

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongeth unto God Who hath revealed unlimited possibilities through the Manifestation of the *divine* Resolution to the universe, that the entire creation may recognize that He hath formed the reality of their experiences through the circumstances of action and the revelations of sensibility.

So that every circumstance itself becometh known as well as the method of its introduction according to what God hath calculated for it in all its affairs that to Him, through Him, and unto Him are without end, that they may testify within the contingent existence as God hath testified of Himself as well as His creation, that there is none other God except Him, the Mighty, the Most Exalted.

Thenceforth concerning the circumstance of the sermon the illustrious personage asked for an explanation of the ambiguity which is clear to the Delegation of Sublime Knowledge: How is it possible for the body of the Prophet ﷺ to be in one time at a single place, yet be present throughout the entire locale of existence amidst those absent and observed?

Ideally there is no way for anyone to comprehend this customary arrangement without knowing the plight of these twain predicaments.

The obscurity of the arrangement is such because things have three levels.

Amongst them is the degree of 'time without beginning or end' (Sarmad) and it is the place of action that God hath formed a beginning for Himself within Himself which is without preparation in some circumstances, and for which God hath formed no end concerning the circumstance of *divine* Revelation, for there is no diminution of opulence within the degree of existence; and it is the occurrence of Muḥammad and His Trusteeship, blessings of God be upon Them, hence none hath the ability to remove anything from the means of that degree.

Amongst them is the degree of 'passing time' (Dahr), and for it there is an introduction into the knowledge of God from the locus of 'time without beginning or end', and a closing within the latent condition; it is the condition of exploring all possibilities through the levels inherent within the realms of abstraction.

الحمد لله الذي تجلى للممكّات بظهور المشية لها بها  
ليعرفن كل الممكّات ما جعل في حقايق ذاتيات كينونياتهم من  
مقامات الفعل وظهورات الانفعال

حتى قد علم كل مقام نفسه وعرف حكم مبدئه فيما قدر الله له في  
كل شأنه بما لا نهاية له به إليه ليشهد في مقام الإمكان بما شهد الله  
لنفسه ثم خلقه بانه لا اله الا هو العزيز المتعال

وبعد لما سئل الجناب المستطاب في مقام الخطاب تبيان الاشكال  
الذي هو معروف بين رجال الأعراف بان جسد النبي ص كيف  
يمكن في زمان واحد ومكان واحد بان يحضر في جميع اصقاع  
الوجود من الغيب والشهود

وان الحق لا سبيل لأحد إلى عرفان تلك الرتبة السنية إلا بعلم الأمر  
بين الأمرين

سر القدر لأن للأشياء مراتب ثلاثة

فمنها رتبة السرمد وهو مقام الفعل وأن الله قد جعل له بداية في نفسه  
الذي يعتبر في بعض المقامات بالقدم وما جعل الله  
له نهاية في مقام الظهور لعدم نفاذ الفيض في رتبة الوجود وهو  
مقام محمد واوصيائه صلوات الله عليهم حيث لا يقدر احد ان ياخذ  
من حكم تلك الرتبة شيئاً

ومنها رتبة الدهر وأن له في علم الله بدءاً من مقام السرمد وختماً في  
مقام البطون وهو مقام ساير الممكّات من مراتب الجوهريات في  
عوالم المجردات

Amongst them is the degree of 'the epoch' (Zamán) for which God hath set a limit for in the opening and the closing; it is achieved by actually taking the course of the Spheres.

And as the method is established, there remains no doubt that the tender heart (fú'ád) dwelleth within the first degree.

To everything it is known that every degree is fixed and every outward appearance is an impression, because the Universal Body which God hath formed beareth an impossible task.

His Own Self declareth the condition which is indicative of the condition of 'time without beginning or end', because the body of the Prophet ﷺ during the night of the Ascent was within the house of Humairá according to the report.

It was established according to consensus that He attained unto heaven and the levels of the Gardens and Twain Lights, for just as His inner self is not veiled from anything within the contingent realm, neither is the resolve within His body.

But the intellectuals are not capable of comprehending except for a limited manner.

Nor are they capable of appreciating the quandary between the twain predicaments or the manner of 'time without beginning or end' to any degree of certainty, and this is indeed what I spoke about in the Majlis.

The intellectual is estranged as a result of the limitation, until some souls admit their deficiency of tangible knowledge concerning the degrees of the body.

Were it the will of God, I would explain clearly the reality of this question with inexplicable detail and profound means concerning its conditions, that the method of insight into the exhortation might be unmistakably resolved regarding the circumstances of the Revelation, that it should not become the cause of concealing the dawning Light of the Unseen.

Should I be the cause of concealing those present from the court of nearness or unto that condition, indeed the pen would cease from flowing and unto God would the method of the Bayán return in regards to origination and regeneration.

So glorified be God, the Lord of the Throne, above their insinuations, and peace be upon the Messengers.

All praise belongeth unto God, the Lord of the worlds.

ومنها رتبة الزمان وأن الله قد جعل له حدًا في البدء وانلتم وأنه  
يتحقق بوجود سير الأفلاك

وإذا ثبت حكم المراتب فلا ريب أن الفؤاد في الرتبة الأولى

يعرف بان الشئ له كل المراتب ثابتة وكل الظهورات حاكية لأن  
الجسد الكلي الذي جعل الله حامله محال الفعل

يحكى عن مقام ذاته الذي يدل على مقام السرمد لأن جسد النبي  
ص في ليلة المعراج مع أنه كان في بيت الحميراء بما ورد في الخبر

فقد ثبت بالإجماع أنه كان في السماء ومراتب الجنان والنيران لأنه  
كما أن ذاته لا يحجبه شئ في عوالم الإمكان فكذلك الحكم في جسده

وان العقول لما لم يقدرُوا أن يدركوا إلا شيئاً محدوداً

فلذلك لم يقدرُوا أن يشاهدوا الأمر بين الأمرين  
وحكم السرمد في حكم اليقين ولذا كل ما قلت في المجلس

ينصرف العقل بحكم الحدية حتى اعتراف بعض النفوس بعدم علم  
الواقع في رتبة الجسد

ولو شاء الله وأراد لأبين حقيقة هذه المسئلة بسر الواقع والحكم البالغ  
في مقامه ليعرف الحكم من عرف الأمر في مقامات الظهور  
لا يحتجب عن مطالعة نور الغيوب

إذا احتجب عن ساحة قرب الحضور وإلى ذلك المقام قد أخذت  
القلم من الجريان وإلى الله يرجع حكم البيان في المبدأ والاياب

وسبحان الله رب العرش عما يصفون وسلام على المرسلين  
والحمد لله رب العالمين