

Baha'u'llah's Commentary
of the
Verse of Light
and the Alif Lam Mim

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ
لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ لَوْ لَمْ تَمْسَسْهُ نَارٌ
نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ .

THE VERSE OF LIGHT:

*GOD is the Light of the heavens and the earth:
The likeness of His Light is as a niche, and within it is a
lamp. The lamp is enclosed in glass. The glass is like that
of a brilliant star lit from a blessed Tree; an olive Tree
which is neither of the East or the West. Its oil is
luminous, though no fire hath touched it. Light upon
Light! God guideth unto His Light whosoever He willeth
and He proffereth parables unto humanity, for God is the
Knower of the Unseen.*

Qur'an 24:35

بسم الله البهّي الأبهى

BY VIRTUE OF THE NAME OF GOD,
THE GLORY OF ALL GLORIES

الحمد لله الذي خلق الحروفات في عوالم العماء خلف سرادقات القدس في رفارف الأسمى ثم اسقاهن من كأس البقاء فيما قدر في ألواح القضاء ليحيى بهنّ افئدة المقرّبين في جبروت الإمضاء ثم اقمصهنّ قميص السّوداء لما قدر بتقديره الأزلية في مكنن القدر على قباب الحمراء فيما سبق العلم بأن يستر ماء الحيوان في ظلمات عوالم الأسماء عند سدرة المنتهى ثم انزلهنّ الى ملكوت الإنشاء في هواء القضاء . ١

1. **A** LL PRAISE BELONGETH UNTO GOD,

He Who hath fashioned the Letters in the realms of impenetrable clouds beyond the Tabernacles of Holiness within the ornate retreats of the highest heaven. Then He gave Them to drink from the Chalice of Eternity according to Their capacity in the Tablets of the *divine* Decree, in order to enable the hearts of those who are nigh unto Him to be quickened by Them in the *exalted* Dominion of Realization. Thereafter He adorned Them with black apparel according to that which hath been preordained through His Eternal Decree within the Hidden Chamber of *divine* Power above the crimson canopies, knowing that the Water of Life should remain hidden within the shadowy realms of *divine* Names in the Presence of the Bush beyond which none may pass. At that moment They were sent down unto the Kingdoms of Composition through the Firmament of the *divine* Decree.

إذا ظهر الصّوت عن مكنن الأعلى مخاطباً للقلم الأولى بأن يا قلم فاكتب من أسرار القدم على اللّوح المنير البيضاء إذا صعق القلم شوقاً لهذا النداء سبعين ألف سنة عما تحصوه أولى الإحصاء فلما أفاق فيما رجع عليه حكم القضاء مرّة اخرى إذا بكى سبعين ألف سنة من مدامع الحمراء ثم وقف بين يدي الله في زمان ما سبقه حكم الأولية في الابتداء ولا يسبقه حكم الأخيرة في الانتهاء فلما احرق بنار الفراق لما انقطع نداء الأهلّي ظهر في دموعه لون السّوداء في جبروت الوفاء و رشح قطره من هذا لدموع السّوداء على اللّوح إذا ظهرت النّقطة في عالم البداء و تجلت هذه النّقطة بطراز الأولية على مرايا الحروف في كينونات الأسماء . ٢

2. BEHOLD! The Shout was revealed from the Hidden Chamber of the Most High, declaring to the Primal Pen *these words*: “O Pen! Engrave upon the shining and luminous Tablet from the mysteries of Pre-Existence.” The Pen was overwhelmed for seventy-thousand years, according to such as reckon time, yearning for this call.

Then when It recovered, while the Wisdom of the *divine* Decree rose upon It once more, lo, It wept for *another* seventy-thousand years. Thereafter It stood attentively in the Presence of God for a time which hath not been preceded by the Wisdom of the First *Principle* in the beginning, nor shall it be concluded by the Wisdom of the Last *Principle* in the end. As It became inflamed by the fire of remoteness at having become severed from the call of Pure Attraction, the color of blackness appeared within Its tear-ducts through the Dominion of Accomplishment, and from the black tears It shed a tear upon the Tablet. As a result the Point was revealed in the world of origination, and this Point appeared as the Template of the First *Principle* upon the mirrors of the Letters in harmony with the essences of the *divine* Names.

إذا استقبلها الألف قبل كل الحروفات في ذر الأشياء و فصل هذه النقطة الإلهية في طراز هذا الألف الأزلية فيما هبت عليه نسمة الرّحمانية عن مصدر الأودية إذا كشفت وجه الواحديّة عن خلف حجبات الخضراء و ظهرت هيكل النقطة على هيئة الألف و قام في اللّوح لقيامه على أمر الله العليّ الأعلى في عالم الصّفات و الأسماء و هذا مقام الذي تقمصت كينونة المشية قميص الأسمية و تخلعت بخلع الصّفتية في مدينة الكبرى . ٣

3. At that moment the Alif became receptive of It before all the other Letters in the atoms of all things. And while the breezes of *unconstrained* mercy wafted upon It from the Seat of Oneness, this Divine Point was propelled into the shape of this Eternal Alif. As a result the countenance of *divine* Exclusiveness was unveiled from behind the Green Veils and the Temple of the Point became manifest upon the form of the Alif which was situated in the Tablet in such wise that it could rise up in the world of *divine* Attributes and Names at the Command of God, the Exalted, the Most High. This is the station in which the Essence of the *divine* Will is adorned in the garb of titles and arrayed in honorable robes of qualities within the City of Grandeur.

فلما استقر هذا الألف القائمة على اللّوح النّورى تجلى بتجلى بدع اخرى إذ الاحت حروفات المقطعات في أوّل الظهورات ليستدلن على عوالم التّفريد و الأمر في قصبات الإنشاء ثمّ ظهرت من هذه الحروفات التي لاحت و اشرقت من الألف الأولية في أوّل الظهورات عوالم التّحديد و الكثرات فلما فصلت و تفرقت و تقطعت ثم اجتمعت و انتلفت و تمزجت وتزوجت إذا ظهرت كلمات الجامعات و الحروفات المركبات في عوالم الخلق في هياكل الأسماء والصّفات . ٤

4. As this Upright Alif became situated upon the resplendent Tablet, appearing with another wondrous appearance, the Disconnected Letters emerged as the first of the manifestations, to the end that they could be revealed in accordance with the realms of Peerlessness and Revelation within the Citadels of Composition. After which the realms of limitation and multiplicity were revealed from these Letters which hath emerged and shone forth from the Primary Alif in the first of the manifestations. As they were severed, divided, and disconnected, then caused to be gathered, harmonized, blended and paired together, the combinations of words and concordant Letters were revealed in the realm of creation through the Temples of *divine* Names and Attributes.

إذ أتم خلق عوالم الملكية و راز القدرية في مظاهر الموجودات ليستدلن الكل بلسان الكينونات بأنه هو الباقي الدائم الخالق المقتر العزيز السلطان و أن عليا قبل محمد مظهر الذات و مظهر الصفات الذي منه بدء الممكنات و إليه ترجع الكائنات وهو الذي من نفسه المنان نفس الرحمن و بها خلق الجواهرات و القابليات في عالم الإمكان و ظهورات الموجودات في عوالم الأكوان و المرايا المستحكية عنه و الحروفات الناطقة منه أول خلق الله و مبدأ الظهورات و مرجع العباد في يوم التناد و هذا ما فضلهم الله على ساير الخلق في عوالم القدم . ٥

5. At that moment the creation of the realm of *divine* Sovereignty was completed and the capacities in the manifestations of all living beings were weighed, to the extent that the entire creation could reveal with the tongue of the essences within themselves that He is the Eternal, the Everlasting, the Creator, the Most Powerful, the Mighty, the Sovereign. And that 'Alí before Muhammad is the manifestation of the *divine* Self and the manifestation of the *divine* Attributes, from Whom began the *unlimited* possibilities of all things, and to Whom the essences of all things return. He it is Who, by virtue of His Own Self, is the Munificent Soul of the All-Merciful, through Whom the essences and capacities in the world of possibility and the manifestations of all living beings in the realm of existence were brought forth. And the mirrors reflect the image of Him and the Letters relate the message about Him as the First of the Creation of God, the Beginning of the Manifestations, and the Return of the Servants in the Day of Mutual Calling. Thus hath God distinguished Them above the circuit of creation in the realm of Pre-Existence.

وبهم أشرقت الأنوار و لاحت الاقمار و أضاءت الشمس و اباحت النجوم و كلهم يحكين عنه و يدلن عليه بحيث لا فرق بينه و بينهم إلا بانهم خلقوا بأمره و بعثوا بإرادته و حشروا بقدرته هم الذين بهن تدور الادوار و تكور الاكوار و تغرس أشجار التوحيد و تظهر اثمار التفريد و تنزل امطار التجريد الى أن ترجع النقطة الى مقامها الأولى بعد دورها في حول نفسها و بلوغها الى محلها إذا يرجع الانتهاء الى الابتداء و حينئذ يظهر نداء الأولى عن شجرة القصى عند إشراق الشمس مرة اخرى . ٦

6. And on account of Them the Lights hath shone forth, the Moons hath emerged, the Suns hath been illuminated, and the Stars hath been revealed. All of Them reflect the image of Him and reveal Themselves in accordance with Him in such a manner that there is no distinction between Him and Them except that They were brought forth by virtue of His behest, raised up by way of His will, and gathered together by the means of His power. For Their sakes the Orbits became circular, the Globes became globular, the Trees of Oneness were planted, the Fruits of Singleness were displayed, and the Rains of Detachment were sent down, until the Point returned unto its Primal Station after having cycled through a *full* revolution within Itself and reached Its fulcrum wherein the end returned unto the beginning. Whereupon the First Call was revealed once again from the Tree of the Farthest Limit in the Presence of the Dawning Sun.

وهذا ما غنّت الورقاء في قطب البقاء في هذه الليلة الأحدية التي توقد فيها نار الأحدية من سدرة السّيناء في ظل اسم الأقدمية و السرّ الازلية الذي سمّى بالحق القديم في قیوم الأسماء ليشهدن كل الظهورات في سرائر القلب بالخفيات بانه هو العزيز المقتدر المهيمن المنان . ٧

7. This is what the Nightingale hath chanted in the midst of Eternity during this lonesome Night which hath been set ablaze by the Fire of Oneness from the Bush of Sinai in the shade of the Name of the Pre-Eminent and Immortal Mystery, He Who hath indeed truly been named Al-Qadím in the Qayyúm Al-'Asmá', for the sole purpose that all of the manifestations may attest within the secret chambers of the heart by way of the Unseen Mysteries, that verily, He is the Mighty, the Most Powerful, the Help in Peril, the Munificent.

هذا كتاب من الباء قبل هاء الى الذينهم آمنوا بالله و فازوا بانوار الهدى ليلغهم الى سراق القدس و يقربهم الى مقصد الذي ما وصلت إليه أحد من الذين كفروا بالله و يشهد بذلك هياكل الأسماء في مداين الصفات و عن ورائهم ملائكة القدس يشهدون . ٨

8. This is a Book from the Bá before the Há unto all whom hath placed their faith in God and won the victory by way of the Lights of Guidance, that they may attain unto the Tabernacle of Holiness and draw nigh unto the Desired Goal which hath never been reached by anyone who hath rejected faith in God. He testifieth unto that which the Temples of *divine* Names within the Citadels of *divine* Attributes, and before them the Angels of Holiness, doth testify.

قل إن في تغنى الورقاء على الأفنان و أطوار ورقات الفردوس و تموج بحر الأحدية و ترقع غمام الحكمة و تنزل الأمطار وتجري الأنهار من الاحجار و استواء هيكل الازلية على عرش الأنوار لايات للذين كانوا في حقايق الأشياء ببصر الله ينظرون إذا تفكروا يا ملأ الأحباب في خلق السموات والأرض ثم في نفسكم ان انتم في مظاهر القدرة بأنوار الهداية في أيام الوجه تهتدون . ٩

9. Say: There are indeed Signs in the chirping of the Nightingale upon the branches, the soaring of the Nightingales of Paradise, the surging of the Ocean of Oneness, the raising of the Clouds of Wisdom, the pouring of the Rain, the flowing of the Springs from the Rocks, and the erection of the Temple of Eternity upon the Throne of Lights, for those who gaze with the Vision of God into the true nature of existence. Wherefore, reflect, O Concourse of Loved Ones, upon the creation of the heavens and the earth, in such a manner that ye may be guided aright by virtue of the Manifestations of *divine* Power through the Lights of Guidance during the Days of the *divine* Countenance.

وقد حضر بين يدينا كتاب من حرف القاف الذي سافر من نفسه و هاجر الى الله المهيمن القيوم و بلغ الى مواقع القدس ودخل مصر الإيقان في مقام الذي تصطلى فيه نار الله خلف حجبات النور وتشتعل فيه سراج الأحدية في مصباح عز مسطور وبذلك سبقوا الذينهم هاجروا عن ديارهم حيا لله عن الذينهم ما توجه الى شاطئ القدس في مدينة التي تطوفها المقربين 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 ياديك منادى الروح في هذه البقعة المباركة عن وراء قلزم الروح في طمطم بحر مسجور . ١٠

10. Assuredly there is between Our hands a message from the Letter Qáf¹ who hath journeyed beyond himself and emigrated toward God, the Help in Peril, the Self Subsisting. He hath reached unto the Region of Holiness and entered the Copt of Certitude by way of a station in which the Fire of God beyond the Veils of Light hath been set ablaze, and the Flame of Oneness in a glorious and eminent lamp hath been enkindled. By such means those who hath emigrated from their homes for the love of God hath exceeded those who hath never set their faces toward the Shore of Holiness near the City which hath been encompassed by those who are nigh unto Him. He hath enquired in his letter about mysteries which no soul in the whole dominion hath ever grasped, neither hath its countenance been unmasked by anyone in the whole dominion, nor hath those who possess knowledge ever attained unto it. Wherefore, hearken unto that which the Herald of the Spirit beckoneth unto thee in this Blessed Spot beyond which the Gulf of the Spirit is overflowing in tumultuous waves.

ثم اعلم بانّ ما سئلت من آية النور التي نزلت على محمد رسول الله من قبل هذه لاية يجعل عن إدراكها العالمون ولو أن ما في علم الله من أقلام و كل ما في القدر لا بحر من المداد وتكتبه اصباح القوة ممّا كان وما يكون ما ينفد معاني حرف التي نزلت بلسان العزة في هذه الآية المنزلة المكبرة ولكن أترشح عليك رشحا من مقام يم العلم والحكمة لتكونن من الذينهم كانوا الى ميادين العلم يسرعون ومن كأس العناية عن يد الولد أن على سرر الخلد يشربون . ١١

11. With respect to what ye hath inquired of concerning the Verse of Light which hath been aforetime sent down upon Muhammad, the Messenger of God, know that this is a verse the meaning of which the worlds cannot sustain. Even in the event that the Fingers of *divine* Strength were to inscribe all that hath been and all that is to be with countless pens from the knowledge of God, and all of whatsoever is within the *divine* Order, not an ocean of ink *would suffice*, nor could the meaning of a single letter which hath been sent down through the Tongue of Glory regarding this blessed and heavenly revealed Verse ever be exhausted. I shall, however, sprinkle upon thee a dewdrop from the vials of knowledge and wisdom so that ye may be of those who hasten unto the fields of knowledge and drink their fill from the Chalice of Loving Providence proffered from the hand of the *divine* Youth seated upon the Throne of Infinite Grace.

فلما قضى لموسى اجل الإمضاء مدين الإنشاء رجع باهله ودخل بريّة السّيناء في وادي القدس عن يمين بقعة الفردوس على شاطئ البقاء إذا سمع النداء عن مكنن الأعلى من شطر الهوية أن يا موسى فانظر ماذا ترى أتى الله ربك ورب أبائك اسماعيل واسحاق ويعقوب إذا غطى موسى وجهه من خشية الله العزيز المقتدر القيوم و نودى مرّة أخرى عند شاطئ بحر العظمة في قبة الحمراء فارفع يا موسى رأسك فلما رفع رأى نورا توقد و تضيء من شجرة القصوى في وادي الخضراء إذا اهتدى بهداية الكبرى من نار الموقدة من سدرة البقاء ثم خلع نعلين الهواء وانقطع عن ملك الآخرة والاولى كل ذلك ما قضى الله له كما انتم في الألواح تقرأون وبذلك رفع امره وعلا ذكره و كان من الذينهم كانوا بأنوار

¹ This Tafsír is a response to questions raised about the Verse of Light (Qur'án 24:35) and the Disconnected Letters from the Qur'án by Hají Mirza Aqá Rakib-Saz Shirázi whom Bahá'u'lláh refers to as "the Letter Qáf".

النَّارِ الى مناهج العدل يتوجّهون وهذا ما قضي على موسى ابن عمران في قبة الزّمان ان انتم تعلمون وكذلك شهد فاران الحبّ عند فاران النَّارِ في حوريب القدس وسيناء القرب ان أنتم في صحائف العدل بعين الله تشهدون . ١٢

12. Therefore, upon the completion of Moses' term of exile in the Midyan of the *divine* Will, He returned with His people and entered the precinct of Sinai within the Vale of Holiness from the Right Hand Quarter of Paradise through the Shore of Eternity. At that moment He heard the Call out of the Hidden Chamber of the Most High from the direction of the Divine Essence: "O Moses, Behold! What do ye see? I am indeed God, thy Lord and the Lord of thy forefathers, Ishmael, Isaac, and Jacob." Then Moses veiled His face out of fear for God, the Mighty, the Most Powerful, the Self Subsisting. Then calling once again near the Shore of the Ocean of Majesty within the Crimson Canopy: "Raise thy head, O Moses!" And as He raised His head a Light was made to shine and radiate from the Tree of the Farthest Limit within the Verdant Vale. Then He was guided aright by virtue of the Guidance of Might from the Fire of Blazing Glory around the Bush of Eternity. Then He removed the sandals of vainglory, withdrawing Himself from the clutches of the latter and former times. All of which God enjoined upon Him, just as ye recite from the Tablets. As a result His Command was raised and His Remembrance exalted, and He became of those who, by way of the Lights of the Fire, turn unto the Pathways of Justice. This is that which hath been enjoined upon Moses, the Son of 'Imran, in the Canopy of Zaman, did ye but know. Thus hath the Paran of Love testified in the Presence of the Paran of Fire by virtue of the Horeb of Holiness and the Sinai of Nearness, should ye gaze with the Vision of God into the Scriptures of Justice.

فلما كشف حجابات الواحديّة وإشرق أنوار الاحديّة في طلعة المحمديّة أوقدت نار الهويّة لنفسه في نفسه بنفسه واشتعلت نار السدرة في صدره إذا أخذته شفقات الحبّ وجذبات الشوق من كل الجهات واسمع نداء الله عن شجرة الإنسان في سرّه بأنّه أنت الله الملك المهيمين العزيز القدوس وهذا ما قصي في بركة الرّوح على محمّد في مقام الذي ما يقرب اليه افئدة الذينهم كانوا من قبل وكذلك نذكر عليك من اسرار العلم وجواهر الحكمة لعلّ النّاس هم كانوا بنار الله في سدرة الذكر توقدون وتشتعلون . ١٣

13. As the Veils of *divine* Unity were removed and the Lights of Oneness shone forth in the appearance of the Praiseworthy One, the Fire of the Divine Essence was kindled for Himself, within Himself, and through Himself, and the Fire of the Bush was set ablaze within His bosom. As a result the devotions of love and the enchantments of rapture captivated Him from every direction and He was inspired by the Call of God from the Tree of Humanity within His inmost heart: "Thou art indeed God, the King, the Help in Peril, the Mighty, the Holy." This is that which hath been enjoined within the Precinct of the Spirit upon Muhammad in a station which hath not been approached by the hearts of those who hath come before. Thus do We relate unto thee from the mysteries of knowledge and the gems of *divine* wisdom, perchance the people may be ignited and set ablaze by the Fire of God through the Bush of Remembrance.

فلما أراد محمّد رسول الله ان يذكر هذا المقام الأعلى ليعرفهم اسرار الاحديّة في شجرة نفسه ويبلغهم استغنائه عن النَّارِ التي تجلت في سيناء الحكم على موسى الأمر أوحى الله إليه هذه الآية التّورّية ليكون دليلا للذينهم أوتوا التّورّية وهداية

لَّذِينَهِمْ كَانُوا بِأَنْوَارِ الْهِدَايَةِ فِي سِدْرَةِ الْمَحْمُودِيَةِ تَهْتَدُونَ وَأَمَرَ اللَّهُ مُوسَى بِأَنْ يَبْشِرَ الْقَوْمَ بِهَذَا السَّبِيَاءِ فِي هَذِهِ الْبَقْعَةِ الْاِحْمَدِيَةِ وَيَشْهَدُ بِذَلِكَ مَا نَزَلَ فِي الْكِتَابِ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أُخْرِجَ الْقَوْمَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ فَيَبْشِرْهُمْ بِآيَاتِ اللَّهِ وَهَذَا مَا سَطَرَ فِي الْأَلْوَاِحِ أَنْتُمْ تَعْلَمُونَ وَإِنَّ الَّذِي يَبْشِرُ النَّاسَ بِآيَاتِهِ كَيْفَ يَصِلُ إِلَى مَقَامِهِ أَنْتُمْ تَشْعُرُونَ . ١٤

14. Now, when Muhammad, the Messenger of God, desired to bring this Most Exalted Station to remembrance in order to instruct them about the mysteries of Unity within the Tree of Himself, and inform them of the spiritual affluence obtained from the Fire which appeared through the Sinaiic Wisdom by the Revelation of Moses, God sent the inspiration of this Verse of the Torah to Him so that He could provide evidence to those who received the Torah and guidance to those who, by way of the Lights of Guidance, are guided by the Bush of the Praiseworthy One. And God commanded Moses to announce *a message* unto the people regarding this Most Praiseworthy Spot by way of *Mount Sinai*, and to this attesteth what hath been sent down in the Book, 'We did indeed send Moses with Our Signs, "Draw the people away from the *shades of* darkness toward the Light, then make an announcement unto them regarding the Days of God."² This is what hath been written in the Tablets, did ye but know, and that which He announceth unto the people in reference to His Days referreth unto how He attaineth unto His Station, could ye but understand.

ثُمَّ اعْلَمْ بِأَنَّ الْمَوْسَى بِمَا أَنْسَ بِنَارِ الشَّجَرَةِ فِي شَاطِئِ وَادِ الْأَيْمَنِ إِذَا اهْتَدَى بِهَا وَكَانَ مِنَ الَّذِينَهِمْ كَانُوا فِي بَقْعَةِ الْمُبَارَكَةِ بِإِذْنِ اللَّهِ يَدْخُلُونَ وَإِنَّ مُحَمَّدًا مِنْ قَبْلِ إِنْ يَسْتَأْنِسُ بِشَيْءٍ أَوْ يَمْسُهُ مِنْ نَارٍ جَعَلَهُ نُورًا لِمَنْ فِي السَّمَوَاتِ الْأَرْضِ وَهَدَى بِهَذَا النُّورِ مَنْ شَاءَ مِنْ خَلْقِهِ وَهَذَا مَا رَقِمَ فِي الْكِتَابِ وَأَنْتُمْ فِي الْفُرْقَانِ تَقْرَأُونَ إِذَا فَاعْرَفَ بِأَنَّ مَقَامَ الْمَشْكُوتَةِ فِي هَذِهِ الْآيَةِ نَفْسَهُ وَالْمَصْبَاحَ قَلْبَهُ الْمُنِيرَ وَالزَّجَاجَ هَيْكَلَةَ الْقُدْسِيَّةِ الَّذِي فِيهِ أَضَاءُ السَّرَاجِ الْأَحْدِيَّةِ وَتَوَقَّدَ وَيَضِيءُ مِنْهُ النُّورُ وَبِهِ أَضَاءُ كُلِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كَذَلِكَ نَذَكِّرُكُمْ لَكُمْ أَنْتُمْ بِهَذَا النُّورِ فِي أَيَّامِ الرُّوحِ تَسْتَضِيئُونَ . ١٥

15. Be apprised, therefore, that Moses became rightly guided through that which He perceived from within the Fire of the Tree situated upon the Shore of the Vale of the Right Hand, and became of those who enter into the Blessed Spot by the leave of God. So it was with Muhammad, if He became acquainted with anything or something from the Fire touched Him, He made it a Light unto whomsoever dwelleth in the heavens or on the earth and He guided through this Light whomsoever He willed among His creation, and this is that which hath been written in the Book which ye recite from the *Furqán*. Perceive accordingly then that the station of the niche in this Verse is His Soul, the lamp is His enlightened Heart, and the panes of glass are the Holy Temple within which the Flame of Oneness shineth and is set ablaze, and through which He casteth forth the Light, by virtue of which whomsoever dwelleth in the heavens or on the earth is enlightened. Thus do We relate unto thee the Message, that ye may, by way of this Light, seek enlightenment during the Days of the Spirit.

² Qur'án 14:5

وبعد ما أضاء هذا النور في مصباح المحمّدية ووقد على مشكوة الأحمدية وتمّ خلق الأحذية في هيكل القدسية أمر الله بأن يذكر الناس ببقائه في قيامة الأخرى وبيشرهم بمقام قدس محمود في مقرّ الذي يستجمع فيه ملاّ العالين وارواح المقربين ويرقع فيه غمام الفضل والمؤمنون حينئذ يفرح الله بفرحون وهذا ما هو الموعود في ألواح عزّ محفوظ في قوله عزّ سلطانه يوم يأتي ربك أو بعض آيات ربك وهذا ما وعدوا به كل في السموات والأرض ليشهدن الكل في أنفسهم بأن هذا هو الحق لا إله إلا هو وأنه لهو الحق علام الغيب . ١٦

16. After having illuminated this Light in the Lamp of the Praiseworthy One, igniting it upon the Niche of the Most Praiseworthy One, and then establishing the *divine* Singularity within the Temple of Holiness, God commanded that He make mention unto the people of His *divine* Encounter at the time of the latter resurrection, and give Glad Tidings unto them about the Holy, Praiseworthy Station within a place wherein the Concourse of the worlds and those who are nigh unto Him shall be gathered together. Therein shall the impenetrable Clouds of Grace and those who are faithful unto God be raised. At such a time would God delight the hearts of those who rejoice in Him, and this is what He hath promised in the glorious and well-preserved Tablets by way of His saying, glorious is His Sovereignty, "The Day thy Lord shall come,"³ as well as other similar Verses of thy Lord. This is what hath been promised concerning Him⁴ unto whomsoever dwelleth in the heavens or on the earth, with the intent that all may affirm within their own souls that He is indeed the One True God, no other God is there besides Him, and that He is, verily, the True One, the Knower of things Unseen.

إذا فاعرف مقام الذي أتى بقميص عليّ على غمام من النور وكان محمد رسول الله مبشراً ببقائه في يوم الذي يستبشر فيه المخلصون ثم اعرف بعد ما جاءهم بآيات بينات ما قالوا المفترون وما فعلوا به بحيث يستحي القلم ان يجرى عليه وكان الله يشهد بذلك ان أنتم لا تشهدون وكذبوه وانكروه و منهم من قال افترى على الله أم به سحر يسحر الناس وبذلك احتجوا عن لقاء الله وما أجابوه في أمره وما توجهوا الى وجه الذي يتوجه المقربون . ١٧

17. Perceive accordingly, then, the Station of Him Who came in the Garb of 'Alí upon the impenetrable clouds of Light, and Muhammad, the Messenger of God, was the One Who gave Glad Tidings regarding His Encounter on a Day in which those who are devoted unto God would greatly rejoice in Him. Consider then what the slanderers uttered against Him after He came unto them with Clear Signs and what they did unto Him, so much so in fact that the Pen is ashamed to proceed in regards to it. God truly is a witness thereto should ye be of those who did not bear witness. Nevertheless, they slander Him, refuse to acknowledge Him, and among them is he who sayeth, "He is a calumniator of God", as well as, "Through His magic He bewitches men!" As a result they are veiled from the encounter with God and they shall never respond to His Cause, nor shall they ever turn unto the Countenance which those who are nigh unto God hath turned.

وانتم يا ملاّ البيان فاشكروا الله فيما اعطاكم بجوده بحيث عرفكم نفسه وشرفكم ببقائه وبعثكم بالحق وأنزل عليكم ما يغنيكم عن الذينهم كفروا واشركوا بعد الذي كل انتظروا ايامه وكل كانوا به يوعدون كذلك فاعرف ما القيناك بالحق و

³ Qur'án 89:22; cf. 2:210; 25:25; 29:5; 78:38

⁴ the Báb

أكرمناك بالفضل حيث أويتناك في شاطئ العلم وعلمناك سبل العرفان وقربناك بنار التي بها اشتعلت قلوب الذينهم آمنوا وكانوا على الله ربهم كل حين يتوكلون . ١٨

18. Yet as for thee, O Concourse of the Bayán, render thanksgiving unto God for that which he hath bestowed upon thee by virtue of His generosity, in such wise that He hath made His *divine* Self known unto thee, honored thee by virtue of His *divine* Encounter, raised thee up through the *divine* Reality, and sent down upon thee that which hath distinguished thee from those who reject faith and join partners with Him, despite the fact that all hath been anticipating His Days and all of that which they hath been promised therein. Thus appreciate what We hath related unto thee of the *divine* Reality, and know that We hath honored thee by virtue of the Grace of God, to the extent that ye hath become firmly grounded upon the Shore of *divine* Knowledge, instructed thee in the pathway of spiritual insight,⁵ and brought unto thee a Fire which setteth ablaze the hearts of those who are faithful and place their trust upon the Lord their God at all times.

ثم أعلم بأن المقصود من الآية لم يكن إلا ما علمناك بالحق ولكن لا يعرفه إلا الذين هم صيروا في الله ولا يدركه إلا المخلصون وهذا من فضل الذي ما سبقه الأولون ولن يسبقه الآخرون ولكن أنك انت يا أيها السائل الأمل في تلك الأيام التي فيها اشرفت شمس العناية عن مشرق الاحدية وأضاءت سراج الهوية في مشكوة القدسية لن تشهد هذه الآية إلا في هيكل الذي استتره الله خلف سرادق العزة في رفرف قرب محبوب اما تشهد كيف اوقده الله لنفسه بنار نفسه في مشكوة البقاء وحفظه بمصباح القدرة بين الأرض والسماء لنلا يهب عليه نسيمات الشركية وظهر منه النور عن خلف سبعين ألف حجاب على قدر سم الابرة واستضاء منه زجاجات وجود الممكنات بحيث كلهن يحكين عن الله بارئهن فيما تجلت عليهن هذه النار الإلهية وهذا ما تلقى عليك من بدائع علم مكنون لتشكر الله ربك في كل حينك ثم كل المؤمنون ولتكون راضيا عن نفسك فيما قلبك الى 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 .
١٩

19. Be apprised, therefore, that the intention of this Verse is naught but that which We hath taught thee according to the *divine* Truth which is inscrutable to all except such as persevere with God, and none except those who are devoted unto Him shall ever attain unto it. This proceedeth from the Grace which hath not been preceded by the First *Principle*, nor shall it be surpassed by the Last *Principle*. But as for thee, O hopeful enquirer, during these days in which the Sun of loving Providence hath shone forth from the Day-Spring of Oneness and the Flame of Divinity hath been illuminated in the Niche of Holiness, ye shall never observe *the sign of* this Verse except within a temple which God hath concealed behind the Tabernacle of Glory within the shade surrounding the Beloved One. Do ye not perceive how God hath enkindled a flame for Himself with the Fire of His Own Soul within the Niche of Eternity, and protected it within the Lamp of *divine* Power between heaven and earth, lest the breezes of ungodliness rage against it? The Light from beyond seventy-thousand veils hath been revealed according to the measure of the point of a needle, and from it the mirrors of all living beings of the whole universe hath been

⁵ 'Irfán-Gnosis or spiritual insight and knowledge

illuminated, to the effect that every one of them doth reflect the image of God their Creator as the Divine Fire toucheth them. This is that which We relate unto thee from the wonders of hidden knowledge, that ye may render thanksgiving unto the Lord thy God at all times and places, then unto those who are faithful unto Him. And so that ye may be well pleased with thine own self, for thou hast turned thy heart toward the Shore which no foot in the entire creation hath tread except those who are consumed by the fire of the love of God at all times and places, nor hath any drawn near unto it except those who hath detached themselves from whomsoever dwelleth within the realms of revelation and creation and travel the pathways of resignation with the permission of God.

إذا استكفينا بما فسرناه لك في هذه الآية المقدسة و اختصرنا في بيان معانيها لأننا فسرناها من قبل بعبارات شتى و اشارات التي تذهل عنها عقول العارفين و أنك فاكف بما نزل عليك في هذه الليلة المباركة الذي جعلها الله من ليالى الذى فيه قدر كل أمر محتوم من لدن عزيز قيوم وان لن تستكف بما رقم قلم القدرة على تلك الألواح المنيرة فارجع الى ما سطر من قبل من اصبع عز مشهود لأن في سدره الكلمات أوقدت نار الاحدية ولن يقتبس عنها الا الموحدون و على أفنانها حمامات كلهن خلقن من نار الهوية ولن يسمع نغماتها الا المنقطعون فوالله لو ندق بصرك لتعرف كل العلوم عما سطر في هذه الألواح وتستغنى عن دونه وان هذا الحق معلوم . ٢٠

20. We have, therefore, sufficiently explained unto thee the significance of this holy Verse and We hath summarized the elucidation of its meaning, for previously We hath explained it with various phrases and symbolic expressions that hath been widely dispersed and dismayed the minds of the learned. But as for thee, be content with regards to what hath been sent down upon thee on this blessed night, the Night in which God hath appointed among the nights wherein the destiny of all things hath been determined from the Presence of the Mighty, the Self-Subsisting. Though should ye find what the Pen of *divine* Power hath inscribed upon these luminous Tablets to be insufficient, then turn unto that which hath been previously written by these glorious and well known Fingers, for the Fire of Oneness hath been set ablaze through the Bush of Words, yet none shall desire to attain thereto except those who profess the Unity of God. Upon its branches are Doves, all of which were created from the Fire of Divinity, and none can hear their melody except those who hath detached themselves from all save God. So by God! Should ye attune thy vision acutely, ye shall surely obtain all that is knowable from what hath been written in these Tablets and ye shall be freed from all things except Him, and this is certainly a well-established truth.

وأما ما سئلت عن حروفات المقطعات في الصحائف والزبائر فاعلم بأن لكل واحد من هذه الحروفات آيات للذين يعرفون وفيها رموزات وإشارات ومعاني ودلالات لا يعقل حرفا منها الا الذينهم كانوا في رضى الله يسلكون وفي رضوان العلم يجبرون ولم يزل كانت اسرارها مكنونة في كنانة العصمة ومختوما بختام القدرة ومقتوعا بقناع العزة ولكن حينئذ فك ختاماً على شأنك و ودك على ما كان الناس يقدرون ان يعرفون ليشهدن الذين سبقهم الهداية من الله بأن كل ذلك خلق في هيكل الذى ينطق بالحق ويطوف في حوله كل الحروفات العالية والكلمات الجامعة لو انتم تفقهون . ٢١

21. With regards to that which ye hath inquired of concerning the Disconnected Letters in the holy Books and Scriptures, know that each and every one of these Letters is indeed a sign unto those who possess knowledge. In them are allegories, symbolic expressions, mystical meanings, and instructional exhortations,⁶ every single letter of which is inscrutable to all save those who followeth the good pleasure of God and . delighteth in the Rīḍván of knowledge. Their mysteries, hidden in the treasuries of *divine* protection, sealed with the seal of *divine* power, and veiled behind the mask of *divine* might, shall never be exhausted. However, at this time it's seal hath been removed for thy sake and for the hope thou hath for humanity to acquiesce should they perceive, in such a manner that those who hath received the Guidance from God aforetime may bear witness that all of that which hath been created *existeth* by virtue of a Temple which speaketh according to the *divine* Reality, and every exalted Letter and composed Word doth circle about Himself, could ye but understand.

فاعلم بأن تلك الحروفات في مقام الأسماء تدل على الكينونات الأزلية والحقائق الاحدية وسواج الهوية كما انتم في الفرقان تقرئون قال عزّ نوره في اول الكتاب ألم ذلك الكتاب لا ريب فيه هدى للمتقين وفي هذا المقام سمى الله حبيبه بهذه الحروفات المنبسطة المقطعة ليوقنن بذلك الذينهم كانوا في هواء الروح بجناحين الانقطاع يطبسون ان يا محمد هذا الكتاب أي كتاب نفسك وهذا من كتاب غيب محفوظ الذي لن يحيط بعلم احد الا الله ومنه يفصل كل الكتاب لو انتم توقنون وهذا من كتاب الذي فصل فيه علم ما كان وما يكون ويهتدي به المهتدون وكل ما نزل من قبل الذي لا قبل من الكتاب والزبر حرفا من ذلك الكتاب ولا يعرف ذلك الا الذينهم كانوا الى هواء القرب ببراق العز يصعدون وكل ذلك يذكر في مقام الوصف والا لهذا الكتاب المكنون في مقام ينقطع عنه كل ما يذكر وكل ما يصفه الواصفون ويخلق كل ما كان ويكون بقوله كن فيكون عنه . ٢٢

22. Be apprised, therefore, that these Letters relate to a station of the *divine* Names which exemplify themselves in accordance with the eternal Essences, the unified Realities, and the nature of the Divine, just as ye recite in the Furqán. He says, glorious be His saying, in the beginning of the Book, 'Alif-Lám-Mím- No doubt is there about this Book. In it is guidance unto the God-fearing.'⁷ This is the station in which God nominateth His Beloved with these extended and disconnected Letters so that those who soar in the atmosphere of the spirit upon the wings of detachment may attain unto the station of certitude. "O Muhammad, this is indeed the Book! Yea, it is the Book of thine own self."⁸ This proceedeth from the imperceptible and well-preserved Book which is inscrutable to all save God, and by virtue of it, He distinguisheth every other book, should ye be of those who are certain. This is from a Book which the knowledge of all that hath been, and all that shall be, hath been distinguished, and He guideth by it those who are rightly guided. All that hath been

⁶ The commentary of the Letters revolves around these four categories: Ramúzát-Allegories; 'Ishárát-Symbolic Expressions; Ma'ání-Mystical Meanings; Dalálát-Instructional Explanations. Cf. Pardes (Jewish Exegesis): Peshat-Evident Meanings; Remez-Allegories; Deresh-Instructional Meanings; Sod-Mystical Meanings. This is an Hebrew acronym of Paradise.

⁷ Qur'án 2:1-2

⁸ Cf. Qur'án 17:14

sent down aforetime in the Books and Scriptures is but a single letter of that Book which remaineth inscrutable to all save those who ascend unto the atmosphere of the *divine* Presence upon the Buráq⁹ of Glory. All of that which may be referred to is in a station of description except for this Hidden Book which is in a station distinguished from all that may be mentioned and all of that which the commentators may describe. And all that is and all that shall be He bringeth forth by means of His saying, "Be, and it is."¹⁰

إذا فاعلم كتاب نفس محمد الذي رقم فيه كل الأسرار من قلم الله المهيمن العزيز القيوم لتشهد بأنه لا إله إلا هو الملك المهيمن المحبوب وذلك نزل من قبل بأن أقرأ كتاب نفسك وهذا الكتاب الذي يكفى الذين هم آمنوا ويبلغهم الى شاطئ اسم مخزون وفي مقام اخرى يطلق على كتاب الذي نزل عليه بالحق وجعله الله فرقانا بين الذين هم آمنوا عن الذين هم كفروا على ربهم يعدلون وفي مقام اخرى فاعرف بأن الله لما سمى حبيبه بالحروفات المركبة والكلمات الجامعة كما انتم في اسمائه بمحمد واحمد ومحمود في ملكوت الأسماء تنطقون وكذلك سماه بالحروفات المنبسطة والرقومات المقطعة ليعلم كل من له في دراية من قبل بأن كل الحروفات الأبهى والأسماء الحسنى خلق له لأن لا يظهر من المحبوب شيئا إلا وقد أراد به حبيبه وهذا ما انتم ببصر الروح تنظرون وليثبت القول فيما نطقتم به وراقاء الازليّة ايّاما تدعوا فله الأسماء الحسنى وهذا ما نزل من قبل وانتم قرأتم وفي أيامه وإذا أكثر الناس هم يقرئون . ٢٣

23. Perceive accordingly, then, that the Book is the soul of Muhammad in which all the mysteries of the Pen of God, the Help in Peril, the Mighty, the Self-Subsisting, hath been written. To the end that ye may attest that there is none other God but Him, the King, the Help in Peril, the Well-Beloved. Thus hath it been revealed aforetime, "Read the book of thine own self."¹¹ This is the Book which bringeth solace to those who place their faith in God and reacheth unto the shore of the Treasured Name. And in another station it referreth to the Book which hath been sent down upon Him according to the *divine* Reality, and which God hath made to be the criteria with which those who believe and those who reject the faith of their Lord may be justly distinguished. And in yet another station know that God thereby named His Beloved with these composite Letters and composed Words just as ye pronounce in His various names like Muhammad, 'Aḥmad, and Maḥmūd in the Kingdom of Names. Thus was He named with the extended Letters and disconnected Numerations, that all who hath been in acquaintance with Him aforetime may come to know that every glorious Letter and beautiful Name hath been created for Him, for no single thing shall ever be revealed from the Well Beloved except that He hath truly had His Beloved in mind, this ye shall surely perceive should ye gaze with the Vision of the Spirit. And so that the song which the Nightingale of Eternity hath chanted may be established during the days when ye recite "To Him belong the Most Beautiful Names."¹² This is that which hath been sent down aforetime and which ye and the greater part of mankind recite during His days.

ثم اعلم بأن الله خلق هذه الحروفات المنبسطة المقطعة في اسم حبيبه جوهريات المنبسطة والساذحات الرقيقة اللطيفة كما انتم في مراياى المتطبعة عن شمس المحمدية تشهدون وكذلك خلق من كلمات المركبة في اسمه هياكل المحدودة

⁹ Buráq is the name of the horse Muhammad ascended to heaven upon during the Mi'rāj.

¹⁰ Qur'án 3:47, 59; 6:73; 16:40

¹¹ Qur'án 17:14

¹² Qur'án 7:180; 17:110; 20:8; 59:24

المركبة وكل على قدر مراتبهم عن هذا الشَّمس منطبعون إذا فكر خلق السَّموات والأرض لتعرف كل اسم في ظل اسمه وكل صفة من ظل صفة وتوقن بأن كل شئ في قبضة قدرته ويخلق من حروفات ولتكون من الذينهم كانوا في مظاهر الصَّنع بعين الله تتفرسون . ٢٤

24. Therefore know that God hath brought forth these extended and disconnected Letters as an expression of His Beloved's extensive, intrinsic qualities and pleasantly sublime and pristine virtues, just as ye observe in the Images mirrored forth from the Sun of Muhammad.¹³ Thus definitively arranged Temples were brought forth from composed Words in harmony with His Name and the elements of Oneness within it, and each and every Impression hath within Itself the capacity mirrored forth from this Sun. Meditate thus upon the creation of the heavens and the earth, that ye may recognize every name in the shade of His Name and every attribute under the shade of His Attribute. Be well assured that all things are within the grasp of His *divine* Power and are continuously being brought forth from the Letters, with the intent that ye may be of those who explore thoroughly by means of the manifestations of the construct reality with the Vision of God.

وفي مقام آخر الألف بدل على الالهية المطلقة واللام على الولاية المطلقة التي ترجع الى نفسه القائمة بقوله إنما وليكم الله وهذا من ولاية العزيز المحمود والميم عن كينونة المحمدية والطرز الاحمدية وخاطبه الله بهذه الحروفات ليوقن الكل بأن كل ما يعرب بالعبارة ويذكر بالألسن الخليفة أو يدرك في أرض الإنشائية كل ذلك ظهر في قميص المحمدية وكذلك يغن عليكم تسمعون . ٢٥

25. In yet another station the Alif is a proxy in connection with Absolute Divinity; the Lám in reference to Absolute Guardianship that revertheth back to Himself, the Self-Existent, through His saying, "Thy Guardian is God,"¹⁴ which pertaineth to the Guardianship of the Mighty, the Praiseworthy; and the Mím alludeth unto the essence of the Praised One and the elegance of the Praiseworthy One. God declareth such by means of these Letters so that the entire creation may be well assured that whatsoever is being expressed in the interpretation, referred to with a ready tongue, or attained in the land of composition hath been revealed in the garb of the Praised One. Thus lend ye an ear unto that which He chanteth unto thee.

فوالله لو اريد ان افصل هذه المقامات الثلاثة في هذه الحروفات الثلاثة ما يكفيها الألواح ولا ينتهيها المداد ولكن يختصر في كل المقام ان انتم تعلمون لأن زمام القلم لم يكن في قبضتي خوفا من الذينهم كفروا واشركوا ولو كان في صدورهم غل من هذا الغلام الذي سكن في شطر العراق ويدعوا لكل الى المساق واستشرق عن أفق الاحدية بالاشراق أعضاء الأفاق وكذلك نذكر لكم من اسرار الامر لعل انتم تطلعون والأفو الذي في نفس الحسين بيده لو لن يمنعي خطرات أهل النفاق لا ذكر في اللوح ما ينقطعكم عن كل من في السَّموات والأرض ويبلغكم الى مقام الذي ما سمعه الاسماع ولا أدركه العيون ولن ينتهي هذا الفضل الجارية ولو يجرى من أوّل الذي لا أوّل له الى آخر الذي لن يريه الآخرون لأن منبع هذا المعين الإلهية وهذا البحر الاحدية لم يكن إلا حقيقة فضل الربانية و كينوتة علم الصمد انية ومع ذلك كيف ينفذ هذا العذبية الجارية لا فو ربي لا ينفذ ولا يبيد ويشهد بذلك ما استدللنا به ومن وراء ذلك سكان ملاً اعلى يشهدون هل

¹³ the Twelve 'Imáms

¹⁴ Qur'án 5:55

ينتهى فضل الله أو ينقطع الفيض من عنده لا فو ربّ السّموات والأرض بل سبقت رحمته كلّ شئى وأحاطت فضله كل
الوجود . ٢٦

26. By the One True God! If I so willed to circumscribe the three stations within these three Letters, there would never be enough Tablets, nor would the ink cease to flow. Yet each station shall be condensed in such wise that ye may acquire knowledge, for it is unbecoming of the Wielder of the Pen to be in the grip of fear from those who reject faith and join partners with God, though hatred resideth within their hearts for this Youth Whom is settled in the direction of 'Iráq, and they contemptuously turn away all who orient themselves toward and seek enlightenment from the Horizon of Oneness which is illuminating the horizon with shining glory. Thus do We relate unto thee the mysteries of the Cause, perchance ye may be of those who become well informed. Otherwise, by Him Who holdeth the soul of Ḥusayn¹⁵ in His hand, were it not for the pompous gait of the people restraining Me, I would indeed mention in the Tablet whatsoever would enable thee to become detached from whomsoever dwelleth in the heavens or on the earth, and relate unto thee a station which hath not been heard by those who hear, nor have they attained unto the Spring of flowing Grace which shall never cease to flow, though it floweth from a firstness which hath no beginning unto a lastness which shall never see its end, for the Fountainhead of this Divine Spring and this Unique Ocean is naught but the sureness of the Grace of Lordship and the essences of the knowledge of Absoluteness. As such, how could this Sweet Fountainhead run dry? Nay, by My Lord! Never could it run dry, nor could it ever be exhausted. To this testifieth that which We hath revealed, and before that, the members of the Concourse of the Most High testifieth. How could the grace of God come to an end? How could the overflowing waters of His Presence be cutoff? Nay, by the Lord of the heavens and the earth! His mercy hath surpassed all things and His grace hath encompassed all beings.

قل يا قوم هذا من فضله الذى ينزل عليك من غمام العلم امطار الحكمة ويهب على الممكنات ما يدخلهم في رضوان
القدس ويلبسهم قميص البقاء انتم أسرار هذا الفضل تتفكرون . ٢٧

27. Say: O people! These rains of wisdom are from His grace which He sendeth down upon thee from the clouds of knowledge, and He poureth out upon all created things what shall enable them to enter within the Riḍván of Holiness and be clothed with the Robe of Eternity, should ye consider deeply the mysteries of this grace.

قل يا قوم كيف رقدتم على الفراش ولا تقومون عن مقاعد الغفلة بعد الذى طلعة شمس الحبّ وكل الاجساد الرّميمة من
حرارتها متحركون وانتم كالجبل البرد وما تذوبون من إشراق هذه النّار بعد الذى كل من سكن في رفارف الخلد عنها
مشتعلون . ٢٨

28. Say: O people! How can ye remain idle upon the couch and not arise from the seats of heedlessness when the Daystar of love hath arisen and every rotted corpse

¹⁵ Bahá'u'lláh

which it hath liberated hath been set in motion? Why thou art even as the cold mountain which refuseth to melt from the radiance of this Fire, through which all who dwelleth under the Shades of Eternity hath been set ablaze .

قل يا قوم إن لن تسمعوا من هذا العبد الموقن بالله إذا في مراتب الحب عن هذا السراج تتعلمون كيف يوقد بنار الحب ويحترق بنار نفسه في كل حين إذا انتم في احتراقه بدائع الذكر فاستمعون ويدعو الله في سره بلسان المودعة فيه فيا إلهي وسيدي اسئلك بسراجك الذي جعلته مقدسا عن المصباح بأن تبعثني في محضر العشاق في مقام الذي يذكر فيه اسم الله العزيز المهيم الموعود الذي يأتي بالحق على ظلم من النار وفي حوله ملائكة الأمر يطوفون إذا يرفع غمام القدس ويغن الورقاء بلحن مجتذب عنه افئدة المقرّبين . ٢٩

29. Say: O people! Should ye refuse to be admonished by this well assured Servant in God, when compelled by this Flame *to scale* the heights of love, ye shall indeed come to recognize how He is inflamed with the fire of love and is being set ablaze by the fire of His own soul at all times. Then shall ye be set ablaze by the fire of the wondrous Remembrance. Wherefore, give ear as He calleth upon God within His inmost heart through His gentle tongue, "O my God and my Master! I beseech Thee by Thy Flame which Thou hast sanctified within the Lamp, that Thou raiseth me up within the Assembly of lovers unto a station wherein the Name of God, the Mighty, the Help in Peril, the Promised One, shall be remembered and praised. He Who shall come by virtue of the Truth upon the Canopies of Fire, and Whom the Angels of Revelation shall encircle when the Clouds of Holiness shall be raised, and the Nightingales shall sing the melody which shall enrapture the hearts of those who are nigh unto Thee."

قل يا قوم اسمعوا قولي ثم اعرفوا قدر تلك الايام وتمسكوا بالخيط الدرّي المكنون ولا تلتفتوا الى الدنيا وزخرفها ولا يحزنكم الضراء ولا يقلبكم ما يمسكم من الذينهم كفروا واشركوا بالله العزيز المحبوب وكونوا من خيرة الخلق الذين لا يسدهم منع مانع ولا يججبه لومة لائم ولا يمنعهم أعراض معرض ولو يقومون عليهم كل من في الأرض إن تعرفون أولئك الذين لا يقبلون الى وجهه ولا يقفون بشئى في الملك ولو يمرون على مداين الذهب كالبرق عنها يمرون ولا يلتفتون عليها وهم في غمرات الانقطاع يسبحون أولئك هم الذين إذا تتلى عليهم آيات ربك تحدث في قلوبهم نار الاحدية وترجف أركانهم من الشوق ثم على وجوههم يخرون خضعا لله الملك المهيم العزيز القدوس كل ذلك من سجية المنقطعين القيناكم بالحق لعل انتم شاطىء الفضل باعينكم تسرعون . ٣٠

30. Say: O people! Give ear unto My words! Then recognize the potential of these days and hold fast unto the Cord of Hidden Knowledge. Be not inclined unto the lower world and its adornments, neither let adversity sadden thee, nor be turned away by the calamities which hath befallen thee by those who reject faith and join partners with God, the Mighty, the Well Beloved. Those who alloweth not the forbidding forbiddener to impede them, nor allow the accusing accuser to veil them, or the protesting protester to withhold them *from approaching God* are the best of creatures, even if all who dwelleth upon the earth were leagued against them, did ye but know. These are they who are not enticed by the outer appearance, nor shall they pursue after any such thing in the whole dominion; even were they to come across a city of gold, they would pass over it like the lightning; nor would they be

allured thereby, but rather, by reason of the surging waves of detachment, they would glide smoothly across. These are they who, when the Signs of thy Lord are recited unto them, the Fire of Oneness is produced within their hearts and the members of their bodies quake from their yearning after God; then they fall prostrate upon their faces as they humble themselves unto God, the King, the Help in Peril, the Mighty, the Holy. These are the hallmarks of those who detach themselves from all save God which We relate unto thee in truth, that haply ye may hasten unto the Shore of *divine* Grace with thine noble essence.

ثم اعلم في مقام اخرى اراد الله بهذه الحروفات أسرار اللآنهايات ومنها اشارة الى مدة اخفاء الجمل خلف سرادقات الجلال كما انتم في آثار ائمة الفرقان تشهدون بعد انقضاء الص بالمرا يقوم المهدي وكذلك أنتم في كل الحروفات هذه الأسرار فاعرفون الى حين الذي يستشرق فيه الأنوار من فجر قدس محبوب . ٣١

31. Be apprised, then, that in yet another station hath God foreshadowed by way of these Letters the mysteries of Infinite Durations by means of symbolic expression whereby referring to the interval of time that the Beauty remaineth concealed behind the Tabernacle of Glory, just as ye observe in the Traditions of the Imáms of the Furqán, "After the expiration of the Alif Lám Mím Sád unto the Alif Lám Mím Rá, the Mahdí shall arise."¹⁶ Thus *consider* the mysteries of each of these Letters and perceive the time in which the Lights shall shine forth from the dawning of beloved holiness.

قل انتم يا ملأ البيان كل ذلك في مراتب الخلق والإبداع ومظاهر الإيجاد والاختراع فاشهدون وآلا في مقامات التي جعلهن الله محلا لتجلياته القدسية لن يشيرن بإشارة ولن يحكين بحكاية ولا يدلن بدلالة وكلهن في مقر القدس لواقفون . ٣٢

32. Say: O Concourse of the Bayán! All of that is in relation to the degrees of creation and regeneration, of the outward appearance of life and invention. Yet consider otherwise the stations which God hath made the entourage for His Holy Revelation which cannot be expressed by way of symbolic expression, nor known through images, or even revealed by proofs, but remaineth situated upright *beyond the reach of all* within the realm of Sanctity.

قل يا ملأ الفرقان قد صعدت الحروفات الى مواقفهن والكلمات الى مقاعدهن وانتم الى حينئذ ما تستشعرون أما سمعتم يوم يناد المناد وأما سمعتم الصيحة بالحق كيف انتم الى حينئذ في حجابات انفسكم ميتون قوموا عن مراقد الغفلة ثم الجهل والبغضاء ثم اسمعوا الى ذكر الله ذلك خير لكم ان تريدون الى اوطاف القرب ترجعون وأما تتفكرون في قرون الماضية قضى عليهم حيث اعترضوا برسلى الله وكانوا عن آياته معرضون بعد الذي ما أرسل الله من رسول إلا وقد أنزل معه من معجزة تعجز عنها البالغون وبشر كل رسول برسول الذي يأتي بعده وكل كانوا به يوعدون . ٣٣

33. Say: O Concourse of the Furqán! The Letters hath indeed risen unto their upright positions and the Words unto their seats, yet thou art unto this very day unable to comprehend. Art thou not anticipating the day when the Caller shall call out or listening for the Shout in truth?¹⁷ Why thou art, even unto this very day,

¹⁶ This Hadíth is attributed to 'Imám Baqír al-'Ulúm

¹⁷ Qur'án 7:44; 20:108; 28:74; 50:41; 54:6

wrapped in the veils of thine own selves. Arise from the couches of heedlessness and *depart from* ignorance and cruelty! Awaken then to the Remembrance of God, that would be best for thee should ye desire to return unto the sheltering clouds of nearness *to God*. Do ye not reflect upon the generations of the past, or as to what hath been imposed upon them as a consequence of their opposition to the Messengers of God and for turning away from His Signs? Despite the fact that God hath never summoned a Messenger except, and indeed, there hath been sent down with Him the miracle of fire wherewith He causeth the transgressors to be crippled, and each Messenger hath brought Glad Tidings of the Messenger that was to come after Him, a Promise of each and every One of Them.

إذا فانظر الى الذين اوتوا التوراة من قبل أن يبعث عليهم موسى بشروا من عند الله المهيمن القيوم بنبي الذي يأتي من بعد فلما جاءهم موسى بعصا الأمر وفاران الحب اعرضوا عنه وقالوا ما هذا الا ساحر مجنون و أنكروه و حاجبوا معه وجدلوا به الى أن قضى سنين معدودات إذا ارفعه الله بأمره وبلغه الى مقام الذي قدر له حيث أجرى بحكمه واثبت برهانه وقطع دابر الذينهم كفروا واشركوا وظلموا بغير حق كما أنتم اليوم تصلون على موسى والذينهم آمنوا وتلعنون الفرعون وجنوده كذلك نقص عليكم من قصى الحق لعل انتم ايّام الله تتذكرون . ٣٤

34. Wherefore, turn thy attention unto those who received the Torah. Prior to Moses being sent to them they had received the announcement about a Prophet Who was to appear thereafter from the Presence of God, the Help in Peril, the Self Subsisting. Then when Moses came unto them with the Staff of *divine* Authority and the Párán of love, they receded away from Him and said, "This is naught but a crazy sorcerer," and they renounced Him, disputed with Him, and contended against Him until there passed a certain number of years. Then God caused Him to be esteemed by His behest and He attained unto a station which had been prescribed for Him, for it was implemented by virtue of His *divine* resolution and His proofs became established, and the fanaticism of those who rejected faith, joined partners with God, and unjustly oppressed others was eradicated, just as today ye send blessings upon Moses and those who were faithful unto God, and curses upon Pharaoh and His cohorts. Thus do We relate unto thee the Tale of Truth, that haply ye may recollect the Days of God.

ثم موسى بشر القوم الى الذي يأتي من بعده فلما جائهم عيسى ببيئات قدس مشهود إذا استكبروا عليه وقالوا أنت لست بذلك و ما انت الا رجل مسحور وكذلك عيسى بشرهم بنبي الذي يأتي بعده بشارات عز محمود فلما جائهم محمد رسول الله اعرضوا عنه و أنكروه وقالوا ما هذا الا رجل افترى على الله المهيمن القيوم فلما رفع الى الله إذا اجتمعوا على أمره كما ترى اليوم وكل على ما جرى عليه ويكون و يتضرعون ثم على من ظلمه يلعنون و حين ارتقاعه الى رفيق الأعلى وصعوده الى رفارف القصى وعد القيوم الى الذي يأتيهم من بعد وملا الفرقان كلهم بذلك مقرون وقضى الأمر ومضى المدة الى ان جاء عليّ قبل محمد بآيات واضحات وحجج باهرات ودلائل محكمات وبراهين لاثحات إذا كل استكبروا على الله وفي أمره بعد الذي كل كانوا بلقائه يوعدون وشهد بذلك كل ما رقم في اللوح المحفوظ كما أنتم تقرأون في الكتاب بانّ الله لما ختم النبوة بحبيبه بشر العباد بلقائه وكان ذلك حتم محتوم فلما اتى الله في ظلل الغمام ونفخ في صور

الأمر و انشقت السماء واندكت الجبال إذا كلهم على أعقابهم ينكصون وينتظرون لقائه كما ينتظرون اليهود والنصارى بما وعدوا من قبل ومن يومئذ الى حينئذ كلهم منتظرون وكم من رسل ارسلهم الله بالحق بعد موسى الى حينئذ وما استشعروا بذلك اليهود وفي كل سنين يقولون يأتي في سنة اخرى كذلك فاعرف مقدارهم و مقدار الذين في ظل انفسهم مستظلون إذا فانظر الى هؤلاء المشركين فيما فعلوا من قبل وفيما اليوم كانوا ان يعملون كذلك فصلنا لكم من كل نباء تفصيلا والقيناكم ما قضى على رسل الله لتطلعن باسرار الأمر وتكونن من الذين كانوا ليوم في ظل الوجه داخلون وعرجهم الله الى مقام الذي عرفهم نفسه بعد الذي كل كانوا عنه معرضون . ٣٥

35. Then Moses announced Glad Tidings unto the people about Him Who was to come after Him, and when Jesus came unto them with clear and Holy Signs, they waxed proud before Him saying, "Thou art not the Promised One," as well as "Thou art naught but a man who practices sorcery." Likewise, Jesus announced Glad Tidings unto them about a Prophet Who was to appear after Him couched in glorious and praiseworthy expressions. Though when Muhammad, the Messenger of God, came unto them, they receded away from Him and renounced Him saying, "This is naught but a man who inventeth fabrications about God, the Help in Peril, the Self Subsisting." Then when He was raised unto God, they assembled around His *divine* Authority just as ye observe today, and all wept over what had befallen Him, humbled themselves, and pronounced curses upon those who wronged Him. At the time He was rising unto the Companionship of the Most High and ascending unto the shades of the Farthest Limit, He made a promise unto the people about the One Who was to come after Him, and all of the Concourse of the Furqán are included in that. Then the Revelation was concluded and the time continued until 'Alí Muhammad came with signs and wonders, brilliant arguments, perfect explanations, and written proofs. Then all waxed proud before God and against His *divine* Authority, even after every one of them had received the Promise to appear before Him, and all of that which hath been written in the Preserved Tablet attesteth unto that, just as ye recite in the Book that God, when He sealed Prophethood with His Beloved, He announced Glad Tidings of His encounter unto all, such was the fixed decree.¹⁸ So when God came unto them within the canopies of clouds,¹⁹ blew the Trumpet of Revelation, rent the heavens asunder, and crushed the mountains, everyone recoiled on their heels, but they still await His appearance even as the Jews and the Christians await He of Whom they hath been promised aforetime. From that time unto this day they continue to wait, but how many Messengers hath God truly sent unto them after Moses until this day? Yet they remain oblivious and every year they say, "He will come next year!" Hence, apprehend their condition and the condition of those who are overshadowed by the obscurity of their own selves. Observe then those who hath joined partners with God, in all that they hath done before and continue to do today. Thus hath We presented unto thee each special pronouncement and related for thee whatsoever hath befallen the Messengers of God, in such wise that ye may become well acquainted with the mysteries of the Cause of *God* and be of those who hath entered beneath the shade of the *divine* Countenance in this Day, for God hath raised *each of* Them unto a station in which They were known *only to* Himself after they turned away from Him.

¹⁸ Cf. Qur'án 33:40 and 33:44

¹⁹ Qur'án 2:210

ونرجع حينئذ على ما كنا في ذكره ونجدد قميص المعانى على هياكل الكلمات مجرد بدع منسوج لتوقنن بان زمام الأمر في قبضة مقتدر مرهوب ومنقلب كيف يشاء وإذا جاء أمره على كل من في الملك فانقلب إذا كلهم منقلبون فاعلم بانى لو اذكر معاني الألف الذى نزل في أول الكتاب على ما قدر فيه لؤلؤ علم مكنون لينصعق كل من في السموات والأرض الا الذينهم في طمطام يوم القدرة في مقابلة الوجه يتغمسون ويجمعون على كلاب الأرض وياخذوني بمخالب البغضاء وينكرون فضل الذى نزل من غمام ارتفعت باسم الله ويسكن به ظمأ الذين هم في فاران العراق عند فوران النار يحرقون وبعضهم يموتون على شأن الذى لو ينفع فيهم روح الحيوان لن يحبون وقليلاً منهم يشربون من هذا المعين الحيوان التى جرت في ظلمات تلك الكلمات ويحمدون الله بارئهم فيما أشرق عليهم من شطر العراق نير الأفاق بعد الذى انصعقت الأرواح ثم أفاق وكذلك فاعرف تشتت الناس فيما هم يختلفون وبذلك نزل من قبل على محمد رسول الله بأن قليلاً من عبادي الشكور ولكن مع كل ذلك لما أحب ان اخيب الذى انقطع الى الله وسافر إليه وهاجر به لذا القى على قدر الذى تحمله العباد ويطيقه النفوس وتعرفه العقول ليكون تذكرة وبشارة من لدى العبد للذينهم يسرعون الى دار السلام في ظل شجرة الوصل هم يدخلون فاستمع لما يوحى إليك في هذه البقعة المباركة عن هذه الشجرة السرمديّة التى ما قبس عنها النار وما يقربها أحد الا الذىهم في حولها يطوفون ويفدون انفسهم في سبيله بعد اذنه ثم بذلك يشكرون . ٣٦

36. At this juncture We return unto that which We hath mentioned and We weave anew the robe of mystic meaning upon the bare and wondrous Temple of Words, for the sole purpose that ye may become well assured that the reins of *divine* Authority are held in the grasp of the Most Powerful, the Most Dreadful, the One Who altereth the destiny of His creatures howsoever He willeth; and when His Revelation came upon all who dwelleth within the dominion, their destiny was upturned and all came face to face with their fate. Wherefore, know that should I desire to relate the mystical meaning of the Alif which hath been sent down in the beginning of the Book according to the Pearls of Hidden Knowledge that hath been destined for it, all who dwelleth in the heavens or on the earth would be dumbfounded save those who, in accordance with the *divine* Countenance, are immersed in the overflowing waters on the Day of *divine* Power, and the dogs of the earth would gather against Me, take hold of Me with the claws of malice, and denounce the grace which hath been sent down from the clouds raised by virtue of the Name of God that alleviateth the thirst of those who are consumed in the Párán of separation in the Presence of the Flaming Fire.²⁰ Some of them perish in such a manner that, even were the Spirit of Life to be blown into them, they would be unable to move about, but a few of them do drink from this Living Fount which floweth freely in the shades of these Words and they give praise unto God their Creator while the Light of the Dawn riseth upon them from the direction of 'Iráq after He Who hath astounded the spirits at the break of Day. Thus recognize the dissolution of the people as a result of their disputations. Likewise hath it been sent down upon Muhammad, "Few of My servants are of the thankful."²¹ Yet despite all that, for what reason would I desire to frustrate *the hopes* of him who hath set out towards God, is journeying unto Him, and emigrating with Him for this *divine* Encounter? *It is My hope* that it may serve as a tribute and bearer of Glad Tidings from the presence of this Servant according to the measure the

²⁰ This is a play on words. For instance, Párán is spelled Fárán (فاران) and flaming fire is spelled Fúrán (فوران).

²¹ Qur'án 34:13

servants may bear it, souls endure it, and the learned acknowledge it, to those who would hasten unto the Abode of Peace²² and enter within the Shade of the Tree of Reunion. Wherefore, hearken unto that which is being revealed unto thee in this Blessed Spot from this Eternal Tree that no Fire hath consumed, nor hath any drawn near unto it, except those who circleth around His *divine* Power and offer up their souls in His Path by His leave, and they are *certainly* grateful for that.

فاعلم بأن الألف في مقام بشير على اسمه الأعظم فهو الله واللام من علمه المكنون والميم عن اسمه المعطى أي أنا الله الأعلى المعطى وهذه الأسماء ما اختصه الله بنفسه في أول كتابه وذلك أراد ولن يعرف أحد كيف أراد لأنه لا يسبقه أحد بعلمه وأنا كل بذلك موقنون ومعترفون ثم في مقام أراد الله سبحانه من الألف أحدية ذاته ومن اللام ولاية وليه لأن اللام حرف الولاية لو أنتم تعلمون ومن الميم نبوة حبيبه لأنه حرف النبوة كما ظهر في أول اسم رسوله وكما أنتم تشهدون وقدم حرف الولاية على حرف النبوة يشهدن أولوا الأئمة بأن هذا بشارة من بعد على كل من في السموات والأرض بأن الذي يأتي بعد محمد يقدم في اسمه العظيم اسم الولاية على اسم النبوة كما أنتم في على قبل محمد تعرفون ويدل على ذلك آية الثانية من الفرقان كما نزل بالحق ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب والغيب لم يكن في عصر محمد إلا على قبل نبيل لو أنتم بهذا الغيب تؤمنون وبهذا الغيب أخذ الله العهد في ذر الفرقان عن كل من السموات والأرض ولكن أكثر الناس هم لا يفقهون إذا فاعرف كيف دلح عليك العرش ويغن في رفرق البقاء ويعلمكم ما تظمنن به عقولكم وتستريح به نفوسكم وتستبشر به قلوبكم وتستفرح عنه الموحدون ثم اعرف عظمة هذا الأمر بحيث ذكره الله في أول كتابه و أول خطابه مع حبيبه ومع ذلك هلاء الفجار ناقضوا عهد الله ونكثوا ميثاقه وانكروا برهانه وما رضوا بكل ذلك وفعلوا به ما ينقطع عنه صبر الصابرون كذلك نلقى عليكم من أسرار الأمر لو انتم باذان القدس تسمعون. ٣٧

37. Be apprised, therefore, that the Alif is in a station as a Harbinger regarding His Most Great Name, which is Alláh, the Lám pertaineth unto His Hidden Knowledge, and the Mím referrereth to His Name, the Bestower: “Verily, I am Alláh, the All Knowing, the Bestower!” These are the *divine* Names which God hath exclusively claimed for Himself in the beginning of His Book. Through such means He willeth whatsoever He pleaseth and none knoweth the depths thereof, for no soul exceedeth Him in knowledge, and we are all certainly aware of that. Thereby hath God, glorified is He, intended within *this* station to *reveal* the Oneness of His Being through the position of the Alif, the Guardianship of the Guardian by the Lám, for the Lám is the Letter of Guardianship did ye but know, and Prophethood through the Mím, for it is manifest in the beginning of the Name of His Messenger just as ye observe. As the Letter of Guardianship preceedeth the Letter of Prophethood, those possessed by spiritual hearts testify that this is a *prophetic* announcement from before unto whosoever dwelleth in the heavens or on the earth, that He Who is to come after Muhammad shall preface within His Name the great Name of Guardianship ahead of the Name of Prophethood, just as ye recognize in ‘Alí before Muhammad.²³ The second Verse of the Furqán revealeth that which hath been sent down in truth, “No doubt is there about this Book: In it is guidance for the God-fearing; those who believe in the Imperceptible.”²⁴ The ‘Imperceptible’ referreth not unto the epoch of Muhammad, but rather to that of ‘Alí before Nabíl,²⁵ could ye but truly believe in the Imperceptible. By this ‘Imperceptibly’ God hath

²² Dáru’s-Salám; cf. Qur’án 6:127 and 10:25; see Baghdád in Kitáb-i-‘Iqán

²³ the Báb

²⁴ Qur’án 2:2-3

²⁵ In ‘Arabic ‘Abjad notation Nabíl is equal to Muhammad.

forged a Covenant through the scintillae of the Furqán with whosoever dwelleth in the heavens or on the earth, yet the greater part of mankind understandeth not. Wherefore, take notice how the Cockerel of the Throne hath lolled out His Tongue and chanteth within the Shade of Eternity, teaching thee that which indulgeth thy understanding, refresheth thy souls, and bringeth delight unto thy hearts; by virtue of which the believers in the *divine* Unity are exhilarated. Observe that the greatness of this Revelation is such that a God hath mentioned it in the beginning of His Book and in the beginning of His dialogue with His Beloved, yet the impious pretenders break the Covenant of God, violate His Testament, and refuse to acknowledge His proofs; yet they are still not appeased therewith and hath further committed what disrupteth the steadfastness of the Patient Ones. Thus hath We instructed thee concerning the mysteries of the Cause of God, could ye but hearken with the Ear of Holiness.

فوالله لو تفكرون في اللام الذي نزل بين الحرمين لتصلن الى كل ما انتم تريدون لان اللام في هيئته ثلاثة كما ان اهل الحساب في استطلاقه يحسبون ويصير بنفسه ثلاثة اللام والالف والميم اذا اجتمع فيه كل ما كتابه مسئلون لان الميم قد طهر عن نفسه وهذا يدل على استغنائه لو انتم في هواء التجريد وفضاء التوحيد تطيرون وبهذا ايستدلن المستدلون على انه لا اله الا هو قد كان واحدا في ذاته وواحدا في صفاته وواحدا اسمه وواحدا صنعه هل من اله غيره قل سبحان الله ما من اله الا هو وانا كل له وكل في صنعه متحيزون وبذلك تحرق حجابات الشركية وتضمحل اشارات الحدية وترفع اعلام الموحدون ثم تفكر في الف الذي جمل الله واسطة بين اللام والميم وهذا ما لا يعرف بالادراك ولا يفهم بالعلم ولو كل من في السموات في ازل الأزال تتفكرون اذا سدت ابواب المعاني في هذا الحرف الصمد انى افتح ابواب الالفاظ على ما انتم تستطيعون ان تسمعون. ٣٨

38. So by God! Should ye meditate upon the Lám which hath been sent down between the two Sacred Objects, ye would indeed attain unto whatsoever ye search after, for the Lám is in the shape of all three *Letters* just as the people of arithmetic calculate in its evaluation. For the three *Letters* are introduced within itself, first the Lám, then the Alif and the Mím.²⁶ Therefore, all of that which ye may inquire about in His Book is gathered together thereby, for the Mím is indeed revealed to be isolated which revealeth its self-sufficiency, should ye soar within the atmosphere of distinction and the immensity of the *divine* Unity. Through such means those who seek affirmation draw conclusions on the basis of “There is indeed none other God besides Him.” He truly is One in His inmost Being, One in His Attributes, One in His Name, and One in His Handiwork. How could there be another besides Him? Say: Glory unto God, there is none other God but He, and all belongeth unto Him and are bewildered with respect to His Craftiness. By virtue of which the veils of plurality are burnt away, the **symbolic expressions** of distinction disappear, and the characteristics of the believers in the *divine* Unity are venerated. Therefore, reflect upon the Alif which God hath placed midway between the Lám and the Mím. Though this is not something that may become known through reasoning or discovered through learning, even were ye to meditate upon whatsoever existeth within the heavens for all eternity. When the doors of **mystic meaning** were closed upon this

²⁶ The Lám is spelled Lám Alif Mím (لام).

Sublime Letter, the doors of *divine* Expositions were made to open upon whatsoever ye seek to accomplish, could ye but hearken.

ثم اعلم بانك لو تدور هذا الالف الالهى حول نفسه يظهر الألفين القائمين وبعد ذلك اذا ترفعهما الى العشرات يظهر عدد العشرين اذا ظهر كان الامر الذى به خلقت هياكل التوحيد ومظاهر التقريد ومواقع التجريد وبذلك يكون قبل اقتترانه بركن النون إن انتم تعلمون وبعد اقتترانه خلقت الإشارات في عوالم التوحيد والدلالات الملكية في عوالم التركيب وبذلك يشهدون اولوا العلم اسرار الحكمة عما جرى من قلم عز مشهودون ثم اعلم بان كل الحروفات والكلمات ترجعن الى هذا الالف الصمدانى وهذا الرقم البرهانى ان انتم ببصر القلب تشهدون وانه لمظهر الحروفات من غير إشارات اليه وكذلك نزل العلم من عنده بالحق إن انتم تقدرون أن تفقهون وإلا فاسئل الله ربك بان يعلمك بعلمه ويلقبك ما يغنيك من الذينهم بأيات الله لا يهتدون ويمسسون في ظلمات لحي تعشيهم أمواج النار من كل الجهات وهم فيه معرقون ولكن لا يشعرون.

٣٩

39. Furthermore, be apprised that were ye to alternate this Divine Alif upon itself, it would reveal two upright Alifs. Then when each of these two are raised up unto *the value of ten*, they reveal the number twenty.²⁷ As a result, the *divine* Command was caused to be revealed which brought forth the Temples of Unity, the Manifestations of Peerlessness, and the Stations of Abstraction, and that was prior to it being linked with the foundation of the Nún,²⁸ did ye but know. After being linked, the symbolic expressions in the realm of limitation and the majestic explanations in the realm of constitution were brought forth. Through such means the possessors of knowledge affirm the mysteries of wisdom which floweth from the glorious, well known Pen. Therefore, be informed that every Letter and Word returneth unto this Sublime Alif and this Evident Inscription, could ye but observe with the vision of the heart, and it is indeed a manifestation of the Letters which cannot be symbolically expressed. Thus hath the knowledge from His Presence been sent down by virtue of the truth, could ye but appreciate *the value thereof* and understand. Otherwise, beseech ye the Lord thy God to teach thee through the agency of His own knowledge and relate unto thee that which shall free thee from those who hath been beguiled by the Signs of God and proceedeth unto the abyss of darkness. The fury of the fire hath hemmed them in on all sides and they are sweating profusely within, yet know it not.

ثم انظر اسرار المودعة في هذا الألف بحيث في كل الحروفات تجليات هذا الألف فانظرون مثلا فاشهد في هذا الألف حرف الباء بخضوعه بارئه كان أكبر على التراب بتمامه خشعا لله كما انتم على هيئة تشهدون ثم ظهر على هيكال الدال لركوعه بين يدي الله المهيمن المحبوب وإذا سجد لله ظهر عين الصاد وجرت منه الماء الذى به أحي الله كل من في السموات والأرض في مراتب الخلق لو انتم في آثار الخلق تتقرسون وكذلك فاعرف كل الحروفات وكلهن بما تجلت عليهن من تجليات هذا الألف ظهرت على هياكل المختلفة كما انتم في حروبات الهجائية تنظرون وإذا أراد الله أن يظهر تجليات هذا الألف أشرق عليهن تجليا من مثاله إذا كلهن بما كن عليه في قمايص هذه الحروفات تظهرون ولو يخلص انفسهن عن هذا الإشارات المحدودة إذا كلهن في هيكال هذا الألف وعلى هيئته يبعثون وإذا تريد أن تشهد تجلى هذا الألف القائمة في الحروفات على هيئته وقيامه لتكون في نفسك موقنا بأنه كان قائما فوق كل شئ. ٤٠

²⁷ This relates to the Letter Káf (ك) in 'Abjad notation.

²⁸ The Letter Nún (ن); when joined with the Káf they form the imperative verb kun which means "Be!" or "Come into existence!"

40. Observe likewise the mysteries of transference within this Alif, seeing as how in every Letter the Alif appeareth therein. For instance, observe in this Alif the Letter Bá ب . By means of its submission its form was made to prostrate upon the dust utterly subservient unto God, just as ye regard within its shape. Then the Temple of the Dál د is revealed through its process of bowing in the Presence of God, the Help in Peril, the Well Beloved. Further as it prostrateth unto God, the Well Spring of the Şád ص is revealed and the water floweth from it, by virtue of which God quickeneth whosoever dwelleth within the heavens or on the earth within the hierarchy of creation. In such manner recognize each Letter, and each of them hath been revealed through the Temples of Variation by virtue of what hath appeared upon them from the Revelations of this Alif, just as ye observe in the Letters of the Alphabet. When God desireth to reveal the Revelations of this Alif, He causeth the Revelation of His Likeness to shine through them, after which they reveal themselves in accordance with whatsoever hath been concealed within the garment of these Letters. Were they to release themselves from the definitive expressions, they would appear within the Temple of this Alif and they would arise according to its shape. Therefore, He intended to present the appearance of this Upright Alif in the Letters through its shape and uprightness, to the end that ye may be well assured in thyself that it hath precedence over all things.

فانظر في الرقومات كما انتم في اعداد الهندسة تشهدون مثلا هذا الألف لو تغمسه في ابحر العشرات يظهر الألف بهيئته بزيادة النقطة ويظهر منه الباء لأن عدده عشرة كما انتم الحساب تعدون وكذلك لو تصعد الى سماء المات يظهر الألف بعينه زيادة النقطتين فانتم حرف القاف حينئذ فانظرون وكذلك يترقى الى أن ينتهي الى آخر الإعداد إذا يظهر حرف الألف في رتبة الرابع بزيادة النقات ويظهر عدد الألف وبذلك انتم الغين فاشهد كيف جرت آثار التوحيد في جبروت الحروف تشهدون في آفاق الممكنات وانفس المعقولات بانّه لا إله الا هو وكل اليه يرجعون فلما شهد هذا الألف نفسه في اول الحروفات وأخرها شهد في ذاته بلسان سره بانّه هو الأول والآخر والظاهر والباطن وكل بذلك يوحدون بارئهم ثم بين يديه يسجدون وفي ذلك المقام يصدق على هذا الألف كل الحروفات وكذلك على الحروفات تجلى هذا الألف بنفسه لو انتم في رضوان التوحيد تحبرون وفي حين الذي يكون ألفا يصدق عليه حرف الباء وكذلك انتم بالعكس فاشهدون. ٤١

41. Observe, then, the delineations closely. Just as ye arrange the numbers in Gematria,²⁹ likewise witness *the organization* of this Alif. Were ye to immerse it beneath the oceans of the denary, the Alif would appear through its shape by the increase of the Point³⁰ and reveal the Yá ي from it, for its number is ten just as ye reckon the count. In like manner, were ye to raise it unto the heaven of the hundreds, the Alif revealeth through its essential characteristic the augmentation of

²⁹ Gematria is the enumeration of Letters. The topic is the representation and classification of Numbers with pictorial ease through Letters of the known Alphabet. الهندسة - literally means Engineering and is alternatively translated as Geometry (الهندسية), but those direct translations do not flow with the concept being related as does "Gematria" in the most general and universally agreed upon manner. That being the Numerical representation of Letters. Otherwise known as Abjad, but translating it as such would betray the literal text (see Gematria etymology).

³⁰ In 'Arabic the numbers 1, 10, 100, 1000 are ١ ١٠ ١٠٠ ١٠٠٠ respectively. Notice the increase in the points.

the two Points, at which time ye have the Letter Qáf ق , therefore observe closely. By the same token, it shall continue to rise until it reacheth unto other numbers, when in the fourth sequence the Letter Alif revealeth through the increase of the Points the number one-thousand. Thus ye have the Letter Ghain غ , so be mindful. Attest then how the tokens of *divine* Unity flow within the Omnipotent Domain of the Letters, evincing Signs in the horizons of unlimited possibilities and the souls of the wise, that there is none other God save Him and all returneth unto Him. As this Alif demonstrated Itself in the first and last of the Letters, it indicated that in Its inmost being, by means of the tongue of Its inmost heart, that He is the First and the Last, the Manifest and the Hidden, and through this manner They are all united with Their Creator and prostrate Themselves in His Presence. In such a station every Letter applieth to this Alif, and likewise the Alif appeareth upon every Letter through Itself, could ye but rejoice in the Riḍván of *divine* Unity. So whereas the Alif applieth to the Letter Bá, the opposite is likewise true, therefore be attentive.

ثم اعرف النقاط التي يردنّ عليه في كلّ مقامته ومراتبه هذا يدل على الإشارات التي تأخذه في تنزلات تجلياته ليقدّر الناس أن يحصوها على مقدارهم وعلى ما هم عليه مقتدرون والآلو كان في مقامه ولن يلبس قميص الحدود لن يدركه أفئدة أولي الأبصار ولا يعقله العاقلون إذا فاشهد تجلى هذا الألف في نفسك بانك انت في حين الذي تسمع وتبصر تنطق بما تريد بحيث لا يمنعك أمر عن أمر ولا يسدك فعل عن فعل كما انتم كل ذلك في أنفسكم تشهدون وكذلك فاشهد في الأسماء في حين الذي يصدق عليك اسم السميع كذلك يصدق عليك اسم البصير وكذلك أسماء اخر لو انتم بعيون الصافية في انفسكم تتطرون وكل ذلك في صفات التي كل الناس الى حينئذ يرجعونها الى خالقهم من حيث لا يشعرون إذا فاشهد في نفسك بأن كل ذلك خلق في ملكه ويهب على من يشاء من عباده وأنه لا إله الا هو لا يدرك بكل ما انتم تدركون ولا يعرف بما انتم تعرفون بل خلق هذه المقامات في انفس عباده ليستدلنّ الكل بذلك بانه خلق الأسماء وكان مقدّساً عنها وجعل الصفات وكان منزلها منها وأنه ما من مبدع الا هو له الأمر والخلق وكل بأمره يخلقون إذا قل فتعالى الله المهيمن القيوم فتعالى الله القادر الخالق المقتدر العزيز المحبوب. ٤٢

42. Recognize the Points then which are intentionally placed upon It in all of Its conditions and grades. This revealeth the symbolic expressions which are incorporated into the declensions of Its Revelations, that the people may be empowered to reckon It according to their capacity and according to that which they hath been empowered to reckon about It. Were It in a condition otherwise and not adorned with the garb of limitations, then the hearts of the possessors of vision would never be capable of attaining unto It, nor could the learned understand It. Wherefore, attest unto the Revelation of this Alif within thine own soul. Thou art, even at this very moment, he who heareth and seeth, speaking whatsoever ye willeth due to the fact that there is no authority restraining thee from exercising control, and no action preventing thee from acting. As ye attest unto all of that which is relative to thyself, likewise attest unto the *divine* Names which applieth unto thee at this very moment, the Name the Hearer, thus pertaineth unto thee; the Name the Seer, thus applieth unto thee. Likewise do the other *divine* Names, should ye observe with the eyes of clearness within thine own self. All of which are in reference to the *divine* Attributes that every person, even unto this very moment, doth return it back to their Creator without even knowing whence it came. Bear ye witness, therefore, within thy self that all that hath been brought forth remaineth under His control and moveth upon whosoever He willeth among His servants, and that there is none

other God except Him. He cannot be attained by any such method ye may employ, nor can He be known by any such knowledge ye may acquire. Nay, He created these stations in the souls of His servants for the sole purpose that all may reveal within themselves that He created the *divine* Names, but is sanctified therefrom; and He formed the *divine* Attributes, but is independent of them; and, that there is none other Creator besides Him. To Him belong the Kingdoms of Revelation and Creation and all hath been brought into being by virtue of His behest. Wherefore, say: Exalted is God, the King, the Help in Peril, the Self Subsisting. Exalted is God, the Ordainer, the Creator, the Most Powerful, the Mighty, the Well Beloved.

ولكن يا ملاً البيان فاجهدوا بأرواحكم وأنفسكم لتدخلن في هذا المقام ولا تكونن كم الذين لن يصدق عليهم لا اسم من الأسماء ولا بهذه الصفات هم متصفون ولا تكونن من الذين لهم أعين لا يبصرون بها ولهم إذا أن لا يسمعون بها لهم قلوب لا يفقهون ثم أشهد في نفيك بأنك تقوم وتقوم وتمشى بشئ واحد وهذا حق معلوم ومعذلك يظهر منك الأسماء والصفات كما انتم بكل ذلك في انفسكم تبصرون وتدعون ويظهر هذه الأسماء المختلفة والصفات العديدة باختلاف ما قدر في نفوسكم وخلق في أبدانكم لعل انتم الى معارج العرفان في أنفسكم تخرجون مثلاً ما يقوم انت به فهو واحد لو انتم بكل الأسماء تسمعونه أو تذكرون وهو في ذاته مجرد عن كل ما انت تتكلمون أو في أنفسكم إليه تشيرون ولكن بتوجهه الى محل السمع واسبابه يظهر أثر وصفة وأسم لن يظهر من غيره وكذلك بتوجهه الى محل البصر وأسباب المقدر فيه يظهر أثر وصفة اخرى وهذا ما انتم في أنفسكم تجدون وكذلك في اللسان إذا يتوجه إليه يظهر النطق كما انتم تنطقون وهذا من توجهه الى أسباب الظاهرية في هيكل البشرية وكذلك في الباطن ببصر الباطن فاشهدون مثلاً بتعلقه الى القلب والكبد والطحال والرأس وغيره يظهر باختلاف هذه المقامات أسماء مختلفة كما انتم بالعقل والنفس والفؤاد تسمون. ٤٣

43. Nevertheless, O Concourse of the Bayán! Strive diligently with thy spirits and thy souls that ye may enter within this station, and be not like those who, not one single Name amongst the *divine* Names shall ever apply unto them, nor shall they ever be characterized by these *divine* Attributes. Be not like those who see not with their own eyes, hear not with their own ears, or understand not with their own hearts. Then discover within thine own soul that ye stand, sleep, and move about by means of a single faculty, and this is a pre-eminent truth! Thus in this manner do the *divine* Names and Attributes proceed from thee just as ye envision and regulate within thine own selves, and these concealed Names and countless Attributes are revealed through the diversities measured out within thyself and are brought forth within thine own form, that ye may haply ascend unto the heights of spiritual insight within thyself. Take for example that which prompteth³¹ thee to act, It is one, even if ye were to name or classify It by various names, and It is distinct in Itself from all that ye may either express or intimate about It within thyself. Yet, by turning unto the faculty of hearing and its instruments a certain attribute and name is revealed which could not be otherwise. In like manner, by turning unto the faculty of sight and the instruments of the power within, a certain other attribute is revealed, and this is that which ye will discover within thine own souls. Thus with the tongue, as It turneth unto it, speech is revealed just as ye speak, and this is from It turning unto the outward instrument *revealed* through the human temple. By the same token the inward *is perceived* through subtle perception, so be mindful. For

³¹ see Tafsir as Mystical Experience, Todd Lawson Ch. 2 pg. 48-52 (Secret veiled by the secret)

instance, through Its devotion to the heart, liver, spleen, brain, and its other *instruments* the various Names are revealed through the variations of these stations, just as ye assign names for the intellect, the psyche, and the intuitive heart.

إذا فاعرف تجلى هذا الألف في نفسك مع أنه واحد كيف ظهر الله منه الأسماء المتغايرة والآثار المختلفة لتبلغ بذلك الى مقام العرفان وتشهد بأن الإختلاف يظهر باختلاف المحل والأسباب والا مجلى واحد والتجلى واحد وكل ذلك في أنفسكم أفلا تبصرون ولتوقنن بأنه لا إله الا هو قد صنع الخلق جامعا بجميع أسمائه وصفاته إن أنتم بدايع الصنع في أنفسكم لا تتضيعون وكل ذلك خلق في ملكه ويظهر في مقام الخلق وأنتم يا ملأ البيان عن حدودكم لا تتجاوزون خافوا عن الله ولا تنسبوا الى أنفسكم ما لا قدر لكم ثم عن مقامكم لا تسترفعون وقد بينا لكم ما حارت فيه أفئدة العرفاء والحكماء والعلماء في تلويح هذه الكلمات لتظلعن بما فيها وتشربن كل من في السموات والأرض من هذا المعين الجارية على مقدارهم ومراتبهم وعلى ما هم عليه مقتدرون. ٤٤

44. Discover then the Revelation of this Alif within thine own soul. Though It is one, through this manner God revealeth from It the various Names and diverse Expressions, that ye may attain through such means unto the station of spiritual insight and attest unto the variation which is revealed through the diversity of the facility and the instruments *used*. Yet the Revealer is one, and the Revelation is one, and all of that is *wrapped up* within thine own selves. So how could ye not perceive and be absolutely certain that there is none other God but Him!? Indeed, the arrangement of creation is amassed through the aggregate of His *divine* Names and Attributes, to the end that ye may not neglect the wondrous arrangement within thy selves, and that all that hath been brought into existence is under His *divine* control and is being revealed in accordance within the order of creation. Be that as it may, be not heedless of thy limitations, O Concourse of the Bayán! But fear God and attribute not to thy selves what hath not been allocated for thee, let alone transgress beyond thy station. For indeed We hath clarified for thee in the purport of these words that which hath put to shame the hearts of the learned, the wise, and the divines, that by them ye may be well informed and proffer from this flowing stream unto whosoever dwelleth in the heavens or the earth according to their capacity and degrees, and according to whatsoever capabilities they possess.

إذا فاعرف هذا الألف الروحاني وهذا الطراز الصمداني وهذا الخيط المستقيم الأحداني كمن قام بنفسه لنفسه في مقابلة أهل السموات والأرض وضرة يرفع رأسه الى السماء إذا يستجذب منه أفئدة ملأ الأعلى ثم مرة يلتفت الى الأرض إذا يقوم أجساد المقربين عن قبور الفناء وكذلك نلقى عليكم عما رقم من اصبع القدرة على اللوح قدس محفوظ. ٤٥

45. Perceive then that this Spiritual Alif, this Eternal Ornament, and this Upright, Solitary Cord resembleth the One Who standeth by Himself by reason of Himself in relation to the dwellers of the heavens and the earth. As soon as He raiseth His head unto heaven, the hearts of the Concourse of the Most High become captivated by Him; then, as He inclineth Himself toward the earth, the bodies of those who are nigh unto God ariseth from the sepulcher of evanescence. Thus do We relate unto thee from that which hath been written upon the holy and well preserved Tablets by the Fingers of *divine* Power.

ثم اعلم ان لهذا الألف المستقيم الراسخة مثال في كلِّ العوالم وكلِّ من خيط عنايته يستمدون وكلِّ ما انت تشهد في كلِّ ما خلق ويخلق من استقامته أو من قيام أو من استقرار أو قوّة أو قدرة فاعلم بان كل ذلك ظهر من استقامة هذا الألف الإلهي وكل في ظل هذا الألف مستظلون ومن استقامته مستقيمون. ٤٦

46. Be apprised that there is a symbol in every realm for this Upright and Firmly Fixed Alif and all seeketh support from the Cord of Its *divine* Providence. All that ye see with thine own eyes, from all of that which hath been brought into existence or shall be brought forth, hath emerged from Its incorruptibility, through Its rising or settlement, and by way of Its strength and power. Know then that all of that which hath appeared hath been revealed by virtue of the incorruptibility of this Divine Alif, all seeketh refuge under the shade of the Alif, and all seeketh to become rectified through Its incorruptibility.

فوالله قد بلغ القول لم مقام انقطعت عنه إشارات العلم ودلالات الحكمة لتشكروا الله ربكم إيامكم وتكونن من الذينهم اعرضوا من كل من على الأرض ثم الى جمال الأحديّة في قميص النور عن خلف الحجابات مقبلون ويشربون خمر المعاني والحيوان من ايدى الرّوح وفي كل حين هم يشربون ولو يقبلن عليهم كل الطعامات ويظهرن انفسهن لهم بكل زينة وحلى إذا هم لا يعتنون ولو يدخلن عليهم بأساور الذهب وجلايبب العزة من السندس والاستبرق ويردن أن يذهبن أحد منهم أو يدخلن في قلب أحد فوالله لا يقدرن ولا يلتفتون الهين ولو بكل ما يمكن في الأبداع يزينن انفسهن وبكل الأكحال يكتحلون ولو يستقبلهم أحد بكل ما يمكن في الأرض من الذهب والفضة وبجميع زخارف الملك لا يعتنون به ولا اليه هم يقبلون اولئك أولياء الله لا خوف عليهم ولا هم يحزنون ولا يخافون من أحد ولو يقوم عليهم كل من في السموات والأرض وهم لا يستوحشون لان قلوبهم ونفوسهم وأفئدتهم طنت من خمر رحمة الله ومحبتة ولم يكن من فرجة في قلوبهم حتى يدخل فيه محبة غيره وكذلك نعرفكم المخلصين لعل انتم إياهم تعرفون وتتبعون أمرهم على ما كانوا عليه بحيث لا يحرككم عواصف الملك ولا يزل اقدامكم قواصف الدهر ولتكونن من الذينهم في حب الله هم راسخون. ٤٧

47. So by God! The message hath hitherto reached the point at which the symbolic expressions of the learned and the instructional explanations of the wise cannot be differentiated from one another, that ye may render thanksgiving unto the Lord thy God during thy days and so that ye may be of those who hath distinguished themselves from whomsoever dwelleth upon the earth; then become of those who turneth towards the Beauty of Oneness in the Garb of Light from beyond the veils, drinketh the wine of mystic meaning, and be as the Living Ones who at all times drink from the hands of the Spirit. Were every delectable delight to be offered unto them, and they revealed themselves unto them adorned with every embellishment and trinket, they would not be inclined thereto. Even were they to appear before them with armlets of gold and extravagant gowns glistening from the sarcenet and the brocade and attempt to seduce one from among them or enchant the heart of one, by God they would be powerless and they would not be captivated thereby. Even were they to adorn themselves with all of that which is hidden within the wondrous creation, and they adorned their eyes with much mascara. Should all of that which is hidden within the earth be offered unto them, of the gold, the silver, and every embellishment, they would not be inclined thereto, nor would they approve thereof. These are the Friends of God, fear doth not overtake them, nor do

they grieve, for they have no fear of anyone, even were all who dwelleth in the heavens or on the earth to be leagued against them; nor do they become distressed, for their hearts, their souls, and their inmost essence are satiated by the wine of God's mercy and His affectionate love, and their hearts shall never be broken unless an affection other than His entereth therein. Thus hath We informed thee of those who are sincerely devoted unto God, perchance ye may recognize them and follow their *divine* Cause by which they abide, with the intent that the tempestuous gales of the dominion shall fail to deter thee, and the roaring thunders of time shall not discourage thee, and so that ye may be of those who are firmly established within the love of God.

ثم اعلم بأن لهذا الألف أسرار من كل العلوم بما أعطاه الله من بدايع فضله وفيه قدر علم ما كان وما يكون مثلاً أنك لو تستخرج حروفات التي كانت في سرائر هذا الألف كما القيناك من قبل من مقامات الأربعة فيه وتكتب استنطاقها وبعد ذلك تقسمها على تقسيمات اربعة وتجري على كل تقسيمها باقتضائها من الترقى والتنزل والترفع والتساوى ليظهر لك من أسرار التي تتحير فيها العقول وتطلع بما سمعت من الجفر الجامع وتصل الى مبدأ العلوم فيا ليت وجدنا من أحد على ما نريد لنلقى عليه ما علمنا الله من فضله ولكن لما وجدنا لقيناك على قدر مقدور واكتفينا بذلك لنلا يطلع عليه كل جبار مردود. ٤٨

48. Be apprised that there are mysteries of every manner of science for this Alif through which God hath bestowed from the wonders of His grace, and by which the knowledge of all that hath been and all that shall be is determined. For instance, were ye to classify the Letters which were *contained* in the enigmas of this Alif as We hath related them unto thee aforetime from the four stations therein, and should ye record the outcome and afterwards divide it according to the four categories, drawing upon each category by its requirement of addition and subtraction or the amplification and regulation, such mysteries that causeth the intellect to be bewildered would appear before thee. Ye should then be able to comprehend whatsoever ye hath heard regarding the Collective *Science* of Jafr,³² and ye would gain access unto the beginnings of all that is known. Would that God would allow Us to encounter a soul relative to Our purpose so that We could relate that which God hath taught Us of His grace. However, owing to what We hath encountered, We hath related unto thee according to a fixed measure, and We hath contented Ourselves therewith so as not to draw out against it every colossal tyrant.

ثم اعلم بأن هذه الحروفات المقطعات في مقام يكونن الرمز بين العاشق والمعشوق والحبيب والمحبوب ولا يطلع بذلك أحد إلا الذين جعل الله قلوبهم كنانز علمه وخزائن حكمته وهذا ما سبق به علم الله المهيمن لمحبوب. ٤٩

49. Be apprised also that these Disconnected Letters relate to an allusion of the association between the enflamed lover and the loved one, and the lover and the beloved one, but none shall incline thereto except those whose hearts God hath conceived as the Treasuries of His knowledge and as the Repositories of His wisdom. This is that which hath been anticipated by the Knowledge of God, the Help in Peril, the Well Beloved.

³² Characters written by 'Imám 'Alí upon a camel's skin that contained all events past, present, and future.

ثم اعلم بأن هذا الألف في مقام يشير به الى الأرض البيضاء والنور الدرى الأخضر إن انتم في أسرار الصنعة الطبيعية تريون ان تتفوسون وهذه الأرض اصفها ولونها من الماء إن انتم تعقلون ويجمد في الماء فسبحان الله موجدتها وتعالى عما انتم تصفون وإذا جمد وانعد هذا الماء الدرى في هذا الماء النالرى وأخذ الحرارة من هذا الماء الذهبى النارى يجتمع فيها الثلاث الروح والنفس والجسد وهذا ما لا سبقه علم أحد الناس وكل فيه متحيرون فلما انعقد هذه الأرض المتكونة من الماء في هذا الماء الحمراء إذا فأخرجها فلما أخرجتها تجد في وجهها غيرة النار اى يسود إذا انتم لا تحزنون لأنها لو اسودت لا بأس عليها لان الله يبديل هذه الظلمة بالنور بحيث يوقد ويضئ بأذن الله المهيمن المحمود وهذا ثمرة القدس التى ظهرت من شجرة التى نبتت في سماء الأفلاك وأرض العقول وهذه حجر الحكماء وفضتهم وأرض العطشان وزيقهم وبكل ما هم يسمون وإن أخرجتها من معدن الإلهى سلط عليها من روح الذى كان منها وفي قرابتها لأن الجسد لا يقبل روح غيره لو انتم فيما نلقى عليكم تحفظون وما يمضى من أيام الا وتبيض بأذن الله إذا فاجهد في طهارتها بحيث لا يبقى فيها شئ من الظلمة التى فيها الفساد على غاية ما انتم تقدرون ان تجدون. ٥٠

50. Be apprised that this Alif is in a station which relateth unto the Pure-White Earth and the glistening Green Light, should ye search diligently into the mysteries of the natural world. The quality and property of this earth proceedeth from liquid, could ye but understand, for It becometh solid in the liquid. So glorified is God, the Originator of It, and exalted is He above thine ability to describe. When this glistening fluid becometh solidified and is thickened into a fiery liquid, and the heat is removed from this golden and molten fluid, three *things* are brought together, the spirit, the soul, and the body. This verily is that which hath not been anticipated by the knowledge of anyone among mankind, and all are bewildered by it. As this incipient earth is thickened from the liquid of this crimson fluid It is then removed, and when It hath been removed, the dusty color of fire shall appear on Its surface, which is black. Though ye should not grieve, for should it become black God will, without a doubt, change this darkness into light, in such wise that a Flame shall be kindled and be illuminated by the leave of God, the Help in Peril, the Praiseworthy. This is the Fruit of Holiness that hath appeared from the Tree which hath been planted in the Heaven of Celestial *Might* and the Land of Understanding, and this is the Philosopher's Stone and their Silver; and this is the Land of the Anguished and the Mercury by which they name all things. Should it be withdrawn from the Source if Divinity, forces would be applied to it from a spirit which pertaineth unto It and is relative to It, for the body does not receive a spirit dissimilar to Itself, should ye take heed of that which We relate unto thee. Nor shall aught transpire during these days except that It shall be made white by the leave of God. Wherefore, strive ye for Its purification in such a manner that no darkness shall remain, which is the corruption within It, according to the limitation which ye find yourself to be appointed.

ثم بعد ذلك جففها بنار صالحة وسلط عليها من هذا الروح مرة أخرى ثم اضرم عليها النار القصب الى ان يرفع فوق هذا الماء من دهن حمر مخزون فوالله هذه من ذهب الحكماء الذى تاهت فيه النفوس وتحير فيه عقول الحكماء والى حينئذ ما وصل اليه عباد الذين لا تلهيهم زخارف الدنيا عن ذكر الله المهيمن القيوم وهذه هى النفس والدم والصمغة الحمراء ويحيى بها اجساد الرميمة لو تنفخ فيها من هذا الروح إذا أنتم يا ملا صنعة فاطليون ولكن فالنقت على النار ولا تسلطها عليها على قدر الذى يضرها لأن النار يفسد ويصلح لو أنتم تشعرون وهذه من النار والذهب والنفس وماء الكبريت وماء الإلهى وماء الهواء وتطلق عليها كل الأسماء والصفات في درائجها ومراتبها بمناسبات ما يظهر فيها من الألوان

والأفعال وكذلك نعلمكم ليوقنن الكل بأن لهذا النفس العراقي لعلوم ما سبقها الأولون ولن يعرفها الآخرون لعل بذلك يستشعرون في أنفسهم ولا يظنون بما هم اليوم يظنون وإذا ظهر يا أخي لك هذا الولد النور اني وهذا الطفل الروحاني على وجه الماء فاكشف قليلا قليلا الى ان يتم لك أمرك. ٥١

51. Then after that, It is thoroughly dried by fire and a force is exerted upon It from this spirit once more. Then kindle a consistent fire upon it until this fluid ariseth above from the crimson treasuries of oil. So by God! This is *produced* from the Philosopher's Gold by which souls are perplexed and the minds of the wise are baffled. And unto this very moment, even those among mankind whom the world's adornments hath not distracted from the remembrance of God, the Help in Peril, the Self Subsisting, hath not attained unto it. This is the Soul, the Blood, and the Crimson Gum through which the rotted corpses are quickened were a breath from this Spirit to be blown into it. Wherefore, O ye Concourse of Creation, set ye out after It but be cautiously concerned about the fire and do not exert a force through It which would bring about harm, for the fire may either corrupt or ameliorate, could ye but comprehend. Such is the Fire, the Gold, and the Soul; and the Water of Sulfur, the Water of Divinity, and the Water of the Firmament, by virtue of which every *divine* Name and Attribute is released according to Its own rank and degree through the relationships of that which appeareth with respect to the properties and reactions of *itself*. Thus do We inform thee so that the entire creation may be well assured that this 'Iráqí Soul is well acquainted with that which preceded the Ancients and even that which those of latter times hath not known, that haply they may seek to understand within their own selves and cease to imagine that which they falsely imagine today. Therefore, O My Brother, this Enlightened Youth and this Spiritual Babe hath appeared unto thee over the surface of the water, and He removeth *the veil* little by little, until He should perfect for thee thy Cause.

فوالله إذا لو يصيبه حمى النَّار ويخطف البصر فتعالى الصَّانع الخالق القادر المدبر العزيز المرهوب وهذا من أصل الرُّوح وحقيقة ولو يطلق على غيره يطلق مجازاً وبه يحيى أجساد الميتة ويقومون عن قبورهم وفي أرض التدبيرهم يحشرون إذا يظهر لك قيامة الأجساد في يوم الذي ينفخ في الصور ويجدد فيه قميص الخلائق وكل في محضر القدس بأعمالهم محضرون ويجزون بما عملوا في الحياة الباطلة ويوفون بكل ما هم لو يجدون إذا يجدد الحان الوراقاء ويبدل كل من في السَّموات والأرض ويبسط أرض المعرفة ويدلع ديك الأودية والمؤمنون حينئذ على براق النَّور يركبون لو نذكر لكم كلما يظهر في هذا اليوم لا تحمله الألواح ويضطرب منه النفوس ولذا نطوى ذكرها ونرجع الى ما ذكرنا من قبل ليسبق الفضل من لدى الله على الذينهم في قميص الوجود يدخلون. ٥٢

52. So by God! Should the heat of the fire be attained, it would dazzle the sight. Wherefore extol the Fashioner, the Creator, the Ordainer, the Manager of all affairs, the Mighty, the Most Dreadful. This proceedeth from the Foundation of the Spirit and the Truest Condition. Should It be understood in another manner, It would apply as an expression through which the dead bodies would be quickened, and they would stand forth from their graves and be gathered together in the land of their predisposition. The resurrection of the bodies then becometh clear unto thee as a Day in which the Trumpet shall be blown and the garb of the entire creation is renewed by reason of It; all those in attendance becometh an Assembly of Holiness by virtue of their deeds and they are rewarded for that which they accomplished in

the previous life, and they shall fulfill whatsoever they *seek to accomplish* should they renew themselves. Wherefore, the melodies of the Nightingale are renewed and transformeth whosoever dwelleth in the heavens or on the earth, the land of knowledge is unfolded, the Cockerel of Oneness lolleth out its tongue, and the believers ride, at such a time, upon the Buráq of Light. Were We to mention unto thee all of that which shall appear in this Day, Tablets would not be able to bear it and souls would be disturbed by it. For this *reason* We shall conceal its message and We now return unto that which We hath formerly mentioned, that the grace from the Presence of God may appear before those who enter within the garb of being.

ثم اعلم بأنك لو تزوج هذا الدهن الذي القيناك بالحق مع هذه الأرض لتصل إلى ما تريد أقرب من أن يترد إليك بصرك إن أنتم لهذا العمل توفقون إذا فاعرف الذهب والفضة ثم الشمس والقمر ثم الصمغة البيضاء والحمراء لعل أنتم تعرفون وبذلك قالوا العمل لم يكن إلا من النيرين الأعظمين كما أنتم في كتب القوم تشهدون وكذلك فاعرف ما يقولون بأن ذهبنا لأذهب العامة وكذلك الفضة إن أنتم تفقهون وهذا الذي سمى ذو الجناحين وكان طائرا في الأجساد كلها ويطلق عليه كل الأسماء مثلا يطلق عليه الماء ليسلانه وجريانه ويطلق عليه النار لأنه حار في طبيعته وكذلك الأرض لبيوسته الباطنية فيه وكذلك هو الاجتماع ما اجتمع فيه ويشهد كل ذلك من تفرس في أسرار الطنوعة وكان من الذين وانقطعاهم عما سوى الله وإقبالهم إليه إلى ذلك المقام الأعلى يبلغون. ٥٣

53. Be apprised that should ye suffuse this Oil, which We hath related unto thee by way of the truth, with this earth, truly that which ye seek would be obtained. That is indeed more dear than restoring thy sight unto thyself, should ye be suitable for this craft. Recognize then the Gold and the Silver, the Sun and the Moon, and the White and Crimson Gum, perchance ye may be informed. It is through such means that they say, “The Craft concerneth naught but the two Great Luminaries,” just as ye observe in the books of the people. Thus appreciate what they say, “Our Gold is not the gold of the common people, nor is the Silver,” could ye but understand. This is that which is named ‘The Master of Two Wings’ and is soaring within every body, and every *divine* Name applieth comparably unto It. For instance, It applieth unto the liquid, for It floweth and surgeth; It *also* applieth unto the fire, for It is torrid according to its nature; and likewise is the earth, because the hidden treasures within It becometh dry; and thus the firmament is a conglomeration of that hath been mingled together in harmony with It. Whosoever gazeth into the mysteries of the natural world testifieth of such and are of them who, by virtue of their detachment from all save God and their nearness unto Him, attaineth unto that exalted station.

ثم اعلم بأن هذا الدهن المشعشع الناري لأكليل الأكاليل وإكليل الإلهي وإكليل الغلبة لأن به كل الأجساد ينقلبون أي به يبرء كل الأجساد عن الرطوبات اللزجة المفسدة والبيوسات الطلعت الرديه وبه كلما خلق في الأرض عن كل الأمراض يبرؤن وإنه لجوهر الفاعل الذي منه قوام العالم وإنه الحرارة الذي لولاه لم يكن الحركة عن الفعل الذي يحدث منه وكذلك فاعلم كل العلم من الحرارة لو أنتم فلي جواهر علم الحقيقة تتفكرون وإنه لرحل الشجعان والذكر الشباب والزبيق المشرق والروح الذي ينفخ منع على العظام الرميمة ليحيى ويقوم بأذن الله الملك المقدر القيوم. ٥٤

54. Be apprised then that this fiery and glittering Oil is truly the Crown of crowns, the Crown of Divinity, and the Crown of Victory, by virtue of which all bodies are transformed. That is *to say*, by means of It every body becometh liberated from the viscid and corrupt moistures, and its destructive and ravaged desiccation. By way of It whatsoever hath been brought into existence through the earth recovereth from every malady *and disease*. It truly is the Gem of the laborer through which the proper condition of the world *existeth*; It is indeed the fervor without which there would be no movement, for movement proceedeth from the *intensity of this* heat, should ye contemplate deeply regarding the essential knowledge of the *divine* Reality. It truly is the Destination of the young and valiant men, the Phosphorus Morning Star, and the Spirit which is blown upon the mass of rotted corpses so that they may be quickened and arise by the leave of God, the King, the Most Powerful, the Self Subsisting.

ثم اعلم بأن الروح لم يكن إلا الماء المنجمدة على وجه الأرض البيضاء وهذا من أمر الذي يظهر منها بغتة كالوحي السريع وجعله الله غالبا على كل شيء لأن هذا لهو الذي استطل قبل كلا الأشياء في ظل أسم الله الغالب القدير وتشهدون منه آثار القدرة إن أنتم إلى هذا المقام تصلون وهذه الأرض البيضاء ل حجر الذي تنفجر منه الانها وهي واحدة في جنسها وكذلك تدبيرها واحدة لو أنتم في هذا واحد تكثرات الأربعة تشهدون مثاله الألف الذي كنافى 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. ٥٥

55. Be apprised then that the Spirit shall not *appear* unless there is frozen water over the surface of the Pure-White Earth, and this proceedeth from a Command through which an amazing affair taketh place, like the swift moving Inspiration which God hath made to be dominant over all things, for It is that which is under the shade of *divine protection* before the preservation of all things in the Shade of the Name of God, the Dominant, the Almighty. To this beareth witness the Tokens of *divine* Power, could ye but relate thyself unto this station. This Pure-White Earth is truly that Stone from which streams gusheth forth. It is unique among Its kind and as such It is arranged separately. Were ye to multiply this Oneness by four, ye would observe It's likeness to the Alif which was alluded to in Its discourse which is one in Itself, but It is actually without quantity, for *all* quantities proceed from It, even the larger quantities which are derived *and computed* by It. Thus envision the appearance of oneness in the greater realms of quantities.

وهذا الحجر فيه إجتمع أجناس الثلاث وأنتم تشهدون بعيونك لو أنتم بعلم الله فيه تدبرون وإنه ليحكى عن ليلة القدر لأن فيه قدر علم مكنون وأخفاه الله عن أفئدة عباده كما خفى ليلة القدر من الذينهم ببصر الله في حقايق الأشياء لا تنظرون وشبهناه بالليلة لأنه بعد تدبير الأول يظهر فيه السواد والظلمة وهذه من ظلمات التي فيها قدر ماء الحيوان وهذا من حق الذي ما سمعتم عن قبل. ٥٦

56. This is the Stone through which the three categories are gathered together, which ye shall observe for thyself should ye arrange It according to the knowledge of God. It doth indeed relate the truth about the Night of Power, for the hidden knowledge is determined according to It which God hath concealed from the hearts of His servants, just as in the Night of Power hath been concealed from those who

fail to search with the Vision of God into the realities of all things. We hath compared It unto the Night because after the arrangement of the First Principle, the darkness and shadows appeareth in relation to It, and this proceedeth from the shades of darkness by which the Water of the Life hath been determined, which proceedeth from a truth about which ye hath heard aforetime.

وإذا أنتم يا ملأ البيان فاسمعون إذا فكر فيما نزل من قبل في الفرقان في حكم ظلمات التّلات لتقربها عيناك وتصلّ الى غاية ما كان النّاس في طلبه يجحدون وإنك أنت يا أيّها العبد فاعلم بأن خضر البهاء لما وصل الى مشرق البقاء عند معين هذا الماء ما لتفت إليه وما شرب منه لما قلبه الرّوح من نفسه الى يمين عزّ محبوب لأن هذا الفتى ما إراد بقاء نفسه في الملك وأنفق روحه وكلما له على كل من في السّموات والأرض وهذا ما أختار لنفسه حبا لله الملك المهيمن المقتدر المحمود. ٥٧

57. Wherefore hearken, O ye Concourse of the Bayán, and consider what hath been sent down aforetime in the Furqán concerning the circumstance of the three shades of darkness,³³ that thine eyes may approach It and attain unto the limits of which all strive to achieve in their search. And ye, O servants, know thou of a truth, that when the Verdant Bahá becometh related unto the Day Spring of Eternity with the Source of this Water, He shall not incline toward It, nor shall He drink therefrom as the Spirit shall turn a Him away from Himself and toward the right hand of the Glorious Beloved, for He doth not desire Eternity in the kingdom of Himself, and He expendeth His spirit and the words belonging unto Him upon all who dwelleth in the heavens and on the earth. This love for God, the King, the Help in Peril, the Most Powerful, the Praiseworthy, is that which He hath chosen for Himself.

قل يا قوم تالله هذا لعبد ما أراد لنفسه من شئى وما استتصر عن أحد في الملك إلا الله وحده وهذا ما يشهد به لسان الأحذية في سرادق غيب مستور. ٥٨

58. Say: By God O People! This is indeed a servant who wisheth nothing for Himself, nor doth He seek assistance from anyone in the whole dominion, save from God alone. This is that which the Tongue of Oneness doth testify within the hidden and imperceptible Tabernacle.

قل ان هذا السّراج ما طلب المشكوة ولا تؤثر فيه النّار وما يستضى من شئى إلا الله الفرد العزيز المتعالى القيوم ثم اشكروا الله بارنكم فيما كشف لكم الاسرار من هذا القلم الدرّى المحمود وإن كان محدودا بحدوده ولكن الله جرى منه مالا حدود لا غاية له إذا اسرار التّقرید في هذا التّجديد فاشهدون وهذا من علم الذى علم الله قلمى هذا اليوقنن الكل بان سموات العلم مطويات بيمينه وارض الحكمة منجعة بإذنه وكل من بدائع علمه يستعلمون. ٥٩

59. Say: This is indeed the Lamp which the Niche doth not entreat, nor is It influenced by the Fire, for He seeketh not to be illuminated by aught save God, the Single, the Mighty, the Supreme, the Self Subsisting. Show gratitude, therefore, unto God thy Creator, for that which hath been unveiled unto thee of the mysteries from this comprehensive and circumscribed Pen. That was indeed confined according to

³³ Qur'án 39:6

Its set boundaries, but God hath caused what is not confined, nor limited to It, to flow from It. Wherefore, observe the mysteries of Singleness in this New Creation which proceedeth from the knowledge that God hath taught My pen. This is indeed the essential truth. Verily, the heavens of knowledge are folded up in His right hand and the land of wisdom is established by His leave, and all seeketh to be enlightened about the wonders of His knowledge.

ثم اعلم بان اول ما حدث من محدث القديم في عوالم الخلق هي المناصر الأربعة هي النار والهواء والماء والأرض كما انتم 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 انتم بهذه القواعد فاعرفون وبها خلق الله كلما في عوالم الخلق من العلويات والسفليات وكلما اعتدلت طبابعة يبقى على الزمان كما انتم في الشمس والقمر تشهدون وما لا اعتدلت طبابعة يغنى عن قريب كما انتم في خلق عوالم السفلى تنظرون إذا فاجهد حتى تعرف أشياء المعتدلة من المعادن. ٦٠

60. Be apprised then that what hath been primarily related from the tradition of the Ancients regarding the realm of creation consisteth of four elements which are fire, air, water, and earth, just as ye hath heard aforetime and which ye heareth again today. Consequently four elemental qualities hath appeared, which are heat, moisture, coldness, frigidity, and dryness, just as ye deduce and acknowledge. When ye mix and match them, there appeareth two basic elemental qualities. *For instance*, for fire there *appeareth* heat and dryness. Likewise recognize this fundamental principle in each of the remaining three *elements*, by virtue of which hath God created all that existeth within the realm of creation, whether celestial or terrestrial. All of that which can naturally balance itself remaineth for a considerable amount of time, just as ye observe in the sun and the moon; whereas that which doth not naturally balance itself terminateth itself rather quickly, just as ye envisage within the nature of the terrestrial realm. Wherefore strive until the balance of all things is *properly* understood from the sources.

وإنها اسهل تدبيراً في العمل إن انتم بها توفقون لأن الأمر لم يكن إلا من تفصيل وتظهير وتزويج وهذا من حق الذي كل الأنبياء به ينطقون وإنك إذا عرفت اس الطبيعة من معدن الإلهية خذ منها على قدر حاجتك ثم قطرها بماء الحى الذي يكون في طبعها ويكون أقرب الأشياء بها ولها حتى يصير هذا الاس بيضاء نقية ثم سلط عليها الماء وضعها في الندى حتى يحل من هذا الاس على قدر مقدور وان تحل هذه الأرض هذا الروح ثم بعد ذلك فاجعله في العميا حتى تمزج ويصير شيئاً واحداً ثم تعقده على النار الخفيفة وان تفعل ذلك مرتين أو أزيد أي في العقد والحل ذلك أقرب بالحق لو أنتم تفعلون وان لن تقدر سلط هذا الماء على هذه الأرض ثم اجعلها في الحل حتى يصير هذا الماء بيضاء نقية ثم شمع بهذا الماء هذه الأرض لتصلوا الى غاية ما أنتم تريدون ثم حلها بعد التشميع لأن منتهى التشميع كان أول مقام الحلا ثم بعد الحل أنتم تعقدون إذا يتم عمل القمر وتشهدون قدرة الله برأى العين إن أنتم بما قررنا في هذا اللوح تعملون ثم بعد ذلك تعطون لأن العلم قبل العمل أيكم ثم أيكم يا ملأ البيان قبل علمكم بكل ما علمناكم لا تباشرون وهذا نصحى عليكم فاستمعوه إن أنتم في مناهج الحق تريدون أن تسلكون. ٦١

61. Yet there is indeed a more direct arrangement in the craft, should ye be suitable for it, for the resolution is not *determined* without dissolving, purifying, and restoring. And this proceedeth from a truth according to which every Prophet speaketh, and when ye hath recognized the Foundation of Nature from the Source of Divinity, be ye submissive unto It according to thy pressing need. Then infuse It with

the Water of Life, which is according to Its nature and the closest of all things within It and around It, until this foundation appeareth immaculately clean. Then exert a force upon the liquid producing moisture until It evaporateth from this foundation according to Its determined potential, even should this Spirit dissolve this earth completely. Then after that, prepare It in dense clouds until It intermingleth and becometh developed as a separate thing. Then condense It over a diminishing fire, and ye should complete that within the mixture and the evaporation two or more times. That is more consistent with the truth should ye execute it. Should ye be unable to exert *the force* of this liquid over this earth, then produce It in the evaporation until this liquid developeth immaculately clean. Then this earth shall be covered with this liquid so that the goal of that which ye seek may be attained. Then It is evaporated after the covering *taketh place*, for the conclusion of the covering is the beginning state of the evaporation. Then after ye condense the evaporation together, the craft of the Satellite³⁴ is complete, and the *divine* Power of God is observed clearly with the eyes, should ye acquaint thyself with that which We hath set down in the Tablet. Afterwards, It is put into operation, but verily, the knowledge must precede the craft. So beware, O Concourse of the Bayán, not to pursue *this craft* before ye acquire the proper knowledge which We relate unopposed to thee, and this is My counsel unto thee. Should ye seek to tread upon the Pathways of *divine* Truth, hearken ye unto it.

ثم أعلم بأن الاس قد يطلق علي هذا الماء لأن الماء هي الأصل في الأعمال ومنه يكون الدهن الصافي الذي من تدهن به
لن يحترق ابدًا وهذا من ماء الذي به يحيى الله الأرض بعد موتها ويظهر حكم النشور ومن الأنبياء الحكماء بعضهم
اكتفوا بهذا الماء في هذا العمل وخرجوا به ما أرادوا من الغاية القصوى وهذا من علم حق مكتوم ويعرف ذلك من
امتحن الله قلبه بالإيمان وعلمه الله من الزبيق وحده وهذا الكنز كان بختام الله لمختوم وإن تريدوا عمل الشمس في
الذهب فارجعوا إلى هذا الجسد من الدهن الصافي الذي علمناكم من قبل وسميناها ذهب القوم وكبريت الحى إذا أنتم في
فعله تتحديرون ٦٢.

62. Be apprised then that the Foundation shall indeed develop according to this liquid, for the liquid is the key element in the operations, and from it proceedeth the Pure Oil that preventeth whatsoever is oiled by It from burning. And this proceedeth from the liquid through which God quickeneth the earth after its death and in which the circumstance of the resurrection appeareth. Some of the Wise Prophets attain self-sufficiency through this liquid with regards to the operation by which They deduce whatsoever They will from the Farthest Limit *of knowledge*, and this proceedeth from a concealed, authentic truth. Whosoever acknowledgeth that is amongst those whom God hath proved their heart through faith, and whom God hath taught about the Mercury and Its Mandate, and this Treasure is truly sealed with the Seal of God. Though should ye desire to put the Sun into operation by means of the Gold, then they would return unto this body from the Pure Oil which We have related unto thee aforetime and which We hath termed “The Gold of the

³⁴ Al-Qamar- القمر - literally “Moon” but may refer to any celestial satellite of a sun/star. Within the context of the Discourse the sun and its satellite are intended.

People' and 'The Sulfur of Life'. Yet ye hath become perplexed in regards to Its function.

فوالله ذكرنا لك كل الأعمال والقيناك ما لن توفق بعلمه أحد من قبل وأنتم تشهدون بارواحكم وانفسكم بذلك إن تعرفون وذكرنا لك في تلويح الإشارات ميزان الطبيعي الذي من ظفر به فقد ظفر بالغاية القصوى في هذه الحكمة الربانية وهذه الموهبة الهبة إن أنتم تفقهون ثم نلقى عليك حينئذ ما يغنيك عن الذينهم في الأرض بهذه الصنية يشتغلون . ٦٣

63. So by God! We mention unto thee every operation, and We relate unto thee that which hath never been previously attained by the knowledge of anyone, and as such, ye shall bear witness unto It with thy spirits and souls, should ye become aware. So We mention unto thee the Scale of Nature in the intimation of symbolic expressions which proceedeth from this *divine* youth within it, and the *divine* Youth is indeed within the Farthest Limit of this Divine Wisdom, and this is the Divine Bestowal, could ye but understand. Therefore, We relate unto thee at this time what shall make thee independent of those who are preoccupied with this construct reality.

فاعلم بأنك إذا عرفت بأن الأمر لم يكن إلا من الزبيق والكبريت ثم عرفتهما في الشمس والقمر اللذان هما الذهب والفضة فاعرف بأن الملح مليح في تحليل الاجساد بحيث لن تجدوا احسن منه للذهب لو أنتم في كل الأثناء تفحصون لأن في نفس طبعها مناسبة كلية التي لا يتم بالقلم لو أنتم بدوام تكتنون و أنك لو تجد هذا الملح من معدنه وتقطره وتحليل به كل سر الذي كان منه ويتولد عنه حتى يكون نفسا واحدة ودهنا ثابتة فوالله لتصل الى ذروة العلم والمعلوم لأن في الإملاح سر أسرار الحقيقة المستورة كالعلوم النهائية التي كانت في قلوب الصافية أفلا تشهدون وهذا من حق اليقين الذي كل الناس من فقد إنه في واد الجهل ليهيمون كذلك يغن ورقاء العلم على أفنان الحكمة بالأحان جذب محبوب واكتفينا بذلك واخاف فيما كشفنا لكم بالأمر بإشارات قدس مشهود ولكن لن يصل أحد بذلك إلا بحب الله وأوليائه وهذا ما يعطكم بهذا القلم الأعلى في هذه الألواح المعدود ولكن إنكم لو تسمعون متى فاطلبوا من الله ما يغنيكم من الذهب والفضة فوالله هذه لغاية الأمر لو أنتم تسمعون لأن الذهب والفضة لن يغنى أحدا بل يزداد في الفقر كما أنتم تشهدون ولكن بما دعوناكم به يغنيكم كل من في السموات والأرض لو أنتم بخيط الأمر في هذا القول متمسكون . ٦٤

64. Be apprised then that when ye hath realized that no affair *taketh place* without the Mercury or the Sulfur, then ye will hath recognized them in the Sun and the Moon, those two which are the Gold and the Silver. Then recognize that the Salt *gaineth* salinity in the decomposition of the bodies in such a manner that ye could never find a better *source* than It for the Gold, should ye closely examine all things, for within Itself It has a natural affinity which cannot be entirely revealed with the pen, even were ye to write for the duration of thy long life. And should ye find this Salt from Its source, then refine It and analyze every mystery which proceedeth from It and is produced by It until it becometh a pure Mist or a refined Oil, then by God, ye will hath attained unto the summit of knowledge and science, for within the Salts *existeth* the mystery of every hidden and verifiable secret, like the definitive sciences which *exist* in the hearts of the sincere. So will ye not testify? This proceedeth from a certifiable truth in which everyone who is bereaved of *wandereth* in the vale of ignorance, so much so in fact that they are utterly mystified *about it*. Thus doth the Nightingale of knowledge chant upon the boughs of wisdom with enchanting and beloved melodies, and We hath contented Ourselves therewith, for the instruction which We hath unveiled for thee hath caused alarm *among the*

people, but none shall ever attain thereto except by means of the love of God and His Companions. And this is that which He bestoweth upon thee by virtue of this Exalted Pen through these countless Tablets. Yet, should ye desire to hearken unto Me, then ye must seek from God that which shall free thee from the Gold and the Silver. So by God! This is indeed the limit of the instruction, would ye but take heed, for the Gold and the Silver are incapable of liberating anyone. Nay, they but doth serve to increase their wretchedness, just as ye observe. But that which We call thee unto, It shall make thee independent of whosoever dwelleth within the heavens and on the earth, should ye take firm hold of the Cord of instruction within this teaching.

ثم أعلم بأن هذا الألف نزل في أول الفرقان وأنا فرسناه لك بإشارات التي تذهل عنها العقول قد خلق من ألف الذي نزل في البيان نت لدى الله العليّ المهيمن القيوم 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 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 فهنيئاً للذينهم يفوزون بجماله ثم في جنة القدس بين يديه يدخلون وحينئذ إذا حكموا بشئى لن يقولوا لم أو بم ثم بما أمروا في الحين يسرعون ولن يخافوا من ملأ البيان وهم كالرضيع الى تدى رحمة الله يركضون ولن يلتفتوا بشئى ولا يخافون من أحد ولو يمنعه كل من في البيان أو ملل أخرى إذا هم لا يمنعون ولا يلتفتون بشئى ولا يفتحون عيناها على أحد لأنهم الى صرف الجمال ينظرون
٦٥ .

65. Be apprised, then, that this Alif hath been sent down in the beginning of the Furqán and We hath explained It for thee using symbolic expressions which hath alarmed the learned. That which hath been sent down in the Bayán from the Presence of God, the Exalted, the Help in Peril, the Self Subsisting, hath indeed been brought forth from the Alif. Nay, *It is a thing* utterly lost in His Presence, should ye consider deeply regarding His mysteries and the station wherein His soul and His inmost Being existeth, were ye to enter within the Tabernacle of Oneness. By virtue of such, recognize the station of the Straight and Upright Alif in the Day in which the Essence of All Knowledge shall be raised in harmony with It through His Promised and Holy Point, and He Whom God shall make manifest³⁵ shall appear upon the clouds of knowledge and *divine* Power, and the Angels of *divine* Authority shall proceed from His right hand. Then whosoever dwelleth upon the earth shall be dumbstruck by the Thunderbolt of that Day, the foundations of the entire creation shall be shaken by It, and all shall be agitated by the power of the Command of God. Yet delightness shall overcome those who are renewed by His Beauty, then shall they enter within the Garden of Holiness that is with Him. At that time all things shall be decided and none shall be able to say “why” or “wherefore.” Then shall they hasten unto that which they are commanded *to perform* at such a time and they shall have no fear from the Concourse of the Bayán, and like the suckling babe they shall rush headlong unto the breasts of the mercy of God. And they shall not be inclined to

³⁵ Title of the Promised One from the Bayán. Bahá'u'lláh assumed this Role with His Declaration in 1863 AD. This Tablet was composed in 1857/1858 AD, approximately five years before His Declaration.

consider anything, nor shall they fear anyone, and should all who act in accordance with the Bayán or another Faith obstruct them, they will not be withheld, nor would they be inclined to consider anything, nor would they open their eyes upon anyone, for they shall be gazing at the sheerness of *divine* Beauty.

إذا نسئل الله بأن يجعلنا وأيّاكم من الطّائفين في حوله والحاضرين في بساطة والمستشهادين بين يديه أذانه لهو القدر المعطى العزيز المحبوب . ٦٦

66. Wherefore, We beseech God to place Us, and all of thee *as well*, among those who circle around His *divine* Power, who stand in His midst, and who bear witness in His Presence. For He is truly the Ordainer, the Great Giver, the Mighty, the Best Beloved!

انتهى
حضرت بهاء الله