکم غشاوة النار فما للظالمین من حسن یوم عظیم

- 12 Say: O people! Life passeth swiftly as lightning, and ere long shall the carpets of hopes and possessions be rolled up. Raise your heads from the slumber of heedlessness and, placing your trust in God, stand firm upon the straight path of His Cause. Enter ye into His Abode of Peace, His mercy and loving-kindness, which is the place of everlasting security and the praiseworthy station of the Lord. Outwardly, the Abode of Peace is the land where that Most Great Light resideth, and inwardly it is His most firm and perfect Cause. Were I to expound this station, creation could not bear to hear it, nor could souls and minds bear its weight.

12 بگو ای مردم عمر چون برق میگردد و بساطهای آمال و مال عنقریب پیچیده میشود سر از نوم غفلت بردارید و متوکلاً علی الله بر صراط مستقیم امر الله ثابت شوید و بدار السلام رحمت و عنایت او که محل امن جاودانی و مقام محمود ربّانی است وارد گردید در ظاهر دارالسلام ارض جلوس آن نیر اعظم و در باطن امر محکم اقوم باری اگر شرح این مقام گویم امکان را طاقت استماع نه و نفوس و عقول را طاقت حمل نه

- 13 Consider now that they show pride regarding a land which the Tongue of the Unseen hath Himself commanded and unto which He hath summoned all created things. This matter, so clearly set forth that it would seem nothing more explicit hath been revealed in the Book, they have failed during all this time to comprehend. The Abode of Peace hath seventy meanings, all of which are gathered in the Divine City. Thus hath God mentioned in the Book the decree concerning that land, despite those who have disbelieved, turned away, and are among those

13 حال ملتفت شوید که ارضی را که لسان غیب بذاته امر باو فرموده و همه موجودات را باو دعوت نموده تکبر مینمایند و این امر باین صریحی که گویا اصرح از آن در کتاب نازل نشده در ایندّت ادراک ننمودند و دارالسلام را هفتاد معنی است و کلّ در مدینه الهیه جمع شده کذلک ذکر الله فی الکتاب حکم تلك الأرض رغماً لأنف الذینهم کفروا و اعرضوا و کانوا من

who hold not fast to God's strong cord and who walk in the paths of self, without God's good-pleasure.

- 14 Yea, these people have all followed destructive and imaginary paths. How can they accept or comprehend any meaning or matter save through conjecture and fancy? Say: Do ye believe in part of the Book and deny part thereof? Thus hath God taken from you the spirit of faith and forbidden you the meeting of that Day whereon mankind shall stand before the Lord of the worlds.

- 15 As for those two messengers he greatly mentioned in his letter - one was Siyyid Abdul-Baqi, whose details were given and about whom you may inquire directly. Should he mention aught contrary to what is recorded in this Tablet, it would become evident that the enemies speak truth. The other he mentioned was Mirza Mustafa. This man dwelt for some time in this land, and since his relatives resided in Naraq and his journey and migration had been prolonged, We sent him back to his homeland. He bore no message whatsoever from this servant except a letter for His Honor the Letter Jim, which he was to deliver to him. Yet how many calumnies this person hath heaped upon these two poor ones!

- 16 And this servant had given him no message whatsoever save a letter addressed to His Honor Jim, which was to be delivered to him. Yet what accusations has this person heaped upon these two lowly ones, and what measure of pride and arrogance has he displayed toward these two poor ones in his letter! Say to him: By God, the ignorance of these two poor ones is more beloved than what thou hast written, and their abasement more precious than that wherein thou hast taken pride. Humble thy heart that thou mayest ascend to the heights of glory. Relinquish self-glorification that thou mayest enter the pavilion of holiness and faithfulness. Bring forth naught but supplication and entreaty, for these two are bounded, and the holy precincts are sanctified from such limitations. And peace be upon him who heareth the Word and is numbered among those who are guided, as inscribed in the Tablets of Light by the Pen of Glory.

- 17 And furthermore, regarding what was written about these messengers saying that the law of the Bayan has been abrogated and its mirrors and ordinances have become void - this is a newly contrived notion of human demons who, inspired by the promptings of their base desires, have manifested these schemes. Verily do the evil ones whisper to their friends that they may cast their vain imaginings into the hearts of the servants and prevent people from the divine path and the infinite

الَّذِينَ هُمْ بِعُرْوَةِ اللَّهِ لَا يَتَمَسَّكُونَ وَفِي سَبِيلِ النَّفْسِ
بِغَيْرِ رِضَى اللَّهِ يَسْلُكُونَ

14 بلی این مردم طراً براههای مهلك موهوم رفته‌اند
بجای می‌توانند معنی و یا امری را بغیر وهم و ظنّ
قبول نمایند و یا ادراک کنند قل اَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتُكْفِرُونَ بِبَعْضِ كَذَلِكَ اخذ الله عنكم
روح الايمان و حرم عليكم لقاء يوم الذي فيه يقوم
الناس لرب العالمين

15 آن دو رسولی که عظیم در کتاب ذکر نموده بود
یکی سید عبدالباقی بود که تفصیل او ذکر شد و از
خود او استفسار نمائید اگر غیر آنچه در این لوح
مسطور شد ذکر نمود معلوم میشود که اعدا در
قول صادقند و دیگر ذکر میرزا مصطفی را نموده
و این مرد چندی در این ارض ساکن بود نظر
بآنکه منتسبین او در نزاع ساکن بودند و مدتی
مسافرت و مهاجرت او طول کشیده لهذا او را
روانه نمودیم بوطن خود

16 و بهیچوجه رسالتی از این عبد نداشته مگر نامه
بجناب حرف جیم باو داده که بایشان بدهد
ولیکن چه مقدار اقترا این شخص باین دو فقیر
زده و گفته و چه حد تکبر و غرور نسبت باین
دو مسکین در نامه ذکر نموده بگو باو که والله
جهل این دو مسکین از آنچه مرقوم داشتی محبوبتر
است و ذلشان از آنچه بآن نفر نموده عزیزتر
قلب را ذلیل کن تا بمعارض عزّت عروج نمائی
افتخار نفسانی را بگذار تا بسرادق قدس و وفا
قدم گذاری جز ناز و نیاز امر دیگر آر که این
دو محدود و بساط قدس مقدّس از این حدود
و السلام علی من سمع القول و کان من المهتدين
فی الواح النور من قلم العزّ مسطورا

17 و دیگر آنکه مرقوم داشته بود که این رسولان
گفته‌اند حکم بیان منسوخ شده و مرایا و احکام
او باطل گشته این فکری است که تازه شیاطین
انسی نموده‌اند و بوحی شیاطین نفسی این تدبیرات
را ظاهر ساخته‌اند انّ الشیاطین لیوحون الی
اولیائهم تا القای خیالات خود را در قلوب
عباد نمایند و مردم را از صراط الهی و منبع

holy fountainhead of grace. Such servants have always existed among the servants of God, and through such nonsense have people been tested - "that He may try you, which of you is best in conduct." In all ages have such calumnies been uttered against God and His loved ones, and will continue to be uttered. This is among the ways that have operated among the servants, and you will find no change or alteration in His ways - so that it may become clear who follows God's Cause and who turns back on his heels. Through such matters is the brilliant morn of guidance distinguished from the dark night of error. Thus do We impart unto you from the mysteries of the Cause, that thereby may be strengthened the hearts of those who are guided by God's light and who are among the firm ones in their love for God. The one God is witness - and sufficient is He as witness - that if until today such an atheistic liar had appeared in creation, or if anyone's knowledge had ever recorded such - say: O wretched fool! For the satisfaction of your own self and the ungodly souls, you have committed a deed that has no likeness, equal or peer in all existence. At this moment my tongue, my heart, my inner heart, my spirit, my body, my frame, my marrow, my bones, and my skin all testify that there is no God but Him, and that 'Ali before Muhammad is the Manifestation of His Essence, the Dawning-place of His signs, and the Revealer of His words. To this do the dwellers of the most exalted Paradise bear witness, and beyond them doth the Essence of the Unseen testify with His tongue, and we are all prostrate before His face. All that hath been revealed from Him is truth wherein there is no doubt, and we all, should He desire, act according to His command.

- 18 Say: Hold thy tongue, O thou who hast calumniated God and His loved ones! Say not that which God hath not permitted thee, and be not of those who slander the Manifestations of the Cause and are not guided by God's signs. Say: Great indeed are your utterances in what you have falsely claimed with your tongue. Thus hath Satan made your deeds seem fair to you, and still you do not understand. Say: If you are in doubt concerning God's Cause, then bring forth a proof from Him, or an evidence from His presence, or a testimony from Him. Nay, by the Lord of the heavens and earth, they shall never be able to utter a single letter, nor shall they be capable thereof. These are they who, when God's verses are recited unto them, cast them behind their backs and mock at them, while they soar in the atmosphere of their own desires. Say: The kingdom shall pass away and naught of you shall remain, and then shall you be brought before the fire. Then shall you find for yourselves neither intimate friend nor helper, and God shall question you concerning your deeds in this vain life, while

فیوضات قدس نامتناهی منع نمایند و همیشه این گونه عباد در میان عباد الله بوده‌اند و باین مزخرفات مردم ممتحن میشدند لیبولکم ایکم احسن عملا و در جمیع اعصار اینگونه مفتریات بر خدا و اولیای او گفته شده و خواهد شد ذلک من سنة التي جرت بين العباد ولن تجد لسنة تبديلا ولا تخويلا تا معلوم شود من يتبع امر الله ممن ينقلب على عقبيه و باین امور صبح دري هدايت از شام كدره ضلالت تفصيل و تمیز داده شود كذلک نلقى عليكم من اسرار الامر ليثبت بذلك افئدة الذين اهتدوا بنور الله و كانوا في محبة الله لمن الراشدين خدای واحد شاهد است و كفى به شهيدا كه اگر تا امروز چنین ملحد كذابی در امكان آمده و یا علم احدی احصا نموده بگوای بیچاره سفيه برای خوشنودی نفس خود و انفس مشرکه امری را مرتكب شدی كه در ملك شبه و مثل و ند نداشته و يشهد حينئذ لسانی و قلبي و فؤادی و روحی و جسمی و جسدی و مخي و عظمی و جلدی بآنه لا اله الا هو و انّ علیاً قبل محمد مظهر ذاته و مظهر آیاته و منزل كلماته و يشهد بذلك سكان ملا الأعلى و من ورائهم يشهد ذات الغیب بلسانه و انا كل لوجه ساجدون و كل ما نزل من عنده حق لا ريب فيه و انا كل ان شاء بأمره عاملون

18 قل خذ لسانك يا ايها المفترى على الله و احبائه و لا تقل ما لا اذن الله لك و لا تكن من الذينهم بمظاهر الامر يفترون و بايات الله لا يهتدون قل قد كبرت اقوالكم فيما افترىتم بلسانكم و كذلک زين الشيطان لكم اعمالكم و اذا انتم لا تفقهون قل ان كنتم في ريب من امر الله فأتوا ببرهان من عنده او بحجة من لدنه او بدليل منه لا فورب السموات و الأرض لن يقدرؤا على اتيان حرف و لا يستطيعون اولئك هم الذين اذا تتلى عليهم آيات الله يدعوها من ورائهم و يستهزئون بها و هم في هواء انفسهم يطبرون قل سيفنى الملك و لا يبقى منكم شيئا و اذا انتم في النار تحضرون اذا لن تجدوا لانفسكم لا من حميم و لا من نصير و يسئلكم الله عما فعلتم في الحيوۃ الباطلة و انتم

you shall be tormented in the abyss of His wrath throughout God's eternity. Say: Have you seen this servant or gained knowledge of his cause? How then do you attribute to him that which you know not? By God, the heavens have wept at your injustice, O vile one, and the garments of the people of the Kingdom have been rent asunder by your deed, O accursed one!

- 19 The garments of the people of the Kingdom are rent asunder by thy deed, O accursed one, and the pillars of existence have been shaken by thine act, O wretched one! Yet thou walkest upon the shoulders of the earth as though thou hadst committed no wrong, and thou laughest at what thy hands have wrought, while the spirits of Paradise have descended to the dust and recline upon the clay. Woe unto thee, O thou that hast turned aside from the Command of God! Thou rejoicest in thy deed while the temples of the spirits are clothed in garments of blood.

- 20 Glorified art Thou, O my God and my Beloved! Thou seest my condition and hearest my sighing and my cry, and beholdest my poverty and my need, and witnesseth how the oppressors among Thy servants have encompassed this servant of Thine, to such extent that they lift not their hands from my head. Therefore, O my God, raise me up unto Thee, then cause me to dwell in the precincts of Thy great mercy, near unto Thy Name, the Most Exalted, the Most High, that thereby the hearts of Thy wretched servants might find rest. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art the All-Compelling, the Self-Subsisting.

- 21 Then the Herald called out from the midst of the heavens: "O servant! We have heard thy cry and have numbered thy poverty and thy need, thy humiliation and thy tribulation. Fear not, neither be thou grieved. We shall sanctify thee from those who have disbelieved and attributed partners unto God." Thus have We sent down unto thee a symbol from Our Command, lest they should discover it who prostrate not themselves before the face of God.

- 22 Thou knowest, O my God, that I have claimed naught save pure servitude, and have called the servants to naught save Thy Supreme Self in the Manifestation of Thy Most Exalted Self and the Light of Thy Most Glorious Beauty. For this reason did hatred appear in the hearts of those who disbelieved in Thy mighty signs, to such extent that they slew me with the swords of their vain imaginings. Therefore, O my God, seize them with Thy severe grip and Thy conquering sovereignty, and leave not a single one of them upon the earth, that Thy lands might be purified and Thy realms sanctified. Verily, Thou art He Who

في هاوية القهر بدوام الله تعذبون قل أ رأيت هذا العبد ام اطلعتم على امره فكيف انتم تنسبون اليه ما لا تعرفون فوالله بكت السموات من ظلمك يا خبيث و شقت ثياب اهل الملكوت من فعلك يا ملعون و تزلزلت اركان الوجود من عملك يا شقي

- 19 و انتك تمشي على مناكب الأرض كأنك ما فعلت امرأ و تضحك عما اكتسبت ايديك و ارواح الفردوس قد نزلوا على التراب و اذاً على الطين هم متكئون اف لك يا ايها المعرض بأمر الله انت تفرح بفعلك و هياكل الأرواح بقميص الدم مخلعون

- 20 فسيحانك اللهم يا الهى و محبوبى ترى حالى و تسمع ضجيجى و صريخى و تنظر فقرى و افتقارى و تشهد كيف احاطوا عبدك هذا طغاة عبادك بحيث ما يرفعون ايديهم عن رأسى اذاً يا الهى فارفعنى اليك ثم اسكننى فى جوار رحمتك الكبرى عند اسمك العلى الأعلى ليسكن بذلك قلوب عبادك الأشقياء و انتك انت المقتدر على ما تشاء و انتك انت المهيمن القيوم

- 21 اذا نادى المنادى فى وسط الأجواء ان يا عبد اتا سمعنا ضجيجك و احصينا فقرك و افتقارك و ذلك و ابتلاك لا تخف و لا تحزن سنقدسك عن الذين كفروا و اشركوا و كذلك نزلنا عليك رمزاً من امرنا لئلا يطلع بذلك الذينهم لوجه الله لا يسجدون

- 22 و انت تعلم يا الهى بأنى ما ادعيت شيئاً الا العبودية الصرفة و ما دعوت العباد الا الى ذاتك العليا فى مظهر نفسك العلى الأعلى و نور جمالك الأبهى فذلك بدت البغضاء فى انفس الذين كفروا بأياتك الكبرى بحيث قتلونى بأسياف ظنونهم المؤتفكة اذا خذهم يا الهى بأخذك الشديدة و سلطنتك القاهرة و لا تذر منهم احداً على الأرض ليظهر بلادك و يقدس ديارك و انتك انت

doeth what He pleaseth through Thy wondrous Command, and Thou art the Mighty, the Beloved.

- 23 These are the beliefs of this servant that have been mentioned. Until now I have soared only in the atmosphere of pure servitude, and have been commanded to naught but the plain of poverty, evanescence, submission and contentment. Hereafter the Command is in His hand and we have nothing save after His leave. He is verily the Mighty, the Exalted, the Beautiful. Let him who wishes accept, and him who wishes turn away. Verily my Lord is independent of you, of your selves, your deeds and actions. He is sanctified above all who are in the worlds.

- 24 Finally, O servants who claim divine love, why do you remain in the wilderness of heedlessness and walk the paths of fancy, error, self and desire? Know the value of these days while the holy, eternal fragrances waft from the morning breeze and the soul-refreshing zephyr comes from the paradise of the Beloved. Come somewhat to your senses and purify and sanctify the illumined heart from the dark dust of baseless suspicions, that perchance you may attain to the effulgences of the Sun of Oneness and the outpourings of the Beauty of the Divine Identity.

- 25 The ocean of divine bounty is not always surging, nor do the clouds of infinite mercy always pour down their rain. The divine lamp is not forever kindled in the niche of eternal holiness. The time will come when the Bird of Eternity returns to Its original nest, the Eternal Beauty retires to the pavilion of heavenly invisibility, and the nightingales of the spiritual rose-gardens repair to their true, glorious nests. Then will the gates of the rose-garden be shut, and you will be deprived of both the beauty of the rose and the song of the nightingale. While time remains, strive with all your soul and recognize the value of this blessing.

- 26 After all, the divine loved ones must manifest heavenly signs and befit eternal qualities. Don the robe of sanctity and detach your eyes, hearts and souls from all else, that you may behold another world and step upon the pleasant plain of the spirit. By God, if you hear the melody of this Bird with the ear of the soul, you will become detached from the world and all that is therein, and will set your hearts on naught but the Truth.

- 27 Counsel has exceeded its bounds. Now it remains to be seen what the yearning ones of the divine court and those attracted to the holy, spiritual melodies will perceive and what portion they will receive. All this is through God's grace and mercy upon you, O people of the Bayan, if you desire to walk the paths of truth and rejoice in the paradise of nearness.

الَّذِي تَفْعَلُ مَا تَشَاءُ بِأَمْرِكَ الْبَدِيعَةِ وَأَنْتَ أَنْتَ
الْعَزِيزُ الْمَحْبُوبُ

- 23 اینست عقاید این عبد که ذکر شد و تا حال جز در هوای عبودیت صرفه پرواز نمودم و بغیر بساط فقر و فنا و تسلیم و رضا بامری مأمور نگشتم و البعد الأمر بیده و ما لنا من شیء الا بعد اذنه و انه لهو العزيز المتعالی الجمیل اذاً من شاء فليقبل فمن شاء فليعرض ان ربی لغنی عنکم و عن انفسکم و اعمالکم و افعالکم و انه لهو المقدس عن کل من فی العالمین جميعا

- 24 آخر ای عبادیکه دعوی محبت الهی مینمائید چرا در تیه غفلت مانده اید و در سبیل وهم و خطا و نفس و هوی سالک گشته اید قدر این ایام را بدانید تا رواج قدس ازلی از صبای صبحگاهی میوزد و نسیم خوش جان از رضوان جانان میآید قدری بخود پیائید و قلب منیر را از غبار تیره ظنونات مجتثه پاک و منزّه نمائید لعل بتجلیات شمس احدیه و اشراقات جمال هویه فایز شوید

- 25 همیشه بحر عنایت ربّانی در موج نیست و غمام رحمت نامتناهی در جریان نه و همیشه در مشکوة قدس صمدانی سراج الهی مشتعل نه آید وقتی که طیر هویه بمکمن اصلیه راجع شود و جمال ازلیه بسرادق غیب صمدیه باز گردد و پیلان گلزارهای معنوی باشیانهای عزّ حقیقی مقرر یابند دیگر ابواب گلزار مسدود شود هم از جمال گل محروم شوید و هم از نعمه بلبل بی بهره و نصیب مانند تا وقت باقی است بجان کوشش نمائید و قدر نعمت بشناسید

- 26 آخر احباب الهی را آثار ربّانی باید و شعار قدمانی شاید ردای تقدیس پیوشید و از کلّ ماسوی چشم و دل و قلب بردارید تا عالم دیگر مشاهده کنید و در بساط خوش روح قدم گذارید والله اگر نعمه این طیر را بگوش جان بشنوید از دنیا و آنچه در او هست بیزار شوید و دل بغیر حق نه بندید

- 27 نصیح از حدّ گذشت دیگر تا مشتاقان کوی الهی و مجذوبان نغمات قدس معنوی چه ادراک نمایند و چه نصیب یابند کلّ ذلک فضل من الله و رحمته علیکم یا ملأ البیان ان اتم تریدون فی

مناجی الحقّ تسلكون و فی رضوان القرب تحبّرون

28 O people of the Bayan, refine the eye of your hearts and illumine your breasts that you may distinguish truth from falsehood and not follow the suspicions of the people of hypocrisy - those heedless souls who have taken it upon themselves to prevent people through various schemes from approaching the shore of the sea of oneness, while outwardly clothing themselves in the garment of faith. By Him Who holds my soul in His hand, if one becomes somewhat detached from outward conditions, one will distinguish truth from falsehood as light from darkness, and will perceive the fragrance of truth from all directions. That is, if the sweet fragrance of truth wafts in the East, the detached seeker in the West will surely perceive it. Thus do We mention unto you some of the mysteries of love, if you would inhale the holy fragrances from this Garment and turn with the wings of detachment toward the Egypt of certitude.

29 And furthermore, regarding your mention of Ezekiel in your scroll of deeds, say: How presumptuous are your words, how low your station, how limited your bounds! For Ezekiel would run through the streets of Egypt, crying at the top of his voice: "Will ye slay a man because he saith, my Lord is God, when he hath already come to you with clear proofs?" How can anyone be compared to that Essence of being? The very dust of His sandal is sanctified above the hearts of all others. In the end, he sacrificed his heart and soul, and with his face stained with blood, he returned to the Kingdom of immortality and the most exalted Pavilion. And as for the verse which saith, "And a believing man of Pharaoh's family, who concealed his faith," the meaning of concealing his faith was the mysteries of divine wisdom and the pearls of eternal knowledge which have ever been preserved in the treasures of divine power and will forever be kept in the storehouses of His might. These have never been and will never be revealed except to those who are worthy. Otherwise, he never denied his faith in Moses. Rather, his tongue, his expression, and his very soul all testified to his love for Moses, and in Pharaoh's court he openly confessed, as is well known. But a veil of divine power was cast over Pharaoh's heart, preventing him from comprehending his words, even as today veils of fire have been cast over your hearts, and deafness from heedlessness upon your ears, and coverings of rancor upon your eyes, such that ye understand not what ye say and know not what ye do.

30 Say: O servant, fear God and attribute not to anyone that of which thou hast no knowledge. Hearken unto what God

28 ای اهل بیان بصر قلب را لطیف نمائید و صدر را منیر تا حق را از باطل تمیز دهید و بظنون اهل نفاق سالک نشوید که جمعی از عباد غافل بر خود نگارده اند که مردم را بحیله های مختلفه از شاطی بحر احدیه منع نمایند و در ظاهر بلباس ایمان درآمده اند فوالذی نفسی بیده اگر قدری انسان فارغ شود از شئون ظاهریه حق را از باطل چون نور از ظلمت تمیز دهد و روائج حق را از کل جهات استشمام کند یعنی در مشرق اگر رایحه طیب حق بوزد در مغرب طالب منقطع البته آن رایحه را ادراک کند کذلک نذکرکم من اسرار الحب ان اتم روائج القدس من هذا القميص تجدون و الی مصر الایقان بجناحین الانقطاع تتوجهون

29 و دیگر آنکه در طومار عمل خود ذکر حزقیل را نموده بگو قد کبر قولک و صغر شأنک و حدک و کان حزقیل یرکض فی سوق المصر و یصح بأعلی صوته أ تقتلون رجلاً ان یقول ربی الله و قد جائکم بالبینات الی آخر چه نسبت آنجوهر وجود را باحدی مقدس است تراب نعل او از افئده غیر او بالآخره بانفاق دل و جان موفق گشت و با روی خضاب شده از دم بملکوت بقا و سرادق اعلی رجوع فرمود و مقصود از آیه که میفرماید و قال رجل مؤمن من آل فرعون یکنم ایمانه مقصود از کتم ایمان اسرار حکمت الهی و لالی علم صمدانی بود که لمیزل در کائنات قدرت محفوظ بوده و لایزال در خزائن قوت مصون خواهد بود هرگز ظاهر نشده و نخواهد شد الا بر اهلش و الا ایمان به موسی را هرگز انکار ننمود بلکه لسان و بیان و جان او جمیع شهادت میدادند بر محبت به موسی و در محفل فرعون اقرار نمود در نهایت وضوح چنانچه مشهور و معروفست ولیکن زده شد بر قلب فرعون حجاب قدرت الهی و مانع شد او را از ادراک بیان او کما ضرب الیوم علی قلوبکم حجاب النار و علی آذانکم و قرأ من الغفلة و علی ابصارکم غشاوة من الغلّ بحیث لن تدرؤا ما تقولون و لن تعرفوا ما تفعلون

30 قل یا عبد اتق الله و لا تنسب بأحد ما لم تحط به خبرا فاستمع ما التی الله علیک فی البیان فانه

hath revealed to thee in the Bayan, for it is the finest utterance and the truest word. What comparison is there between Ezekiel and the people of this age? Pass beyond time and its people until thou enterest the paradise of eternity and perceivest the station and worth of the Temples of antiquity. The non-existent can never attain unto the eternal, and nothingness ever flees from everlasting life. By God! If thou wert to become aware of but a drop of Ezekiel's love, thou wouldst comprehend his rank and station, and such a fire of his love would be kindled within thee that thou wouldst forsake the world and all therein, be freed from the darkness of vain imaginings, and attain unto the fountain of eternal life. Consider now the beginning of his cause and the dawn of his faith, when Moses, coming from the Sinai wilderness of divine love to the Egypt of eternal servitude, guided all people to the divine Tree of fire and the radiance of the celestial Hand. When Ezekiel heard mention of his true homeland and caught a fragrance from the holy spiritual breeze, immediately such a fire of the love of God was kindled in his illumined breast that no power of concealment, tranquility, patience, or composure remained in him. With the utmost zeal and devotion, he strove to manifest and prove the fire of the Divine Essence in the neither eastern nor western Tree. Although he was Pharaoh's cousin and held the highest esteem with that accursed one, such that the keys to all treasures were in his grasp, nevertheless he did not withdraw from the truth for a moment nor seek to be heedless for an instant. And now observe how these people, were they to encounter the fire itself, would manifest hatred in place of love and would strive with all their might to extinguish it, pouring upon it such floods of doubt and ice of delusion that no trace of it would remain, unless the Hand of Divine Power were to protect it and deliver it from those who seek to quench it. Judge thou fairly: can such people be attributed to Him, or is mention of such as these befitting in His holy presence? Nay, by God, were ye to judge fairly in the Cause of God and were ye to be nourished by the fruits of the eternal Paradise.

احسن حدیثاً و اصدق قیلاً کجا است نسبت حزقیل با اهل این زمان از زمان و اهلش بگذر تا در فردوس بقا درآئی و شأن و مقدار هیاکل قدم را ادراک نمائی باری عدم بقدم نرسد و فنا از بقا احتراز جوید قسم بخدا اگر برشی از محبت حزقیل آگاه میشدی ادراک مینمودی رتبه و مقام او را و بنابر محبت او در تو ناری حادث میشد که از جهان و خلقتش میگذشتی و از ظلمت ظنونات فارغ میشدی و بعین حیوة ابدی واصل میآمدی حال قدری تفکر نما در اول امرش و بدایت ایمانش که موسی چون از بریه سینای حب الهی بمصر عیاد لایزالی وارد شد جمیع مردم را بنار شجره الهیه و ضیاء کف صمدانیه دلالت فرمود و چون حزقیل ذکر از اذکار وطن اصلی و رایحه ای از نسیم قدس روحانی شنید فوراً از نار محبة الله ناری در صدر منبرش احداث شد که قوه ستر و سکون و صبر و اضطبار هیچ در او باقی نگذاشت و در نهایت سعی و اهتمام در اظهار و اثبات نار هویه در شجره لاشرقیه کوشید با آنکه بنی عم فرعون بود و نهایت اعتبار نزد آملعون داشت قسمیکه مفاتیح خزائن جمیع در قبضه او بود مع ذلک دقیقه ای از حق احتراز ننمود و آئی اغفال نجست و حال ملاحظه فرما که این مردم اگر خود نار را ملاقات کنند بر مقام حب بغض اظهار نمایند و بکمال همت در احداثش کوشند و آنقدر آب ظنون و ثلج [اوهام] بر او ریزند که اثری از او نماند مگر دست قدرت غیبی حفظش نماید و از مغلین نجاش بخشد حال انصاف ده میتوان نسبت داد این مردم را باو و یا ذکر این اشخاص جایز است در ساحت قدس او نه والله لو انتم فی امر الله تنصفون و من ثمرات رضوان اخلد ترزقون

- 31 Say: O unjust scribe! Would that thou hadst devoted thyself as much to thine own concerns, expending thy time in purifying and sanctifying thine own soul and spirit, rather than wasting thy years on calumnies, failing to perceive that all mysteries are as clear as day in the sight of God. Harken thou unto the counsel of this servant, pass beyond these realms and enter the realms of holy detachment. Make fairness thy guiding lamp lest thou remain in darkness, make trust in God thy garment lest thou be left naked of His grace, make remembrance

31 آخر بگو ای کاتب بی انصاف کاش بقدری که زحمت کشیدی و اوقات صرف نمودی بر نوشتن طومار بخود مشغول میشدی و در تزکیه و تصفیه نفس و روح خود توجه مینمودی و بمقتربات عمر صرف نمینمودی و اینقدر مدرک نشدی که جمیع رموز نزد حق چون روز روشن و واضح است باری بشنوبند این عبد را و از این عوالم مرور نما و بعوالم قدس انقطاع وارد شو و انصاف را سراج راه نما تا در ظلمت ثنائی

of the Beloved thy companion lest thou be deprived of His bounty. Die to self and desire that thou mayest find eternal life through His love and enter the immortal Kingdom. What a pity that one who claims to love God should not, in a single day, detach his heart from all that is created, and should not, at any moment, turn towards the Sovereign of existence and the King of the worshipped ones. By God, no tyranny is greater than this, no heedlessness more profound. Thou art free to choose. We have completed Our utterance unto thee and perfected Our favor upon thee, so choose for thyself what thou desirest. Verily, God is independent of Me and of thee and of all who are in the worlds.

32 Say: O man, fear God Who created and fashioned thee, and confound not truth with falsehood, nor light with darkness, nor guidance with error. Fear God, O concourse of the earth, and transgress not your station. And concerning the Messengers of God, speak not except of that which God hath permitted you, even as He commanded you not to liken them to any being, nor to ascribe to them any peer or likeness. These are among the bounds set by God, and none transgress His bounds save those in whose hearts is a disease and who are among those that derive not light from the splendors of Beauty.

33 First, know that the account of Dhul-Kifl is not as you have seen in previous books or heard from your forefathers. Second, how can this matter be proven when measured against certain established principles which you and your like have transgressed in the Mirror of God, having displaced them from their proper station and placed them elsewhere without the leave and permission of the Sovereign of the Cause? For according to what has been mentioned, they have argued for the unity of the Mirror and attributed it to their own selves. Yet how is it they have written that Dhul-Kifl was guardian to seventy prophets? The Mirror, which is the dawning-place of the Prophetic Sun, must not exceed oneness, so how could there be seventy prophets—who are the suns in the heaven of mercy—existing in one age and time? Thus doth the flow of your pen belie all that your tongues utter, and thus doth God reveal what is in your hearts and make manifest what lies within breasts, if ye but knew.

34 Yea, unless ye follow the example of the false divines and affirm the existence of lesser and greater prophets, as is written in books and believed and confessed by the ignorant. Say: O

و توکل بحق را شعار خود ساز تا از عنایت او برهنه نباشی و ذکر محبوب را مونس کن تا از فضل او تنها نشوی و از نفس و هوی بمیر تا از عشقش حیوة باقی یابی و بجهروت جاوید قدم گذاری آخر حیف نباشد که نفسی مدعی محبة الله باشد و در روزی نفسی که مقدس از جهات باشد از دل نکشد و در کل زمان یک آن متوجه سلطان وجود و ملوک معبود نشود والله ظلمی از این بیش نه و غفلتی از این اعظم نه دیگر مختاری انا اتمنا القول لک و اکملنا النعمة علیک فاتخذ لنفسک ما ترید ان الله غنی عنی و عنک و عن کل من فی العالمین و دیگر ذکر ذوالکفل را نموده بود

32 قل یا رجل خف عن الله الذی خلقک و سواک و لا تلبس الحق بالباطل و لا التور بالظلمة و لا الهدایة بالضلالة اتقوا الله یا ملاء الارض و لا تتجاوزوا عن شأنکم و فی رسل الله لا تتکلمون الا فیما اذن الله لکم کما امرکم بأن لا تجعلوا لهم شبه و لا ندأ و لا مثلاً و تلک من حدود الله و لا تتجاوز عن حدوده الا الذین فی قلوبهم مرض و کانوا من الذینهم بأنوار الجمال لا یستنورون

33 اول آنکه حکایت ذوالکفل نه چنان است که در کتب قبل دیده‌اید و یا از آباء و اجداد شنیده‌اید و ثانی آنکه با بعضی مطالبهای محققه نزد شما و امثال شما که در مراتب الله تجاوز نموده‌اید و از محل خود تحویل کرده‌اید و در محل دیگر بی اذن و اجازه سلطان امر قرار نموده‌اید چگونه این مطلب ثابت میشود زیرا از قراریکه مذکور شد استدلال نموده‌اند بر وحدت مراتب و آن را هم بنفس خود نسبت داده‌اند مع ذلک چگونه نوشته‌اند که ذوالکفل کفالت هفتاد نبی نموده مراتب که محل اشراق شمس نبوی است باید از واحد تجاوز ننماید و انبیا که شمس سماء رحمتند چگونه میشود در یکعهد و یکزمان هفتاد نفر موجود باشند کذلک یکذبتکم ما یجری عن مدادم کل ما ینطق به السنکم و کذلک یظهر الله ما فی قلوبکم و یعلن ما فی الصدور ان انتم تعرفون

34 بلی مگر تأسی بعلمای باطل کنید و نبی جزئی و کلی قائل شوید چنانچه در کتب مسطور است و اهل جهل بآن معتقد و مقرند بگوای مردم

people, seek even outward knowledge from the fountainhead of knowledge. Draw from pure, delicate, sweet, and flowing springs, not from rejected, turbid, brackish, and salty ones that are treasuries of rancor, vessels of envy, and ships of hatred.

- 35 And furthermore in his letter he had composed boastful verses, ostensibly addressing Mustafa but in reality God knows their intention. Say: He knows what you proclaim openly and what you whisper in secret, your movements and your dwelling places, and all is recorded in a clear tablet before Him. Nothing escapes His knowledge and no matter eludes His grasp. He knows all that you plot today against the Cause of God. I swear by God that those possessed of understanding are ashamed to mention the boastful expressions written in that scroll. For example, he had rhymed vulgar terms like "son of Zal" and "old woman's quilt" and "falcon" and "sparrow" - such coarse and impure words that have always been rejected by God and the people of wisdom and ever shall be.

- 36 Say: Have you not heard what the Dove warbled at the apex of immortality around the crimson sea in His first counsel to His loved ones and initial teaching to His chosen ones? He said - and His word is the truth - "The wayfarer on the white path and the crimson pillar shall never reach the station of his homeland except through detachment from all that is in the hands of men." Despite the fact that that Essence of being and Manifestation of the Desired One commanded that hearts be sanctified from vain allusions and rejected suppositions, ears be cleansed from hearing malicious fabricated melodies, and eyes be purified from beholding transient words, still you gathered whatever crude and unworthy words existed in the world and displayed your learning, sending fabrications to the divine rose garden and dispatching mortal darkness to the holy immortal realm.

- 37 Hear from this servant, by God, that I have no complaint about all this hatred and rancor manifested by you. But how long will you cling to dark veils and consider following the self and passion obligatory? Soar from the dust of negation to the throne of affirmation, journey from "We belong to God" and return.

- 38 In truth, if the fire of rancor was not ablaze and the banner of hatred not raised in your breast, and if your purpose was truly to inquire about Mustafa and others with no other thoughts or intentions, you could have asked two simple questions about whether what so-and-so said was true or false, so that an answer could be given and truth distinguished from falsehood. Not that you should fill so many pages with fabricated words.

علم ظاهر را هم از منبع علم جویا شوید از عیون صافیه رقیقه لطیفه عذیه اخذ نمائید نه از عیون مردوده مکدره اجاجیه ملحیه که کنز غل و اوعیه حسد و سفینه بغضائند

- 35 و دیگر در نامه رجزخوانی کرده بود بظاهر مخاطباً لمصطفی و فی الباطن الله يعلم مقصودهم قل انه يعلم جهركم و نجوكم و منقلبكم و مثوبكم و كل في لوح بين يديه لموجود لن يعزب عن علمه من شيء ولن يفوت عن قبضته من امر يعلم كل ما اتم اليوم في امر الله تمكرون باري قسم بخدا که اولو الأفتدہ نجلت میکشند از ذکر عبارات رجز که در طومار ذکر نموده بود مثلاً پور زال و لحاف پیر زال و صفتور و عصفور قافیه نموده بود از این الفاظ رکیکه غیر طاهره که همیشه نزد حق و اولو الألباب مردود بوده و خواهد بود

- 36 قل اما سمعت ما غرد الورقاء في قطب البقاء حول قلزم الحمراء في أول نصحه احبائه و مبدء تعليمه اصفيائه قال وقوله الحق السالك في النهج البيضاء و الركن الحمراء لن يصل الى مقام وطنه الا بكف الصفر عما في ايدي الناس باوجود اینکه امر فرموده آن جوهر وجود و طلعت مقصود بر اینکه قلب را مقدس نمائید از اشارات باطله و ظنون مردوده و گوش را از استماع نغمات جعلیه خبیثه و چشم را از ملاحظه کلمات فانیه مع ذلک جمع نمودی هرچه کلمه غیر بدیع غیر لایق که در دنیا بود و اظهار فضل نمودی جعل بگلزار الهی فرستادی و ظلمت فانی را بفضای قدس باقی ارسال داشتی

- 37 بشنو از این عبد والله که این همه بغض و غل که از تو ظاهر شد حرفی ندارم ولیکن آخر تا کی بحجبات ظلمانی تمسک جسته‌اید و متابعت نفس و هوی را فرض دانسته‌اید از تراب نفی بعرش اثبات طیران کن و از آنا براجعون سفر نما و راجع شو

- 38 آخر فی الحقیقه اگر نار غل مشتعل نبود و علم بغضا در صدر مرتفع نه و مقصود استفسار احوال مصطفی و غیره بود و خیالی دیگر و فکری دیگر نبود دو کلمه سؤال میشد که فلان همچو گفته و یا میگوید صادق است و یا کاذب تا جواب داده شود و حق از باطل ممتاز گردد نه آنکه

By God, those pages were wronged, for you made the place of the Supreme Pen's affirmation a manifestation of the pen of hatred. And We know that all this was not from you but from what Satan whispered in your soul and breast. Therefore, sanctify yourself and purify your heart from all else but Him and trust in God your Lord. Say "God" with your whole being, then leave those from whom you detect the odor of rancor to be drowned in the sea of fire.

39 And I swear by God that if anyone from the people of the Bayan mentions abrogation of the Book, may God break the mouth of the speaker and slanderer. By Him Who holds my soul and being in His hand, one letter of the Bayan is more beloved to me than all who are in the heavens and earth. Woe unto you, O people of hatred! How do you slander the loved ones of God? Do ye not witness how We have sacrificed Our spirit and Our body in confronting the enemies, and at every moment We await the meeting with God, that perchance We may follow the example of those who offer up their souls and are martyred in His presence? Do ye not behold how We stand in the midst of the enemies, with life and heart in hand, ready for whatever may come to pass? Can he who openly confronteth the enemies, who sacrificeth at every moment his spirit and all he possesseth, who proclaimeth the Cause of God before the peoples of the world and concealeth not His Cause, be compared with him who remaineth seated in his house? Can ye not perceive?

40 O thou who walkest in the paths of fancy and error, who wanderest in the wilderness of ignorance and blindness! Wert thou to be fair in the Cause of God, the mere blinking of thine eye would cause thee to rend thy garments, to run naked upon the ground, to cast ashes upon thy face, to eat dust, to find no rest in any place, neither to eat nor drink, nor to find repose, to groan in thy heart and cry out with thy tongue, to weep in secret and shed tears openly, to burn in thy liver, and not to be content with thyself until God hath forgiven thee for what hath flowed from thy pen, O thou who art proud before God and His signs and His proof and His testimony!

41 By God! Were such to be thy state, the fire itself would flee from the flame of thy self, O thou donkey, and the fire would seek refuge from the fire of thy being, O thou accursed one! May God protect us and all who are in the Bayan from thy evil and from whatsoever thou hast concealed in thy heart and thy secret thoughts.

چندین ورق قرطاس را پر کنید از حرفهای جعلیه و الله که بر آن اوراق ظلم واقع شد زیرا که محل اثبات قلم اعلی را مظهر تحکمی قلم بغضا نمودی و علمنا بأن کلّ ذلک لم یکن من عندک بل بما وسوس الشیطان فی نفسک و صدرک اذاً قدس نفسک و زه فؤادک عن کلّ ما سوي و توکل علی الله ربک و قل الله بتمامک ثم ذر الذین تجد منهم رایحة الغل لتکونوا فی بحر النار مغروقا

39 و قسم بخدا که اگر نفسی از اهل بیان ذکر نسخ کتاب نماید خدا بشکند دهان گوینده و افترا کننده را فوالذی روحی و ذاتی بیده حرف من البیان لأحبّ عندی عن کلّ من فی السموات و الأرض فویل لکم یا ملأ البغضاء کیف انتم بأحبّاء الله تفترون اما تشهدون کیف انفقنا روحنا و جسدنا فی مقابلة الأعداء و فی کلّ حین ننتظر لقاء الله لعلّ نقتدی بالذینهم یفدون انفسهم و بین یدیه یستشهدون آیا نمی بینید که چگونه میانه اعدا ایستاده ایم و جان و دل بر کف مستعدّ و قتیماً ا فئن کان ظاهراً فی مقابلة الأعداء و انفق فی کلّ حین روحه و کلّ ما علیه و ینطق بأمر الله فی ملأ الآفاق و ما یستر امره کمن کان قاعداً فی البیت أ فلا تبصرون

40 ان یا ایها السّالک فی سبل الوهم و الخطاء و الماشی فی بیداء الجهل و العمی لو تنصف فی امر الله اقلّ من ان تحصی عینک لتشقّ ثیابک و ترکض علی العراء و تلقی علی وجهک الرماد و تأکل التراب و لا تستریح فی محلّ و لا تأکل و لا تشرب و لا تستقرّ و تضجّ فی قلبک و تصح بلسانک و تتوحّ فی سرّک و تبکی بعینک و تحرق فی کبدک و لا ترضی عن نفسک الا و قد یغفر الله عنک ما جرى من قلبک یا ایها المتکبر علی الله و آیاته و برهانه و حجّته

41 فوالله لو تكون فی ذلک الشّأن لتفرّ السّعیّر من لهیب نفسک یا حمیر و تستعید النار من نار کینونتک یا ملعون اعاذنا الله و کلّ من فی البیان عن شرّک و عن کلّ ما اخفیت فی قلبک و سرّک

- 42 Finally, for what crime and what transgression hath this enmity appeared and these calumnies flowed from thy pen? Harken unto the counsel of this compassionate counsellor, and return from the salt marsh of self to the shore of the ocean of the All-Subsisting, and from the fire of transient ignorance to the light of eternal knowledge. Though the counsel of the wise profiteth not the deniers and hath no effect upon those who turn away, even as fragrance profiteth not those with colds, nor a shining mirror the blind, "and thou canst not make those to hear who are in the graves."
- 43 And furthermore, it was written that the accusations which Mustafa and others attributed to the letter Jim are four. First, why does he call people toward the Primal Point - may the spirit of all creation be sacrificed for Him? Now judge fairly - would any swine utter such words, or would such blasphemy and misbelief ever issue from anyone's tongue? No, by God! These words are naught but an attempt to create complete sedition and, under the guise of faith, to stir up discord. Say: Do ye scheme against God's Cause? The hand of God is above your hands, and verily He is more severe in His scheming and mightier in His punishment. Another accusation is that the honored letter Jim sent the "Garden of Holiness" to the Most Holy Court. In any case, he mentioned such things which never existed, while many poems sent by the chosen ones and the righteous were all accepted without any objection.
- 44 The One God is witness that in this kingdom naught was mentioned save their praise, even though fragrances wafted from their hearts that were unworthy of them. Nevertheless, this was hidden with Him from Whom nothing is concealed, and naught was manifested toward them except loving words and friendly tidings, until everyone who came from that direction related such things about them that, by God, no lover could bear to hear.
- 45 And if this writer of the scroll would be fair and enter the straight path of truth and sincerity, love and faithfulness, he would tell what he himself said and heard from them with his own ears, and would turn from the left of fancy to the right of certainty, and would judge fairly what was said and with whom lies the truth. By God, the lover is as distinct from the hater as the sun from its shadow and light from darkness, and nothing becomes doubtful to anyone unless they wish to make it doubtful to themselves. Their statements became well-known in this land. By God, after these sayings became known and these deeds appeared, some of the companions, without
- آخر بچه جرم و کدام سببه این عداوت ظاهر شد و این مفتریات از قلم جاری گشت بشنو نصیح این ناصح شفیق را و از برکهء ملح نفسانی بشاطی بحر صمدانی بازگرد و از نار جهل فانی بنور علم باقی راجع شو اگرچه نصیح اولو الألباب بر منکرین ثمری نبخشد و معرضین را اثری ندارد چون رایحهء طیب مزکوم را و مرآت منیر اعمی را و ما انا بمسمع من فی القبور
- و دیگر مرقوم داشته که تقصیراتی که مصطفی و غیره نسبت بحرف جیم ثابت نمودند چهار است اول آنکه چرا مردم را بنقطهء اولی روح من فی الابداع فداه میخواند حال انصاف دهید که هیچ خنزیری چنین حرفی میگوید و یا از لسان احدی چنین کفر و شرکی ظاهر میشود نه والله نیست این سخنها مگر آنکه اراده نموده فتنهء کاملی احداث نماید و بلباس ایمان اختلافی برپا نماید قل اتمکرون فی امر الله ید الله فوق ایدیکم و انه اشد مکراً و اعظم تکبیراً و تقصیر دیگر جناب حرف جیم گلشن قدس در ساحت اقدس فرستاده باری از این قبیل سخنها که هیچ در میان نبوده مذکور نمود و حال آنکه مبالغی از اشعار که اخیر و ابرار فرستاده اند همه مقبول شد و حرفی نبود
- و خدای واحد شاهد است که جز وصف ایشان در این ملک نبود با اینکه روایحی از قلب ایشان میوزید که شایستهء ایشان نبود مع ذلک عند لا یعزب عن علمه من شیء مکنون بوده و هرگز جز کلمات حبیه و بشارات ودیه نسبت بایشان ظاهر نشد تا آنکه هر نفسی از آن سمت آمد سخنهایی از ایشان ذکر مینمود که والله هیچ محیی نمیتواند شنید
- و خود این کاتب طومار اگر انصاف بدهد و بصراط مستقیم صدق و صفا و حب و وفا درآید میگوید آنچه نزد خود او گفته و بگوش خود از ایشان شنیده و از شمال و هم بین یقین راجع میشود و انصاف میدهد که چه گفته شده و حق یا کیست والله محب از مبغض مثل شمس از ظل و نور از ظلمت واضح و معلوم است و بر نفسی امری مشتبّه نمیشود مگر آنکه بخواهد بر نفس خود مشتبّه نماید و بیانات ایشان در این ارض شهرت نمود والله بعد از شهرت این قولها و

the permission and consent of these servants, made certain statements - and God bears witness to this and suffices as witness. And afterwards all the companions were forbidden and became quiet and silent. God is Most Great! No one intended to migrate to this land except that they brought from them such words and messages that burned the hearts of the Concourse on High and the beloved ones. I remained without spirit, heart, and life, and the survival of a soul was among my greatest perplexities.

- 46 Say: O thou who art heedless of God's remembrance and burner of His loved ones' hearts! We are content with thy judgment in this matter, so ask those who migrated from there to this land, that thou mayest know that I speak no falsehood, and know that we have held fast to the handle of truth, and that thou mayest witness what God hath witnessed upon the Throne of Eternity, that perchance thou mayest be numbered among the doers of good, written by the Pen of the Spirit upon the Tablets of Holiness. Say: Ask thyself of the migrating souls, both those whose names were mentioned at the beginning of the Tablets and other servants, that it may become clear to thee what was said and what accusations were made against the land of God and His servants. Say: Is not this multitude of enemies sufficient, and are not these numerous hunters of the gazelles of the vale of faithfulness enough, that you too have arisen to inflict harm upon these Doves of eternity? O Lord! Pour forth patience upon me and grant me victory over the wrongdoing people! Make not haste, for divine decrees are in motion and descent, and soon you shall find rest.

- 47 I swear by God that I have desired naught from the Truth except transformation, that this earth might be changed, so that this servant might be sanctified from all questioning, answering, and meeting. Verily He ordains whatsoever He is asked, and He is indeed near, the Answering One.

- 48 And further, mention was made of the tribes of Moses and the Pharaonic Egyptians, yet never did he distinguish the living Moses from Pharaoh's Egyptian, nor did he differentiate between the Children of Israel in the lands of justice and the Egyptians in the realms of tyranny. Say: Open thine eyes, soften thy heart, and sharpen thy inner vision that thou mayest recognize those who have believed and migrated in God's path from those who turned away and waxed proud, remaining deprived of the sacred sanctuary. Then know that the tribes are now seated upon the carpet, reclining on crimson cushions, moving by the breezes of the Command in a space that God hath sanctified beyond the comprehension of all created

ظهور فعلها بعضی اصحاب بی اجازه و رضای این جانبان بعضی سخنها مذکور نمودند و کان الله يشهد بذلك و کفی بنفسه شهيدا و بعد همه اصحاب ممنوع شده ساکن و ساکت شدند الله اکبر نفسی اراده مهاجرت باین دیار نمود مگر آنکه از ایشان قوی و رسالتی آورد که کبدهای ملا اعلی و احباب را محترق نمود بقیة بلا روح و قلب و مهجة و ابقاء نفسی کان من اعظم حیرتی

- 46 قل يا ايها الغافل عن ذكر الله و محرق اكباد احبائه رضينا بحكمك في ذلك فاستل عن الذين هاجروا من هناك الى تلك الأرض لتعرف لي اكدب في القول و تعرف باننا تمسكا بعروة الصديق و لتشهد بما شهد الله في عرش البقاء لعل تكونن من المحسنين من قلم الروح على الواح القدس مكتوبا بگو خود سؤال نما از نفوس مهاجرین چه آنهايکه اسامیشان در اول الواح مذکور شد و چه از عباد دیگر تا بر تو معلوم گردد که چه گفته و چه نسبتها بارض الله و خدام او داده بگو آخر این همه اعدا کفایت نه و این همه صیاد این غزالان صحرای وفا را کافی نه که شما قد علم نموده اید که این حمامات قدم را ضری وارد آرید ای رب افرغ علی صبرا فانصرنی علی القوم الظالمین تعجیل نکنید که قضایای الهی در حرکت و نزول است و عنقریب آسوده شوید

- 47 قسم بخدا که امری از حق جز تغییر نخواسته ام که قسمی شود که این ارض منقلب شود تا این عبد مقدس از سؤال و جواب و ملاقات گردد و انه هو یقضي ما یسئل و انه لقریب مجیب

- 48 و دیگر از اسباط موسی و قبطی فرعون ذکر شده بود ولیکن ابداً نه موسی حی را از فرعون قبطی تمیز داده و نه بنی اسرائیل بلاد عدل را از قبطی دیار ظلم فرق گذارده قل فافتح عیناک و رق قلبک و حد بصر فؤادک لتعرف الذينهم آمنوا و هاجروا بأنفسهم فی سبیل الله عن الذينهم اعرضوا و استکبروا و کانوا عن حرم القدس محروماً ثم اعلم بأن الأسباط حیث قد جلسوا علی البساط و اتکأوا علی الوسائد الحمراء و یحرکون علی هواء الأمر فی فضاء الذی جعله الله عن ادراک

things. They rejoice in the glad-tidings of the Spirit and delight in God's joy, receiving sustenance from the manna that descended from the holy heaven. They have crossed the sea of fire by God's might and entered the sacred Paran and majestic Horeb, and God saved them from those who were drowned in the sea of pride and tyranny. They soar around Paradise and warble melodies that cause all the Concourse on High to swoon. Thus do We impart unto thee from the mysteries that were inscribed by God's Pen in the holy Tablets.

العالمين منزوهاً ويستبشرون ببشارة الروح ويفرحون
بفرح الله ويرزقن عن من الذي كان عن سماء
القدس منزولاً و مروا عن بحر النار بحول الله
ودخلوا في فاران القدس و حوريب العظمة و
انجاهم الله عن الذينهم كانوا في بحر الكبر و البغي
مغروقاً و يطربون في حول الفردوس و يغردون
بالحان التي ينصعق عنها كل من في ملاء الأعلى
و كذلك نقلني عليك من اسرار التي كانت في
الواح القدس من قلم الله مسطوراً

- 49 I swear by God that if thou shouldst catch a fragrance from the divine Ridvan, by God thou wouldst find no rest in any place, land, or city. But God hath forbidden this to all who turn away. Yea, the afflicted one is deprived and the fettered one barred. Say: By God, if thou knew what thou hast done, thou wouldst drown thyself in water, or cast thy body into fire, or throw thyself from mountains, and weep throughout God's eternal existence for having made thyself of those who have committed a grievous sin in the earth. Would that this distant and fettered one might be purified for a moment from the desire of self, that he might perceive the signs, proofs, and tokens of the Egyptian. Say: Thus do We mention unto you a remembrance of every matter, that perchance ye may find a way unto God, your Lord, the All-Merciful.

49 قسم بخدا که اگر رایحه از رضوان الهی بشنوی
والله در هیچ محلی و ارضی و مدینه مستقر
نمیشوی ولكن الله حرم ذلك على المعرضين
جميعاً بلى مذكوم مهجور است و مغل محروم قل
فوالله لو تعرف ما فعلت لتغرق نفسك في الماء
او تلقى جسدك على النار او تطرح جسمك عن
الجلال و تبكي بدوام الله فيما جعلت نفسك من
الذينهم ارتكبوا في الأرض حوباً كبيراً ايكاش
در آتی خالص میشد این مغل بعید از هوای
نفس تا اشارات و دلائل و امارات قبضی را
ادراک مینمود قل كذلك نذكر لكم عن كل
امر ذكراً لعل تجدون الى الله ربكم الرحمن سبيلاً

- 50 And furthermore, you wrote that they intended to kill the Messenger. Say to him: By God, if divine love dwelleth in the hearts of Abdul-Baqi and Mustafa, they must surely kiss the hand of the killer and bequeath unto him their own possessions, that they may attain the draught of martyrdom and hasten to the holy concourse and the exalted companion.

50 و دیگر نوشته بود که رسول را اراده قتل داشتند
بگو باو والله اگر محبت الهی در قلب عبدالباقی و
مصطفی باشد البته باید دست قاتل را بیوسند و از
مال خود قاتل را ارث دهند تا بشریت شهادت
مرزوق شوند و بملاء قدس و رفیق اعلی بشتابند

- 51 Say: Hast thou not heard how the Dove warbled upon the twigs of the Tree of Eternity, and how the Spirit sang with celestial melodies in the Most Exalted Paradise? O son of man! Wouldst thou prefer to die in thy bed, or to be martyred in My path upon the dust, becoming the Dawning-place of My love in the highest Paradise? Judge thou fairly, O servant! Let that body perish that seeketh not to welter in blood for the sake of the Beloved, and let that form be no more that shunneth martyrdom in His love. Say: Hast thou not read that "verily the friends of God, no fear shall be upon them, neither shall they grieve"?

51 قل اما سمعت ما غرّدت الورقاء على افنان سدره
البقاء و غنت الروح بالحان الطرى في فردوس
الأعلى يا ابن الانسان أتحب ان تموت على الفراش
او تستشهد في سبيلي على التراب و تكون مشرق
حبي في على الفردوس فأنصف يا عبد فاني شؤد
هيكلي که نخواهد در سبیل محبوب بخون غلطد
و مباد جسمی که از شهادت در حبش احتراز
جوید قل اما قرأت الا ان اولياء الله لا خوف
عليهم و لا هم يحزنون

- 52 Convey what hath been mentioned unto all the people and impart it to everyone. Regard not this matter lightly, but with all thy might and power aid the Cause and its followers. Be not

52 آنچه مذکور شد بشنوان بهمه مردم و بر کل
القا نما و این امر را سهل مشمر و بتمام قدرت
و قوت نصرت کن بیان و اهلس را آتی غفلت

heedless for a moment, for the devils are engaged with utmost determination and power in deception and machination. It was also mentioned that they had written questions and answers so as to cast doubt in people's hearts. Though it is not known who the questioner and respondent are, yet God hath reckoned the questioner and respondent as one soul, and He knoweth what is in the breasts, if ye but knew. Thus have We related unto thee stories of the Cause that thou mayest be of those who comprehend through the allusions of words.

- 53 Say: O heedless one! It is as though thou wert mounted upon the steed of self, having let slip its reins from thy grasp, such that thou knowest not in what land thou walkest or runnest. Thus befitteth the wrongdoers the punishment of a grievous day. By God, thou art the barren one, for thou hast deprived thyself of God's mercy and of the grace which was observed dawning from the Dayspring of the Spirit at the break of light. And likewise are those who walk in thy footsteps and follow what Satan whispereth in their breasts, and who have taken the Samiri as their protector instead of God, and were gathered in the land of rancor and hatred.

- 54 Say: O disputer, O opposer, and those who follow thee! By what proof have ye turned away from Him Who called you to naught but God, and risen against Him with the swords of your tongues and arrows of your idle fancies, after God had forbidden you from this in the Book which no falsehood can approach and which was sealed with God's seal in the treasuries of infallibility? By God, were the breezes of love to waft over your hearts, ye would sever your heads with your own hands in recompense for what ye have wrought in God's religion, and ye were written in the holy tablets as among the deniers.

- 55 Say: O despairing striver, O deprived opponent! For what sin didst thou draw forth the sword of thy vain imaginings from the scabbard of thy desire, when thou hadst not seen Me, nor associated with Me, nor had thy letter reached Me, nor Mine thee, nor had I heard thy name, nor hadst thou reckoned what I was upon? By God, all this stemmed from naught but thine evil nature, O thou who associateth partners with God, who turneth away from His beauty, and who disputeth His signs!

- 56 By the Lord of the heavens and earth, thou hast committed that which none before thee hath ever committed, and thou hast perpetrated a sin which none before thee hath wrought, nor hath it occurred to any soul. We beseech God to requite thee for what thou hast done and intended, and thus thou art

منما که شیاطین بکمال همت و قدرت در تدبیر و تزویر مشغول گشته‌اند و هیچو مذکور شد که سؤال و جوابی هم نوشته‌اند تا آنکه القای شبهه در قلوب نمایند اگرچه معلوم نیست که سائل و مجیب کیست و لکن احصی الله السائل و المجیب نفساً واحداً و يعلم ما فی الصدور ان انتم تعرفون كذلك قصصنا عليك من قصص الأمر لتكون من الذين يتلويح الكلمات يتنبهون

- 53 قل يا ايها الغافل كأنك كنت راجعاً على مطية نفسك و اخذت زمامها عن كفك بحيث لا تدري في اى ارض تمشي و تركض و كذلك ينبغي للظالمين من عذاب يوم عقيم فوالله انك انت العقيم لأنك جعلت نفسك محروماً عن رحمة الله و عن فضل الذي كان عن مشرق الروح في فجر النور مشهوداً و كذلك الذينهم يمشون على قدمك و يتبعون ما يوسوس الشيطان في صدورهم و اخذوا السامري لأنفسهم ولياً من دون الله و كانوا في ارض الغل و البغضاء محشورا

- 54 قل يا ايها المجادل المعارض و الذين اتبعوك بأى دليل اعرضتم عن الذي ما دعوكم الا الى الله و فتم عليه بالحاربة بأسيايف الستكم و سهام ظنونكم بعد الذي انهاكم الله عن ذلك في كتاب الذي لا يأتيه الباطل و كان في كتابكم العصمة بخاتم الله مهوراً فوالله لو هبت في قلوبكم نسيمات الحب لتقطعوا رؤوسكم بأيديكم جزاء بما فعلتم في دين الله و كنتم في الواح القدس باسم المعرضين مكتوباً

- 55 قل يا ايها المأيسر المجاهد و المحروم المعاند بأى ذنب اخرجت سيف ظنونك عن غمد هواك بعد الذي ما رأيتني و ما عاشرتني و ما وصل اليك كتابي و لا الى كتابك و لا انا سمعت اسمك و لا انت احصيت ما كنت عليه فوالله لم يكن كل ذلك الا من فطرتك الخبيثة يا ايها المشرك بالله و المعرض عن جماله و المالحق في آياته

- 56 فورب السموات و الأرض فعلت امراً ما فعل احد قبلك و ارتكبت ذنباً ما سبقه ايدى احد و لا يخطر ببال نفس و نسئل الله بأن يجزيك بما فعلت و اردت و كنت بذلك من الذينهم

among those who have never inhaled the fragrances of detachment from the realm of divine unity, and have never entered the city which, by God's power, was spread behind the pavilion of glory.

- 57 Furthermore, even assuming - God forbid - that Mustafa uttered such words from his tongue of ignorance, how was it proven that it came from this servant? By God, the All-Protecting, the Self-Subsisting! If such nonsense were to issue from anyone's lips - and the investigation of this matter did not require such lengthy elaboration, for it could have been determined with but two words. I praise God that while all were occupied in their homes with the desires of self and preservation of wealth and station, we, these servants, in a foreign land and despite the intensity of the enemies, gathered all that had been revealed from God. All was written in the blessed hand, bound, and some were sent to all regions. We preserved it with such hardship that none save God is aware or hath comprehended. One nobility of this land is that it became the site of this supreme honor and greatest station. Yet despite this, instead of rendering assistance or aid, ye have made and continue to make these accusations.

- 58 By God! I do not complain of you, for it behooveth you to do as ye have done and attribute what ye have attributed, even as did those before you who warred against God in His Cause, disputed with His chosen ones, contended with His loved ones, argued with His favored ones, denied the grace of those who believed in God, and strove against His path, even as ye have done with all your power and with all ye were capable of, and ye denied the grace which was showered from the clouds of mercy by God's power. By God! At this moment my heart melteth at what ye have done, the lamp before me weepeth, the pen trembleth in my fingers, and the tablet lamenteth in my hand at what thou hast falsely attributed to the servant, and how thou hast not been ashamed before God Who created thee by His command and brought thee forth from the water that was hidden in thy father's loins.

- 59 And at the end of the epistle he had mentioned that "our belief is that you and His Honor Jim are of the same station, and this we believe," and then he mentioned Moses and Khidr, concealing therein an intention. First, he hath spoken falsely and slandered his own self, and his pen and ink have given him the lie. Say: Thus do your own hands and pens testify against you, if ye but perceive. All his purposes, beliefs, love and hatred became evident from his book. Had he been blessed with the

ما وجدوا رواج الانقطاع عن مصر الأحديّة و
ما دخلوا في مدينة التي كانت بقدره الله خلف
سرادق العز مبسوطا

57 آخر بر فرض تسلیم که نعوذ بالله مصطفی چنین
حرفی از لسان جهلش جاری شده این از کجا
ثابت شد که از این بنده باشد والله المهیمن القیوم
که اگر از لفظ احدی چنین مزخرفی ظاهر شود
و استفسار این فقره هم این قدر تطویل و اطناب
ضرور نداشت بدو کلمه معلوم میشد حمد می کنم
خدا را که جمیع در بیتهای خود بهوای نفس
و حفظ مال و جاه مشغول بودند و این بندگان
در ولایت غربت با شدت اعدا جمیع آنچه نازل
شده بود از نزد خدا جمع نمودیم و همه بخط
مبارک نوشته شد و جلد شد و بعضی را بهمه
اطراف فرستادیم و بزحمتی حفظش نمودیم که
جز خدا احدی اطلاع ندارد و احاطه ننموده و
یک شرافت این ارض همین که محلّ این شرافت
کبری و منزلت عظمی شد و مع ذلک این نسبتها
در عوض اینکه نصرت کنید و یا اعانتی نمائید
داده و میدهید

58 فوالله ما اشكو منكم لأنّ ينبغي لكم بأن تفعلوا
ما فعلتم و تنسوا ما نسبتم كما فعلوا الذينهم كانوا
قبلكم و حاربوا الله في امره و جادلوا اصفیائه و
نازعوا احبائه و حاجبوا ارتضائه و جاحدوا فضل
الذينهم آمنوا بالله و جاحدوا في سبيله كما انتم
فعلتم بتمام قدرتكم و بكل ما استطعتم علیه و انكرتم
فضل الذي كان عن سحاب الرحمة بقدره الله
مطولا فوالله حينئذ يذوب قلبي فيما فعلتم و يبكي
السراج قدامي و يصيح القلم في اناملي و يضحج اللوح
في يدي فيما افترت على العبد و ما استحيت عن
الله الذي خلقك بأمره و اظهرك من ماء الذي
كان في ظهر ابيك مستورا و

59 در آخر رساله ذکر نموده بود که عقیده ما
اینست که شما و جناب حرف جیم در یک
رتبه هستید و باین معتقدیم و بعد ذکر موسی
و خضر نموده بود و مقصودی در آن مستور
نموده بود اول آنکه دروغ گفته و افترا بر نفس
خود زده و تکذیب نمود او را قلم و مداد او
قل کذلک يشهد ایدیکم و اقلامکم علی انفسکم

fragrance of love for God and His friends, he would never have deemed it permissible to make such false accusations against His servant. In this scroll he mentioned not one word of truth, nor any expression indicating kindness. All was but a manifestation of love for His Honor Jim and hatred for God and His friends. Thus have We reckoned all that was from him, and his own hands, his ink, and the Pen which God chastised with his finger for what it had improperly written in the kingdom, all bear witness to this, and thus does this Pen testify in this Tablet that it may serve as a warning unto all peoples.

ان اتم تشعرون جميع مطالب و عقاید و حبّ و بغض او از کتاب او مشهود گشت و اگر براهیه حب خدا و اولیای او موفق شده بود هرگز اینگونه افتراها بر عبد او جایز نمیدانست در این طومار یک کلمه صدق و یا حرفی که مدل بر رفتی باشد مذکور ننمود کل اظهار حب بجناب حرف جیم و بغض بخدا و اولیای او بود کذلک احصینا کل ما کان علیه و شهد بذلک ایداه و مداده و قلم الذی عذبه الله باصبغه فیما کتب منه ما لا ینبغی لأحد فی الملک و کذلک یشهد هذا القلم فی هذا اللوح لتکون علی العالمین نذیرا

60 Secondly, by God besides Whom there is none other God, this servant hath borne naught but servitude, and hereafter the Command is in the hand of God, the Protector, the Self-Subsisting. It would be difficult for anyone to accompany this servant in this station. Nevertheless, good God! In every letter sent to this king from those filled with rancor and hatred, mention is made of proof, saying that so-and-so spoke thus and when we asked for proof, he was unable to produce it. After all, from whom do they seek proof, and for what matter do they demand evidence? If they seek proof of servitude, it hath filled the horizons, and if they seek aught else, I have it not.

60 و ثانی آنکه این عبد والله الذی لا اله الا هو جز عبودیت حامل امری نبوده و البعد الامر بید الله المهیمن القیوم و مشکل در این مقام احدی با عبد مراقت نماید مع ذلک فیما لله که در هر نامه که باین ملک از اصحاب غلّ و بغضا میآید ذکر برهان شده که فلان چنین گفته و برهان طلبیدیم عاجز شد از اتیان برهان آخر برهان از که میخواهند و برای چه امری حجت و دلیل میطلبند اگر برهان عبودیت میطلبند قد ملأ الآفاق و اگر دون آن را میجویند لم یکن عندی

61 Say: O ye who turn aside! Even if ye were to soar with the wings of idle fancy from this moment until the Day that hath no end, ye would never reach the atmosphere of this heaven. Therefore, O ye who are filled with rancor, perish in your wrath and in the fire of your own selves. God is well aware of what ye conceal today in your hearts. Say: Have ye forgotten what God counseled you in the Book and in all the Tablets, that should ye find a fire in the Divine Lote-Tree, ye should not extinguish it with the water of your rancor, nor touch it with your idle fancies? Fear God, O people of the Bayan, then be not disdainful of His worship. Ye have cast the counsel of God behind your backs and have not answered the call of God, and ye are of those who believed and then turned away, then increased in their wretchedness while thinking they had attained the countenance of guidance. Nay, rather they are those who have turned away from the beauty of God.

61 قل یا ایها المعرضون لو اتم تطیرنّ بجناحین الظنون من حیثنذ الی یوم الذی لا آخر له لن تصلوا الی هوآء هذا الفضآء اذآ یا ایها المغلین موتوا بغیظکم و نار انفسکم ان الله علیم بما اتم الیوم فی قلوبکم تکتبون قل أنستم ما وصّاکم الله فی الکتاب و فی کلّ الألواح بأن لو تجدوا ناراً فی سدره لا تمخدوها بمآء غلکم و لا تمسوها بظنون انفسکم اتقوا الله یا ملأ البیان ثم عن عبادته لا تستنکفون و اتم نذتم نصح الله من ورآء ظهورکم و ما اجبتم داعی الله و کنتم من الذینهم آمنوا و اعرضوا ثم ازدادوا فی شقوتهم و یحسبون انهم فازوا بوجه الهدی کلا بل هم عن جمال الله معرضون

62 Say: The example of what ye write and send to various regions is like unto those who wrote papers and hung them upon the House to refute the Truth by their words. Woe unto them and unto you for what they did and what ye do today. Say: God upholdeth the truth by His words and nullifieth falsehood by

62 قل مثل ما اتم تکتبون و ترسلون الی الأطراف کمثل الذینهم کتبوا الورقات و علّقوها علی البیت لیدحضوا الحقّ بأقوالهم فویل لهم و لکم فیما صنعوا و فیما اتم الیوم تصنعون قل الله یرفع الحقّ

His command, and He rendereth void the deeds of those who have perpetrated calumny and sin, and He cutteth off the last traces of those who have risen against His servant without proof or evidence. Such hath been His way aforetime, if ye would observe in the horizons of the Cause. Say: O thou who turneth away! Hear My words and transgress not thy bounds. Descend from the ladder of self and passion, then ascend the ladder of equity and contentment, that perchance God may forgive thee and cause thee to enter the shore of His love and grant thee the fruits of detachment and make thee among those who rejoice at the glad tidings of holiness. We bear witness at the end of the Book that He Whom God shall make manifest is the Truth, there is no doubt in Him, and God shall manifest Him at the time of Mustaghath, and then ye shall turn away from Him. By God! Were ye to be in this garment, ye would not believe in Him nor in those whom He would send unto you from His presence, for ye would object to Him and dispute with Him concerning what ye possess, and ye would argue based on what Satan hath cast into your hearts, while He is sanctified above all that. He calleth unto you with the tongue of the unseen: "Verily, there is no God but Me. O people of the Bayan, return ye unto Me!" By God, I then wept at these words to such an extent that none can reckon save God, the Protector, the Self-Subsisting. It is as though I perceived His sorrow and all that would befall Him through your evil surmises. The curse of God be upon those who have wronged and continue to wrong without any proof from God or any beloved Book.

- 63 I swear by God that this servant glories in the dust trodden by the blessed feet of that Most Great Luminary, and every tract of earth is beloved unto this servant, for it may become the place whereon that blessed Being walks. The very air hath become the object of this servant's desire, for He doth breathe it, and likewise all the waters of the earth, for He doth drink thereof. I yearn for all existence to become the focus of that Sovereign of the unseen and the seen. How excellent are the words: "My ultimate goal is the ground touched by Her feet, and the throne of Glory is but earth whereon She walks." Yet I know not why such meaningless utterances have flowed from the tongues and mouths of these brutish common folk. Say: Hath God given you permission for this, or do ye forge lies against God? In any case, I have resigned all matters unto Him. Verily, we are God's and to Him shall we return.

بكلهاته ويزهق الباطل بأمره ويبطل أعمال الذينهم ارتكبوا بهتاناً واثماً ويقطع دابر الذينهم قاموا على عبيده من دون حجة وبرهان وكذلك كانت سنته من قبل ان انتم في آفاق الأمر تنظرون قل يا أيها المعرض اسمع قولي ولا تجاوز عن حدك فأنزل من سلم النفس والهوى ثم ارتق الى سلم الانصاف والرضا لعل الله يغفر عنك ويدخلك في شاطئ حبه ويرزقك من ثمرات الانقطاع ويجعلك من الذينهم ببشارة القدس يستبشرون و نشهد في آخر الكتاب بأن من يظهره الله حق لا ريب فيه ويظهره الله في المستغاث و اذا انتم عنه معرضون فوالله لو تكونت في هذا القميص لن تؤمنوا به ولا بالذينهم من عنده اليكم يرسلون لأنكم تعترضون عليه وتجادلونه فيما عندكم وتستدلون بما القى الشيطان في قلوبكم وأنه مقدس عن كل ذلك ويناديكم بلسان الغيب أنه لا اله الا انا ان يا اهل البيان آياي فارجعون فوالله اذا يكيت في هذا القول على شأن لن يحصيه احد الا الله المهيمن القيوم كآني اطلعت بحزنه وبكل ما يجري عليه من سوء ظنونكم الا لعنة الله على الذين ظلموا ويظلمون من دون بينة من الله ولا كتاب عز محبوس

- 63 قسم بخدا كه اين عبد افتخار مينمايد بتراب قدوم مبارك آن نير اعظم و كل ارض محبوب است نزد اين عبد زيرا كه محل مشي آن رجل مبارك واقع ميشود و هوا مقصود اين عبد واقع شده لأجل آنكه از او استنشاق ميفرمايد و كذلك جميع مياه ارض لأجل آنكه از او مياشامد و تمام وجود را طالب و آملم كه محل نظر و بصر آن سلطان غيب و شهود خواهد شد فنعلم ما قيل و غايي القصوى مواقع رجلها و عرش البهاء ارض عليها تمشت باوجود اين نميدانم كه اينگونه سخنهای بي معنى چرا در السن و افواه اين هيج رعاى جارى شده قل الله اذن لكم ام على الله تفترون بارى كل امور را باو تفويض نمودم انا لله و انا اليه راجعون

BLIB_Or15722.278,

ASAT2.053x,

ASAT3.094x, ASAT5.312-344

BHU0044*Words regarding His challenge to the 'ulama*

We have through this all-satisfying, all-embracing message which We sent, revealed and vindicated the miracles of all the Prophets, inasmuch as We left the choice to the 'ulamas themselves, undertaking to reveal whatever they would decide upon.

GPB.144x

BHU0042*Words in repsonse to a stated plan to reconstruct the biruni of Baha'u'llah's house in Baghdad*

He may well succeed in reproducing outwardly the exact counterpart of this low-roofed room made of mud and straw with its diminutive garden. What of his ability to open onto it the spiritual doors leading to the hidden worlds of God?

GPB.134-135x

BHU0043*Words to Nabil regarding Mirza Taqi Khan*

Had the Amir-Nizam been aware of My true position, he would certainly have laid hold on Me. He exerted the utmost effort to discover the real situation, but was unsuccessful. God wished him to be ignorant of it.

GPB.082x

BHU0021

Words to an official in Baghdad.

Tell him, no one in this world can claim any relationship to Me except those who, in all their deeds and in their conduct, follow My example, in such wise that all the peoples of the earth would be powerless to prevent them from doing and saying that which is meet and seemly.

This brother of Mine, this Mirza Musa, who is from the same mother and father as Myself, and who from his earliest childhood has kept Me company, should he perpetrate an act contrary to the interests of either the state or religion, and his guilt be established in your sight, I would be pleased and appreciate your action were you to bind his hands and cast him into the river to drown, and refuse to consider the intercession of any one on his behalf.

COC#0769x, GPB.133x

Study guide to this volume

The middle Baghdad years produced the most concentrated and formally achieved body of mystical writing in Baha'u'llah's entire corpus. The volume gathers the *Hidden Words* (Arabic and Persian), the *Seven Valleys*, the *Four Valleys*, the *Gems of Divine Mysteries*, and the *Words of Wisdom*, together with the luminous autobiographical Tablet to Maryam (BH00579) that narrates Baha'u'llah's solitary withdrawal to the mountains of Kurdistan and His return. These works were composed after His voluntary retreat of roughly two years, during which He lived unknown among dervishes in the mountains near Sulaymaniyih. The return initiated an extraordinary creative efflorescence: from the compressed aphorisms of the Hidden Words, through the ordered mystical cartography of the Seven Valleys, to the sustained theological argument of the Gems, every major work of this period teaches the reader how to see, how to seek, and how to recognize the divine when it appears in unfamiliar form.

Justice as the Eye of the Soul: The Hidden Words

Key Passages

O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes. — BH00386

O SON OF DUST! Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness. — BH00113

O SON OF SPIRIT! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight

unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.
BH00386

Context for Study

The *Hidden Words*—both the Arabic and the Persian (BH00386 and BH00113)—represent the most concentrated distillation of ethical teaching in all of Baha'u'llah's writings. Baha'u'llah describes the book as the “inner essence” of what the prophets of God revealed, “clothed in the garment of brevity.” The Arabic *Hidden Words* open with a redefinition of “justice”—here a translation of *insaf* which elsewhere is usually translated as fairmindedness. Here it is not primarily a social or legal concept but an epistemological one—the capacity to see with one's own eyes rather than through those of others. This is a direct challenge to the imitative religiosity (*taqlid*) that dominated both Shi'i legal culture and much folk religion: the believer who outsources his perception to a religious authority has, on this account, forfeited his most precious divine gift. The Persian *Hidden Words* complement this by deploying a paradox of apophysis: “blind thine eyes” means not that perception is abandoned but that it is purified—emptied of everything except the Beloved. Together, the two recensions create a complete spiritual pedagogy: positive emptying (detachment from all save God) paired with positive recognition (justice enabling authentic self-knowledge). The address “I created thee rich”—one of the most philosophically dense statements in the volume—overturns the conventional religious psychology of the penitent sinner and insists that the soul's fundamental condition is nobility, not depravity. Students of Christian anthropology will note the contrast with original sin; students of Buddhism will note the resonance with the teaching of Buddha-nature (*tathagatagarbha*); students of Neoplatonism will recognize Plotinus's account of the soul's return to its original divine station.

Questions for Reflection

1. Justice, in the Arabic *Hidden Words*, enables one to “see with thine own eyes.” What does this epistemological account of justice imply about the relationship between moral formation and intellectual discernment? How does it compare with Aristotle's *phronesis* (practical wisdom) and with Kant's autonomy of reason?
2. The Persian *Hidden Words* demand that one “empty thyself of all learning” in order to “partake of My knowledge.” How can this be a counsel for a religious community that also values scholarship and independent investigation? Is there a tension, and if so, how might it be generative?
3. The claim “I created thee rich” inverts the grammar of sin and redemption that structures much of Christian and Islamic piety. What follows, theologically, from a spirituality that begins with divine nobility rather than fallen poverty?
4. Compare *Hidden Word* 12 (“Close one eye and open the other. Close one to the world and all that is therein”) with the Buddhist teaching of *upaya* (skillful means) and with the Ignatian exercise of detachment (*indiferencia*). What do they share, and where do they diverge?

The Seven Valleys: Cartography of the Soul's Ascent

Key Passages

The true seeker hunteth naught but the object of his quest, and the sincere lover hath no desire save reunion with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood — all he must set at naught with “no God is there,” that he may enter into the realm of the spirit, which is the city of “but God.” Labour is needed, if we are to seek Him; ardour is needed, if we are to drink the nectar of reunion with Him; and if we taste of this cup, we shall cast away the world. — BH00047

Whensoever the light of the revelation of the King of Oneness settleth upon the throne of the heart and soul, His radiance becometh visible in every limb and member. At that time, the mystery of the famed tradition gleameth out of the darkness: “A servant is drawn unto Me in prayer until I answer him, and when I have answered him, I become the ear wherewith he heareth...” For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. — BH00047

After passing through the Valley of Knowledge, which is the last station of limitation, the wayfarer cometh to the first station of Unity and drinketh from the cup of oneness, and gazeth upon the manifestations of singleness... He steppeth into the inner sanctuary of the Friend and, as an intimate, shareth the pavilion of the Well-Beloved. He stretcheth forth the hand of truth from the sleeve of the Absolute and revealeth the mysteries of divine power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in the praise of God, and in the name of God beholdeth his own. — BH00047

Context for Study

The *Haft Vadi* (Seven Valleys, BH00047) is Baha'u'llah's most sustained and formally complete mystical treatise, composed in the mold of 'Attar's *Conference of the Birds* while surpassing it in theological precision. The seven stages—Search, Love, Knowledge, Unity, Contentment, Wonderment, and True Poverty and Absolute Nothingness—are not a simple linear ladder but a nested series in which each station opens onto deeper paradox. The Valley of Love, for instance, burns away the harvest of reason—not because reason is worthless but because the lover, at the threshold of the Beloved, has exhausted what reason can accomplish and is now carried by a higher power. The Valley of Unity is particularly striking: here the wayfarer perceives that “all the variations which the wayfarer beholdeth in the realms of being proceed from his own vision”—a statement that is at once psychological (our projections color experience), theological (divine unity underlies apparent multiplicity), and epistemological (the perceiving subject shapes what is perceived). The sun-and-glass analogy that follows is one of the most carefully argued passages in the text: the sun's light is invariant; it is the medium through which it shines that introduces color. This preserves both divine unity and creaturely diversity without collapsing one into the other. The famous Sufi hadith Baha'u'llah quotes—“when I have answered him, I become the ear wherewith he heareth”—describes a station of divine-human interpenetration that remains rigorously non-pantheistic: the servant is not absorbed into God but becomes the locus through which God perceives and acts.

Students will find family resemblances with Plotinus's *henosis*, with the Mahayana doctrine of *sunyata* and *tathata*, with the Christian mystical tradition from Eckhart through John of the Cross, and with Hegel's dialectic of subject and substance.

Questions for Reflection

1. The Valley of Love "burneth to ashes the harvest of reason." Is this anti-rational? Or is it describing a kind of knowing that supervenes on reason rather than canceling it? How does this compare with Pascal's famous distinction between the *esprit de géométrie* and the *esprit de finesse*?
2. In the Valley of Unity, Baha'u'llah teaches that "all the variations which the wayfarer beholdeth in the realms of being proceed from his own vision." Is this idealism? Mystical realism? Something else? How does it relate to Kant's argument that the mind structures its experience?
3. The Seven Valleys ends in "True Poverty and Absolute Nothingness." Compare this station with the Buddhist concept of *sunyata* (emptiness), with Eckhart's *Abgeschiedenheit* (detachment), and with the Taoist *wu wei* (non-action). What is distinctive in Baha'u'llah's formulation?
4. The text describes the wayfarer finding "his own praise in the praise of God, and in the name of God beholdeth his own." What kind of selfhood persists at this station? Is there a residual self, or has the self entirely dissolved?
5. The Seven Valleys was composed in the mystical idiom of Persian poetry and addressed to a Sufi master. How does its use of a recognizable literary form serve its theological purpose, and what does this tell us about the relationship between form and revelation?

Four Types of Seekers: The Four Valleys

Key Passages

The story is told of a mystic knower who went on a journey with a learned grammarian for a companion. They came to the shore of the Sea of Grandeur. The knower, putting his trust in God, straightway flung himself into the waves, but the grammarian stood bewildered and lost in thoughts that were as words traced upon the water. The mystic called out to him, "Why dost thou not follow?" The grammarian answered, "O brother, what can I do? As I dare not advance, I must needs go back again." Then the mystic cried, "Cast aside what thou hast learned from Sibavayh and Qawlavayh, from Ibn-i-Hajib and Ibn-i-Malik, and cross the water!" With renunciation, not with grammar's rules, one must be armed: Be nothing, then, and cross this sea unharmed. — BH00306

If the wayfarers be among them that seek after the sanctuary of the Desired One, this plane pertaineth to the self — but the self which is intended is "the Self of God that pervadeth all His laws." In this station the self is not rejected but beloved; it is regarded with favour and is not to be shunned. Although at the beginning this plane is the realm of conflict, yet it endeth in the ascent to the throne of glory. — BH00306

Context for Study

The *Chihar Vadi* (Four Valleys, BH00306) is addressed to a Sufi teacher and deliberately refines the cartography of the Seven Valleys by distinguishing not stages of a single journey but four fundamentally different types of seeker. The first type seeks through the self—but the “Self” intended is the divine Self that “pervadeth all His laws,” a reinterpretation of selfhood that resists both raw egoism and its simple negation. The second type seeks through the intellect—but the “intellect” intended is the universal divine intellect, not the feeble personal mind that can ensnare rather than liberate. The third type seeks through the heart understood as the seat of the inmost mystery. The fourth transcends all these. The parable of the grammarian and the mystic at the sea’s shore crystallizes the whole argument: formal knowledge (*nahw*, grammar, the systems of the great Arab grammarians) is not useless but is insufficient at the decisive moment. The grammarian, paralyzed by the inadequacy of his categories, cannot leap; the mystic, who has surrendered his categories, steps into the wave. This is not anti-intellectualism—Baha'u'llah uses the grammarians’ names with precision, not contempt—but a claim about the limits of formalized knowledge when confronting the living reality of the divine. Students of philosophy will recognize the Socratic distinction between *episteme* and *phronesis*, as well as Wittgenstein’s later observation that language has edges beyond which one must remain silent. Students of theology will recall the mystical tradition from Pseudo-Dionysius to Rahner that insists on the irreducibility of mystery to system.

Questions for Reflection

1. The Four Valleys preserves and rehabilitates the self (“in this station the self is not rejected but beloved”), while the Seven Valleys culminates in the self’s dissolution. Are these contradictory accounts, or complementary ones? How might each be appropriate to a different kind of seeker?
2. The grammarian parable suggests that accumulated learning can become an obstacle at the moment of decisive commitment. What is the relationship between intellectual preparation and spiritual readiness? Where does preparation end and paralysis begin?
3. Baha'u'llah describes the second valley as the domain of the “universal divine Intellect.” How does this compare with the Neoplatonic *Nous*, with the Islamic concept of the *'aql al-kullī* (universal intellect), and with the Christian *Logos* as the intelligibility of all things?
4. The Four Valleys opens with Baha'u'llah’s personal complaint that the bond of friendship has been abruptly severed. How does this autobiographical note shape the reader’s reception of the mystical teaching that follows?
5. All four valleys end in the same destination. What does it mean for a spiritual tradition to maintain multiple valid paths to a single truth? Compare with the Hindu doctrine of *margas* (paths of knowledge, devotion, and action) and with Catholic distinctions between the active and contemplative lives.

Reading Prophecy Aright: The Gems of Divine Mysteries

Key Passages

O thou who hast set foot in the wilderness of knowledge and taken abode within the ark of wisdom! Not until thou hast grasped the mysteries concealed in that which We shall relate unto thee canst thou hope to attain to the stations of faith and certitude in the Cause of God and in those who are the Manifestations of His Cause, the Daysprings of His Command, the Treasuries of His revelation, and the Repositories of His knowledge.
— BH00012

Encompassed as I am at this time by the dogs of the earth and the beasts of every land, concealed as I remain in the hidden habitation of Mine inner Being, forbidden as I may be from divulging that which God hath bestowed upon Me of the wonders of His knowledge, the gems of His wisdom, and the tokens of His power, yet am I loath to frustrate the hopes of one who hath approached the sanctuary of grandeur... I shall therefore relate unto thee certain truths... this only to the extent that souls can bear and minds endure, lest the malicious raise a clamour or the dissemblers hoist their banners.
— BH00012

Know then that it behoveth thine eminence to ponder from the outset these questions in thy heart: What hath prompted the divers peoples and kindreds of the earth to reject the Apostles whom God hath sent unto them in His might and power... On what grounds have they refused to acknowledge their apostleship and authority, nay, denied their truth and reviled their persons, even slaying or banishing them? — BH00012

Context for Study

The *Javahiru'l-Asrar* (Gems of Divine Mysteries, BH00012) is the most explicitly hermeneutical of the major writings in this volume. It opens with a question that will define the *Kitab-i-Iqan* a few years later: why do religious communities, who have prayed for the advent of the Promised One, consistently reject Him when He appears? The *Gems* works through this question by examining the apocalyptic prophecies of the Gospels—the darkening of the sun, the falling of the stars, the appearance of the Son of Man in the clouds—and arguing that a literal reading of these passages misses their actual meaning. The sun that is darkened is not the physical sun but the sun of the previous Manifestation's authority; the stars that fall are not celestial bodies but the learned and religious leaders of the previous age who lose their guidance function at the advent of the new dispensation. This symbolic or “inner” reading is not arbitrary allegory but a principled hermeneutic grounded in the logic of continuous divine revelation: if God continually sends Manifestations, and if each one is greeted with the fulfillment of the prophecies of the last, then the fulfillment must be spiritual and symbolic rather than literally cosmic. The *Gems* is also remarkable for its autobiographical frame: Baha'u'llah writes “encompassed as I am at this time by the dogs of the earth,” a phrase of extraordinary candor that situates the theological argument within the lived crisis of 1850s Baghdad. The calibrated disclosure—“to the extent that souls can bear and minds endure”—is itself part of the theology: revelation is not a flood but a measured outpouring, proportioned to the recipient's capacity. Students of scripture will recognize this hermeneutic as a

more radical version of the Alexandrian tradition of allegory (Origen, Philo), the medieval fourfold sense, and the modern typological reading of the Old Testament in light of the New.

Questions for Reflection

1. The *Gems* argues that the “darkening of the sun” prophecy is fulfilled spiritually, not astronomically. What criteria distinguish a legitimate symbolic reading of prophecy from an arbitrary or self-serving one? Compare with the Christian typological reading of Isaiah 53 as a prophecy of Christ, and with modern historico-critical objections to such readings.
2. Baha'u'llah asks: why do communities that longed for the Promised One reject Him when He comes? What structural, psychological, and sociological factors does the text identify? How do these factors operate in other religious communities across history?
3. The *Gems* is calibrated to what “souls can bear.” What is the ethics of a revelation that is intentionally partial? Compare with Jesus’s statement “I have many things to say unto you, but ye cannot bear them now” (John 16:12) and with the Sufi doctrine of *taqiyya al-wali* (the saint’s prudent concealment).
4. The text positions the Manifestations as simultaneously “Daysprings of His Command,” “Treasures of His revelation,” and “Repositories of His knowledge.” What is the relationship among these three functions? Can they be mapped onto the theological categories of prophet, priest, and king?
5. Given that the *Gems* was composed in the context of the Babi community’s crisis and Baha'u'llah’s concealed station, how does reading it after the fact—knowing what Baha'u'llah would eventually declare—change or enrich its meaning?

The Vigorous Resurrection: Solitude, Return, and the Art of Community

Key Passages

For two years or rather less, I shunned all else but God, and closed Mine eyes to all except Him, that haply the fire of hatred may die down and the heat of jealousy abate... During this period of retirement none, whether among My brothers or any other soul, sought to investigate the matter, let alone to grasp its significance, though its import surpasseth the creation of earth and heaven. And yet, I swear by God, every breath drawn in the course of My journey was better than the service of both worlds, and My very retreat was the mightiest testimony and the most perfect and conclusive evidence.
— BH00579

At last the divine decree prompted certain spiritual souls to remember this Canaanite Youth. Armed with a number of petitions, they searched in every place and enquired from every person, until they found in a mountain cave a trace of this traceless One. He, verily, guideth all things unto the Straight Path... So it was that the Luminary of the world returned to 'Iraq, where We found no more than a handful of souls, faint and

dispirited, nay utterly lost and dead. The Cause of God had ceased to be on any one's lips, nor was any heart receptive to its message. This lowly Servant arose then with such vigour to protect and promote the Cause of God that methinks a new resurrection was ushered in. — BH00579

Context for Study

The *Lawh-i-Maryam* (Tablet to Maryam, BH00579) is one of the most autobiographically revealing texts in the entire canon of Baha'u'llah's writings. Addressed to His cousin Maryam, who had remained faithful through the years of crisis, it narrates the experience of withdrawal to the mountains of Kurdistan (approximately 1854-1856) in terms that evoke the great moments of prophetic solitude across religious history: Moses on Sinai, Elijah in the wilderness under the juniper tree, Jesus in the desert of temptation, Muhammad in the cave of Hira, the Buddha beneath the Bodhi tree. Each of these withdrawals preceded a decisive public mission; Baha'u'llah's retreat follows the same pattern, though His account is unique in its combination of complete anonymity (He was unknown among the Sufi dervishes of the region) and His retrospective claim that the retreat itself was a "mightiest testimony." The account of the return is equally striking: the community has nearly dissolved, reduced to a handful of dispirited souls. The language Baha'u'llah uses—"methinks a new resurrection was ushered in"—is not modest self-description but a careful theological claim: the return of the Manifestation to His community is analogous to the divine resurrection that religious language points toward. The Tablet also demonstrates Baha'u'llah's characteristic mode of pastoral address—the ethical counsels to Maryam ("Appreciate the value of these days," "Free thyself from the fetters of blind imitation") are not separated from the autobiographical narrative but emerge from it naturally, as the lesson that the experience itself teaches. Students of religious biography will find this text among the most intimate and historically specific documents of a major religious figure in the modern era.

Questions for Reflection

1. Baha'u'llah describes His mountain retreat as "better than the service of both worlds" and the "mightiest testimony." In what sense can withdrawal and absence constitute a form of witness or service? Compare with the Desert Fathers' theology of the *anachoresis* (withdrawal) and with Gandhi's strategic fasts.
2. The Tablet describes the community as "utterly lost and dead" in Baha'u'llah's absence, and then describes a "new resurrection" at His return. What does this pattern—community collapse and vigorous restoration—suggest about the nature of charismatic religious leadership? Compare with the disciples' experience after the Crucifixion and before Pentecost.
3. Baha'u'llah writes that not one among His brothers sought to investigate the significance of His retreat "though its import surpasseth the creation of earth and heaven." What failure of perception is being named here? What would it have required to see what was actually happening?
4. The Tablet urges Maryam to "Appreciate the value of these days, for ere long thou shalt no longer behold the Celestial Youth in this contingent realm." How does the awareness of transience function as a spiritual discipline? Compare with *memento mori* in the Christian tradition and with the Buddhist *maranasati* (mindfulness of death).

5. How does the account of Baha'u'llah's return and the community's reinvigoration prepare us to understand the later declaration in the Garden of Ridvan (1863) as something more than a sudden event?

A Guiding Question for the Whole Volume

The middle Baghdad period produced a library of forms—lapidary aphorism, ordered mystical itinerary, hermeneutical treatise, personal autobiography, ethical epistle, and crystalline meditation on virtue—all of which circle around a single preoccupation: how does a human being learn to see truly? The Hidden Words teach that justice is an eye that perceives without the distortion of imitation; the Seven Valleys maps the stages through which that eye is opened and eventually becomes the eye of God; the Gems asks why communities that have prayed for the divine do not recognize it when it arrives; and the Tablet to Maryam offers the answer in biographical form: recognition requires the willingness to search, to follow, to enter a mountain cave, and to be found by a “traceless One.” Together, the works of this period constitute a complete education of attention.

A guiding question for the whole volume might therefore be: **What disciplines of perception, what forms of inner purification and intellectual courage, does this volume prescribe for those who wish to recognize a divine Manifestation—and what does it reveal about the relationship between the seeker's inner condition and the possibility of genuine spiritual recognition?**