

The Seven Valleys

هفت وادی

by Bahá'u'lláh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Clement, the  
Merciful

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ الْوُجُودَ مِنْ الْعَدَمِ

Praise be to God Who hath made being  
to come forth from nothingness;

وَرَقَمَ عَلَى لَوْحِ الْإِنْسَانِ مِنْ أَسْرَارِ الْقِدَمِ

graven upon the tablet of man the  
secrets of preexistence;

وَعَلَّمَهُ مِنَ الْبَيَانَ مَا لَا يُعْلَمُ

taught him from the mysteries of divine  
utterance that which he knew not;

وَجَعَلَهُ كِتَابًا مُبِينًا لِمَنْ آمَنَ وَاسْتَسَلَّمَ

made him a Luminous Book unto those  
who believed and surrendered  
themselves;

وَ أَشْهَدَ خَلْقَ كُلِّ شَيْءٍ فِي هَذَا الزَّمَانِ  
الْمُظْلَمِ الصَّيْلِمِ

caused him to witness the creation of all  
things in this black and ruinous age,

وَ أَنْطَقَهُ فِي قُطْبِ الْبَقَائِ عَلَى اللَّحْنِ  
الْبَدِيعِ فِي الْهَيْكَلِ الْمُكْرَمِ

and to speak forth from the apex of  
eternity with a wondrous voice in the  
Excellent Temple:

لِيَشْهَدَ الْكُلُّ فِي نَفْسِهِ بِنَفْسِهِ فِي مَقَامِ  
تَجَلِّي رَبِّهِ

to the end that every man may testify, in  
himself, by himself, in the station of the  
Manifestation of his Lord,

بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ

that verily there is no God save Him,

وَلِيُصِلَ الْكُلُّ بِذَلِكَ إِلَى ذُرْوَةِ الْحَقَائِقِ

and that every man may thereby win his  
way to the summit of realities,

حَتَّى لَا يُشَاهِدَ أَحَدٌ شَيْئاً إِلَّا وَقَدْ يَرَى اللَّهَ  
فِيهِ

until none shall contemplate anything  
whatsoever but that he shall see God  
therein.

وَ أَصَلِّى وَ أَسَلِّمَ عَلَى أَوَّلِ بَحْرِ تَشَعَّبَ  
مِنْ بَحْرِ الْهَوِيَّةِ

And I praise and glorify the first sea  
which hath branched from the ocean of  
the Divine Essence,

وَ أَوَّلِ صُبْحٍ لَاحَ عَنْ أَفْقِ الْأَحَدِيَّةِ

and the first morn which hath glowed  
from the Horizon of Oneness,

وَ أَوَّلِ شَمْسٍ أَشْرَقَتْ فِي سَمَائِ الْأَزَلِيَّةِ

and the first sun which hath risen in the  
Heaven of Eternity,

وَ أَوَّلِ نَارٍ أُوقِدَتْ مِنْ مِصْبَاحِ الْقَدَمِيَّةِ فِي  
مَشْكُورَةِ الْوَاحِدِيَّةِ

and the first fire which was lit from the  
Lamp of Preexistence in the lantern of  
singleness:

الَّذِي كَانَ أَحْمَداً فِي مَلَكُوتِ الْعَالَمِينَ

He who was Aḥmad in the kingdom of  
the exalted ones,

وَ مُحَمَّدًا فِي مَلَائِ الْمُقَرَّبِينَ

and Muḥammad amongst the concourse  
of the near ones,

وَ مُحَمَّدًا فِي جَبْرُوتِ الْمُخْلِصِينَ

and Maḥmūd in the realm of the sincere  
ones.

﴿ وَإِيَّاماً تَدْعُو لَهُ الْأَسْمَاءُ الْحُسْنَى فِي  
قُلُوبِ الْعَارِفِينَ ﴾

“... by whichsoever (name) ye will,  
invoke Him: He hath most excellent  
names” in the hearts of those who know.

وَعَلَى آلِهِ وَصَحْبِهِ تَسْلِيمًا كَثِيرًا دَائِمًا أَبَدًا

And upon His household and  
companions be abundant and abiding  
and eternal peace!

وَبَعْدَ قَدْ سَمِعْتَ مَاغْنَتْ وَرَقَائِي الْعِرْفَانُ  
عَلَى أَفْنَانِ سِدْرَةِ فُؤَادِكَ

Further, we have harkened to what the  
nightingale of knowledge sang on the  
boughs of the tree of thy being,

وَعَرَفْتَ مَاغَرَّدَتْ حَمَامَةٌ الْإِيْقَانُ عَلَى  
أَغْصَانِ شَجَرَةِ قَلْبِكَ

and learned what the dove of certitude  
cried on the branches of the bower of  
thy heart.

كَأَنِّي وَجَدْتُ رَوَائِحَ الطَّيِّبِ مِنْ قَمِيصِ  
حُبِّكَ

Methinks I verily inhaled the pure  
fragrances of the garment of thy love,

وَأَدْرَكْتَ تَمَامَ لِقَائِكَ فِي مُلَاحِظَةِ  
كِتَابِكَ

and attained thy very meeting from  
perusing thy letter.

وَلَمَّا بَلَغْتَ إِشَارَاتِكَ فِي فَنَائِكِ فِي اللَّهِ

And since I noted thy mention of thy  
death in God, and thy life through Him,

وَبَقَائِكَ بِهِ وَحُبِّكَ أَحْبَائِي اللَّهِ وَ مَظَاهِرِ  
أَسْمَاءِهِ وَمَطَالِعِ صِفَاتِهِ

and thy love for the beloved of God and  
the Manifestations of His Names and  
the Dawning-Points of His  
Attributes—

لِذَا أَذْكُرُكَ إِشَارَاتِ قُدْسِيَّةً  
شَعْشَعَانِيَّةً مِنْ مَرَاتِبِ الْجَلَالِ

I therefore reveal unto thee sacred and  
resplendent tokens from the planes of  
glory,

لِتَجْذِبَكَ إِلَى سَاحَةِ الْقُدْسِ وَ الْقُرْبِ وَ  
الْجَمَالِ

to attract thee into the court of holiness  
and nearness and beauty,

وَ تَوْصَلَكَ إِلَى مَقَامٍ لَا تُرَى فِي الْوُجُودِ إِلَّا  
طَلْعَةَ حَضْرَةِ مَحْبُوبِكَ

and draw thee to a station wherein thou  
shalt see nothing in creation save the  
Face of thy Beloved One, the Honored,

وَ لَنْ تَرَى الْخَلْقَ إِلَّا كَيَوْمٍ لَمْ يَكُنْ أَحَدٌ  
مَذْكُورًا

and behold all created things only as in  
the day wherein none hath a mention.

وَهِيَ مَا غَنَّ بُلْبُلُ الْأَحَدِيَّةِ فِي الرِّيَاضِ  
الْغَوَثِيَّةِ

Of this hath the nightingale of oneness  
sung in the garden of Ghawthíyyih.

« قَوْلُهُ وَتَظْهَرُ عَلَيَّ لَوْحَ قَلْبِكَ

He saith: "And there shall appear upon  
the tablet of thine heart

رَقُومَ لَطَائِفِ أَسْرَارِ « اتَّقُوا اللَّهَ يُعَلِّمَكُمُ  
اللَّهُ »

a writing of the subtle mysteries of 'Fear  
God and God will give you knowledge';

وَيَتَذَكَّرُ طَائِرِ رُوحِكَ حَظَائِرِ الْقَدَمِ

and the bird of thy soul shall recall the  
holy sanctuaries of preexistence

وَيَطِيرُ فِي فَضَائِي « فَاسْلُكِي سُبُلَ رَبِّكَ »  
ذُلًّا بِجَنَاحِ الشُّوقِ

and soar on the wings of longing in the  
heaven of 'walk the beaten paths of thy  
Lord',

وَتَجْتَنِي مِنْ أَثْمَارِ الْوُنُسِ فِي بَسَاتِينِ  
« كَلِي مِنْ كُلِّ الثَّمَرَاتِ » »

and gather the fruits of communion in  
the gardens of “Then feed on every kind  
of fruit.”

إِنْتَهَى وَعَمْرِي يَا حَبِيبَ لَوْتَذُوقَ هَذِهِ  
الثَّمَرَاتِ

By My life, O friend, wert thou to taste  
of these fruits,

مِنْ خَضِرِ هَذِهِ السُّنْبُلَاتِ الَّتِي نَبَتَتْ فِي  
أَرَاضِي الْمَعْرِفَةِ

from the green garden of these blossoms  
which grow in the lands of knowledge,

عِنْدَ تَجَلِّيِ أَنْوَارِ الذَّاتِ فِي مَرَايَا الْأَسْمَاءِ  
وَالصِّفَاتِ

beside the orient lights of the Essence in  
the mirrors of names and attributes—

لِيَأْخُذَ الشُّوقُ زَمَامَ الصَّبْرِ وَالْإِصْطِبَارِ عَنْ  
كَفِّكَ

yearning would seize the reins of  
patience and reserve from out thy hand,

وَيَهْتَزُّ رُوحَكَ مِنْ بَوَارِقِ الْأَنْوَارِ

and make thy soul to shake with the  
flashing light,

وَتُجَذِّبُكَ مِنَ الْوَطَنِ التُّرَابِيِّ إِلَى الْوَطَنِ  
الْأَصْلِيِّ الْإِلَهِيِّ فِي قُطْبِ الْمَعَانِي

and draw thee from the earthly  
homeland to the first, heavenly abode in  
the Center of Realities,

وَتَصْعَدُكَ إِلَى مَقَامٍ تَطِيرُ فِي الْهَوَاءِ  
كَمَا تَمْشِي عَلَى التُّرَابِ

and lift thee to a plane wherein thou  
wouldst soar in the air even as thou  
walkest upon the earth,

و تَرَكُضَ عَلَى الْمَاءِ كَمَا تَرَكُضَ عَلَى  
الْأَرْضِ

and move over the water as thou  
runnest on the land.

فَهْنِيءًا لِي وَ لَكَ وَ لِمَنْ سَمَا إِلَى سَمَائِي  
الْعِرْفَانُ وَ صَبَائِي قَلْبُهُ بِمَا هَبَّ عَلَى رِيَاضِ

Wherefore, may it rejoice Me, and thee,  
and whosoever mounteth into the  
heaven of knowledge, and whose heart  
is refreshed by this,

سَرَّهُ صَبَائِي الْإِيْقَانُ مِنْ سَبَائِي الرَّحْمَنِ

that the wind of certitude hath blown  
over the garden of his being, from the  
Sheba of the All-Merciful.

وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the  
Right Path!

### وادی طلب

### THE VALLEY OF SEARCH

و بعد مَرَاتِبِ سَيْرِ سَالِكِانِ رَا  
از مَسْكَنِ خَاكِي بَه وَطَنِ الْهِي  
هفت رُتْبَه مُعَيَّنِ نَمُودِه اند

And further: The stages that mark the  
wayfarer's journey from the abode of  
dust to the heavenly homeland are said  
to be seven.

چُنَانِچَه بَعْضِي هَفْتِ وَادِي  
و بَعْضِي هَفْتِ شَهْرِ ذِكْرِ كَرْدِه اند

Some have called these Seven Valleys,  
and others, Seven Cities.

و گفته اند که سَالِكِ  
تا از نَفْسِ هِجْرَتِ نَمَايَد  
و این اَسْفَارِ رَا طَيَّ نَكُنْد

And they say that until the wayfarer  
taketh leave of self, and traverseth these  
stages,



به بحرِ قُرب و وصالِ واردِ نشود  
و از خَمَرِ بیِ مثالِ نچشد

he shall never reach to the ocean of  
nearness and union, nor drink of the  
peerless wine.

اوّلِ وادیِ طلبِ است  
مَرگَبِ اینِ وادیِ صَبَرِ است

The first is the Valley of Search. The  
steed of this Valley is patience;

که مُسافرِ در اینِ سفرِ  
بیِ صَبَرِ به جائیِ نَرَسَد  
و به مَقصودِ واصلِ نشود

without patience the wayfarer on this  
journey will reach nowhere and attain  
no goal.

و باید هرگز افسُردهِ نگرَد  
اگر صَد هزار سالِ سَعیِ کند  
و جَمالِ دوستِ نبیند  
پَژمُردهِ نشود

Nor should he ever be downhearted; if  
he strive for a hundred thousand years  
and yet fail to behold the beauty of the  
Friend, he should not falter.

زیرا مُجاهدینِ کَعِبَهُ ﴿فَیْنَآ﴾  
به بِشَارَتِ ﴿لَنَهْدِیَنَّهُمْ سُبُلَنَا﴾  
مَسرور اند

For those who seek the Ka'bih of "for  
Us" rejoice in the tidings: "In our ways  
will We guide them."

و کَمَرِ خِدْمَتِ در طلبِ  
به غَايَتِ مُحکَمِ بسته اند

In their search, they have stoutly girded  
up the loins of service,

و در هر آن از مَکانِ غَفَلَتِ  
به اِمکانِ طلبِ سفرِ کنند

and seek at every moment to journey  
from the plane of heedlessness into the  
realm of being.

هیچ بندی ایشان را مَنع ننماید  
و هیچ پندی سَد نکند

No bond shall hold them back, and no  
counsel shall deter them.

و شرط است این عباد را که دل را  
که مَنبَع خَزینَةُ الهیّه است  
از هر نَقشی پاک کنند

It is incumbent on these servants that  
they cleanse the heart—which is the  
wellspring of divine treasures—from  
every marking,

و از تَقْلید  
که از اَثَرِ آباء و اجداد است  
إعراض نمایند

and that they turn away from imitation,  
which is following the traces of their  
forefathers and sires,

و أَبوابِ دوستی و دُشمنی را  
با کُلِّ أَهْلِ أَرْضِ مَسدود کنند

and shut the door of friendliness and  
enmity upon all the people of the earth.

و طالب در این سفر به مَقامی رِسد  
که همه مَوْجودات را  
در طلبِ دوست سَرگشته بیند

In this journey the seeker reacheth a  
stage wherein he seeth all created things  
wandering distracted in search of the  
Friend.

چه یَعقوب ها بیند  
که در طلبِ یوسُف آواره مانده اند

How many a Jacob will he see, hunting  
after his Joseph;

عالمی حَبیب بیند  
که در طلبِ مَحبوب دَوان اند

he will behold many a lover, hasting to  
seek the Beloved,

و جَهانی عاشق مُلاحِظَه کند  
که در پِی مَعشوق رَوان

he will witness a world of desiring ones  
searching after the one Desired.

و در هر آنی امری مُشاهدِه کند  
و در هر ساعتی بر سِرِّی مُطَّلِع گردد

At every moment he findeth a weighty  
matter, in every hour he becometh  
aware of a mystery;

زیرا که دل از هر دو جَهان بَرداشتِه  
و عَزَمِ کَعْبَهٔ جانان نموده

for he hath taken his heart away from  
both worlds, and set out for the Ka'bih  
of the Beloved.

و در هر قَدَمی  
إِعَانَتِ غَیْبیِ او را شاملِ شَوَد  
و جوشِ طلبش زیاده گردد

At every step, aid from the Invisible  
Realm will attend him and the heat of  
his search will grow.

طلب را باید  
از مَجْنونِ عِشْقِ اَندازِه گرفت

One must judge of search by the  
standard of the Majnún of Love.

حِکَايَتِ کَنند که روزی مَجْنون را دیدند  
خاک میبِیخت و آشک میریخت

It is related that one day they came upon  
Majnún sifting the dust, and his tears  
flowing down.

گفتند چه میکنی  
گفت لیلی را میجویم

They said, "What doest thou?" He said,  
"I seek for Laylí."

گفتند وای بر تو  
لیلی از روح پاک  
و تو از خاک طلب میکنی

They cried, "Alas for thee! Laylí is of  
pure spirit, and thou seekest her in the  
dust!"

گفت همه جا در طلبش میکوشم  
شاید در جائی بجویم

He said, "I seek her everywhere; haply  
somewhere I shall find her."

بلی در تُرابِ رَبِّ الْأَرَبابِ جُستَن  
اگر چه نزدِ عاقلِ قَبیحِ است  
لَکِن بر کَمالِ جِدِّ و طلبِ دَلیلِ است

﴿مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَّ﴾

طالِبِ صادِقِ جز وصالِ مَطلوبِ  
چیزی نجوید  
و حَبیبِ را جز وصالِ مَحبوبِ  
مَقصودی نباشد

و این طلبِ طالبِ را حاصلِ نشود  
مگر به نثارِ آنچه هست

یعنی آنچه دیده و شنیده و فهمیده  
همه را به نَفیِ ﴿لَا﴾ مَنفی سازد  
تا به شَهْرِستانِ جان  
که مَدینَةُ ﴿إِلَّا﴾ است واصلِ شود

هِمَّتِی باید تا در طلبِش کوشیم  
و جَهْدِی باید تا از شَهدِ وصالِش نوشیم

اگر از این جامِ نوشِ کنیم  
عالمی فراموش کنیم

Yea, although to the wise it be shameful  
to seek the Lord of Lords in the dust,  
yet this betokeneth intense ardor in  
searching.

“Whoso seeketh out a thing with zeal  
shall find it.”

The true seeker hunteth naught but the  
object of his quest, and the lover hath  
no desire save union with his beloved.

Nor shall the seeker reach his goal  
unless he sacrifice all things.

That is, whatever he hath seen, and  
heard, and understood, all must he set at  
naught, that he may enter the realm of  
the spirit, which is the City of God.

Labor is needed, if we are to seek Him;  
ardor is needed, if we are to drink of the  
honey of reunion with Him;

and if we taste of this cup, we shall cast  
away the world.

و سَالِكٍ در این سفر  
بر هر خاکی جَالِسِ شود  
و در هر بِلَادِی ساکن گردد

On this journey the traveler abideth in  
every land and dwelleth in every region.

از هر وَجْهِ ای طَلَبِ جَمَالِ دوست کند  
و در هر دِیَارِ طَلَبِ یار نماید

In every face, he seeketh the beauty of  
the Friend; in every country he looketh  
for the Beloved.

با هر جَمْعِی مُجْتَمِعِ شود  
و با هر سَرِی هَمَسَرِی نماید

He joineth every company, and seeketh  
fellowship with every soul,

که شاید در سَرِی سِرِّ مَحْبُوبِ بیند  
و یا از صُورَتِی  
جَمَالِ مَحْبُوبِ مُشَاهِدِ کند

that haply in some mind he may  
uncover the secret of the Friend, or in  
some face he may behold the beauty of  
the Loved one.

### وادی عشق

### THE VALLEY OF LOVE

و اگر در این سفر به اِعَانَتِ باری  
از یارِ بی نِشَانِ نِشَانِ یافت

And if, by the help of God, he findeth  
on this journey a trace of the traceless  
Friend,

و بویِ یوسُفِ گُمگشته  
از بَشِیرِ اَحَدِیِّه شنید

and inhaleth the fragrance of the  
long-lost Joseph from the heavenly  
messenger,

فَوراً به وادیِ عِشْقِ قَدَمِ گُذارد  
و از نارِ عِشْقِ بَگُذارد

he shall straightway step into the Valley  
of Love and be dissolved in the fire of  
love.

در این شهر آسمانِ جَدْب بُلند شود  
و آفتابِ جَهانتابِ شوقِ طالعِ گردد  
و نارِ عِشْقِ بَرِ اَفروزَد

In this city the heaven of ecstasy is  
upraised and the world-illuminating sun of  
yearning shineth, and the fire of love is  
ablaze;

و چون نارِ عِشْقِ بَرِ اَفروخت  
خَرَمَنِ عَقْلِ بَه كُلیِ پَسوخت

and when the fire of love is ablaze, it  
burneth to ashes the harvest of reason.

در این وَقتِ سَالِکِ از خود  
و غَیْرِ خودِ بَیِ خَبَرِ است

Now is the traveler unaware of himself,  
and of aught besides himself.

نَه جَهْلِ و عِلْمِ داند  
نَه شَكِّ و یَقِینِ  
نَه صُبْحِ هِدایَتِ شناسد  
و نَه شامِ ضِلالتِ

He seeth neither ignorance nor  
knowledge, neither doubt nor  
certitude; he knoweth not the morn of  
guidance from the night of error.

از کُفْرِ و اِیمانِ هر دو در گُریز  
و سَمِّ قَاتِلِش دِلِ پَدِیر

He fleeth both from unbelief and faith,  
and deadly poison is a balm to him.

این است که عَطَّارِ گفته

Wherefore 'Aḥḥār saith:

کُفْرِ کافِرِ را و دینِ دیندارِ را  
ذَرَّةٔ دَرَدَتِ دِلِ عَطَّارِ را

For the infidel, error—for the faithful,  
faith;  
For 'Aḥḥār's heart, an atom of Thy pain.

مَرکَبِ این وادیِ دردِ است  
و اگر دردِ نباشد  
هرگز این سفرِ تمامِ نشود

The steed of this Valley is pain; and if  
there be no pain this journey will never  
end.

و عاشق در این رتبه  
جز معشوق خیالی ندارد  
و جز محبوب پناهی نجوید

In this station the lover hath no thought  
save the Beloved, and seeketh no refuge  
save the Friend.

و در هر آن صد جان  
رایگان در ره جانان دهد  
و در هر قدمی هزار سر  
در پای دوست اندازد

At every moment he offereth a hundred  
lives in the path of the Loved one, at  
every step he throweth a thousand  
heads at the feet of the Beloved.

ای برادرِ من  
تا به مصرِ عشق در نیائی  
به یوسفِ جمالِ دوست واصل نشوی

O My Brother! Until thou enter the  
Egypt of love, thou shalt never come to  
the Joseph of the Beauty of the Friend;

و تا چون یعقوب  
از چشمِ ظاهری نگذری  
چشمِ باطن نگشائی

and until, like Jacob, thou forsake thine  
outward eyes, thou shalt never open the  
eye of thine inward being;

و تا به نارِ عشق نیفروزی  
به یارِ شوق نیامیزی

and until thou burn with the fire of love,  
thou shalt never commune with the  
Lover of Longing.

و عاشق را از هیچ چیز پروا نیست  
و از هیچ ضرری ضرر نه

A lover feareth nothing and no harm  
can come nigh him:

از نار سردش بینی  
و از دریا خشکش یابی

Thou seest him chill in the fire and dry  
in the sea.

نِشَانِ عَاشِقِ آن باشد  
که سردش بینی از دوزخ  
نِشَانِ عَارِفِ آن باشد  
که خشکش بینی از دریا

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

عشق هستی قبول نکند  
و زندگی نخواهد  
حیات در مَمَاتِ بیند  
و عِزَّتِ از ذِلَّتِ جوید

Love accepteth no existence and  
wisheth no life: He seeth life in death,  
and in shame seeketh glory.

بسیار هوش باید  
تا لایقِ جوشِ عشق شود  
و بسیار سر باید  
تا قابلِ کَمَنَدِ دوست گردد

To merit the madness of love, man must  
abound in sanity; to merit the bonds of  
the Friend, he must be full of spirit.

مُبَارَكِ گَرْدَنِ  
که در کَمَنَدِش افتد  
و فَرخَنَدِهِ سَرِی  
که در راهِ مُحَبَّبَتِش به خاک افتد

Blessed the neck that is caught in His  
noose, happy the head that falleth on  
the dust in the pathway of His love.

پس ای دوست  
از نفس بیگانه شو  
تا به یگانه پی بری  
و از خاکدانِ فانی بگذر  
تا در آشیانِ اِلَهِی جای گیری

Wherefore, O friend, give up thy self  
that thou mayest find the Peerless one,  
pass by this mortal earth that thou  
mayest seek a home in the nest of  
heaven.



نیستی باید تا نارِ هستی بر آفریزی  
و مقبولِ راهِ عشق شوی

Be as naught, if thou wouldst kindle the  
fire of being and be fit for the pathway  
of love.

نکند عشق نفسِ زنده قبول  
نکند باز موشِ مرده شکار

Love seizeth not upon a living soul,  
The falcon preyeth not on a dead mouse.

عشق در هر آنی عالمی بسوزد  
و در هر دیار که عالم بر آفرزد ویران سازد

Love setteth a world aflame at every  
turn, and he wasteth every land where  
he carrieth his banner.

در مملکتش هستی را وجودی نه  
و در سلطنتش عاقلان را مقرّی نه

Being hath no existence in his kingdom;  
the wise wield no command within his  
realm.

نهنگِ عشقِ ادیبِ عقل را ببلعد  
و لیبِ دانشِ بشکرد

The leviathan of love swalloweth the  
master of reason and destroyeth the lord  
of knowledge.

هفت دریا بیاشامد  
و عطشِ قلبش نیفسرد  
و ﴿هَلْ مِنْ مَزِيدٍ﴾ گوید

He drinketh the seven seas, but his  
heart's thirst is still unquenched, and he  
saith, "Is there yet any more?"

از خویش بیگانه شود  
و از هر چه در عالم است کناره گیرد

He shunneth himself and draweth away  
from all on earth.

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

Love's a stranger to earth and heaven  
too;  
In him are lunacies seventy-and-two.

صَدِّ هِزَارِ مَظْلُومَانِ دَرِ كَمَنْدَشِ بَسْتِه  
وَ صَدِّ هِزَارِ عَارِفَانِ بِه تِيرِشِ خَسْتِه

He hath bound a myriad victims in his  
fettters, wounded a myriad wise men  
with his arrow.

هَر سُرخِیِ کِه دَرِ عَالَمِ بِنِی  
از قَهْرَشِ دَان  
وَ هَر زَرْدِیِ کِه دَرِ رُخْسَارِ بِنِی  
از زَهْرَشِ شُمُر

Know that every redness in the world is  
from his anger, and every paleness in  
men's cheeks is from his poison.

جُز فَنَّا دَوَائِیِ نَبْخَشْد  
وَ جُز دَرِ وَادِیِ عَدَمِ قَدَمِ نَکْدَارْد

He yieldeth no remedy but death, he  
walketh not save in the valley of the  
shadow;

وَ لَکِنِ زَهْرَشِ دَرِ کَامِ عَاشِقِ  
از شَهْدِ خُوشِ تَر  
وَ فَنَائِشِ دَرِ نَظَرِ طَالِبِ  
از صَدِّ هِزَارِ بَقَا مَحْبُوبِ تَرِ اسْت

yet sweeter than honey is his venom on  
the lover's lips, and fairer his destruction  
in the seeker's eyes than a hundred  
thousand lives.

پَس بَايْدِ بِه نَارِ عِشْقِ  
حِجَابِ هَايِ نَفْسِ شَيْطَانِیِ سُوخْتِه شُود

Wherefore must the veils of the satanic  
self be burned away at the fire of love,

تَا رُوحِ بَرَايِ اِدْرَاکِ  
مَرَاتِبِ سَيِّدِ ﴿لَوْلَاکِ﴾  
لَطِيفِ وَ پَاکِيزِه گَرْدِ

that the spirit may be purified and  
cleansed and thus may know the station  
of the Lord of the Worlds.

نارِ عشقی برُفروز  
و جُمْلَهٗ هستی ها بسوز  
پس قَدَم بردار  
و اَنَدَر کویِ عُشّاقان گذار

### مَمْلِکَتِ مَعْرِفَتِ

و اَکَرِ عَاشِقِ بَه تائیدات خَالِقِ از مَنقارِ  
شاهینِ عِشْقِ بَه سَلامَتِ بُگذَرَد در  
مَمْلِکَتِ مَعْرِفَتِ وارِد شَوَد

و از شَکِ بَه یَقینِ آید و از ظُلْمَتِ  
ضِلالَتِ هَویِ بَه نورِ هِدایَتِ تَقویِ راجِع  
گَرَدَد

و چَشمِ بَصیرَتَش باز شَوَد و با حَیبِ  
خود بَه رازِ مَشغولِ گَرَدَد

دَر حَقیقَتِ و نِیازِ بَگُشاید و اَبوابِ مَجازِ  
دَر بَنَدَد در این رُتَبهٔ قَضا را رِضا دَهد

و جَنگِ را صُلحِ بَیند و در فَناءِ مَعانی بَقا  
دَرکِ نَمایَد

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

### THE VALLEY OF KNOWLEDGE

And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter the Valley of Knowledge

and come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God.

His inner eyes will open and he will privily converse with his Beloved;

he will set ajar the gate of truth and piety, and shut the doors of vain imaginings. He in this station is content with the decree of God,

and seeth war as peace, and findeth in death the secrets of everlasting life.

و به چشَمِ سَرِّ و سِرِّ در آفاقِ ایجاد و  
انفُسِ عِبَادِ اسرارِ مُعادِ بیند

With inward and outward eyes he  
witnesseth the mysteries of resurrection  
in the realms of creation and the souls of  
men,

و حِکْمَتِ صَمَدانِی را به قلبِ روحانی  
در مَظَاهِرِ نامُتِناهِیِ اِلهِی سیرِ فرماید

and with a pure heart apprehendeth the  
divine wisdom in the endless  
Manifestations of God.

دَر بَحْرِ قَطْرِهٖ بیند و در قَطْرِهٖ اسرارِ بَحْرِ  
مُلاحِظَهٗ کُنَد

In the ocean he findeth a drop, in a drop  
he beholdeth the secrets of the sea.

دِلِ هَر ذَرَّهٗ ای که بِشِکافی

Split the atom's heart, and lo!

آفتابیش در میانِ بینی

Within it thou wilt find a sun.

و سالیک در این وادی در آفرینشِ حَقِّ  
ببینشِ مُطَلَقِ مَخالِفِ و مُغایِرِ نَبیند

The wayfarer in this Valley seeth in the  
fashionings of the True one nothing  
save clear providence,

و در هر آن « ما تَرى فی خَلقِ الرَّحْمَنِ مِنْ  
تَفاوتِ فارجِعِ البَصَرَ هَل تَرى مِنْ فُطورِ »  
گوید

and at every moment saith: "No defect  
canst thou see in the creation of the  
God of Mercy: Repeat the gaze: Seest  
thou a single flaw?"

دَر ظُلْمِ عَدَلِ بیند و در عَدَلِ فَضْلِ  
مُشاهِدِهٖ کُنَد

He beholdeth justice in injustice, and in  
justice, grace.

دَرِ جَهْلِ عِلْمِهَا مَسْتَوِرٌ بَيْنَهُ وَدَرِ عِلْمِهَا  
صَدِّ هِزَارِ حِكْمَتِهَا أَشْكَارٌ وَهَوَيْدَا إِدْرَاكِ  
نَمَائِدِ

In ignorance he findeth many a  
knowledge hidden, and in knowledge a  
myriad wisdoms manifest.

وَقَفَسِ تَنِّ وَهَوَىٰ بِشَكْنَدِ وَبِهِ نَفْسِ أَهْلِ  
بَقَا أَنَسِ گِيرَدِ

He breaketh the cage of the body and  
the passions, and consorteth with the  
people of the immortal realm.

بِنَرْدِ بَانَ هَايِ مَعْنَوِي صُعودِ نَمَائِدِ وَبِهِ  
سَمَاءِ مَعَانِي بِشْتَابَدِ

He mounteth on the ladders of inner  
truth and hasteneth to the heaven of  
inner significance.

دَرِ فُلْكِ « سَنَرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي  
أَنْفُسِهِمْ » سَاكِنِ شَوَدِ

He rideth in the ark of “we shall show  
them our signs in the regions and in  
themselves,”

وَ بَرِ بَحْرِ « حَتَّىٰ يَتَبَيَّنَ لَهُمْ إِنَّهُ الْحَقُّ »  
سَائِرِ گَرَدَدِ

and journeyeth over the sea of “until it  
become plain to them that (this Book)  
is the truth.”

وَ اِگَرِ ظُلْمِي بَيْنَدِ صَبْرِ نَمَائِدِ وَ اِگَرِ قَهْرِ  
بَيْنَدِ مِهْرِ آرَدِ

And if he meeteth with injustice he shall  
have patience, and if he cometh upon  
wrath he shall manifest love.

حِكَايَتِ كَنَدِ عَاشِقِي سَالِهَا دَرِ هِجْرِ  
مَعشوقشِ جَانِ مِيبَاخْتِ وَ دَرِ آتَشِ فِرَاقشِ  
مِيگَدَاخْتِ

There was once a lover who had sighed  
for long years in separation from his  
beloved, and wasted in the fire of  
remoteness.

از غلبهٔ عشق صدرش از صبر خالی ماند  
و جسمش از روح بیزاری جست

From the rule of love, his heart was  
empty of patience, and his body weary  
of his spirit;

و زندگی در فراق را از نفاق میشمرد و از  
آفاق به غایت در احتراق بود

he reckoned life without her as a  
mockery, and time consumed him away.

چه روزها که از هجرش راحت نجسته و  
بسا شبها که از دردش نخفته

How many a day he found no rest in  
longing for her; how many a night the  
pain of her kept him from sleep;

از ضعف بدن چون آهی گشته و از درد  
دل چون وای شده

his body was worn to a sigh, his heart's  
wound had turned him to a cry of  
sorrow.

بیک شربهٔ وصلش هزار جان رایگان  
میداد و میسر نمیشد

He had given a thousand lives for one  
taste of the cup of her presence, but it  
availed him not.

طیبیان از علاجش در ماندند و مؤانسان  
از آنس دوری جستند

The doctors knew no cure for him, and  
companions avoided his company;

بلی مریض عشق را طیب چاره نداند  
مگر عنایت حیب دستش گیرد

yea, physicians have no medicine for  
one sick of love, unless the favor of the  
beloved one deliver him.

باری عاقبت شجر رجاش ثمر یأس  
بخشید و نار امیدش بیفسرد

At last, the tree of his longing yielded  
the fruit of despair, and the fire of his  
hope fell to ashes.

تا آنکه شبی از جان بیزار شد و از خانه  
به بازار رفت

Then one night he could live no more,  
and he went out of his house and made  
for the marketplace.

ناگاه او را عسسی تعاقب نمود

on a sudden, a watchman followed after  
him.

او از پیش تازان و عسس از پی دوان

He broke into a run, with the watchman  
following;

تا آنکه عسسها جمع شدند و از هر  
طرف راه فرار بر آن بیقرار بستند

then other watchmen came together,  
and barred every passage to the weary  
one.

و آن فقیر از دل مینالید و به اطراف  
میدوید و با خود میگفت

And the wretched one cried from his  
heart, and ran here and there, and  
moaned to himself:

این عسس عزرائیل من است که به این  
تعجیل در طلب من است و یا شداد بلاد  
است که در کین عباد است

“Surely this watchman is ‘Izra’íl, my  
angel of death, following so fast upon  
me; or he is a tyrant of men, seeking to  
harm me.”

آن خسته تیر عشق به پا دوان بود و به دل  
نالان

His feet carried him on, the one  
bleeding with the arrow of love, and his  
heart lamented.

تا به دیوار باغی رسید و به هزار زحمت  
و محنت بالای دیوار رفت دیواری به  
غایت بلند دید

Then he came to a garden wall, and with  
untold pain he scaled it, for it proved  
very high;

از جان گذشت و خود را در باغ انداخت

and forgetting his life, he threw himself down to the garden.

دید معشوقش در دست چراغی دارد و  
تفحص انگشتری مینماید که از او گم  
شده بود

And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost.

چون آن عاشق دل داده معشوق دل  
برده را دید آهی بر کشید و دست به دعا  
برداشت

When the heart-surrendered lover looked on his ravishing love, he drew a great breath and raised up his hands in prayer, crying:

که ای خدا این عسس را عزت ده و  
دولت بخش و باقی دار

“o God! Give Thou glory to the watchman, and riches and long life.

که این عسس جبرئیل بود که دلیل این  
علیل گشت یا اسرافیل بود که حیات  
بخش این دلیل شد

For the watchman was Gabriel, guiding this poor one; or he was Isráfíl, bringing life to this wretched one!”

و آنچه گفت فی الحقیقه درست بود زیرا  
ملاحظه شد که این ظلم منکر عسس  
چقدر عدلها در سر داشت

Indeed, his words were true, for he had found many a secret justice in this seeming tyranny of the watchman,

و چه رحمتها در پرده پنهان نموده بود

and seen how many a mercy lay hid behind the veil.



بیک قهر تشنه صحرایِ عشق را به بحرِ  
معشوق واصل نمود و ظلمتِ فراق را به  
نورِ وصال روشن فرمود

Out of wrath, the guard had led him  
who was athirst in love's desert to the  
sea of his loved one, and lit up the dark  
night of absence with the light of  
reunion.

بعیدی را به بستانِ قرب جای داد و  
علیلی را به طبیبِ قلب راه نمود

He had driven one who was afar, into  
the garden of nearness, had guided an  
ailing soul to the heart's physician.

حال آن عاشق اگر آخر بین بود در اول بر  
عسس رحمت مینمود و دعاش میگفت  
و آن ظلم را عدل میدید

Now if the lover could have looked  
ahead, he would have blessed the  
watchman at the start, and prayed on  
his behalf, and he would have seen that  
tyranny as justice;

چون از آخر محجوب بود در اول ناله آغاز  
نمود و به شکایت زبان گشود

but since the end was veiled to him, he  
moaned and made his plaint in the  
beginning.

ولکن مسافرانِ حدیقه عرفان چون آخر را  
در اول بینند

Yet those who journey in the garden  
land of knowledge, because they see the  
end in the beginning,

لهذا در جنگ صلح و در قهر آشتی  
ملاحظه کنند

see peace in war and friendliness in  
anger.

و این رتبه اهلِ این وادی است

Such is the state of the wayfarers in this  
Valley;

و أَهْلِ وَادِي هَايَ فَوْقَ اَيْنِ وَادِي اَوَّلٍ و  
اٰخِرًا يَكُ بَيْنَهُ بَلَكِه نَه اَوَّلٍ بَيْنَهُ نَه اٰخِرِ  
لَا اَوَّلٍ و لَا اٰخِرِ بَيْنَهُ

but the people of the Valleys above this  
see the end and the beginning as one;  
nay, they see neither beginning nor end,  
and witness neither “first” nor “last.”

بَلَكِه اَهْلِ مَدِينَهٗ بَقَا كِه دَر رَوِيضَهٗ خَضْرَا  
سَاكِنْد لَّا اَوَّلٍ و لَا اٰخِر هَم نَبِينْد اَز اَوَّلَهَا  
دَر كُرِيْزَنْد و بَه اٰخِرَهَا دَرَسْتِيْز

Nay rather, the denizens of the undying  
city, who dwell in the green garden land,  
see not even “neither first nor last”; they  
fly from all that is first, and repulse all  
that is last.

زِيْرَا كِه عَوَالِمِ اَسْمَاءِ رَا طِي نَمُوْدِه اَنْد و اَز  
عَوَالِمِ صِفَاتِ چَوْن بَرَقِ دَر كُذْشْتِه اَنْد

For these have passed over the worlds of  
names, and fled beyond the worlds of  
attributes as swift as lightning.

چِنَانِچِه مِيْفَرْمَايْد « كَمَالِ اَلْتَّوْحِيْدِ نَفِي  
اَلصِّفَاتِ عَنْهُ »

Thus is it said: “Absolute Unity  
excludeth all attributes.”

و دَر ظِلِّ ذَاتِ مَسْكَنِ كَرِيْفْتِه اَنْد

And they have made their  
dwelling-place in the shadow of the  
Essence.

اَيْنَسْتِ كِه خَوَاجِه عَبْدُلُّهُ قَدَسَ اَللّٰهُ  
تَعَالٰى سِرُّهُ اَلْعَزِيْزِ

Wherefore, relevant to this, Khájih  
‘Abdu’l-lláh—may God the Most High  
sanctify his beloved spirit—

دَر اَيْنِ مَقَامِ نُكْتَهٗ دَقِيْقِي و كَلِمَهٗ بَلِيْغِي  
دَر مَعْنٰى « اِهْدِنَا اَلصِّرَاطَ اَلْمُسْتَقِيْمِ »  
فَرْمُوْدِه اَنْد

hath made a subtle point and spoken an  
eloquent word as to the meaning of  
“Guide Thou us on the straight path,”

و آن اینست که بنمای به ما راهِ راست

یعنی به مُحَبَّتِ ذَاتِ خود مُشَرَّفِ دارِ تا  
از التِّفَاتِ به خود و غَیْرِ تو آزاد گشته

بِتَمَامِی گِرِفْتارِ تو گردیم جُز تو ندانیم جُز  
تو نبینیم و جُز تو نیندیشیم

بَلْکِه از این مَقَامِ هَمِ بالا رَوَند

چنانچه میفرماید «الْمُحَبَّةِ حِجَابٍ بَيْنَ  
الْمُحِبِّ وَ الْمَحْبُوبِ» بیش از این گفتن  
مَرَا دَسْتُورِ نِیَسْتِ

دَرِ این وَقْتِ صُبْحِ مَعْرِفَتِ طَالِعِ شُدِ و  
چراغِ هَایِ سِیْرِ و سُلُوکِ خَامُوشِ گِشْتِ

و هَمِ مُوسَى بَا هَمِهِ نُورِ و هُنَرِ

شُدِ از آن مَحْجُوبِ تُو بِي پَرِ مَیَپَرِ

which is: "Show us the right way,

that is, honor us with the love of Thine  
Essence, that we may be freed from  
turning toward ourselves and toward all  
else save Thee,

and may become wholly Thine, and  
know only Thee, and see only Thee, and  
think of none save Thee."

Nay, these even mount above this  
station,

wherefore it is said: "Love is a veil  
betwixt the lover and the loved one;  
more than this I am not permitted to  
tell."

At this hour the morn of knowledge  
hath arisen and the lamps of wayfaring  
and wandering are quenched.

Veiled from this was Moses,

Though all strength and light;

Then thou who hast no wings at all,

Attempt not flight.

اگر اهلِ راز و نیازی به پَرَهایِ هِمَّتِ اولیا  
پَرَوازِ کُن

If thou be a man of communion and  
prayer, soar up on the wings of  
assistance from Holy Souls,

تا اسرارِ دوستِ بینی و به انوارِ مَحَبُوبِ  
رَسی اِنَاللّٰهِ و اِنَّا اِلَيْهِ رَاَجِعُونَ

that thou mayest behold the mysteries  
of the Friend and attain to the lights of  
the Beloved, "Verily, we are from God  
and to Him shall we return."

### مقام توحید

### THE VALLEY OF UNITY

و سَالِکِ بَعْدَ از سِیرِ وادیِ مَعْرِفَتِ که آخِرِ  
مَقَامِ تَحْدِیدِ است به اَوَّلِ مَقَامِ تَوْحِیدِ  
وَاصِلِ شَوَد

After passing through the Valley of  
knowledge, which is the last plane of  
limitation, the wayfarer cometh to the  
Valley of Unity

و از کَاسِ تَجْرِیدِ بِنُوشَد و در مَظَاهِرِ  
تَفْرِیدِ سِیرِ نَمَایَد

and drinketh from the cup of the  
Absolute, and gazeth on the  
Manifestations of Oneness.

دَر این مَقَامِ حِجَابِ کَثَرَتِ بَرِ دَرَدِ و از  
عَوَالِمِ شَهَوَتِ بَرِ پَرَدِ و در سَمایِ وَحَدَتِ  
عُرُوجِ نَمَایَد

In this station he pierceth the veils of  
plurality, fleeth from the worlds of the  
flesh, and ascendeth into the heaven of  
singleness.

بِگوشِ اِلَهِیِ بَشَنُود و به چَشمِ رَبّانِی  
اَسْرارِ صَنعِ صَمَدانِی بَیْنَد

With the ear of God he heareth, with  
the eye of God he beholdeth the  
mysteries of divine creation.

بِخَلْوَتِ خَانِهٖ دُوسْتِ قَدَمِ كُذَّارِدِ وَ مَحْرَمِ  
سُرَادِقِ مَحْبُوبِ شَوَدِ

He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One.

و دَسْتِ حَقِّ از جِيبِ مُطْلَقِ بَرَّآرِدِ وَ اَسْرَارِ  
قُدْرَتِ ظَاهِرِ نَمَائِدِ

He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power.

وَصَفِ وَ اِسْمِ وَ رَسْمِ از خُودِ نَبِيْنَدِ وَ صَفِ  
خُودِ را در وَصْفِ حَقِّ بِيْنَدِ

He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God.

وَ اِسْمِ حَقِّ را در اِسْمِ خُودِ مُلَا حِظِّهٖ نَمَائِدِ

He beholdeth in his own name the name of God;

هَمِهٖ آوَازها از شَهٗ دَانَدِ وَ جَمِيْعِ نَعْمَاتِ را  
از او شِنُوْدِ

to him, "all songs are from the King," and every melody from Him.

بَرِ كُرْسِيِّ « قُلْ كُلُّ مِنْ عِنْدِ اللّٰهِ » جَالِسِ  
شَوَدِ وَ بَرِ بَسَاطِ « لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا  
بِاللّٰهِ » رَا حَتَّ كَبِيْرِدِ

He sitteth on the throne of "Say, all is from God," and taketh his rest on the carpet of "There is no power or might but in God."

وَ در اَشْيَاءِ بِهٖ نَظَرِ تَوْحِيْدِ مُشَاهِدِهٖ كُنْدِ

He looketh on all things with the eye of oneness,

وَ اِشْرَاقِ تَجَلِّيِ شَمْسِ اِلٰهِيِ را از مَشْرِقِ  
هَوِيْتِ بَرِ هَمِهٖ مُمَكِّنَاتِ يَكِ سَانِ بِيْنَدِ

and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things,

و أنوارِ توحیدرا بر جمیع موجودات  
موجود و ظاهر مشاهده کند

and the lights of singleness reflected  
over all creation.

و معلوم آن جناب بوده که جمیع  
اختلافات عوالم کون که در مراتب  
سلوک سالک مشاهده میکند از نظر  
خود سالک است

It is clear to thine Eminence that all the  
variations which the wayfarer in the  
stages of his journey beholdeth in the  
realms of being, proceed from his own  
vision.

مثالی در این مقام ذکر میشود تا این  
معنی تمام معلوم گردد

We shall give an example of this, that its  
meaning may become fully clear:

ملاحظه در شمسِ ظاهری فرمائید که بر  
همه موجودات و ممکنات به یک اشراق  
تجلی مینماید

Consider the visible sun; although it  
shineth with one radiance upon all  
things,

و افاضه نور به امر سلطان ظهور بر همه  
اشیاء میفرماید

and at the behest of the King of  
Manifestation bestoweth light on all  
creation,

و لیکن در هر محلّ به اقتضای استعداد  
آن محلّ ظاهر میشود و اعطای فیض  
میکند

yet in each place it becometh manifest  
and sheddeth its bounty according to  
the potentialities of that place.

مثل این که در مرآت به قرصها و هیأتها  
جلوه مینماید و این به واسطه لطافت  
خود مرآت است

For instance, in a mirror it reflecteth its  
own disk and shape, and this is due to  
the sensitivity of the mirror;

و در بلور نارِ اِحداثِ ميکند و در سايرِ  
اشيا همان اثرِ تجلّی ظاهر است نه قرص

in a crystal it maketh fire to appear, and  
in other things it showeth only the  
effect of its shining, but not its full disk.

و به آن اثر هر شئی را به امرِ مؤثر  
به استعدادِ او تربیت میکند چنانچه  
مشاهده میکنید

And yet, through that effect, by the  
command of the Creator, it traineth  
each thing according to the quality of  
that thing, as thou observest.

و همچنین ألوان هم به اقتضای محلّ  
ظاهر میشود

In like manner, colors become visible in  
every object according to the nature of  
that object.

مثل این که در زجاجه زرد تجلّی زرد و  
در سفید تجلّی سفید و در سُرخ تجلّی  
سُرخ ملاحظه میشود

For instance, in a yellow globe, the rays  
shine yellow; in a white the rays are  
white; and in a red, the red rays are  
manifest.

پس این اختلافات از محلّ است نه از  
اشراقِ ضیاء

Then these variations are from the  
object, not from the shining light.

و اگر محلّ مانع داشته باشد مثل جدار و  
سقف آن محلّ به المَرّه از تجلّی شمس  
محروم ماند و آفتاب بر آن نتابد

And if a place be shut away from the  
light, as by walls or a roof, it will be  
entirely bereft of the splendor of the  
light, nor will the sun shine thereon.

اینست که بعضی از نفوس ضعیفه چون  
اراضی معرفت را به جدارِ نفس و هوی

Thus it is that certain invalid souls have  
confined the lands of knowledge within  
the wall of self and passion,

و حِجَابِ غَفَلَتِ و عَمَى حَايِلِ نَمُودِهْ اَنَد

and clouded them with ignorance and  
blindness,

لِهَذَا از اِشْرَاقِ شَمْسِ مَعَانِي و اَسْرَارِ  
مَحْبُوبِ لَا يَزَالِي مَحْجُوبِ مَانِدِهْ اَنَد

and have been veiled from the light of  
the mystic sun and the mysteries of the  
Eternal Beloved;

و از جَوَاهِرِ حِكْمَتِ دِينِ مُبِينِ سَيِّدِ اَلْمُرِّ  
سَلِينِ دُورِ مَانِدِهْ اَنَد

they have strayed afar from the jewelled  
wisdom of the lucid Faith of the Lord of  
Messengers,

و از حَرَمِ جَمَالِ مَحْرُومِ شُدْنَد

have been shut out of the sanctuary of  
the All-Beauteous One,

و از كَعْبَةِ جَلَالِ مَهْجُورِ

and banished from the Ka'bih of  
splendor.

اينست رُتْبَةُ اَهْلِ زَمَانِ

Such is the worth of the people of this  
age!

و اِگَر بُلْبُلِي از گِلِ نَفْسِ بَر خِيَزَد و بَر  
شَاخْسَارِ گُلِ قَلْبِ جَايِ گِيَرَد

And if a nightingale soar upward from  
the clay of self and dwell in the rose  
bower of the heart,

و بِه نَعْمَاتِ حِجَازِي و آوَاذِهَايِ خَوْشِ  
عِرَاقِي اَسْرَارِ اِلَهِي ذِكْرِ نَمَايَد

and in Arabian melodies and sweet  
Íránn songs recount the mysteries of  
God—

كِه حَرْفِي از اَن جَمِيعِ جَسَدِهَايِ مُرْدِهْ رَا  
حَيَاتِ تَازَهْ جَدِيدِ بَخَشَد

a single word of which quickeneth to  
fresh, new life the bodies of the dead,



و روحِ قُدسی بر عَظَامِ رَمیمهٔ مُمکنات  
مَبذولِ دَارَد

and bestoweth the Holy Spirit upon the  
moldering bones of this existence—

هزار چَنگالِ حَسَدِ و مِنقارِ بُغضِ بینی که  
قَصِدِ او نَمایند و با تَمَامِ جِدِّ در هَلاکَش  
کوشند

thou wilt behold a thousand claws of  
envy, a myriad beaks of rancor hunting  
after Him and with all their power  
intent upon His death.

بلی جُعَل را بویِ خَوشِ ناخَوشِ آید و  
مَزکوم را رَیحَهٔ طَیبِ ثَمَرِ نَدَهَد

Yea, to the beetle a sweet fragrance  
seemeth foul, and to the man sick of a  
rheum a pleasant perfume is as naught.

اینست که بَرایِ اِرشادِ عَوامِ گُفَتِهٔ آند

Wherefore, it hath been said for the  
guidance of the ignorant:

دَفَعِ کُنْ از مَعزِ و از بینی زُکام

Cleanse thou the rheum from out thine  
head

تا که رَیحُ اَللّهِ در آید در مَشام

And breathe the breath of God instead.

باری اِخْتِلافِ مُحَلِّ وَاضِحِّ و مُبَرَهَنِ شُد

In sum, the differences in objects have  
now been made plain.

و اَمَّا نَظَرِ سَالِکِ وَاقْتی در مُحَلِّ مَحْدودِ  
است یَعنی در زُجَاجاتِ سِیرِ مینماید

Thus when the wayfarer gazeth only  
upon the place of appearance—that is,  
when he seeth only the many-colored  
globes—

اینست که زَرَدِ و سُرخِ و سِفیدِ بیند

he beholdeth yellow and red and white;

باین جَهت است که جدال بین عباد بر  
پا شده

hence it is that conflict hath prevailed  
among the creatures,

و عالم را غبار تیره از آنفسِ محدوده  
فراگ رفته

and a darksome dust from limited souls  
hath hid the world.

و بعضی نظر به اشراقِ ضوء دارند و  
برخی از خمرِ وحدت نوشیده اند جز  
شمس چیزی نبینند

And some do gaze upon the effulgence  
of the light; and some have drunk of the  
wine of oneness and these see nothing  
but the sun itself.

پس به سببِ سیرِ این سه مقامِ مختلف  
فهمِ سالکین و بیانِ ایشان مختلف  
میشود

Thus, for that they move on these three  
differing planes, the understanding and  
the words of the wayfarers have differed;

اینست که اثرِ اختلاف در عالمِ ظاهر  
شده و میشود

and hence the sign of conflict doth  
continually appear on earth.

زیرا که بعضی در رتبه توحید واقفند و از  
آن عالم سخن گویند

For some there are who dwell upon the  
plane of oneness and speak of that  
world,

و برخی در عوالمِ تحدید قائم اند و  
بعضی در مراتبِ نفس و برخی بالامر  
محتجب اند

and some inhabit the realms of  
limitation, and some the grades of self,  
while others are completely veiled.

اینست که جُهَّالِ عَصْرِ که از پَرْتَوِ جَمَالِ  
نَصِيبِ نَبْرَدِهْ اَنَدِ به بَعْضِی مَقَالِ تَكَلُّمِ  
مِیَنَمَایَنَدِ

Thus do the ignorant people of the day,  
who have no portion of the radiance of  
Divine Beauty, make certain claims,

و در هر عَصْرِ و زَمَانِ بر اَهْلِ لَجَّةِ تَوْحِیدِ  
وَارِدِ مِیْ اَوْرَنَدِ اَنِچِهْ رَا کِهْ خُودِ بِهْ اَنِ لَایِقِ  
و سِزَا وَاَرَنَدِ

and in every age and cycle inflict on the  
people of the sea of oneness what they  
themselves deserve.

« وَ لَوْ یُؤَاخِذُ اللهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ  
عَلَى ظَهْرِهَا مِنْ دَعَابَةٍ وَلَکِنْ یُؤَخِّرُهُمْ إِلَى  
أَجَلٍ مُّسَمًّى »

“Should God punish men for their  
perverse doings, He would not leave on  
earth a moving thing! But to an  
appointed term doth He respite them...”

ای بَرَادِرِ مَنْ قَلْبِ لَطِیْفِ بِهْ مَنَزِلَةُ اَئِیْنِهْ  
اَسْتِ

O My Brother! A pure heart is as a  
mirror;

اَن رَا بِهْ صِیْقَلِ حُبِّ وَاِنْقِطَاعِ اَز مَاسَوِی  
اَللّٰهُ پَاکِ کُنْ

cleanse it with the burnish of love and  
severance from all save God,

تَا اَفْتَابِ حَقِیْقِیْ دَرِ اَن جِلْوِهْ نَمَایَدِ و  
صُبْحِ اَزَلِی طَالِعِ شَوَدِ

that the true sun may shine within it  
and the eternal morning dawn.

مَعْنِی « لَا یَسَعْنِیْ اَرْضِی وَا لَا سَمَآئِی  
وَلَکِنْ یَسَعْنِیْ قَلْبِ عِبْدِی الْمُؤْمِنِ » رَا  
اَشْکَارِ وِ هَوِیْدَا بَیْنِیْ

Then wilt thou clearly see the meaning  
of “Neither doth My earth nor My  
heaven contain Me, but the heart of My  
faithful servant containeth Me.”

و جان در دَسْتِ گیری و به هزار حَسَرَتِ  
نِثَارِ یارِ تازِهِ نَمائی

And thou wilt take up thy life in thine  
hand, and with infinite longing cast it  
before the new Beloved One.

و چون اَنوَارِ تَجَلَّى سُلْطَانِ أَحَدِيَّةِ بر عَرَشِ  
قَلْبِ و دِلِ جُلُوسِ نَمُود

Whensoever the light of Manifestation  
of the King of Oneness settlETH upon  
the throne of the heart and soul,

نورِ او در جَمِيعِ اَعْضَا و اَرْكَانِ ظَاهِرِ  
مِيشُود

His shining becomETH visible in every  
limb and member.

آن وَقْتِ سِرِّ حَدِيثِ مَشْهُورِ سَرِّ از  
حَجَابِ دِيجُورِ بَرِ آرد

At that time the mystery of the famed  
tradition gleamETH out of the darkness:

« لَا زَالَ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّى  
أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي  
يَسْمَعُ بِهِ » الخ

“A servant is drawn unto Me in prayer  
until I answer him; and when I have  
answered him, I become the ear  
wherewith he heareth...”

زیرا که صَاحِبِ بَيْتِ در بَيْتِ خود تَجَلَّى  
نَمُودِه

For thus the Master of the house hath  
appeared within His home,

و اَرْكَانِ بَيْتِ هَمِه از نورِ او رُوشَنِ و مُنُورِ  
شُدِه

and all the pillars of the dwelling are  
ashine with His light.

و فِعْلِ و اَثَرِ نورِ از مُنِيرِ است

And the action and effect of the light  
are from the Light-Giver;

اینست که همه به او حرکت نمایند و به  
اراده او قیام کنند

so it is that all move through Him and  
arise by His will.

و اینست آن چشمه ای که مقرّبین از آن  
مینوشند

And this is that spring whereof the near  
ones drink,

چنانچه میفرماید «عیناً یشرّب بها  
المقرّبون»

as it is said: "A fount whereof the near  
unto God shall drink..."

و دیگر آنکه مبادا در این بیانات رایحه  
حلول

However, let none construe these  
utterances to be anthropomorphism,

و یا تنزلات عوالم حق در مراتب خلق  
رود و بر آن جناب شبهه شود

nor see in them the descent of the  
worlds of God into the grades of the  
creatures; nor should they lead thine  
Eminence to such assumptions.

زیرا که به ذاته مقدّس است از صعود و  
نزول و از دخول و خروج

For God is, in His Essence, holy above  
ascent and descent, entrance and exit;

لم یزل از صفات خلق غنی بوده و  
خواهد بود

He hath through all eternity been free  
of the attributes of human creatures,  
and ever will remain so.

و نشناخته او را احدی و به کُنّه او راه  
نیافته نفسی

No man hath ever known Him; no soul  
hath ever found the pathway to His  
Being.

كُلُّ عُرْفَا در وادی مَعْرِفَتَش سر گردان و  
كُلُّ اولیا در ادراكِ ذاتش حیران مَنزّه  
است

Every mystic knower hath wandered far  
astray in the valley of the knowledge of  
Him; every saint hath lost his way in  
seeking to comprehend His Essence.

از ادراكِ هر مُدرِکی و مُتعالی است از  
عِرْفانِ هر عارفی

Sanctified is He above the  
understanding of the wise; exalted is He  
above the knowledge of the knowing!

السَّيْلُ مَسدود و اَلطَّلُبُ مَردود

The way is barred and to seek it is  
impiety;

دَلِيله آیاتِه و وُجودِه اثباتِه

His proof is His signs; His being is His  
evidence.

اینست که عاشقان رویِ جانان گفته اند  
« يَا مَنْ دَلَّ عَلَي ذَاتِهِ بِذَاتِهِ وَ تَنَزَّهَ عَن  
مُجَانِسَةِ مُخْلُوقَاتِهِ »

Wherefore, the lovers of the face of the  
Beloved have said: "O Thou, the One  
Whose Essence alone showeth the way  
to His Essence, and Who is sanctified  
above any likeness to His creatures."

عَدَمِ صِرْفِ كُجَا تَوَانَد در مِيدَانِ قِدَمِ  
أَسْبِ دَوَانَد و سايه فانی كُجَا به خورشیدِ  
باقی رسد

How can utter nothingness gallop its  
steed in the field of preexistence, or a  
fleeting shadow reach to the everlasting  
sun?

حَبِيبِ « لَوْلَاكَ » ، « مَا عَرَفْنَاكَ » فرموده

The Friend hath said, "But for Thee, we  
had not known Thee,"

و مَحْبُوبِ « أَوَاذُنِي » ، « مَا بَلَغْنَاكَ »  
گفته

and the Beloved hath said, "nor attained  
Thy presence."

بلی این ذکرها که در مراتبِ عرفان ذکر  
میشود

Yea, these mentionings that have been  
made of the grades of knowledge

مَعْرِفَتِ تَجَلِّیَاتِ آن شَمْسِ حَقِیْقَتِ  
است که در مَرَایَا تَجَلِّی میفرماید

relate to the knowledge of the  
Manifestations of that Sun of Reality,  
which casteth Its light upon the  
Mirrors.

و تَجَلِّی آن نور در قُلُوبِ هَسْت و لَکِن  
بِه حُجَبَاتِ نَفْسَانِیَّه و شُؤنَاتِ عَرَضِیَّه  
مَحجُوب است

And the splendor of that light is in the  
hearts, yet it is hidden under the veilings  
of sense and the conditions of this earth,

چون شَمَعِ زِیْرِ فَاَنُوسِ حَدیْدِ چُون فَاَنُوسِ  
مُرْتَفَعِ شُدِ نُورِ شَمَعِ ظَاهِرِ گَرَدَد

even as a candle within a lantern of iron,  
and only when the lantern is removed  
doth the light of the candle shine out.

و هَمچَنین چُون خَرَقِ حُجَبَاتِ اَفکِیَّه از  
وَجْهٔ قَلْبِ نَمَائِی اَنوَارِ اَحَدِیَّه طَالِعِ شُود

In like manner, when thou strippest the  
wrappings of illusion from off thine  
heart, the lights of oneness will be made  
manifest.

پَس مَعْلُومِ شُدِ کِه از بَرایِ تَجَلِّیَاتِ هَم  
دُخُولِ و خُرُوجِ نِیْسْت

Then it is clear that even for the rays  
there is neither entrance nor exit—

تا چِه رَسَدِ بِه اَن جَوَهَرِ وُجُودِ و سِرِّ  
مَقْصُودِ

how much less for that Essence of Being  
and that longed-for Mystery.

ای بَرادَرِ مَن در این مَرَاتِبِ از رُویِ تَحْقِیْقِ  
سِیْرِ نَمَا نِه از رُویِ تَقْلِیْدِ

O My Brother, journey upon these  
planes in the spirit of search, not in  
blind imitation.

و سَالِكٍ رَا دُورٍ بَاشِ كَلِمَاتٍ مَنَعٌ نَكُنْدُ وَ  
هَيْمَنَةُ إِشَارَتِ سَدِّ نَنْمَايَدُ

A true wayfarer will not be kept back by  
the bludgeon of words nor debarred by  
the warning of allusions.

پَرْدِه چِه بَاشَد مِيَانِ عَاشِقِ وَ مَعشُوقِ

How shall a curtain part the lover and  
the loved one?

سَدِّ سِيكَندَرِ نَه مَانِعِ اسْتِ وَ نَه حَائِلِ

Not Alexander's wall can separate them!

أَسْرَارٍ بَسيَارٍ وَ أَعْيَارٍ بَيشُمَارِ

Secrets are many, but strangers are  
myriad.

سِرِّ مَحْبُوبِ رَا دَفْتَرَهَا كِفَايَتِ نَكُنْدُ وَ بَه  
اين أَلْوَا حِ اِتْمَامِ نِيَابَدِ بَا اِينِ كِه حَرْفِي بَيشِ  
نَيسْتِ وَ رَمْزِي بَيشِ نَه

Volumes will not suffice to hold the  
mystery of the Beloved One, nor can it  
be exhausted in these pages, although it  
be no more than a word, no more than a  
sign.

« اَلْعِلْمُ نُقْطَةٌ كَثْرَةُ اَلْجَاهِلُونَ »

“Knowledge is a single point, but the  
ignorant have multiplied it.”

وَ از هَمِينِ مَقَامِ اِخْتِلَافَاتِ عَوَالِمِ رَا هَمِ  
مُلا حِظِه كُنْ

On this same basis, ponder likewise the  
differences among the worlds.

اَكْرَ چِه عَوَالِمِ اِلَهِي نَامُتِنَاهِي اسْتِ وَ  
لَكِنْ بَعْضِي چِهَار رُتْبِه ذِكْرِ نَمُودِه اَنْدِ

Although the divine worlds be never  
ending, yet some refer to them as four:

عَالَمِ زَمَانِ وَ اَنْ اَنْ اسْتِ كِه از بَرَايِ او  
أَوَّلِ وَ آخِرِ بَاشَدِ

The world of time (zamán), which is the  
one that hath both a beginning and an  
end;



و عالمِ دَهرِ یَعنیِ اَوَّلِ دَستِهٔ باشَد و  
اَخِرَشِ پَدیدِ نَباشَد

the world of duration (dahr), which  
hath a beginning, but whose end is not  
revealed;

و عالمِ سَرمَدِ که اَوَّلیِ مُلاحِظِهٔ نَشود و  
اَخِرَشِ مَفهومِ شَود

the world of perpetuity (sarmad), whose  
beginning is not to be seen but which is  
known to have an end;

و عالمِ اَزَلِ که نَه اَوَّلیِ مُشاهِدِهٔ شَود و نَه  
اَخِرِی

and the world of eternity (azal), neither  
a beginning nor an end of which is  
visible.

اَگر چِه در این بَیاناتِ اِختِلافِ بَسیار  
است اَگر تَقصیلِ ذِکرِ شَود کِسالتِ  
اَفزاید

Although there are many differing  
statements as to these points, to recount  
them in detail would result in weariness.

چنانچِه بَعْضیِ عَالمِ سَرمَدِ را بی اِبتِدا و  
اِنتِها کُفْتِه اَند

Thus, some have said that the world of  
perpetuity hath neither beginning nor  
end,

و عالمِ اَزَلِ را غِیبِ مَنیعِ لا یُدْرَکِ ذِکرِ  
نَمودِه اَند

and have named the world of eternity as  
the invisible, impregnable Emyrean.

و بَعْضیِ عَوالِمِ لاهوتِ و جَبَروتِ و  
مَلکوتِ و ناسوتِ کُفْتِه اَند

Others have called these the worlds of  
the Heavenly Court (Láhút), of the  
Emyrean Heaven (Jabarút), of the  
Kingdom of the Angels (Malakút), and  
of the mortal world (Násút).

سَفَرِهَايِ سَبِيلِ عِشْقِ رَا چِهَارِ شُمُردِهْ اَنَد

The journeys in the pathway of love are reckoned as four:

مِنْ اَلْخَلْقِ اِلَى اَلْحَقِّ وَ مِنْ اَلْحَقِّ اِلَى  
اَلْخَلْقِ وَ مِنْ اَلْخَلْقِ اِلَى اَلْخَلْقِ وَ مِنْ  
اَلْحَقِّ اِلَى اَلْحَقِّ

From the creatures to the True One;  
from the True One to the creatures;  
from the creatures to the creatures; from  
the True One to the True One.

وَ هَمچِنينِ بَسِيَارِ بَيَانَاتِ اَز عُرَفَا وَ  
حُكْمَايِ قَبْلِ هَسْتِ كِه بَنَدِه مُتَعَرِضِ  
نَشُدَم

There is many an utterance of the mystic  
seers and doctors of former times which  
I have not mentioned here,

وَ دُوسْتِ نَدَارَمِ كِه اَذْكَارِ قَبْلِ بَسِيَارِ  
اِظْهَارِ شُود

since I mislike the copious citation from  
sayings of the past;

زِيْرَا كِه اَقْوَالِ غَيْرَا ذِكْرِ نَمُودَنِ دَلِيْلِ  
اَسْتِ بَرِ عُلُومِ كَسْبِي نَهْ بَرِ مَوْهَبَاتِ اِلٰهِي

for quotation from the words of others  
proveth acquired learning, not the  
divine bestowal.

وَ لَكِنِ اَيْنِ قَدْرِ هَمِ كِه ذِكْرِ شُدْ بِهْ وَاَسْطِئَهْ  
عَادَاتِ نَاسِ اَسْتِ

Even so much as We have quoted here is  
out of deference to the wont of men and  
after the manner of the friends.

وَ تَ اَسِّي بِهْ اَصْحَابِ وَ عَلاوَهْ بَرِ اَيْنِ  
دَرِيْنِ رَسَالِهْ اَيْنِ بَيَانَاتِ نَكُنْجَد

Further, such matters are beyond the  
scope of this epistle.

و عَدَمِ اِقْبَالِ بَه ذِكْرِ اَقْوَالِ اَيْشَان نَه اَز  
غُرُورِ اسْتِ بَلْ بَه وَاَسْطِئَهٗ ظُهُورِ حِكْمَتِ  
و تَجَلِّيِ مَوْهَبَتِ اسْتِ

گَر خِضْرِ دَر بَحْرِ كَشْتِي رَا شِكْسْتِ

صَد دُرُسْتِي دَر شِكْسْتِ خِضْرِ هَسْتِ

و اِلَّا اَيْنِ بَنْدِهٖ خُود رَا دَر سَاخْتِ يَكِي  
اَز اَحْبَايِ خُدا مَعْدُومِ مِيْدَانَمِ و مَفْقُودِ  
مِيْشُمُرَمِ تَا چِه رِسَدِ دَر بَسَاطِ اَوْلِيَا

فَسُبْحَانَ رَبِّيَ اَلْاَعْلَى

و اَز اَيْنِهَا گُذَشْتِهٖ مَقْصُودِ ذِكْرِ مَرَاتِبِ  
سَالِكِيْنَ اسْتِ نَه بِيَانِ اَقْوَالِ عَارِفِيْنَ

اَكْرَ چِه مِثَالِ مُخْتَصَرِيْ دَر اَوَّلِ و اٰخِرِ  
عَالَمِ نِسْبِيِ و اِضَافِيِ زِدِهٖ شُدْ

مُجَدِّدِ مِثَالِيِ دِيْگَرِ ذِكْرِ مِيْشُودِ تَا تَمَامِ  
مَعَانِيِ دَر قَمِيْصِ مِثَالِيِ ظَاهِرِ شُودِ

Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace.

If Khir did wreck the vessel on the sea,

Yet in this wrong there are a thousand rights.

Otherwise, this Servant regardeth Himself as utterly lost and as nothing, even beside one of the beloved of God, how much less in the presence of His holy ones.

Exalted be My Lord, the Supreme!

Moreover, our aim is to recount the stages of the wayfarer's journey, not to set forth the conflicting utterances of the mystics.

Although a brief example hath been given concerning the beginning and ending of the relative world, the world of attributes,

yet a second illustration is now added, that the full meaning may be manifest.

مَثَلًا آن جِنَابِ دَرِ خُودِ مُلَا حِظِّهِ فَرَمَائِد

For instance, let thine Eminence  
consider his own self;

كِه نِسْبَتِ بِه پَسَرِ خُودِ أَوَّلَنْدِ وَ نِسْبَتِ بِه  
پَدَرِ خُودِ آخِرِ

thou art first in relation to thy son, last  
in relation to thy father.

وَ دَرِ ظَاهِرِ حِكَايَتِ اَزِ ظَاهِرِ قُدْرَتِ  
مِيكُنِيدِ دَرِ عَوَالِمِ صُنْعِ اِلَهِيّ

In thine outward appearance, thou  
tellest of the appearance of power in the  
realms of divine creation;

وَ دَرِ بَاطِنِ بَرِ اَسْرَارِ بَاطِنِ كِه وَدِيعَةُ اِلَهِيّ  
اَسْتِ

in thine inward being thou revealest the  
hidden mysteries which are the divine  
trust deposited within thee.

دَرِ شُْمَا پَسِ صِدْقِ اَوَّلِيَّتِ وَ آخِرِيَّتِ وَ  
ظَاهِرِيَّتِ وَ بَاطِنِيَّتِ بِه اَيْنِ مَعْنَى كِه ذِكْرِ  
شُدِ بَرِ شُْمَا مِيكُنْدِ

And thus firstness and lastness,  
outwardness and inwardness are, in the  
sense referred to, true of thyself,

تَا دَرِ اَيْنِ چِهَارِ رُتْبِه كِه بِه شُْمَا عِنَايَتِ  
شُدِ چِهَارِ رُتْبِه اِلَهِيّ رَا اِدْرَاكِ فَرَمَائِيدِ

that in these four states conferred upon  
thee thou shouldst comprehend the  
four divine states,

تَا بُلْبُلِ قَلْبِ بَرِ جَمِيعِ شَاخْسَارِهَائِ كُلِّ  
وُجُودِ اَزِ غَيْبِ وَ شُهُودِ نِدَا كُنْدِ

and that the nightingale of thine heart  
on all the branches of the rosetree of  
existence, whether visible or concealed,  
should cry out:

بَانِه « هُوَ اَّلَاوَلُ وَ اَّلَاخِرُ وَ اَّلْظَاهِرُ وَ  
اَّلْبَاطِنُ »

“He is the first and the last, the Seen and  
the Hidden...”

و این ذکرها در مراتبِ عوالمِ نسبتِ ذکر  
میشود

These statements are made in the sphere  
of that which is relative, because of the  
limitations of men.

و الا آن رجالی که به قدمی عالمِ نسبت  
و تقیید را طی نموده اند

Otherwise, those personages who in a  
single step have passed over the world of  
the relative and the limited,

و بر بساطِ خوشِ تجرید ساکن شده اند

and dwelt on the fair plane of the  
Absolute,

و در عالم‌هایِ اطلاق و امرِ خیمه  
برافراخته اند

and pitched their tent in the worlds of  
authority and command—

جمیع این نسبت‌ها را به ناری سوخته اند

have burned away these relativities with  
a single spark,

و همه این الفاظ را به نمی محو  
نموده اند

and blotted out these words with a drop  
of dew.

و در یمِ روحِ شناوری مینمایند و در هوای  
قدسِ نور سیر میکنند

And they swim in the sea of the spirit,  
and soar in the holy air of light.

دیگر الفاظ در این رتبه کجا وجود دارد  
تا اول یا آخر یا غیر اینها معلوم شود و  
مذکور آید

Then what life have words, on such a  
plane, that “first” and “last” or other  
than these be seen or mentioned!

در این مقام اول نفسِ آخر و آخر نفسِ  
اول است

In this realm, the first is the last itself,  
and the last is but the first.

<p>آتشی از عشقِ جانان برُفروز  سَر به سَر فِکَر و عِبَادَت را بِسوز  ای دُوسَتِ مَن در خود مُلَا حِظَه فرما  کِه اَگَر پَدَر نِمِی شُدی و پِسر نَدیدِه بودی  این اَلْفَاظ هَم نَشَنیدِه بودی  پَس حَال هَمِه را فراموش کُن تا در  مُصْطَبَه تَوْحید نَزْدِ اَدیبِ عِشْقِ بِيَا موزی  و از « اِنَّا » به « راجِعون » رَجَعَت کُنی  و از باطنِ مَجَازِی به مَقَامِ حَقِیقِی خود  واصِلِ گُردی  و در ظِلِّ شَجَرَه دَانِش ساکنِ شوی  ای عَزیزِ نَفَس را فَقیِر نِمَا تا در عَرَصَه بُلندِ  غَنَا وارَد شوی  و جِسَد را ذَلیل کُن تا از شَرِیعَه عِزَّت  بِیَا شامی</p>	<p>In thy soul of love build thou a fire  And burn all thoughts and words entire.  O my friend, look upon thyself:  Hadst thou not become a father nor  begotten a son, neither wouldst thou  have heard these sayings.  Now forget them all, that thou mayest  learn from the Master of Love in the  schoolhouse of oneness,  and return unto God,  and forsake the inner land of unreality  for thy true station,  and dwell within the shadow of the tree  of knowledge.  O thou dear one! Impoverish thyself,  that thou mayest enter the high court of  riches;  and humble thy body, that thou mayest  drink from the river of glory,</p>
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و به جَمِيعِ مَعَانِي أَشْعَارِ كِه سُؤَالِ  
فَرَمُودِي بِرَسِي

and attain to the full meaning of the  
poems whereof thou hadst asked.

پَس مَعْلُوم شُد كِه اِين مَرَاتِبِ بَسْتِه به سِيرِ  
سَالِكِ اسْت

Thus it hath been made clear that these  
stages depend on the vision of the  
wayfarer.

و در هر مَدِينِه عَالَمِي بِيْنْد و در هر  
وَادِي به چَشْمِه اِي رِسْد و در هر صَحْرَا  
نَعْمِه اِي شِنُود

In every city he will behold a world, in  
every Valley reach a spring, in every  
meadow hear a song.

وَلِي شَاهِ بَاذِ هَوَايِ مَعْنَوِي رَا شَهْنَاذِهَايِ  
بَدِيعِ رُوحَانِي دَر دِلِ اسْت

But the falcon of the mystic heaven hath  
many a wondrous carol of the spirit in  
His breast,

و مُرْغِ عِرَاقِي رَا آوَاذِهَايِ خُوشِ حِجَازِي  
دَر سَرِ

and the Persian bird keepeth in His soul  
many a sweet Arab melody;

و لَكِن مَسْتُورِ بُوْدِه و مَسْتُورِ خَوَاهْدِ بُوْدِ

yet these are hidden, and hidden shall  
remain.

گَر بِيْگُوِيْمِ عَقْلِهَا بَرِ هَمِ زَنْدِ

If I speak forth, many a mind will  
shatter,

وَرِ نُوِيْسَمِ بَسِ قَلَمِهَا بِشَكَنْدِ

And if I write, many a pen will break.

و اَلْسَلَامُ عَلٰی مَنْ قَطَعَ هَذَا السَّفَرَ اَلْاَعْلٰی  
وَ اتَّبَعَ الْحَقُّ بِانْوَارِ الْهُدٰی

Peace be upon him who concludeth this  
exalted journey and followeth the True  
One by the lights of guidance.

## مدینه استغنا

و سَالِكٍ بَعْدَ از قَطْعِ مَعَارِجِ اَيْنِ سَفَرِ بُلَنْدِ  
أَعْلَىٰ در مَدِينَةِ اسْتِغْنَا وَاوْرِدِ مِيَشُوْدِ

و در اَيْنِ وَاوْدِي نَسَائِمِ اسْتِغْنَايِ اِلٰهِي رَا  
بِيِنْدِ كِه از بِيْدَايِ رُوْحِ مِيُوَزْدِ

و حِجَابِ هَايِ فَقْر رَا مِيَسُوَزْدِ

و «يَوْمٍ يَغْنِي اللهُ كُلًّا مِنْ سَعَتِهِ» رَا بِه  
چَشْمِ ظَاهِرِ و بَاطِنِ در غَيْبِ و شِهَادَةِ  
أَشْيَاءِ مُشَاهِدِهِ فَرْمَايْدِ

أَز حُزْنِ بِه سُرُوْرِ آيْدِ و از غَمِ بِه فَرَحِ رَا جِعِ  
شُوْدِ

قَبْضِ و اِنْقِبَاضِ رَا بِه بَسَطِ و اِنْبِسَاطِ  
تَبْدِيْلِ نَمَايْدِ

مُسَافِرَانِ اَيْنِ وَاوْدِي اَكْرَ در ظَاهِرِ بَرِ خَاكِ  
سَاكِنِ اَنْدِ

أَمَّا در بَاطِنِ بَرِ رَفْرَفِ مَعَانِي جَالِسِ

## THE VALLEY OF CONTENTMENT

And the wayfarer, after traversing the high planes of this supernal journey, entereth the Valley of Contentment.

In this Valley he feeleth the winds of divine contentment blowing from the plane of the spirit.

He burneth away the veils of want,

and with inward and outward eye, perceiveth within and without all things the day of: "God will compensate each one out of His abundance."

From sorrow he turneth to bliss, from anguish to joy.

His grief and mourning yield to delight and rapture.

Although to outward view, the wayfarers in this Valley may dwell upon the dust,

yet inwardly they are throned in the heights of mystic meaning;



و از نِعْمَتِ هَايِ بِي زَوَالِ مَعْنَوِي  
مَرزُوقِ اَنَد

they eat of the endless bounties of inner  
significances,

و از شَرَابِ هَايِ لَطِيفِ رُوحَانِي مَشْرُوبِ

and drink of the delicate wines of the  
spirit.

زَبَانِ دَر تَفْصِيلِ اَيْنِ سِه وَادِي عَاجِزِ اسْت  
و بِيَانِ بِه غَايَتِ قَاصِرِ

The tongue faileth in describing these  
three Valleys, and speech falleth short.

قَلَمِ دَر اَيْنِ عَرَصِه قَدَمِ نَكُّدَارِدِ و مِدَادِ جُزْ  
سَوَادِ ثَمَرِ نِيَارِدِ

The pen steppeth not into this region,  
the ink leaveth only a blot.

بُلْبُلِ قَلْبِ رَا دَر اَيْنِ مَقَامَاتِ نَوَاهَايِ دِيْغَرِ  
اَسْت و اَسْرَارِ دِيْغَرِ

In these planes, the nightingale of the  
heart hath other songs and secrets,

كِه دِلِ اَز او بِجُوشِ و رُوحِ دَر خُرُوشِ

which make the heart to stir and the  
soul to clamor,

و لَكِنِ اَيْنِ مُعَمَّايِ مَعَانِي رَا دِلِ بِه دِلِ  
بَايْدِ كُفْتِ و سِيْنِه بِه سِيْنِه بَايْدِ سِپُرْدِ

but this mystery of inner meaning may  
be whispered only from heart to heart,  
confided only from breast to breast.

شَرَحِ حَالِ عَارِفَانِ دِلِ بِه دِلِ تَوَانَدِ كُفْتِ

Only heart to heart can speak the bliss  
of mystic knowers;

اَيْنِ نَه شَيُوهُ قَاصِدِ و اَيْنِ نَه حَدِّ مَكْتُوبِ  
اَسْت

No messenger can tell it and no missive  
bear it.

وَاسْكُتْ عَجْزاً عَنِ أُمُورِ كَثِيرَةٍ

I am silent from weakness on many a matter,

بِنُطْقِي لَنْ تُحْصَىٰ وَ لَوْ قُلْتُ قَلَّتْ

For my words could not reckon them and my speech would fall short.

إِي رَفِيقٍ تَا بَه حَدِيقَةُ أَيْنِ مَعَانِي نَرَسِي أَز  
خَمَرِ بَاقِي أَيْنِ وَادِي نَجْشِي

O friend, till thou enter the garden of such mysteries, thou shalt never set lip to the undying wine of this Valley.

وَ أَكْرَ چِشِي أَز غَيْرِ چِشْمِ پُوشِي وَ أَز بَادَةُ  
إِسْتِغْنَا بِنُوشِي

And shouldst thou taste of it, thou wilt shield thine eyes from all things else, and drink of the wine of contentment;

وَ أَز هَمِه بُكْسَلِي وَ بَه أَو پِيُونْدِي وَ جَانِ  
دَر رَهْشِ بَازِي وَ رَوَانِ رَايْگَانِ بَرِ أَفْشَانِي

and thou wilt loose thyself from all things else, and bind thyself to Him, and throw thy life down in His path, and cast thy soul away.

أَكْرَ چِه غَيْرِي دَر أَيْنِ مَقَامِ نَيْسْتِ تَا  
چِشْمِ پُوشِي « كَانِ اللَّهُ وَ لَمْ يَكُنْ مَعَهُ  
مِنْ شَيْئٍ »

However, there is no other in this region that thou need forget: "There was God and there was naught beside Him."

زِيرَا كِه سَالِكِ دَر أَيْنِ رُتْبِه جَمَالِ  
دُوسْتِ رَا دَر هَر شَيْءِ بِيْنْدِ

For on this plane the traveler witnesseth the beauty of the Friend in everything.

أَز نَارِ رُخْسَارِ يَارِ بِيْنْدِ وَ دَر مَجَازِ رَمَزِ  
حَقِيقَتِ مُلَا حِظْه كُنْدِ وَ أَز صِفَاتِ سِرِّ  
هُوِيَّتِ مُشَاهِدِه نَمَايْدِ

Even in fire, he seeth the face of the Beloved. He beholdeth in illusion the secret of reality, and readeth from the attributes the riddle of the Essence.

زیرا پَرده‌ها را به آهی سوخته و  
حجاب‌ها را به نگاهی برداشته

For he hath burnt away the veils with his  
sighing, and unwrapped the shroudings  
with a single glance;

بِصَرِّ حَدِيدِ در صُنْعِ جَدِيدِ سِيرِ نَمَیْد

with piercing sight he gazeth on the  
new creation;

و به قَلْبِ رَقِیقِ آثَارِ دَقِّقِ اِدْرَاکِ کُنْد

with lucid heart he graspeth subtle  
verities.

و جَعَلْنَا اَلْيَوْمَ بَصْرِكَ حَدِيدًا شَاهِدِ مَقَالِ  
و کَافِي اَحْوَالِ اسْت

This is sufficiently attested by: "And we  
have made thy sight sharp in this day."

### وادی حیرت

### THE VALLEY OF WONDERMENT

و سَالِكِ بَعْدَ از سِيرِ مَرَاتِبِ اِسْتِغْنَايِ  
بَحْتِ در وادی حیرتِ واصلِ می‌شود

After journeying through the planes of  
pure contentment, the traveler cometh  
to the Valley of Wonderment

و در بَحْرهایِ عَظَمَتِ غَوِطِه می‌خورد و  
در هر آن بر حیرتَش می‌افزاید

and is tossed in the oceans of grandeur,  
and at every moment his wonder  
groweth.

گاهی هَيْكَلِ غَنَارَا نَفْسِ فَقْرِ مِیْبِیْنَد و  
جَوْهَرِ اِسْتِغْنَارَا صِرْفِ عَجْزِ

Now he seeth the shape of wealth as  
poverty itself, and the essence of  
freedom as sheer impotence.

گاهی مَحْوِ جَمَالِ ذُو اَلْجَلَالِ می‌شود و  
گاهی از وُجُودِ خود بیزار

Now is he struck dumb with the beauty  
of the All-Glorious; again is he wearied  
out with his own life.

این صرصرِ حیرت چه درخت های  
معانی را که از پا انداخت و چه  
نُفوس هارا که از نفس بر انداخت

How many a mystic tree hath this  
whirlwind of wonderment snatched by  
the roots, how many a soul hath it  
exhausted.

زیرا که این وادی سالک را در انقلاب  
آورد

For in this Valley the traveler is flung  
into confusion,

و لیکن این ظهورات در نظرِ واصلِ بسیار  
محبوب و مرغوب است

albeit, in the eye of him who hath  
attained, such marvels are esteemed and  
well beloved.

و در هر آن عالمِ بدیعی و خلقِ جدیدی  
مشاهده کند

At every moment he beholdeth a  
wondrous world, a new creation,

و حیرت بر حیرت افزاید محوِ صنع  
جدیدِ سلطانِ احدیه شود

and goeth from astonishment to  
astonishment, and is lost in awe at the  
works of the Lord of Oneness.

بلی ای برادر اگر در هر خلقی تفکر  
نمائیم

Indeed, O Brother, if we ponder each  
created thing,

صد هزار حکمتِ بالغه بینیم و صد هزار  
علومِ بدیعه پیاموزیم

we shall witness a myriad perfect  
wisdoms and learn a myriad new and  
wondrous truths.

از جمله مخلوقات نوم است

One of the created phenomena is the  
dream.

مُلاحِظْهُ كُنْ چَقْدَرِ اَسْرارِ در او وَدِيعِه  
گُذاسْتِه شُدِه اسْت

Behold how many secrets are deposited  
therein,

وَ چِه حِكْمَتِها در او مَخزونِ گَشْتِه اسْت  
وَ چِه عَوالِمِ در او مَسْتورِ مانِدِه

how many wisdoms treasured up, how  
many worlds concealed.

مُلاحِظْهُ فَرمائِدِ كِه شُما در بَيْتِي  
مِيخوایید وَ دَرهايِ اَن بَيْتِ بَسْتِه اسْت

Observe, how thou art asleep in a  
dwelling, and its doors are barred;

يَكِ مَرْتَبِه خُود را در شَهْرِ بَعِيدِي مُشاهِدِه  
مِيكُنيد بِي حَرَكَتِ رِجْلِ وَ تَعَبِ جَسَدِ بِه  
اَن شَهْرِ داخِلِ مِيشويد

on a sudden thou findest thyself in a  
far-off city, which thou enterest without  
moving thy feet or wearying thy body;

وَ بِي زَحْمَتِ چَشْمِ مُشاهِدِه مِيكُنيد وَ  
بِي مَحْنَتِ گوشِ مِيشِنويد وَ بِي لِسانِ  
تَكَلِّمِ مِينمائيد

without using thine eyes, thou seest;  
without taxing thine ears, thou hearest;  
without a tongue, thou speakest.

وَ گاهِستِ كِه اَنچِه اِمَشَبِ دِيدِه ايد دَه  
سالِ بَعْدِ در عَالَمِ زَمانِ بِه حَسَبِ ظاهِرِ  
بِه عَيْنِه اَنچِه در خوابِ دِيدِه ايد ميبينيد

And perchance when ten years are gone,  
thou wilt witness in the outer world the  
very things thou hast dreamed tonight.

حالِ چَندِ حِكْمَتِ اسْت كِه در اِن نَوْمِ  
مَشهودِ اسْت

Now there are many wisdoms to ponder  
in the dream,

وَ غَيْرِ اَهْلِ اِنِ وادِي بَرِ گَماهِي اِدراكِ  
نَمِيكُنند

which none but the people of this Valley  
can comprehend in their true elements.

أَوَّلَ أُنْكِهِ أَنْ جِهَ عَالَمٍ اسْتَكَيْتَ بِهَا بَصِيرَتَهُ  
وَأُذُنَهُ وَدَسْتَهُ وَلِسَانَهُ حُكْمَ هَمِّهَا  
فِي أَعْمَالِهِ مِثْلَ مَا يَفْعَلُ

First, what is this world, where without eye and ear and hand and tongue a man puts all of these to use?

وَأَمَّا ثَانِيًا فَمَا هُوَ فِي عَالَمِ الظُّهُورِ أَثَرُ خُوابٍ  
إِذَا رَأَيْتَ فِي عَالَمِ اليَقَظِ مِثْلَ مَا رَأَيْتَ فِي عَالَمِ النَّوْمِ  
بَعْدَ عَشْرِ سَنَاتٍ قَبْلَ دَيْدِهِ

Second, how is it that in the outer world thou seest today the effect of a dream, when thou didst vision it in the world of sleep some ten years past?

حَالِ تَفَكُّرٍ نَمَا فَرَقَ بَيْنَ دُنْيَا وَآخِرَةٍ  
مَوَدِّعَةٍ أَنْ رَأَيْتَ فِيهَا تَأْيِيدَاتٍ وَكُشُوفَاتٍ  
سُبْحَانِي فَائِزٍ شَوِيٍّ وَبِئْسَ مَا فِي عَالَمِ قُدْسِ  
بَرِيٍّ

Consider the difference between these two worlds and the mysteries which they conceal, that thou mayest attain to divine confirmations and heavenly discoveries and enter the regions of holiness.

وَأَمَّا آيَاتُ مَا خَلَقَ مِنْ بَيْنِ يَدَيْهِ  
فَمَا يَكْفُرُ بِهَا إِلَّا الَّذِينَ كَفَرُوا  
وَلَا يَتَذَكَّرُونَ لِمَ خَلَقَهُمْ  
وَلَا يَرْجِعُونَ

God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them.

مِثْلَ مَا فِي عَالَمِ اليَقَظِ مِثْلَ مَا رَأَيْتَ فِي عَالَمِ النَّوْمِ  
بَعْدَ عَشْرِ سَنَاتٍ قَبْلَ دَيْدِهِ

For some hold to reason and deny whatever the reason comprehendeth not,

وَأَمَّا مَا فِي عَالَمِ النَّوْمِ فَمَا يَكْفُرُ بِهَا إِلَّا الَّذِينَ كَفَرُوا  
وَلَا يَتَذَكَّرُونَ لِمَ خَلَقَهُمْ  
وَلَا يَرْجِعُونَ

and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

عَقْلِ جُرْئِي كِي تَوَانَد گشت بر قُرْآن  
مُحِيط

How can feeble reason encompass the  
Qur'an,

عَنْكَبُوتِي كِي تَوَانَد كَرْد سِيْمُرْغِي شِكَار

Or the spider snare a phoenix in his  
web?

و اَيْن عَوَالِمِ كُلِّ دَر وَادِي حِيْرَتِ دَسْت  
دَهْد و مُشَاهِدِه كَرْدَد

All these states are to be witnessed in  
the Valley of Wonderment,

و سَالِكِ دَر هَر آن زِيَادَتِي طَلَب نَمَايَد و  
كَسِيْل نَشُوْد

and the traveler at every moment  
seeketh for more, and is not wearied.

اِيْنَسْت كِه سِيْدِ اَوَّلِيْن و آخِرِيْن دَر مَرَاتِبِ  
فِكْرَتِ و اِظْهَارِ حِيْرَتِ « رَبِّ زِدْنِي فَيْك  
تَحِيْرًا » فَرْمُوْدِه

Thus the Lord of the First and the Last  
in setting forth the grades of  
contemplation, and expressing  
wonderment hath said: "O Lord,  
increase my astonishment at Thee!"

و هَمْچِنِيْن تَفَكُّرُ دَر تَمَامِيَّتِ خَلْقِ اِنْسَانِ  
كُنْ

Likewise, reflect upon the perfection of  
man's creation,

كِه اَيْن هَمِه عَوَالِمِ و اَيْن هَمِه مَرَاتِبِ دَر  
اَوْ مُنْطَوِي و مَسْتُوْر شُدِه

and that all these planes and states are  
folded up and hidden away within him.

اَتَحْسَبُ اِنَّكَ جُرْمٌ صَغِيْرٌ

Dost thou reckon thyself only a puny  
form

و فَيْكَ اَنْطَوِي اَلْعَالَمِ الْاَكْبَرِ

When within thee the universe is  
folded?

پس جَهْدی باید که رُتْبَهُ حِیوانی مَعْدوم  
کُنیم تا مَعْنی اِنسانی ظاهِر شَوَد

Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light.

هَمْچنین لُقمان که از چَشْمَهُ حِکْمَت  
نوشیدِه و از بَحْرِ رَحْمَت چَشیدِه

Thus, too, Luqmán, who had drunk from the wellspring of wisdom and tasted of the waters of mercy,

پِسرَش ناتان بِجَهْتِ اِثباتِ مَقاماتِ  
حَشْر و مَوْت هَمین خواب را دَلیل اُورده  
و مَثَل زَدِه

in proving to his son Nathan the planes of resurrection and death, advanced the dream as an evidence and an example.

دَرین مَقام ذِکر مینمائیم تا ذِکری از آن  
جَوانِ مَصطَبَهُ تَوْحید و پیرِ مَراتبِ تَعْلیم و  
تَجْرِید از این بَنْدَهُ فانی باقی بماند

We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the art of instruction and the Absolute.

فرمود ای پِسر اگر قادرِ باشی که نَخوابی  
پس قادری بر آنکه نَمیری

He said: "O Son, if thou art able not to sleep, then thou art able not to die.

و اگر بَتوانی بَعْد از خواب بیدار نَشوی  
میتوانی که بَعْد از مَرگ مَحشور نَگرددی

And if thou art able not to waken after sleep, then thou shalt be able not to rise after death."

ای دوست دِل که مُحَلِّ اَسرارِ باقیه است

O friend, the heart is the dwelling of eternal mysteries,



مُحَلِّ افكارِ فانيه مَكُن و سَرمايَه عُمرِ  
گِران مایه را به اِشْتِغالِ دُنیايِ فانيه از  
دَسْت مَدِه

make it not the home of fleeting fancies;  
waste not the treasure of thy precious  
life in employment with this swiftly  
passing world.

اَز عَالَمِ قُدسِي بِه تُرابِ دِل مَبَنَد

Thou comest from the world of  
holiness—bind not thine heart to the  
earth;

و اَهْلِ بَساطِ اُنسِي وَطَنِ خاكي مَپَسَنَد

thou art a dweller in the court of  
nearness—choose not the homeland of  
the dust.

باري ذِكْرِ اَيْن مَرَاتِبِ را اِنْتِهايِ نَه

In sum, there is no end to the  
description of these stages,

و اَيْن بَنَدِه را از صَدَمِه اَهْلِ رَوزِ گار  
اَحوالِي نَه

but because of the wrongs inflicted by  
the peoples of the earth, this Servant is  
in no mood to continue:

اَيْن سُخَنِ ناقِصِ بِماند و بيقَرار

The tale is still unfinished and I have no  
heart for it—

دِل نَدارم بِيَدِلَم مَعذور دار

Then pray forgive me.

قَلَمِ نالِه مِيكُنَد و مِدادِ مِيگَرِيَد و جِيحونِ  
دِل خونِ مَوجِ مِيزَنَد

The pen groaneth and the ink sheddeth  
tears, and the river of the heart moveth  
in waves of blood.

«لَنْ يُصِيبَنَا اِلا مَما كَتَبَ اللهُ لَنَا»

“Nothing can befall us but what God  
hath destined for us.”

و السَّلَامُ عَلَي مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the  
Right Path!

وادی فقر حقیقی و فنای اصلی

**THE VALLEY OF TRUE POVERTY AND  
ABSOLUTE NOTHINGNESS**

و سَالِكٌ بَعْدَ از اِرْتِقَايِ به مَرَاتِبِ بُلَنْدِ  
حَيْرَتِ به وادی فِقْرِ حَقِيقِي و فَنَائِ اَصْلِي  
وَارِدِ شَوْدِ

After scaling the high summits of  
wonderment the wayfarer cometh to the  
Valley of True Poverty and Absolute  
Nothingness.

و اِيْن رُتْبَه مَقَامِ فَنَائِ از نَفْسِ و بَقَائِ بِاللّٰهِ  
اَسْتِ

This station is the dying from self and  
the living in God,

و فِقْر از خُودِ و غَنَائِ به مَقْصُودِ اَسْتِ

the being poor in self and rich in the  
Desired One.

و در اِيْن مَقَامِ كِه ذِكْرِ فِقْرِ مِيْشَوْدِ يَعْنِي  
فَقِيْر اَسْتِ از اَنچِه در عَالَمِ خَلْقِ اَسْتِ و  
غَنِي اَسْتِ به اَنچِه در عَوَالِمِ حَقِّ اَسْتِ

Poverty as here referred to signifieth  
being poor in the things of the created  
world, rich in the things of God's world.

زِيْرَا كِه عَاشِقِ صَادِقِ و حَبِيْبِ مُوَافِقِ  
چُونِ به لِقَائِ مَحْبُوبِ و مَعْشُوقِ رَسِيْدِ

For when the true lover and devoted  
friend reacheth to the presence of the  
Beloved,

اَز پَرْتَوِ جَمَالِ مَحْبُوبِ و آتِشِ قَلْبِ حَبِيْبِ  
نَارِي مُشْتَعِلِ شَوْدِ و جَمِيْعِ سَرَادِقَاتِ و  
حُجُبَاتِ رَا بِسُوزَانْدِ

the sparkling beauty of the Loved One  
and the fire of the lover's heart will  
kindle a blaze and burn away all veils  
and wrappings.

بَلَكِهْ اَنچِهْ با او اسْت حَتَّى مَغْزِ وِ پوسْت  
مُحْتَرَقِ كَرْدَدِ وِ جُزِ دوسْت چِيزِی نَمَانَدِ

چون تَجَلَّى كَرْدِ اَوْصَافِ قَدِيمِ

پَسِ بَسُوَزْدِ وَصَفِ حَادِثِ رَا كَلِيمِ

و در این مَقَامِ وَاصِلِ مُقَدَّسِ اسْت از  
اَنچِهْ مُتَعَلِّقٌ بِهْ دُنْیَا سْت

پَسِ اَكْرَ در نَزْدِ وَاصِلِیْنَ بَحْرِ وِصَالِ از  
اَشْیَایِ مَحْدُودِهْ كِهْ مُتَعَلِّقٌ بِهْ عَالَمِ فَانِی  
اسْت یافْتِ نَشُودِ

چِهْ از اَمْوَالِ ظَاهِرِیَّهْ بَاشَدِ وِ چِهْ از  
تَفَكُّرَاتِ نَفْسِیَّهْ بَأْسِی نِیْسْت

زِیْرَا كِهْ اَنچِهْ نَزْدِ خَلْقِ اسْت مَحْدُودِ  
اسْت بِهْ حُدُودِ اِیْشَانِ وِ اَنچِهْ نَزْدِ حَقِّ  
اسْت مُقَدَّسِ از اَن

این بَیَانِ رَا بَسِیَارِ فِكْرِ بَايْدِ تا پَايَانِ اَشْكَارِ  
شُودِ

Yea, all he hath, from heart to skin, will  
be set aflame, so that nothing will  
remain save the Friend.

When the qualities of the Ancient of  
Days stood revealed,

Then the qualities of earthly things did  
Moses burn away.

He who hath attained this station is  
sanctified from all that pertaineth to the  
world.

Wherefore, if those who have come to  
the sea of His presence are found to  
possess none of the limited things of  
this perishable world,

whether it be outer wealth or personal  
opinions, it mattereth not.

For whatever the creatures have is  
limited by their own limits, and  
whatever the True One hath is  
sanctified therefrom;

this utterance must be deeply pondered  
that its purport may be clear.

« إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا  
كَافُورًا »

“Verily the righteous shall drink of a  
winecup tempered at the camphor  
fountain.”

اگر معنی کافور معلوم شود مقصود  
حقیقی معلوم گردد

If the interpretation of “camphor”  
become known, the true intention will  
be evident.

این مقام از فقر است که میفرماید « الْفَقْرُ  
فَخْرِي »

This state is that poverty of which it is  
said, “Poverty is My glory.”

و از برای فقرِ باطنی و ظاهری مراتبها و  
معنیها است که ذکر آن را مناسب این  
مقام ندیدم

And of inward and outward poverty  
there is many a stage and many a  
meaning which I have not thought  
pertinent to mention here;

لهذا بعهدۀ وقتی گذاشتم تا خدا چه  
خواهد و قضا چه امضا نماید

hence I have reserved these for another  
time, dependent on what God may  
desire and fate may seal.

و این مقام است که کثراتِ کُلِّ شیء در  
سایک هالک شود

This is the plane whereon the vestiges of  
all things are destroyed in the traveler,

و طلعت وجه از مشرق بقا سر از غطا  
بیرون آورد

and on the horizon of eternity the  
Divine Face riseth out of the darkness,

و معنی « کُلِّ شَیْءٍ هَالِكٌ إِلَّا وَجْهَهُ »  
مشهود گردد

and the meaning of “All on the earth  
shall pass away, but the face of thy  
Lord...” is made manifest.

ای حَبِیبِ مَنْ نَعْمَاتِ رُوحِ رَا بَه جَانِ وَ  
دِلْ گُوشِ كُنْ وَ چُونِ بَصَرِ حِفْظِشِ نَمَا

O My friend, listen with heart and soul  
to the songs of the spirit, and treasure  
them as thine own eyes.

كِهْ هَمِيشَهْ اَيَّامِ مَعَارِفِ اِلَهِيْ بَه مَثَابِهْ اَبْرِ  
نِيسَانِيْ بَرِ اَرَاضِيْ قُلُوبِ اِنْسَانِيْ جَارِي  
نِيسْت

For the heavenly wisdoms, like the  
clouds of spring, will not rain down on  
the earth of men's hearts forever;

اَكْرَ چِهْ فَيَّضِ فَيَّاضِ رَا تَعَطِيْلِيْ وَ تَعْوِيْقِي  
نَهْ

and though the grace of the  
All-Bounteous One is never stilled and  
never ceasing,

وَ لَكِنْ هَرِ زَمَانِ وَ عَصْرِ رَا رِزْقِيْ مَعْلُومِ  
وَ نِعْمَتِيْ مُقَدَّرِ اسْتِ وَ بَه قَدْرِ وَ اَنْدَازِهْ  
اِفَاضِهْ مِيشُودْ

yet to each time and era a portion is  
allotted and a bounty set apart, this in a  
given measure.

« وَ اِنْ مِنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَا اِنَّهُ وَ مَا  
نَزَّلَهُ اِلَّا بِقَدْرِ مَعْلُومٍ »

“And no one thing is there, but with Us  
are its storehouses; and We send it not  
down but in settled measure.”

سَحَابِ رَحْمَتِ جَانَانِ جُزْ بَرِ رِيَاضِ جَانِ  
نَبَارْدِ وَ دَرِ غَيْرِ بَهَارَانِ اَيْنِ كَرَمِ نَفَرْمَايْدِ

The cloud of the Loved One's mercy  
raineth only on the garden of the spirit,  
and bestoweth this bounty only in the  
season of spring.

فُصُولِ دِيْگَرَا اَزِ اَيْنِ فَضْلِ اَكْبَرِ نَصِيْبِيْ  
نِيسْتِ وَ اَرَاضِيْ جَرَزِهْ رَا اَزِ اَيْنِ كَرَمِ  
قِسْمَتِيْ نَهْ

The other seasons have no share in this  
greatest grace, and barren lands no  
portion of this favor.

ای برادر هر بحری لؤلؤ ندارد و هر شاخی  
گل نیارد و بلبل بر آن نسراید

O Brother! Not every sea hath pearls;  
not every branch will flower, nor will  
the nightingale sing thereon.

پس تا بلبل بوستان معنوی به گلستان  
الهی باز نگشت

Then, ere the nightingale of the mystic  
paradise repair to the garden of God,

و انوار صبح معانی به شمس حقیقی  
راجع نشد

and the rays of the heavenly morning  
return to the Sun of Truth—

سعی کنید که شاید در این گلخن فانی  
بوئی از گلشن باقی بشنوید

make thou an effort, that haply in this  
dustheap of the mortal world thou  
mayest catch a fragrance from the  
everlasting garden,

و در ظل اهل این مدینه جاوید بمانید

and live forever in the shadow of the  
peoples of this city.

و چون به این رتبه بلند اعلی رسیدی و  
به این درجه عظمی فائز شدی

And when thou hast attained this  
highest station and come to this  
mightiest plane,

یار بینی و آغیار فراموش کنی

then shalt thou gaze on the Beloved,  
and forget all else.

یار بیپرده از در و دیوار

The Beloved shineth on gate and wall

در تجلی است یا اولی الأبصار

Without a veil, O men of vision.

از قَطْرَةُ جانِ گُذشتی و به بَحْرِ جانان  
واصِلِ شُدی

Now hast thou abandoned the drop of  
life and come to the sea of the  
Life-Bestower.

اینست مَقصودی که طلب فرمودی انشا  
الله به آن فائِز شوی

This is the goal thou didst ask for; if it  
be God's will, thou wilt gain it.

در این مَدینِه حُجَباتِ نور هم خرق  
میشود و زائِل میگردد

In this city, even the veils of light are  
split asunder and vanish away.

« لَا لِحَمَالِهِ حِجَابٍ سِوَى النُّورِ وَ لَا  
لِوَجْهِهِ نِقَابٍ إِلَّا الظُّهُورُ »

“His beauty hath no veiling save light,  
His face no covering save revelation.”

ای عَجَب که یارِ چون شمس آشکار و  
اَغیار در طلبِ زَخارفِ و دینار

How strange that while the Beloved is  
visible as the sun, yet the heedless still  
hunt after tinsel and base metal.

بلی از شِدَّتِ ظُهورِ پنهان مانده و از  
کِثَرَتِ بُروزِ مَخفی گشته

Yea, the intensity of His revelation hath  
covered Him, and the fullness of His  
shining forth hath hidden Him.

حقِ عَیانِ چون مَهرِ رَخشان آمده

Even as the sun, bright hath He shined,

حیف کَنَدَرِ شَهرِ کورانِ آمده

But alas, He hath come to the town of  
the blind!

در این وادی سَالِکِ مَرَاتِبِ وَحَدَّتِ وُجود  
و شَهود را طی نماید

In this Valley, the wayfarer leaveth  
behind him the stages of the “oneness of  
Being and Manifestation”

و به وحدتی که مُقَدَّس از این دو مقام  
است واصل گردد

and reacheth a oneness that is sanctified  
above these two stations.

أحوال پی به این مقال برد نه بیان و جدال

Ecstasy alone can encompass this theme,  
not utterance nor argument;

و هر کس درین محفل منزل گزیده و یا از  
این ریاض نسیمی یافته میداند چه عرض  
میشود

and whosoever hath dwelt at this stage  
of the journey, or caught a breath from  
this garden land, knoweth whereof We  
speak.

و سالیک باید در جمیع این اسفار به  
قدر شعری از شریعت که فی الحقیقه  
سرّ طریقت و ثمره شجره حقیقت است  
انحراف نورزد

In all these journeys the traveler must  
stray not the breadth of a hair from the  
“Law,” for this is indeed the secret of the  
“Path” and the fruit of the Tree of  
“Truth”;

و در همه مراتب به ذیل اطاعتِ اوامر  
مُتَشَبِّث باشد

and in all these stages he must cling to  
the robe of obedience to the  
commandments,

و به حبلِ اعراض از مناهی مُتَمَسِّک تا  
از کأسِ شریعت مرزوق شود و بر اسرارِ  
حقیقت واقف گردد

and hold fast to the cord of shunning all  
forbidden things, that he may be  
nourished from the cup of the Law and  
informed of the mysteries of Truth.

و هر چه از بیاناتِ این بنده مفهوم نشود  
و تزلزلی احداث کند باید مُجَدِّد سؤال  
شود تا شبهه نماند

If any of the utterances of this Servant  
may not be comprehended, or may lead  
to perturbation, the same must be  
inquired of again, that no doubt may  
linger,



و مَقْصُودِ چُونِ طَلَعَتِ مَحْبُوبِ از مَقَامِ  
مَحْمُودِ ظَاهِرِ گَرْدَدِ

and the meaning be clear as the Face of  
the Beloved One shining from the  
“Glorious Station.”

و این اَسْفَارِ که آن را در عَالَمِ زَمَانِ  
اِنْتِهَائِي پَدِيدِ نِیَسْتِ

These journeys have no visible ending in  
the world of time,

سَالِكِ مُنْقَطِعِ را اِگَرِ اِعَانَتِ غِیْبِي بِرَسَدِ  
و وَلِيِ اَمْرِ مَدَدِ فَرْمَايَدِ

but the severed wayfarer—if invisible  
confirmation descend upon him and the  
Guardian of the Cause assist him—

این هَفْتِ رُتْبِهْ را در هَفْتِ قَدَمِ طِي نَمَايَدِ  
بَلَكِهْ در هَفْتِ نَفْسِ بَلَكِهْ در يَكِ نَفْسِ  
اِذَا شَاءَ اللهُ

may cross these seven stages in seven  
steps, nay rather in seven breaths, nay  
rather in a single breath, if God will and  
desire it.

و اَرَادَ وَذَلِكَ مِنْ فَضْلِهِ عَلٰی مَنْ يَشَاءُ

And this is of “His grace on such of His  
servants as He pleaseth.”

طَايِرَانِ هَوَايِ تَوْحِيدِ و وَاَصِلَانِ لُجَّةِ  
تَجْرِيْدِ اَيْنِ مَقَامِ را که مَقَامِ بَقَاءِ بِاللّٰهِ  
اَسْتِ

They who soar in the heaven of  
singleness and reach to the sea of the  
Absolute, reckon this city—which is the  
station of life in God—

دَرِ اَيْنِ مَدِيْنِهْ مُنْتَهٰی رُتْبِهْ عَارِفَانِ و مُنْتَهٰی  
وَطْنِ عَاشِقَانِ شُمْرِدِهْ اَنَدِ

as the furthestmost state of mystic  
knowers, and the farthest homeland of  
the lovers.

و نَزْدِ اَيْنِ فَانِي بَحْرِ مَعْنِي اَيْنِ مَقَامِ اَوَّلِ  
شَهْرِ بَنْدِ دِلِ اَسْتِ

But to this evanescent One of the  
mystic ocean, this station is the first gate  
of the heart’s citadel,

يَعْنَى أَوَّلِ وَرُودِ إِنْسَانٍ إِلَى مَدِينَةِ قَلْبٍ

that is, man's first entrance to the city of the heart;

وَقَلْبٌ رَافِعٌ رُتْبَةً مُقَرَّرَةً

and the heart is endowed with four stages

أَكْرَبُ أَهْلٍ يَأْتِي شِدَّةَ مَذْكَورٍ آيِدٍ

which would be recounted should a kindred soul be found.

چون قَلَمٌ دَرِ وَصْفِ اِيْنِ حَالَتِ رَسِيْدِ

When the pen set to picturing this station,

هَمَّ قَلَمٌ بِشِكَاةٍ وَهَمَّ كَاغِذٌ دَرِيْدِ

It broke in pieces and the page was torn.

وَالسَّلَامُ

Salám!

مؤخره

EPILOGUE

إِي حَبِيْبِ مَنْ اِيْنِ غَزَالِ صَحْرَايِ  
أَحَدِيَّةٍ رَا كَلَابِيَّ چِنْدِ دَرِ پِي

O My friend! Many a hound pursueth this gazelle of the desert of oneness;

وَ اِيْنِ بُبُلِّ بُسْتَانِ صَمَدِيَّةٍ رَا مَنْقَارِيَّ چِنْدِ  
دَرِ تَعَاقُبِ

many a talon claweth at this thrush of the eternal garden.

وَ اِيْنِ طَائِرِ هَوَايِ اِلٰهِيَّ رَا غُرَابِ كِيْنِ دَرِ  
كَمِيْنِ وَ اِيْنِ صِيْدِ بَرِّ عَشَقِ رَا صِيَادِ حَسَدِ  
دَرِ عَقَبِ

Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.

ای شیخ همت را زجاج کن که شاید این  
سراج را از باد های مخالف حفظ نماید

O Shaykh! Make of thine effort a glass,  
perchance it may shelter this flame from  
the contrary winds;

اگر چه این سراج را امید چنان است  
که در زجاجه الهی مشتعل گردد و در  
مشکوة معنوی بر آفرود

albeit this light doth long to be kindled  
in the lamp of the Lord, and to shine in  
the globe of the spirit.

زیرا گردنی که به عشق الهی بلند شد  
البتّه به شمشیر افتد

For the head raised up in the love of  
God will certainly fall by the sword,

و سری که به حبّ بر آفراخت البتّه به باد  
رود

and the life that is kindled with longing  
will surely be sacrificed,

و قلبی که به ذکر محبوب پیوست البتّه  
پُر خون گردد

and the heart which remembereth the  
Loved One will surely brim with blood.

فَنَعَمَ مَا قَالَ

How well is it said:

وَعَشْ خَالِيًا فَالْحُبُّ رَاحَتًا عَنَّا

Live free of love, for its very peace is  
anguish;

فَاَوَّلُهُ سُقْمٌ وَاٰخِرُهُ قَتْلٌ

Its beginning is pain, its end is death.

وَالسَّلَامُ عَلٰی مَنْ اَتَّبَعَ الْهُدٰى

Peace be upon him who followeth the  
Right Path!

آنچه از بدایعِ فکر در معنی طَیرِ معروف  
که به فارسی گُنْجِشک مینامند ذکر  
فرمودند معلوم و مُحَقَّق شد

The thoughts thou hast expressed as to the interpretation of the common species of bird that is called in Persian Gunjishk (sparrow) were considered.

گویا بر اسرارِ معانی واقف شده‌اند

Thou appearest to be well-grounded in mystic truth.

و لکن هر حرفی را در هر عالمی به  
اقتضای آن مقصودی مُقَرَّر است

However, on every plane, to every letter a meaning is allotted which relateth to that plane.

بلی سالکین از هر اسمی رمزی و از هر  
حرفی سِرّی ادراک مینمایند

Indeed, the wayfarer findeth a secret in every name, a mystery in every letter.

و این حُرُوفات در مقامی اشاره به تقدیس  
است

In one sense, these letters refer to holiness.

كْ اَي كَفَّ نَفْسِكَ عَمَّا يَشْتَهِيهِ هُوَ اَكْ  
ثُمَّ اَقْبِلْ اِلَى مَوْلَيْكَ

Káf or Gáf (K or G) referreth to Kuffih (“free”), that is, “Free thyself from that which thy passion desireth; then advance unto thy Lord.”

نْ نَزِهْ نَفْسِكَ عَمَّا سِوَاهُ لِتَفْدِي بَرُوحَكَ  
فِي هَوَاهُ

Nún referreth to Nazzih (“purify”), that is, “Purify thyself from all else save Him, that thou mayest surrender thy life in His love.”

جَ جَانِبِ جِنَابِ الْحَقِّ إِنَّ بَقِيَّ فَيْكَ مِنْ  
صِفَاتِ الْخَلْقِ

Jím is Jánb (“draw back”), that is, “Draw back from the threshold of the True One if thou still possessest earthly attributes.”

شْ أَشْكُرُ رَبِّكَ فِي أَرْضِهِ لِيَشْكُرَكَ فِي  
سَمَائِهِ وَ إِنَّ كَانَتْ السَّمَاءُ فِي عَالَمِ  
الْأَحَدِيَّةِ نَفْسِ أَرْضِهِ

Shín is Ashkur (“thank”)—“Thank thy Lord on His earth that He may bless thee in His heaven; albeit in the world of oneness, this heaven is the same as His earth.”

كُ كَفَّرْ عَنْكَ الْحُجَبَاتِ الْمَحْدُودَةَ  
لِتَعْرِفَ مَا لَا عَرَفْتَهُ مِنْ الْمَقَامَاتِ الْقُدْسِيَّةِ  
وَ إِنَّكَ لَوْ تَسْمَعُ نَعْمَاتِ

Káf referreth to Kaffir, that is: “Take off from thyself the wrappings of limitations, that thou mayest come to know what thou hast not known of the states of Sanctity.”

هَذِهِ الطَّيْرُ الْفَانِيَّةُ لِتَطْلُبَ مِنْ الْكُؤُسِ  
الْبَاقِيَّةِ الدَّائِمَةَ وَ تَتْرَكَ الْكُؤُبِ الْفَانِيَّةِ  
الزَّائِلَةَ

Wert thou to harken to the melodies of this mortal Bird, then wouldst thou seek out the undying chalice and pass by every perishable cup.

وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who walk in the Right Path!