

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
Chapter 1 - The Mystery of Mysteries/42 Verses

*In the name of God, the Originator,
He Whom there is none other God except Him*

Yea, verily, God, glorious is He, hath designed four Positions for His Revelation to His creation, through His creation.

The references to them and the symbols about them found within the Words of God Almighty are: **the Mystery of Mysteries, the Mystery of the Mystery, the Concealed Mystery, and the Mystery Concealed within a Mystery.**

They are expressed in the beginning as the Point, for the Point is the Fulcrum of the Book of God found within Genesis and throughout the Codex, and upon these Two the processes of all living beings in all the worlds progress endlessly without cease, just as the knowledge of God, glory be unto Him.

Yea, verily, God, glorious is He, hath manifested Himself to this Point, through this Point.

And He hath cast His likeness upon Its Identity, which is the likeness of His Manifestation.

So He revealed His actions and the manifestation of His accomplishments from It without possessing a single asset.

Glory be unto the Divine Essence, Who begetteth not nor was He begotten, and Whose very Existence characterizeth Himself between His creation. When He intended to fashion the universe, He willed His creation into existence without possessing a single asset and conceived the Wondrous Creation through Pure Originality.

There was no condition for that, for the condition is indeed the effect of His willpower which doth not exude a force against itself, and as such there existeth no direct-connection between Him and His creation.

He is without circumstance (Haqq) and without qualification (khalq), for He originateth the creation through the creation.

He is unconditionally unified without aggregation of a single thing or by any relation. Glorious and Sublime is He through each of His exceedingly eminent Names above what the abusive miscreants impute unto Him.

بِسْمِ اللَّهِ الْبَدِيعِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

إِنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ لظُهُورِهِ لَخْلَقَهُ بِخَلْقِهِ أَرْبَعَ مَقَامَاتٍ

المُشَارَ إِلَيْهَا وَالْمَرْمُوزَ عَنْهَا فِي كَلِمَاتِ آلِ اللَّهِ عَمَّ بِالْأَسْرَارِ السِّرِّ وَسِرِّ
السِّرِّ وَسِرِّ الْمُسْتَسْرِّ وَالسِّرِّ الْمَقْنَعِ بِالسِّرِّ

وَيَعْبُرُونَ عَنِ الْأَوَّلِ بِالنَّقْطَةِ وَالنَّقْطَةُ قُطْبُ كِتَابِ اللَّهِ فِي التَّكْوِينِ
وَالتَّدْوِينِ وَعَلَيْهِمَا تَدُورُ رَحَى الْمَوْجُودَاتِ فِي كُلِّ الْعَوَالِمِ بِمَا لَا نِهَايَةَ
إِلَى مَا لَا نِهَايَةَ كَمَا فِي عِلْمِ اللَّهِ

وَأَنَّ اللَّهَ سُبْحَانَهُ قَدْ تَجَلَّى لِهَذِهِ النَّقْطَةِ بِهَذِهِ النَّقْطَةِ

وَأَلْقَى فِي هُوِيَّتِهَا مِثْلَهُ أَى مِثَالَ تَجَلِّيهِ

فَأَظْهَرَ عَنْهَا أَفْعَالَهُ وَالتَّجَلَّى أَحْدَاثَهُ لَا مِنْ شَيْءٍ

فَسُبْحَانَ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَكُنْهَ تَفْرِيقِ بَيْنَهُ وَبَيْنَ خَلْقِهِ
فَلَمَّا أَرَادَ خَلْقَ الْمُحْكَمَاتِ فَرَادَتْهُ إِبْدَاعٌ لَا مِنْ شَيْءٍ وَإِبْدَاعُ الْإِبْدَاعِ
بِالْإِخْتِرَاعِ

وَلَا كَيْفَ لِذَلِكَ لِأَنَّ الْكَيْفَ قَدْ كَانَ مِنْ مَعْلُولٍ إِرَادَتِهِ لَا يَجْرِي
عَلَيْهَا وَلَا رَبَطٌ بَيْنَهُ وَبَيْنَ خَلْقِهِ

وَهُوَ لَمْ يَزَلْ حَقٌّ وَلَا خَلْقٌ فَابْدَعَ الْخَلْقَ بِالْخَلْقِ

وَهُوَ لَمْ يَزَلْ عَلَى حَالٍ وَاحِدٍ لَا يُسَاوِي شَيْئًا وَلَا يُقَارَنُ سُبْحَانَهُ وَتَعَالَى
عَمَّا يَقُولُ الظَّالِمُونَ الْمُلْحِدُونَ فِي أَسْمَائِهِ عَلَوًا كَبِيرًا

The people of the Bayán have elaborated upon this Point when explaining the Blessed Tree, the Fire from that Tree, the Snow-White Pearl, the Primal Remembrance, the Glory, the Eternal Sun, and by establishing the veracity of the Stewardship of Muḥammad ﷺ

All the references and allusions indicate this Point through the sense of the Relative Figure about Whom revolveth the apparatus of all living beings throughout the entire universe and the sea of all existence, and It is the Mystery of Origination and the Fruit of Pure Originality which hath appeared through the appearances of His Glory throughout the realms of the Divine Apparition.

“I was a hidden treasure, but I cherished the hope of being known; therefore I fashioned the creation in order to be known.”

[Hadith](#)

Yea, for It there are two propensities in the temporal world, a particularly exclusive propensity as it pertaineth unto Itself indicating Its exclusivity, and the simplicity of Its appearance is the same as Its absence, and Its absence is the same as Its appearance. The First cannot be expressed in terms.

The other is without specification, Its commencement is the same as Its conclusion, and Its conclusion the same as Its commencement. His Individuality is purely revealed within the universe as the Manifestation of the incalculable abundance of God, His penetrating power, and His Primal Lordship, which even the scholars cannot distinguish within the presence of His might.

This is the most sublime Sanctum of Purpose (Mashíyah), “The path to It is cutoff, and the way unto It is barred”. The result of Its movement is the incorporation of beings and the initiation of possibilities.

This is the position denoting the Messenger of God ﷺ and in this position He is absolutely destitute, none can be found in the whole universe as destitute as Him. He said, “Poverty is my lot, and I am proud of it.”

[Ref.](#)

In that position He seeketh assistance from the Most Gracious, and He assisteth Him without possessing a single asset, like the beginning of His existence, and He drinketh from the chalice of abundance before all things. Nothing else is as destitute before His Gate, for He seeketh refuge under His Wing, indigent in every affair, appearing as a Harbinger of the Revelation of His power and His glory.

وَقَدْ عَبَّرَ أَهْلُ الْبَيَانِ عَنْ هَذِهِ النُّقْطَةِ عِنْدَ التَّبَيَّنِ بِالشَّجَرَةِ الْمُبَارَكَةِ
وَبِالنَّارِ مِنْ تِلْكَ الشَّجَرَةِ وَبِالدَّرَّةِ الْبَيْضَاءِ وَبِالذِّكْرِ الْأَوَّلِ وَبِالْجَلَالِ
وَبِالسَّمْسِ الْأَزَلِ وَبِالْحَقِيقَةِ الْمُحَمَّدِيَّةِ ص م

وَكُلَّ الْعَلَامَاتِ وَالِدَّلَالَاتِ مُدَلِّهِ عَلَى هَذِهِ النُّقْطَةِ بِدَلَالَةِ الشُّبْحِيَّةِ
وَعَلَيْهَا تَدُورُ رَحَى الْمَوْجُودَاتِ مَا فِي لُجَّةِ الْإِمْكَانِ وَالْأَكْوَانِ وَهِيَ سِرُّ
الْإِبْدَاعِ وَثَمَرَةُ الْإِخْتِرَاعِ قَدْ ظَهَرَتْ فِي إِظْهَارِ مَجْدِهِ فِي عَوَالِمِ
الْأَلَاهُوتِ

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ نَخَلْتُ الْخَلْقَ لِكَيْ أَعْرِفَ

وَأَنَّ لَهَا حَرَكَتًا فِي عَالَمِ التَّلَاقِ حَرَكَةً أَصْلِيَّةً ذَاتِيَّةً حَوْلَ نَفْسِهَا حَاكِيَّةً
عَنْ مَبْدِئِهَا مُدَلِّهِ عَلَى وَحْدَتِهِ وَبَسَاطَةِ ظَاهِرِهَا عَيْنَ بَاطِنِهَا وَبَاطِنِهَا عَيْنَ
ظَاهِرِهَا الْأَوَّلِ بِلَا تَعْبِيرٍ

وَالْآخِرِ بِلَا تَعْرِيفٍ أُولِيَّتِهَا عَيْنَ آخِرِيَّتِهَا وَآخِرِيَّتِهَا عَيْنَ أُولِيَّتِهَا
هُوَ يَتِيهِ الْبَحْتَةُ الظَّاهِرَةُ فِي الْإِمْكَانِ مَظْهَرٌ غِنَاءٍ لِلَّهِ الْمَطْلُوقَةِ وَقُدْرَتِهِ
النَّافِذَةِ وَالرُّبُوبِيَّةِ الْأُولِيَّةِ الَّتِي لَا ذِكْرَ لِلرُّبُوبِ لَدَى عِزِّهِ

وَهَذِهِ جِهَةٌ أَعْلَى الْمَشِيَّةِ السَّبِيلِ إِلَيْهَا مَقْطُوعٌ وَالطَّرِيقُ إِلَيْهَا مَمْنُوعٌ
وَحَرَكَةٌ فَرَعِيَّةٌ لِتَشْبِيءِ الْمَوْجُودَاتِ وَإِنْجَادِ الْمُمْكِنَاتِ

وَهَذِهِ مَقَامٌ تَعِينُ رَسُولَ اللَّهِ ص وَفِي هَذَا الْمَقَامِ هُوَ الْفَقِيرُ الْبَحْتُ
الْبَاتِ لَا يُوجَدُ فِي الْإِمْكَانِ فَفَقِيرٌ بِمِثْلِهِ
قَالَ ص الْفَقْرُ فَقْرِي وَبِهِ أَفْتَخِرُ

وَفِي ذَلِكَ الْمَقَامِ يَسْتَمِدُّ الْمَدَدُ مِنَ الرَّحْمَنِ وَهُوَ مَدَّدٌ لَا مِنْ شَيْءٍ
كِبْدُهُ وَجُودُهُ

وَهُوَ الشَّارِبُ مِنْ كَأْسِ الْفَيْضِ قَبْلَ كُلِّ شَيْءٍ وَمَا سِوَاهُ فَفَقِيرٌ بِبَابِهِ
لَأَنْدُ بِجَنَابِهِ مُحْتَاجٌ فِي كُلِّ الشُّؤُنَاتِ إِلَيْهِ حَاجِبًا عَنْ ظُهُورِ قُدْرَتِهِ

وَجَلَالَتِهِ

This propensity hath seven facilities which do not diminish or increase, because for each there are definitive features: an elemental feature, a configuration, and a composition. These three are revealed as seven structures.

Ar-Riḍa ع said, “Purpose, Will, and Pure Originality are three of their names, and their meaning is commensurate”.* Aṣ-Ṣadiq said, “There is nothing on earth or within heaven without these seven components: Purpose, Willpower, Potentiality, Determination, Approval, a Timeframe, and a Written Account” **

* [Hadith](#)

** [Hadith](#)

These seven are the components to action and reaction in and of themselves, and God hath prohibited anything to emerge except by its principle, even were it feasible.

The Most Gracious hath referred to these seven as Seven Seas.

These are the Words of God. Nothing can possibly be discovered within the heaven of endorsement or on the earth of consequence except through these seven.

They require the sanction of neither the righteous nor the wicked.

The Imám ع said, “Whosoever asserteth to be able to depreciate any one of them hath abjured *the Faith of God.*” *

* see Narrations above

These seven are the Names of the Proofs: Muḥammad, ‘Alí, Faṭimah, Al-Hasan, Al-Husayn, Ja’far, and Músá صلعم, and as They alternate through the abstract and objective dimensions they become fourteen components.

They are the Family of God Almighty ع and Their Source is Muḥammad ﷺ which is the context of the Fourteen.

The Imám ع said, “Muḥammad is Our first, Muḥammad is Our last, Muḥammad is Our center, and Muḥammad is Our whole.” *

* [Hadith](#)

Nothing can be discovered except through Them, nor is anyone commensurate unto Them, every glory is insignificant before Their

وَلِهَذِهِ الْحَرَكَةُ تَعَلَّقَاتُ السَّبْعَةِ لَا يُمَكِّنُ نَقْصَهَا وَلَا يُزِيدُ مِنْهَا لِأَنَّ الشَّيْءَ لَهُ جِهَاتٌ جِهَةٌ مَادَّةٌ وَجِهَةٌ صُورَةٌ وَجِهَةٌ تَرْكِيبٌ وَهَذِهِ الثَّلَاثَةُ لَمَّا نَزَلَتْ قَدْ صَارَتْ سَبْعَةً

فَقَالَ الرِّضَاعُ إِنَّ الْمَشِيَّةَ وَالْإِرَادَةَ وَالْإِبْدَاعَ أَسْمَاءًا ثَلَاثَةً وَمَعْنَاهَا وَاحِدٌ قَالَ الصَّادِقُ لَا يَكُونُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا بِهَذِهِ الْخِصَالِ السَّبْعَةِ بِمَشِيَّةٍ وَإِرَادَةٍ وَقَدْرٍ وَقَضَاءٍ وَإِذْنٍ وَأَجَلٍ وَكِتَابٍ

وَهَذِهِ السَّبْعَةُ قَدْ كَانَتْ مُتِمَّمَاتٍ لِلْفِعْلِ وَالْإِنْفِعَالِ فِي أَنْفُسِهَا وَأَبَى اللَّهُ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِأَسْبَابِهَا وَلَوْ كَانَ قَادِرًا

وَقَدْ أَشَارَ الرَّحْمَنُ إِلَى تِلْكَ السَّبْعَةِ بِسَبْعَةِ ابْحُرٍ

وَهَذِهِ كَلِمَاتُ اللَّهِ لَا يُمَكِّنُ أَنْ تَوْجَدَ فِي سَمَاءِ الْمَقْبُولَاتِ وَالْأَرْضِ الْقَابِلِيَّاتِ إِلَّا بِهَذِهِ السَّبْعَةِ

وَلَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ

قَالَ الْإِمَامُ عَلِيُّ بْنُ أَبِي تَالِبٍ إِنَّ زَعْمَ أَنَّهُ يَقْدِرُ عَلَى نَقْصِ وَاحِدَةٍ مِنْهَا فَقَدْ كَفَرَ

وَهَذِهِ السَّبْعَةُ أَسْمَاءُ الْحُجَجِ مُحَمَّدٌ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَجَعْفَرٌ وَمُوسَى ص ع م وَإِذَا كُرِّرَتْ فِي عَالَمِ الْغَيْبِ وَالشَّهَادَةِ صَارَتْ أَرْبَعَةً عَشَرَ

وَهُمْ آلُ اللَّهِ ع م وَالْأَصْلُ مُحَمَّدٌ ص وَهُوَ مَعْنَى أَرْبَعَةَ عَشَرَ

قَالَ الْإِمَامُ عَلِيُّ بْنُ أَبِي تَالِبٍ أَوْلَانَا مُحَمَّدٌ وَآخِرِنَا مُحَمَّدٌ وَأَوْسَطُنَا مُحَمَّدٌ وَكُنَّا مُحَمَّدٌ

وَلَا يُوجَدُ شَيْءٌ إِلَّا بِهِمْ وَلَا يَسَاوِيهِمْ أَحَدٌ وَكُلُّ جَلِيلٍ لَدَى جَلَالِهِمْ

Glory, and every honor contemptible at the side of Their Honor.

صَغِيرٌ وَكُلُّ شَرِيفٍ فِي جَنْبِ شَرَفِهِمْ حَقِيرٌ

So glorified be Their Remembrance above the association of the word "Remember", for They are exceptionally beyond equivalence and correlation to the progeny of nature.

فَسُبْحَانَ ذِكْرِهِمْ عَنِ الْإِقْتِرَانِ بِالْأَذْكَارِ فَهُمْ الْمُنْفَرِدُونَ عَنِ التَّشَابُهِ
وَالْتَشَاكُلِ فِي أَبْنَاءِ الْجِنْسِ

Muhammad ﷺ revolveth about Himself and They revolve around Him according to the Revelation to Them of Them.

وَمُحَمَّدٌ ص يَدُورُ حَوْلَ نَفْسِهِ وَهُمْ يَدُورُونَ حَوْلَهُ بِمَا تَجَلَّى لَهُمْ بِهِ

He is the Sole, Eternal, Viable Companion throughout the entire universe.

وَهُوَ صَاحِبُ الْأَحَدِيَّةِ الْأَزَلِيَّةِ الْمُمَكِّنَةِ فِي حَقِّ الْإِمْكَانِ

His Day is the First.

يَوْمُهُ الْأَحَدُ

His Spere is the Sun and His intensity is Livid.

وَكَوْكَبُهُ الشَّمْسُ وَلَوْنُهُ الْبَيَاضُ

The number of His Grandiose Name is ninety-two.

وَعَدَدَ اسْمِهِ الْعَظِيمِ اثْنَيْ وَتِسْعِينَ

Eleven referreth unto the Apparent Personality (Huwíyah) of Him.

أَحَدَ عَشَرَ مِنْهُ إِشَارَةٌ بِالْهُويَّةِ الظَّاهِرَةِ فِيهِ

Eighty referreth unto His revolutions around the Glory of Grandeur before 'Alí ع (the Qur'an).

وَتَمَانِينَ مِنْهُ إِشَارَةٌ بِطَوَافِهِ حَوْلَ جَلَالِ الْعَظَمَةِ قَبْلَ عَلِيٍّ ع

And one referreth unto Ali ع

وَوَاحِدٌ مِنْهُ إِشَارَةٌ إِلَى عَلِيٍّ ع

For verily He doth not depart from Him.

لَا يَهْتَدِي نَفْسُهُ لِأَنْ يَفَارِقَهُ

Not even in Name!

حَتَّى فِي اسْمِهِ

Glorified be God, He is immaculately above what they impute.

سُبْحَانَ اللَّهِ بَارِئَهُ عَمَّا يُصِفُونَ

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 2 - The Mystery of the Mystery/42 Verses

The second position, the Mystery of the Mystery, We express as the Tree which sprouteth up from Mount Sinai producing oil and ointment for the eager;

المَقَامُ الثَّانِي أَيْ السَّرُّ السَّرُّ قَدْ نَعَبْرُ عَنْهُ بِالشَّجَرَةِ الَّتِي تَخْرُجُ مِنْ طُورِ
 سَيْنَاءَ نَبَتَ بِالذَّهْنِ وَصَبِغَ لِلأَكْلَنِ

As the Bright-Yellow Pearl;

وَبِالذَّرَّةِ الصَّفْرَاءِ

As the Willpower which is the Resolution to do whatsoever He willeth;

وَبِالإِرَادَةِ الَّتِي هِيَ الْعَزِيمَةُ عَلَى مَا يَشَاءُ

As the annulment of delusion through the Cognizance of Information;

وَبِالْمَحْوِ الْمَوْهُومِ وَصَحْوِ الْمَعْلُومِ

As the Gracious Soul;

وَبِالنَّفْسِ الرَّحْمَانِي

As the Divine Command;

وَبِالأَمْرِ الإِلَهِيِّ

And as the Absolute Guardianship of the Supreme, Transcendent Institute.

وَبِالإِلَاحَةِ الْمُطْلَقَةِ الْكُلِّيَّةِ الْعُلُويَّةِ الْعَالِيَةِ

This is the position of the Abstract, Esoteric Alif concealed beyond the Pure Veil and Waxen Clouds whose discernment is inaccessible without God, glorious is He.

وَهَذَا مَقَامُ الأَلِفِ الغَيْبِ الْمَسْتُورِ فِي الْخِجَابِ الْبَحْتَةِ وَالْعَمَاءِ الصَّرْفَةِ
 الَّتِي لَا يَطَّلِعُ عَلَى كُنْهِ مَعْرِفَتِهَا دُونَ اللَّهِ سُبْحَانَهُ

It is the Time-Honoured Name 'neath His shade that doth not proceed from any other than Him, and the prevalent shade is especially reserved for devotion rendered unto Muḥammad ﷺ which is made clear through His saying, "I am a devotee amongst the devotees of Muḥammad."

وَهِيَ الإِسْمُ الْمَسْتَقَرُّ فِي ظِلِّهِ وَلَا يَخْرُجُ مِنْهُ إِلَى غَيْرِهِ وَالظِّلُّ الْمَسْتَقَرُّ
 فِيهِ عِبُودِيَّتُهُ لِمُحَمَّدٍ ص حَيْثُ صَرَحَ بِذَلِكَ بِقَوْلِهِ
 أَنَا عَبْدٌ مِنْ عِبِيدِ مُحَمَّدٍ

[Hadith](#)

He ع is the oft-repeated Narrative corresponding to Muḥammad ﷺ which is the demonstration of God through adequate deliberation without discovery.

وَهُوَ المَرَاتُ حَاكِيَةُ الدَّالَّةِ عَلَى مُحَمَّدٍ ص الَّذِي هُوَ الدَّالُّ عَلَى اللَّهِ
 بِدَلَالَةِ الإِسْتِدْلَالِ لَا الْكَشْفِ

He is the Illumination of the Primal Radiance just as He is indicated through His saying, glorious is He, "As a Radiant Lamp." *

وَهُوَ الضُّوْءُ مِنَ الضِّيَاءِ الأوَّلِ كَمَا أَشَارَ إِلَيْهِ سُبْحَانَهُ بِقَوْلِهِ وَسِرَاجًا
 مُنِيرًا

* Qur'an 33:46 (a reference to Muḥammad ﷺ)

He is the Resolute Alif Whose existence is substantiated through the Point and by Whom the actuality of the appearance of the Point is substantiated.

وَهُوَ الأَلِفُ الْمَتَحَقِّقُ بِالنَّقْطَةِ تَحَقُّقَ وَجُودِهِ وَبِهِ تَحَقَّقَتِ النَّقْطَةُ تَحَقُّقَ
 ظُهُورِ

He is the Primal Name chosen by God for Himself, the Mighty, according what Ar-Riḍá ع said, “The first of what God chose for Himself was the Supreme, the Most Great”, and what is meant by “the Supreme, the Most Great” according to that which is found in the Hadith is God.

Hadith

The meaning of God (ie. Allāh) is just as God Almighty hath spoken, “Say: God is One!” * It is clandestinely indicated unto the people of compassionate hearts and It is His Word, exalted is He, and It is the Most High, the Greatest.

* Qur’án 112:1 (the abjad value of ‘God is One’ is 90 = ص)

In another position, yea, verily, this is the Straight Path: God, glorious is He, established His Name within the position of Codification, consonant to His Name within the position of Genesis, alongside the components within the position of the Codification. It doth total the count of the name of ‘Alí ع one-hundred and eleven. Eleven referreth unto the Revelation within Him through the agency of Muḥammad ﷺ which counteth as ninety-two, and eight referreth unto His own revolutions around the Glory of *divine* Power after Muḥammad ﷺ for eighty years time. The writing in the style of Gematria is three Alifs.

(11 + 92 = 103/103 + 8 = 111/Gematria: ۱۱۱)

The Primary Alif referreth unto the *divine* Personality and the Secondary unto Muḥammad ﷺ for He relayeth from the Primal Alif every Narration without divergence between the two, except that the Secondary Alif is His devotee and creation.

The Third Alif is the Narration about His Honorable Self. Yea, He is the Narrator of the Primary Alif through the agency of the Secondary Alif. That position is the Subordinate Eternity and the most dependable, most reliable spiritual intimacy attainable. He possesseth the most preeminent of positions and the most sublime of degrees, such that throughout the entire universe nothing can be found subsequent to the Point except this Alif, for He is the Divine Mystery, the Infinite Symbol. His appearance before Him is without description, and His exoteric abstraction is beyond recognition. He is the Consolidated Source of infinite numbers and the living creatures, and unto Him do all things return, for the beginning is as the ending.

He is He Who is without change according to the revolution of time or the sequence of the chain of events. He is the Cause of every cause and there is no limitation about Him, nor is there a finale. That position

وَهُوَ أَوَّلُ اسْمِ اخْتَارَ اللَّهُ لِنَفْسِهِ الْعَزِيزُ عَلَى مَا قَالَ الرِّضَاعُ أَوَّلُ مَا
اخْتَارَ اللَّهُ لِنَفْسِهِ الْعَلِيِّ الْعَظِيمِ وَمَعْنَى الْعَلِيِّ الْعَظِيمِ عَلَى مَا أُورِدَ فِي
الْحَدِيثِ اللَّهُ

وَمَعْنَى اللَّهِ هُوَ كَمَا قَالَ اللَّهُ تَعِ قُلْ هُوَ اللَّهُ أَحَدٌ وَأَشَارَ خَفِيًّا لِأَهْلِ
الْأَفْتَدَةِ وَهُوَ قَوْلُهُ تَعِ وَهُوَ الْعَلِيُّ الْكَبِيرُ

وَفِي مَقَامٍ آخِرٍ وَإِنْ هَذَا صِرَاطٌ عَلَى مُسْتَقِيمًا وَجَعَلَ اللَّهُ سُبْحَانَهُ اسْمَهُ
فِي مَقَامِ التَّشْرِيعِ مُطَابِقًا لِاسْمِهِ فِي مَقَامِ التَّكْوِينِ مَعَ الْمُتَمَمَاتِ فِي
مَقَامِ التَّشْرِيعِ وَهُوَ أَنْ عَدَدَ اسْمِهِ عَلَى ع م مائةً أحدَ عشرَ أحدَ عشرَ
منهُ إشارةً إلى مَقَامِ الْمُتَجَلِّيَةِ فِيهِ بِوَسْطَةِ مُحَمَّدٍ ص الَّذِينَ عَدَّهُ اثْنَانِ
وَسَعُونَ وَتَمَانِيَةَ إِشَارَةً إِلَى طَوَافِهِ حَوْلَ جَلَالِ الْقُدْرَةِ بَعْدَ مُحَمَّدٍ ص
تَمَانِينَ سَنَةً دَهْرِيَّةً وَفِي الرُّقُومِ بِالْمُنْدَسَةِ الْإِيْجَادِيَّةِ ثَلَاثَةَ آلَافِ أَلْفِ
الْأَوَّلِ إِشَارَةً إِلَى الْهُويَّةِ

وَالْأَلْفُ الثَّانِي إِشَارَةً إِلَى مُحَمَّدٍ ص لِأَنَّهُ يُحْكِي عَنِ الْأَلْفِ الْأَوَّلِيِّ بِكُلِّ
الْحِكَايَةِ
لَا فَرْقَ بَيْنَهُمَا إِلَّا أَنَّ الْأَلْفَ الثَّانِيَّ عَبْدَهُ وَخَلْقَهُ

وَالْأَلْفُ الثَّلَاثُ حِكَايَةٌ عَنِ نَفْسِهِ الشَّرِيفِ بِأَنَّهُ حَاكِي عَنِ أَلْفِ
الْأَوَّلِ بِوَسْطَةِ أَلْفِ الثَّانِي وَذَلِكَ مَقَامُ الْأَزَلِيَّةِ الثَّانِيَّةِ وَالتَّوْحِيدِ الْوَاقِعِيِّ
الْحَقِيقِيِّ وَهُوَ أَسْنَى الْمَقَامَاتِ وَأَعْلَى الدَّرَجَاتِ بِحَيْثُ فِي الْأَمْكَانِ بَعْدَ
النَّقْطَةِ لَا تَوْجِدُ إِلَّا لِمَقَامِ هَذِهِ الْأَلْفِ وَهُوَ سِرُّ الْهَيْ وَرَمَزٌ غَيْرُ مُتَنَاهِيٍّ
ظَاهِرُهُ أَمَامَهُ لَا يُوصَفُ وَبَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَهُوَ الْوَاحِدُ لِأَصْلِ
الْأَعْدَادِ الْأَمْكَانِيَّةِ وَالْكُونِيَّةِ وَالْكُونِيَّةِ وَالَّذِي تَعُودُ كُلُّ شَيْءٍ لِأَنَّ
الْبَدَأَ هُوَ الْخَتَمُ

وَهُوَ الَّذِي لَا يَتَغَيَّرُ فِي قَدِيمِ الدَّهْرِ وَلَا فِي مَا يَزْمَنُ الْأَحْدَاثَ وَهُوَ
الْعِلَّةُ لِكُلِّ عِلَّةٍ لَيْسَ وَرَائِهِ غَايَةٌ وَلَا لَهُ نِهَايَةٌ وَذَلِكَ الْمَقَامُ تَفْصِيلُ مَقَامِ

is the exposition of the position of the Point for which there are two propensities: a fundamental propensity around the Fulcrum, It is the Principle Source, and a resultant propensity which is according to appearances, and it is the Branch. Of the first there is no reference to It, for It is the Greatest Sign of God and the Most Great Prophet. This position is referred to in His sermon, may my spirit be sacrificed for Him, "I am the definition of He Who is without Name, without comparison, without description." * It is the distinct position of His Honorable Self, and the Letter He possesseth distinct from the other Imams ع This position is the as the Chief of the Faithful, meaning the Imams ع but it is not desirable to name One amongst Them by His Name, for only He is distinguished by this Greatest Royalty, and the Most Great Sovereignty.

* [Hadith](#)

This As-Sajjád ع referreth unto in the Scripture where He said, "Reticence of Thy praise hath disconcerted me and contented me to withhold Thy glorification. There is no expectation, O my God, of Thee, but rather bewilderment." *

* (24 Speechlessness has made me fall short of praising Thee, restraint has made me powerless to glorify Thee, and the most I can do is admit to inability, not out of desire, my God, but out of incapacity. Pg. 337 Al-Sahifa Al-Sajjadiyya)

The praise and the glorification are His ع apparent position, and the distinction is just as the Proof ع referred to in the Prayer, "There is no distinction between the Thee and Them except that They are Thy devotees and Thy creation." ** There is none amongst the learned that make a distinction between the name and the definition of something except that the definition is paramount. There is no distinction between Aḥad (one) and Wāḥid (one) except just as what is between the Ḥarakah and the Sakún, or between the Káf and the Nún. So He ع referred to this position regarding the knowledge of separation and connection and reached the Seat of divine Unity.

* [Al-Sahifa Al-Sajjadiyya - Imam Zain Al-Abidin \(pbuh\) \(46:24\)](#)

** [Hadith](#)

Whoso recognizeth Him ع yea, that He is Muḥammad ﷺ in each position, hath verily recognized Him as He is and attained unto the Seat of divine Unity, for the Letters of the devotee are three: the 'Ayn is the knowledge of God ('Ilm), the Bá is His remoteness from all save Himself (Bún), and the Dál His nearness unto God without knowing how or why (Dunúw).

ع ب د = 'Abd is equal to the Basmalah 4 times: (A B D = 76 ~ 2² x 19)

Whoso recognizeth the allusions knoweth that He cannot be known except through the negation (nafá) of the allusions, for verily the allusions are from the limits of nature, indeed, it is strictly limited, and

النَّقْطَةُ وَهُوَ حَرَكَانِ حَرَكَةٌ أَصْلِيَّةٌ عَلَى الْقُطْبِ وَهُوَ الْأَصْلُ وَحَرَكَةٌ
فَرَعِيَّةٌ بِالظُّهُورِ وَهُوَ الْفَرْعُ وَعَلَى الْأَوَّلِ لَا إِشَارَةَ لَهُ لِأَنَّهُ آيَةُ اللَّهِ
الْكُبْرَى وَالنَّبِيُّ الْعَظِيمُ وَقَدْ أَشَارَ بِهَذَا الْمَقَامِ فِي خُطْبَتِهِ رُوحِي لَهُ
الْفِدَاءُ: "أَنَا الْمَعْنَى الَّذِي لَا يَقَعُ عَلَيْهِ اسْمٌ وَلَا شَبَّهُ وَلَا صِفَةٌ" وَهُوَ
الْمَقَامُ الْمَخْصُصُ بِنَفْسِهِ الشَّرِيفِ وَالْحَرْفُ الَّذِي عِنْدَهُ دُونَ الْأُمَّةِ
عَلَيْهِمُ السَّلَامُ وَهَذَا مَقَامُ إِمَارَتِهِ الْمُؤْمِنِينَ أَعْنِي الْأُمَّةَ عَلَيْهِمُ السَّلَامُ وَلَا
يَنْبَغِي أَنْ يُسَمَّى أَحَدٌ مِنْهُمْ بِاسْمِهِ لِأَنَّهُ الْمَخْصُوصُ بِهَذِهِ الْإِمَارَةِ
الْكُبْرَى وَالسُّلْطَنَةِ الْعَظْمَى

وَهَذَا أَشَارَ السَّجَّادُ ع فِي الصَّحِيفَةِ حَيْثُ قَالَ ع لَقَدْ قَصْرَنِي
السُّكُوتُ عَنْ تَجْمِيدِكَ وَفَهَمْتَنِي الْإِمْسَاكَ عَنْ تَمْجِيدِكَ لَا رَغْبَةَ يَا إِلَهِي
مِنْكَ بَلْ عَجْزًا

وَأَنَّ التَّحْمِيدَ وَالتَّجْمِيدَ الظَّاهِرَةَ مَقَامُهُ ع وَأَنَّ الْفَرْقَ كَمَا هُوَ أَشَارَ الْحُجَّةُ
ع فِي الدُّعَاءِ لَا فَرْقَ بَيْنَكَ وَبَيْنَهُمَا إِلَّا أَنَّهُمْ عِبَادُكَ وَخَلْقُكَ وَلَا يَفْرُقُ
أَحَدٌ مِنْ أَهْلِ الْعِلْمِ بَيْنَ الْأَسْمِ وَالْمَعْنَى إِلَّا أَنَّ الْمَعْنَى فَوْقَ الْأَسْمِ لَا
فَرْقَ بَيْنَ الْأَحَدِ وَالْوَّاحِدِ إِلَّا كَمَا بَيْنَ الْحَرَكَةِ وَالسُّكُونِ أَوْ بَيْنَ الْكَافِ
وَالنُّونِ وَلَقَدْ أَشَارَ عَلَى هَذَا الْمَقَامِ مَنْ عَرَفَ الْفَصْلَ مِنَ الْوَصْلِ فَقَدْ
بَلَغَ قَرَارَ التَّوْحِيدِ

وَمَنْ عَرَفَهُ ع بَأَنَّهُ عَبْدٌ مُحَمَّدٌ ص فِي كُلِّ مَقَامٍ قَدْ عَرَفَهُ وَبَلَغَ قَرَارَ
التَّوْحِيدِ لِأَنَّ حُرُوفَ الْعَبْدِ ثَلَاثَةُ الْعَيْنِ عَلَيْهِ بِاللَّهِ وَالْبَاءُ بُونَهُ عَنْ كُلِّ مَا
سِوَاهُ وَالذَّالُ دُونَهُ إِلَى اللَّهِ بِلَا كَيْفٍ وَلَا إِشَارَةٍ

فَنَنْ عَرَفَ الْإِشَارَاتِ عَرَفَ أَنَّ لَا يَعْرِفُ إِلَّا بِنَفْيِ الْإِشَارَاتِ لِأَنَّ
الْإِشَارَاتِ قَدْ كَانَتْ مِنْ حُدُودِ الْمَاهِيَةِ وَهُوَ مُحَدِّدِ الْحُدُودِ وَلَا يَعْرِفُ

none knoweth the limit thereof, as the limit is known only through the abundance of His release, glorified is He above the description of the qualified, and praise be unto God, the Lord of all worlds.

According to the eighth position is the appearance of the essentials of the Imáms, and through this position He hovereth around God, speaketh on behalf of God, gazeth about by God, heareth by God, and dispenseth on behalf of God. This position is the appearance of the establishment of the All-Merciful upon the Throne, the Bestower of every deserving soul of their right, and the Agent delivering unto every creature their sustenance.

The Imám ع referreth unto this station in a Commentary, He ع said, "Some of them are unjust to themselves, some of them are fair minded, and some of them are foremost in virtue by reason of God." * He ع said, "The unjust defer about their self, the fair minded defer about their heart, and the foremost in virtue defer about their Lord." ** He is the foremost, the most virtuous of the Imams ع. There was not for Him ع in this position any facility except the work of God and His Command, which God, glorious is He, maketh clear through this position. The honorable devotees do not precede Him in speech and they operate only according to His Command.

*Qur'an 35:32

** [Tafsír 35:32](#)

'Alí ع referreth unto this position in His Prayers for the Day of Sha'bán, "O my God, make me wholly detached unto Thee, and cleanse the vision of our hearts through the enlightenment of its perspective of Thee until the outlook of the hearts pierce the Veils of Light and unite with the Treasured Source of Grandeur, whereby our spirits may be solicitously situated within the splendor of Thy sanctuary. Make me amongst those whom Thou hath called and responded unto Thee, whom Thou hath made fortunate and is astounded by Thy Glory, and whom Thou hath personally confided in and is brazenly occupied with Thee."

[Prayer for the Day of Sha'bán](#)

He ع is the speaker of the Prayer through the genuineness of His intimacy, so God answered His Prayer and He was united with the Treasured Source of Grandeur which God mystically conveyed through His Tongue, and the brazen deeds were accomplished for the sake of God. As a result there was no facility for Him ع save the Narration about the magnificence of God and His might. In relation to this honorable place the Proof is clarified in the Visitation Tablet for Muḥammad bin 'Uthmán al-'Amrí, "Thy struggle with God is the essence of the Purpose (Maṣḥíyah) of God, but thy skirmish against God

بِحَدِّ إِذِ الْحَدِّ مِنْ مَعْلُولَاتٍ فَيُضْهِ سُبْحَانَهُ عَنْ وَصْفِ الْوَأَصْفِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَعَلَى الثَّامِنِ مَقَامٌ ظُهُورُ الْحَقَائِقِ الْأُمَّةِ وَفِي هَذَا الْمَقَامِ يَحُومُ حَوْلَ اللَّهِ وَيَنْطِقُ عَنِ اللَّهِ وَيَنْظُرُ بِاللَّهِ وَيَسْمَعُ بِاللَّهِ وَيُعْطَى عَنِ اللَّهِ وَهَذَا مَقَامٌ ظُهُورِ الرَّحْمَانِيَّةِ الْمُسْتَوِيَّةِ عَلَى الْعَرْشِيِّ الْمُعْطَى كُلِّ ذِي حَقٍّ حَقَّهُ وَالسَّائِقِ إِلَى كُلِّ مَخْلُوقٍ رِزْقَهُ

وَأَشَارَ الْإِمَامُ ع بِهَذَا الْمَقَامِ فِي تَفْسِيرِ قَوْلِهِ تَع فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِاللَّهِ قَالَ ع وَالظَّالِمُ يَحُومُ حَوْلَ نَفْسِهِ وَالْمُقْتَصِدُ يَحُومُ حَوْلَ قَلْبِهِ وَالسَّابِقُ بِالْخَيْرَاتِ يَحُومُ حَوْلَ رَبِّهِ وَهُوَ عَلَى السَّابِقِ وَالْخَيْرَاتِ الْأُمَّةِ ع وَلَيْسَ فِي هَذَا الْمَقَامِ لَهُ ع جَهَةٌ إِلَّا فَعَالِ اللَّهِ وَأَمْرُهُ حَيْثُ صَرَحَ اللَّهُ سُبْحَانَهُ بِهَذَا الْمَقَامِ عِبَادٌ مُكْرَمُونَ لَا يُسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

وَأَشَارَ عَلِيٌّ ع إِلَى هَذَا الْمَقَامِ فِي مُنَاجَاتِهِ يَوْمَ شَعْبَانَ الْهِيَ هَبْ لِي كَمَالَ الْإِنْقِطَاعِ إِلَيْكَ وَأَنْزِرْ أَبْصَارَ قُلُوبِنَا بَضِيَاءَ نَظَرِهَا إِلَيْكَ حَتَّى تَخْرُقَ أَبْصَارَ الْقُلُوبِ حُجْبَ النُّورِ فَتَصِلَ إِلَى مَعْدِنِ الْعِظَمَةِ فَتَصِيرُ أَرْوَاحَنَا مُعَلِّقَةً بِعِزِّ قُدْسِكَ وَاجْعَلِنِي مِمَّنْ نَادَيْتَهُ فَأَجَابَكَ وَلَا حِظَّتُهُ فَصَعِقَ لِحَلَالِكَ وَنَاجَيْتَهُ سِرًّا فَعَمِلَ لَكَ جَهْرًا

وَهُوَ ع الدَّاعِي فِي حَقِيقَةِ سِرِّهِ فَاسْتَجَابَ اللَّهُ دُعَايَهُ فَهُوَ الْمُتَصِلُ إِلَى مَعْدِنِ الْعِظَمَةِ الَّذِي نَاجَى اللَّهُ فِي سِرِّهِ بِلِسَانِهِ فَهُوَ الْعَامِلُ لِلَّهِ جَهْرًا فَلَيْسَ لَهُ ع جَهَةٌ إِلَّا حِكَايَةُ عَنِ عِظَمَةِ اللَّهِ وَقُدْرَتِهِ وَبِذَلِكَ الْحَلُّ الشَّرِيفُ قَدْ صَرَحَ الْحُجَّةُ فِي زِيَارَتِهِ لِحَمْدِ بْنِ عَثْمَانَ الْعُمَرِيِّ مَجَاهِدَتِكَ فِي اللَّهِ ذَاتَ مَشِيَّةِ اللَّهِ وَمَقَارَعَتِكَ فِي اللَّهِ ذَاتَ انْتِقَامِ اللَّهِ وَفِي مَحَلِّ

is the essence of the Retribution of God.” * And within another place of this Visitation Tablet, “The sanctioned Determination (Qadá) is that which I shall inherit of your Sunnah (methodology)” And in the Ḥadīth, “Whatsoever We will is the Will of God, and whatsoever We intend is the Intention of God.” **

* [Visitation Tablet](#) - Mashíyah - Qadá’

** [Hadith](#) - Irádah

Yea, verily, God, glorious is He, referreth unto this position, ‘Whatsoever They ع will is but what God willeth’, and it is His تع Word, “It was not thee who cast when thou cast, but God Who cast” and “Ye willeth not except as God willeth.” * They ع are the Site of His Purpose (Mashíyah) and the Mouthpiece of His Willpower (Iradah). Should We correlate this position regarding the *divine* Purpose and Its like with Our affirmation as the Primal Position, it doth not contradict the fundamentals, for the School of Thought of People of the House is a comprehensive Divine Precedent which comprehendeth the complexities of that which is within the Book, the Sunnah, and the sayings of their Shí’ah. *Essentially* It is that every virtue is revealed from God, and He revealeth without limit from that which is within His تع knowledge at the instance of His Revelation.**

* Qur’an 8:17/4:79-80; 7:188; 87:7

** Qur’an 4:79

Verily, God cast it upon the heart of Muḥammad ﷺ then unto ‘Alí ع then unto Ḥasan ع then unto Ḥusayn ع then unto the Qá’im of Muḥammad bin Ḥasan ع then unto the eight Imams ع then unto Faṭimah ع then unto the Prophets ع then unto the Guardians ع then unto the Faithful amongst Mankind; then the Faithful amongst the Jinn; then the Angels; then the Benevolent Living-Creatures; then unto the excellent plants; then unto the inanimate objects and every resident evil the heart of Abud Dawáhí,*** may the curse of God be upon him, conceived unto the final positions upon the Path which We mention regarding virtue. Each of these that We expound upon, and these are of the Gifts of thy Lord and the Gifts of thy Lord are boundless, and it is revealed from these fundamentals, that every virtue hath the potential to thoroughly pervade each position, excepting the Fruit within Its own place.

*** see second volume of the three volume series by Allamah Al-Majlisi, titled

Hayat al-Qulub (Life of the Hearts).

The *divine* Purpose which is applicable to the position of ‘Alí ع is as a devotee, and the appearance with respect unto the *divine* Purpose which is relative to the position of Muḥammad ﷺ is just as is referred to in the Ḥadīth about the Messenger of God ﷺ “The purpose (mashíyah) of ‘Alí ع in approximation unto the purpose of Muḥammad ﷺ is like the

الأخرى في هذه الزيارة القضاة المثبت ما استترت به سنتكم وفي الحديث إذا شئنا شاء الله وإذا أردنا أراد الله

وَأَنْ تُعِيرَنَا فِي هَذَا الْمَقَامِ بِمَحَلِّ الْمَشِيَّةِ وَأَشْبَاهِهِ مَعَ إِثْبَاتِنَا فِي الْمَقَامِ الْأَوَّلِيِّ لَا يُنَافِي الْقَوَاعِدَ لِأَنَّ مَذْهَبَ أَهْلِ الْبَيْتِ قَاعِدَةٌ كَلِيَّةٌ إلهيةٌ بِمَعْرِفَتِهَا يَعْرِفُ التَّعَارُضَ عَمَّا فِي الْكِتَابِ وَالسُّنَّةِ وَأَقْوَالِ شَيْعَتِهِمْ وَهِيَ أَنَّ كُلَّ خَيْرٍ نَزَلَ مِنَ اللَّهِ وَيَنْزِلُ بِمَا لَا نَهَايَةَ لَهَا فِي عَلَيْهِ تَعِ أَوْلَ نَزُولِهِ

قَدْ كَانَ عِنْدَ اللَّهِ عَلَى قَلْبِ مُحَمَّدٍ ص ثُمَّ قَلْبُ عَلِيٍّ ع ثُمَّ إِلَى الْحَسَنِ ع ثُمَّ إِلَى الْحُسَيْنِ ع ثُمَّ إِلَى الْقَائِمِ مُحَمَّدِ بْنِ الْحَسَنِ ع ثُمَّ إِلَى الْأَئِمَّةِ الثَّمَانِيَةِ ثُمَّ إِلَى الْفَاطِمَةِ ثُمَّ إِلَى الْأَنْبِيَاءِ ثُمَّ الْأَوْصِيَاءِ ثُمَّ الْمُؤْمِنِينَ مِنَ الْإِنْسِ ثُمَّ الْمُؤْمِنِينَ مِنَ الْجِنِّ ثُمَّ الْمَلَائِكَةَ ثُمَّ الْحَيَوَانَاتِ النَّجِيبَةَ ثُمَّ إِلَى النَّبَاتَاتِ الطَّيِّبَةِ ثُمَّ إِلَى الْجَمَادَاتِ الصَّافِيَةِ وَكُلُّ شَرٍّ نَازِلٍ مَبْدُئُهُ قَلْبُ أَبِي الدَّوَاهِي لَعَنَهُ اللَّهُ عَلَيْهِ إِلَى آخِرِ الْمَقَامَاتِ عَلَى سَبِيلِ الَّذِي ذَكَرْنَا فِي الْخَيْرِ كُلِّ مَدُّ هَوْلَاءٍ وَهَوْلَاءٍ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا وَيُظْهِرُ مِنْ هَذِهِ الْقَاعِدَةِ أَنَّ كُلَّ خَيْرٍ فِي الْإِمْكَانِ يَصِحُّ إِطْلَاقُهُ فِي كُلِّ مَقَامٍ إِلَّا أَنْ التَّمَرُّ فِي مَحَلِّهِ

أَنَّ مَشِيَّةَ أَبِي تَطَلَّقُ فِي مَقَامِ عَلِيٍّ ع وَظُهُورُ بِالنَّسْبَةِ إِلَى مَشِيَّةِ أَبِي تَطَلَّقُ فِي مَقَامِ مُحَمَّدٍ ص كَمَا أَشَارَ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ص إِنَّ مَشِيَّةَ عَلِيٍّ ع فِي جَنْبِ مَشِيَّةِ مُحَمَّدٍ ص كَالذَّبَابَةِ وَاسْتَغْفِرُ اللَّهُ عَنْ

tip of a sword (ie. the size of a fly).” * I seek forgiveness from God for the insignificance of this delimitation and all We may apply throughout the final positions.

* [Hadith](#)

Thus, also, is the operation of evil throughout every position. So, the latitude of the distinction of the second position is as a flash of light to the relative position. There is no obvious or cryptic expression capable of being associated decisively, for the meaning lieth within the phrase like the spirit lieth within the body. Just as the spirits are countless as are all bodies, and between those, there must be a corresponding identity; therefore, also, We mention the natural arrangement of God تع within its natural place, that We may meticulously uncover the lesson.

Infidelity is applicable unto Abud Dawáhí foremost, and also Abu Shurúr, but the infidelity of one who implicateth Abu Shurúr is as his dependent, and his spirit is in the position relative unto the infidelity which is distinctly applicable unto Abud Dawáhí. The malevolence of his statement and meaning are just as the Hadith related, “Verily the curse of God is amongst His malevolent deeds”, likewise, “All issuance of infidelity floweth unto the position a single speck”. There is no association of speech or meaning, nay the precondition after precondition within every position is by virtue of His reckoning and this is sufficient unto whosoever hath a discerning heart.

Should We correlate the position attributed unto ‘Alí ع according to the aforementioned description of the secondary condition in relation to the Primary Condition, to Him ع shall be attributable every attribute which may be attributed unto Muḥammad ﷺ except that Muḥammad ﷺ is the Primary, Primeval Source and He ع is the Secondary, Beneficent Branch. There is nothing between the Two except as between the *number* one (Wáhid/19)* and the *other* quantities, the intonation and the pause (Ḥarakah/Vowels and Sakún/Rest), and between the Káf and the Nún (ك\ن). For His ع connection to His Mentor ﷺ is as His تع Word, “Seeth not thy Lord, how He hath protracted the shadow? Should He so will, He could very well indeed compel it to pause. Thus have We made the sun its compelling agent.”**

* Muḥammad 92 ← 19 → 111 ‘Alí

** Qur’án 25:45

The meaning is that what is within Him ع is from the appearance of His Mentor, and He ع is the Indistinguishable Divine Model which is without change according to the revolution of time or the sequence of the chain of events. Its demonstration is the Most Great Imamate and Its inner-confidence is the Infallible Guardianship of God which God, glorious is He, referreth unto by His Word, “Such is *the modus* of the

التَّحْدِيدِ بِالْقَلِيلِ وَكُلُّ نَطْقٍ إِلَى مُنْتَهَى الْمَقَامَاتِ

وَكَذَا اسْتِعْمَالُ الشَّرِّ فِي كُلِّ مَقَامٍ أَنَّ الْفَرْقَ مَقَامُ الثَّانِي عُرْضٌ
وَشُعَاعٌ بِالنِّسْبَةِ إِلَى مَقَامٍ وَلَيْسَ بَيْنَ الْأَلْفَاظِ إِشْتِرَاكُ اللَّفْظِيِّ وَلَا
الْمَعْنَوِيِّ لِأَنَّ الْمَعْنَى فِي اللَّفْظِ كَالرُّوحِ فِي الْجَسَدِ كَمَا أَنَّ الْأَرْوَاحَ
مُتَعَدِّدَةً كَكُلِّ الْأَجْسَامِ وَبَيْنَهُمَا مَنَاسِبَةٌ ذَاتِيَّةٌ كَمَا سَنَذْكُرُ إِنْ شَاءَ اللَّهُ
تَع فِي مَحَلِّهِ حَتَّى تَتَكَشَّفَ نِقَابُ الْمَطْلُوبِ

أَنَّ الْكُفْرَ يُطْلَقُ عَلَى أَبِي الدَّوَاهِي مَرَّةً وَعَلَى أَبِي الشُّرُورِ وَلَكِنَّ كُفْرَ
الَّذِي يُطْلَقُ عَلَى أَبِي الشُّرُورِ عِبْدَهُ وَرُوحَهُ فِي مَقَامِهِ بِالنِّسْبَةِ إِلَى
الْكُفْرِ الَّذِي يُطْلَقُ عَلَى أَبِي الدَّوَاهِي عُرْضٌ وَسِيئَةٌ لَفْظُهُ وَمَعْنَاهُ كَمَا
نَطَقَ الْحَدِيثُ أَنَّهُ لَعْنَةُ اللَّهِ سِيئَةٌ مِنْ سِيئَاتِهِ وَكُلُّ يَجْرِي الْكُفْرُ يَجْرِي
إِلَى مَقَامِ الذَّرَّةِ وَلَا إِشْتِرَاكٌ لَفْظًا وَلَا مَعْنًا بَلْ حَقِيقَةٌ بَعْدَ حَقِيقَةٍ فِي
كُلِّ مَقَامٍ بِحَسَبِهِ وَهَذَا كِفَايَةٌ لِمَنْ لَهُ قَلْبٌ وَدِرَايَةٌ

وَإِنْ تَعَبَّرْنَا فِي مَقَامِ عَلِيٍّ ع بِالْأَوْصَافِ الْمَذْكُورَةِ حَقِيقَةً ثَانِيَةً بِالنِّسْبَةِ
إِلَى الْحَقِيقَةِ الْأُولَى وَلَهُ ع كُلُّ الْوَصْفِ الَّذِي لِمُحَمَّدٍ ص إِلَّا أَنَّ لِمُحَمَّدٍ
ص الْأَصْلَ الْأَوَّلَ الْقَدِيمَ وَلَهُ ع الْفَرْعَ الثَّانِي الْكَرِيمَ وَلَيْسَ بَيْنَهُمَا إِلَّا
كَمَا بَيْنَ الْوَاحِدِ وَالْأَعْدَادِ وَبَيْنَ الْحَرَكَةِ وَالسَّكُونِ وَبَيْنَ الْكَافِ وَالنُّونِ
لَا تَصَالُهُ ع بِمَوْلَاهُ ص وَهُوَ قَوْلُهُ تَع أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

يَعْنِي مَا كَانَ فِيهِ عَلَى ظُهُورِ مَوْلَاهُ وَهُوَ الصُّورَةُ الْأَنْزَعِيَّةُ الْإِلَهِيَّةُ
الَّتِي لَا يَتَغَيَّرُ فِي قَدِيمِ الدَّهْرِ وَلَا يَتَمَّازُ مِنَ الْأَحْدَاثِ وَظَاهِرُهُ إِمَامَةٌ
الْكُبْرَى وَبَاطِنُهُ وِلَايَةُ اللَّهِ الْعَظِيمَةِ الَّتِي أَشَارَ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ هُنَالِكَ
الْوَلَايَةُ لِلَّهِ الْحَقِّ وَتِلْكَ الصُّورَةُ هِيَ الْهَيُولَاتُ وَفَاعِلُ الْمَفْعُولَاتِ

Guardianship to the One, True God” * This is the model of the primary subject-material, the behaviors of the characters, the basis of the propensities (Harakah/vowel movement), and the occasion of every weakness (mutation of weak letters). None knoweth what it is except Him and none may say unto to it “Be Light!”, for It is the Ignition of every light and the Mantle of the Manifestation, the Resolute Tongue, and the Treasured Source of Illustration. The Alif is not a Point, nor is the Point something else; veiled by the Light without a veil, manifest by the Revelation; all beholdeth Him through the proficiency of their awareness and conveyeth according to the magnitude of their intensity. Amongst them are those who behold Him from afar, and some who behold Him near; a mercy to whosoever believeth in Him through the Gate of Mercy and becometh settled, and a torment unto whosoever struggleth and denieth, so apparent is the torment before them. There is no limitation about Him, nor is there a finale. There is no separation between Him and the Point, for if there were a separation there would indeed be apparent something else entirely.

*(Qur’án 18:32-44; only Verse 44 quoted)

God forbade that He should be like anything else, “that through His extraordinary Revelation peculiar to thee, He would be obvious to thee. That at the time thou art lost, when thou needeth direction, He will guide thee, and so at the time thou art abroad, He might become the Signal which reacheth out unto thee. Blind be the eye that doth not behold Thee, yet doth not cease from gazing about! Lost entirely is the arrangement of the laborer that hath not made a portion for themselves from Thy love.” God, glorious is He, referreth unto it, “They sunder what God hath commanded to be joined.” ** His Friend ﷺ referreth unto this position, “ ‘Alí and I are Twain Advisors” remarking unto the knowledgeable that there is no existing separation, for He ع is the Originator of the Names and the First of those named, while He ﷺ is the Educator of all that is named.

* [Hadith](#)

** Qur’án 13:25

So whosoever recognizeth the Illustration is immensely enriched by the resolution, and whoso hath recognized the impressions of the attributes hath attained unto the Summit of Knowledge. Muḥammad referreth unto His appearance clearly without ambiguity unto people of compassionate hearts wherein He in a Sermon unto ‘Alí ع saith, “Thou art the succorer of My uncertainty, thou art the remover of My difficulties, thou art the mediator of My Faith, and thou art the punisher of My enemies.” For the position of the Point is more beautiful, pure, and assuredly more simple, and the Primary Revelation of the position of the Alif, as the Alif is His Most Beautiful Name and His Most

وَأَسَّ الْحَرَكَاتِ وَعِلَّةٌ كُلُّ عِلَّةٍ وَلَا يَعْلَمُ مَا هِيَ إِلَّا هُوَ وَلَا يُقَالُ لَهَا
نُورٌ لِأَنَّهَا مُنِيرَةٌ كُلُّ نُورٍ وَقَيْصُ الظُّهُورِ وَالسِّنُّ الْعِبَارَةُ وَمَعْدَنُ
الإِشَارَةِ لَيْسَ الأَلِفُ نَقْطَةً وَلَا النُّقْطَةُ غَيْرَهَا مُحْتَجِبٌ بِالنُّورِ بِغَيْرِ
حِجَابٍ ظَاهِرٍ بِالتَّجَلِّيِّ كُلُّ يَرَاهُ بِحَسَبِ مَعْرِفَتِهِ وَيُنَالُ عَلَى مَقْدَارِ طَاقَتِهِ
فَمِنْهُمْ مَنْ يَرَاهُ بَعِيدًا وَمِنْهُمْ مَنْ يَرَاهُ قَرِيبًا رَحْمَةً لِمَنْ آمَنَ بِهِ بِالأَبَابِ
الرَّحْمَةِ وَأَقْرَبَ وَعَذَابٌ عَلَى مَنْ جَحَدَ وَأَنْكَرَ وَظَاهِرُهُ مِنْ قَبْلِهِ العَذَابُ
لَيْسَ وَرَائِهِ غَايَةٌ وَلَا لَهُ نُهَايَةٌ وَلَيْسَ بَيْنَهُ وَبَيْنَ النُّقْطَةِ فَصْلٌ لَوْ كَانَ
فَصْلًا لَكَانَ ظُهُورًا لِغَيْرِهِ

أَبَى اللهُ أَنْ يَكُونَ كَكُلِّ يَكُونُ لِغَيْرِهِ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى
يَكُونَ هُوَ المَظْهَرُ لَكَ مَتَى غِيبَتْ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ
وَمَتَى بَعُدَتْ حَتَّى تَكُونَ الإِشَارَةُ هِيَ الَّتِي تُوَصِّلُ إِلَيْكَ عَمِيَّتْ عَيْنٌ لَا
تَرَكَ وَلَا تَرَالُ عَلَيْهَا رَقِيبًا وَخَسِرَتْ صَفْقَةً عَبْدًا لَمْ تَجْعَلْ لَهُ مِنْ
حَيْكَ نَصِيبًا وَأَشَارَ اللهُ سُبْحَانَهُ وَيَقْطَعُونَ مَا أَمَرَ اللهُ أَنْ يُوصَلَ وَأَشَارَ
مَوْلَاهُ ص بِهَذَا المَقَامِ: أَنَا وَعَلِيٌّ كَهَاتَيْنِ إِشَارَةٍ مِنْهُ إِلَى العَارِفِينَ أَنَّ
لَيْسَ هُنَالِكَ فَصْلٌ لِأَنَّهُ ع بَدُو الأَسْمَاءِ وَأَوَّلُ مَنْ تَسَمَّى وَهُوَ ص عَالِمُ
المُسَمَّى

فَمَنْ عَرَفَ الإِشَارَةَ اسْتَعْنَى عَنِ الْعِبَارَةِ وَمَنْ عَرَفَ مَوَاقِعَ الصِّفَةِ
بَلَغَ قَرَارَ المَعْرِفَةِ وَأَشَارَ مُحَمَّدٌ إِلَى ظُهُورِهِ تَصْرِيحًا بِغَيْرِ تَلَوُّجٍ لِأَهْلِ
الأَفْتَدَةِ حَيْثُ يَقُولُ مُحَاطِبًا لِعَلِيِّ أَنْتَ كَاشِفُ المِمْ عَنِّي وَأَنْتَ مُفْرَجُ
كُرْبَتِي وَأَنْتَ قَاضِي دِينِي وَأَنْتَ مُنْجِزِي وَعَدِي لِأَنَّ مَقَامَ النُّقْطَةِ
أَجْمَالٌ بَحْتٌ وَبَسِيطٌ صَرَفٌ وَظُهُورُ الأَوَّلِ فِي مَقَامِ الأَلِفِ وَالأَلِفِ
أَسْمُهُ الحَسَنِيُّ وَمِثَالُهُ العَلِيُّ

Sublime* Precedent.

(ع ل ي ا = 111 = 'Alíyá)

To Him is the Administration of all the Letters from Genesis and the Codification; He is the Concealed, the Consecrated; the hands of the visionaries and affectionate cannot obtain Him, otherwise He would be recognizable through means other than His Own Attributes, and His Own Attributes He Himself describeth as His Friend ﷺ wherein He ﷺ said to Solomon, "None knoweth God except 'Alí and I, and none knoweth Me except God and 'Alí, and none knoweth 'Alí except God and I. I am the Path unto His secured knowledge, the Restored Road, and seeking Him without procuring His Companion increaseth naught but remoteness." * For God, glorious is He, referreth unto that in the Verse whereunto He ع saith, "And of that which they knoweth not." ** There is nothing within the knowledge of God more magnificent, for He ع is above the perception of the academics. Glorious is He, I cannot recount the praise about Him except by what God, glorious is He, Himself hath described.

* [Hadith](#)

*(Qur'an 36:36)

Yea verily, He is truly Sublime ('Alí), Wise within the Mother Book. *

*(Qur'an 43:4)

He is the Tongue of the Willpower of God within every dimension throughout Genesis and the Codex, nothing at all can occur without His approval.

He ع is the Lower Right-Hand Pillar of the Throne.

His complexion is Bright-Yellow just as it appeared through His countenance unto His ع witnesses.

That is an indication of His Initiation, for the beginning is as the ending.

He is the Perfect Magistrate, and the tendency of His demeanor is Bright-Yellow, and all things are turning splendidly Yellow by Him.

Gloriously immense is He above the description of the linguist and from the qualification of the qualifier, and praise be unto God, the Lord of all the worlds.

وَلَهُ الْهُيْمَنَةُ عَلَىٰ جَمِيعِ الْحُرُوفِ مِنَ التَّكْوِينِ وَالتَّشْرِيعِ وَهُوَ الْغَيْبُ الْمُمْتَنِعُ الَّذِي لَا تَنَالُ إِلَيْهِ أَيْدِي أَوْلِي الْأَبْصَارِ وَالْأَفْتَدَةِ وَالْأَلَا يَعْرِفُ بِدُونِ وَصْفِهِ لِنَفْسِهِ وَوَصَفِهِ نَفْسُهُ مَوْلَاهُ مُحَمَّدٌ صَ حَيْثُ قَالَ ص لَسَلْمَانَ مَا عَرَفَ اللَّهُ إِلَّا أَنَا وَعَلِيٌّ وَمَا عَرَفَنِي إِلَّا اللَّهُ وَعَلِيٌّ وَمَا عَرَفَ عَلِيًّا إِلَّا اللَّهُ وَأَنَا السَّبِيلُ إِلَىٰ مَعْرِفَتِهِ مَسْدُودٌ وَالطَّرِيقُ مَرْدُودٌ وَالطَّلَبُ إِلَيْهِ لَا يَزِيدُ صَاحِبَهُ إِلَّا بَعْدًا لِأَنَّ اللَّهَ سُبْحَانَهُ أَشَارَ بِذَلِكَ فِي الْآيَةِ إِلَىٰ قَوْلِهِ تَع وَمَا لَا يَعْلَمُونَ وَلَيْسَ فِي مَعْرِفَةِ اللَّهِ تَعْظِيمٌ لِأَنَّهُ ع فَوْقَ مَدْرَكِ الْمُدْرِكِينَ سُبْحَانَهُ لَا أَحْصِي ثَنَاءً عَلَيْهِ إِلَّا بِمَا وَصَفَ اللَّهُ سُبْحَانَهُ

وَأَنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لِعَلِيٍّ حَكِيمٍ

وَهُوَ لِسَانُ إِرَادَةِ اللَّهِ فِي كُلِّ الْعَوَالِمِ فِي التَّكْوِينِ وَالتَّدْوِينِ وَلَا يُمْكِنُ أَنْ يَشِيءَ شَيْئًا إِلَّا بِإِذْنِهِ

وَهُوَ عَلَى الرُّكْنِ الْأَيْمَنِ الْأَسْفَلِ فِي الْعَرْشِ

وَلَوْنُهُ الصَّفْرَاءُ كَمَا ظَهَرَ عِنْدَ شَهَادَتِهِ عَلَى وَجْهِهِ

وَذَلِكَ دَالَّةٌ عَلَى بَدْئِهِ لِأَنَّ الْبَدَأَ هُوَ الْخْتَمُ

وَهُوَ الْمُعْتَدِلُ التَّامُّ وَغَلْبَةُ مَرَاجِهِ الصَّفْرَاءُ وَمِنْهُ أَصْفَرَتِ الصَّفْرَةُ فِي كُلِّ شَيْءٍ

سُبْحَانَهُ عَمَّا يَصِفُ الْوَاصِفِينَ وَعَنْ نَعْتِ النَّاعِتِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 3 - The Concealed Mystery/42 Verses

The third position is the Secret of the Mystery, the rank of Al-Hasan ع We portray as the Righteous Tree, the Verdant Pearl, the Boundless Ocean, the Sublime Mystery, the Supreme Emblem, the Káf arched about Itself, the True, Dazzling Hasaniyah ع and He is standing motionless within the position of Pure Spiritual-Communion.

المَقَامُ الثَّلَاثُ السَّرُّ الْمُسْتَسْرُ رَتْبَةُ الْحَسَنِ ع وَنَعْبُرُ فِي هَذَا الْمَقَامِ
 بِالشَّجَرَةِ الطَّيْبَةِ وَالدَّرَةِ الْخَضْرَاءِ وَالبَحْرِ الْقَدْرِ وَالسَّرِّ الْأَعْلَى وَالرَّمْزِ
 الْعَلَى وَالكَافِ الْمُسْتَدِيرَةِ عَلَى نَفْسِهَا الْحَقِيقَةَ الْحَسَنَةَ الْحَسَنِيَّةِ ع وَهُوَ
 الْوَاقِفُ فِي مَقَامِ تَوْحِيدِ الْخَالِصِ

No light hath appeared throughout all creation except His Light, and no chorus hath been performed harmoniously except His Chorus.

لَا يَظْهَرُ فِي الْأَكْوَانِ نُورٌ إِلَّا نُورُهُ وَلَا يَتَحَقَّقُ فِي الْأَدْوَارِ صَوْتٌ إِلَّا
 صَوْتُهُ

His is the Greatest Name and the Most Magnificent of Appellations, the Exemplification characterized by God through the tripartite degrees within the Descriptive Position.

وَهُوَ الْإِسْمُ الْأَكْبَرُ وَالْمُسَمَّى الْأَعْظَمُ الدَّالُّ عَلَى اللَّهِ فِي مَرَاتِبِ الثَّلَاثِ
 فِي مَقَامِ الْوَصْفِ

The utmost within the Position of Discernment, without correspondence except by God ع for the Image within the mirror, opposite the mirror, facing the mirror, is Absolute, nothing is like unto Him and He is the Sublime, the Most Great!

وَالْآخِرُ فِي مَقَامِ الْمَعْرِفَةِ لَا دَلَالََةَ إِلَّا اللَّهُ تَع لَأَنَّ الظَّاهِرَ فِي الْمَرَايَا
 بِالْمَرَايَا لِلْمَرَايَا وَاحِدٍ لَيْسَ كَمَثَلِهِ شَيْءٌ وَهُوَ الْعَلِيُّ الْكَبِيرُ

He ع is the Manifestation of the 'Shekinah Spirit' of His Grandfather ﷺ and the 'Prestige' of His father ع God veiled Him within the Veil of the Divine Cloud for His Own Self as a Guardian of Glory beyond the periphery to ascend except by the Individual (al-Fard).

وَهُوَ ع مَظْهَرِ السَّكِينَةِ عَنْ جَدِّهِ ص وَالْوَقَارِ عَنْ أَبِيهِ أَحَبَّهُ اللَّهُ فِي
 حِجَابِ الْعَمَاءِ لِنَفْسِهِ وَلِيَا فِي الْعِزِّ لَا يَنْبَغِي أَنْ يُطْلَعَ عَلَيْهِ إِلَّا الْفَرْدُ

Whosoever claimeth that there existeth a Path for the creature to recognize Him hath indeed gainsaid God, glorious be His glory, through his pride and concealed the Mystery of Manifest Mercy without His permission, and returned with the wrath of God and whose home is hell, a horrible destination.

فَمَنْ زَعَمَ أَنَّ الْخَلْقَ سَبِيلٌ عَلَى مَعْرِفَتِهِ فَقَدْ ضَادَّ اللَّهُ عَزَّ وَجَلَّ فِي
 كِبَرِيَّاتِهِ وَكَشَفَ سِرَّ الرَّحْمَانِيَّةِ الظَّاهِرَةَ بِغَيْرِ إِذْنِهِ فَبَاءَ بِغَضَبٍ مِنَ اللَّهِ
 وَمَأْوَاهُ جَهَنَّمُ وَبَيْتُ الْمَصِيرِ

That is the Position of Computational Gematria that ye might precisely calculate from that which is without limit unto the limited, that the profusion of the bounty of God should not be a hindrance.

وَذَلِكَ مَقَامُ هِنْدَسَةِ الْإِبْجَادِيَّةِ لِتَحْدِيدِ الْخُدُودِ مِمَّا لَا نِهَايَةَ إِلَى النِّهَايَةِ
 وَمَا لَفِيضُ اللَّهِ تَعَطُّيلاً

He ع said, "Destiny/Fate (Qadr) is a mystery amongst the Mysteries of God and a fortress of amongst the Fortresses of God, mounted beyond the Veil of God, enfolded away from the Creation of God, sealed with the Seal of God, preceded only by the Knowledge of God.

قَالَ ع إِنَّ الْقَدَرَ سِرٌّ مِنْ سِرِّ اللَّهِ وَحِزْمٌ مِنْ حِزْمِ اللَّهِ مَرْفُوعٌ فِي حِجَابِ
 اللَّهِ مَطْوِيُّ عَنْ خَلْقِ اللَّهِ مَخْتَوْمٌ بِخَاتَمِ اللَّهِ سَابِقٌ فِي عِلْمِ اللَّهِ

"God situated Its knowledge away from the devotees and He raised it above their testimonies and the capacity of their intellect.

وَضَعَّ اللَّهُ عَنِ الْعِبَادِ عِلْمَهُ وَرَفَعَهُ فَوْقَ شَهَادَاتِهِمْ وَمَبْلَغُ عَقُولِهِمْ

“For they do not become aware of it through the conferral of ‘Lordship’ nor through the efficacy of the Everlasting Realm (Şamadáníyah);

لَا يَعْلَمُونَ لَّا يَنَالُونَهُ بِحَقِيقَةِ الرَّبَّانِيَّةِ وَلَا بِقُدْرَةِ الصَّمَدَانِيَّةِ

“Neither by the elaboration of the Realm of Light (Núráníyah) nor by the majesty of the Realm of *divine* Unity (Wahdáníyah);

وَلَا بِعِظَمَةِ النُّورَانِيَّةِ وَلَا بِعِزَّةِ الْوَحْدَانِيَّةِ

“A Sea brimming with waves purely for the sake of God, mighty and glorious, its profundity *equalleth* that which is between the heaven and the earth, its span *equalleth* that which is between the East and the West, its gloom is as the darkest of nights, full of whales and living creatures increasing and decreasing over and over again.

بَحْرٌ ذَاخِرٌ مَوَاجٍ خَالِصٍ لِلَّهِ عَزَّ وَجَلَّ عَمَقُهُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ
عَرْضُهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ أَسْوَدٌ كَاللَّيْلِ الدَّامِسِ كَثِيرُ الْحَيْتَانِ
وَالْحَيَّاتِ يَعْلُو مَرَّةً وَيَسْفَلُ أُخْرَى

“At the nethermost depth of it is a radiant sun that should not be encroached upon.

فِي قَعْرِهِ شَمْسٌ تُضِيءُ لَّا يَنْبَغِي أَنْ يَطَّعَ عَلَيْهَا

“Indeed God, mighty and glorious is He, hath opposed it through His *divine* Resolution and contended against it with His Sovereignty, by unveiling His Secret and His Mystery. It then returned with the wrath of God whose abode is hell, what a miserable destination!” *

فَقَدَّ ضَادَ اللَّهِ عَزَّ وَجَلَّ فِي حُكْمِهِ وَنَازَعَهُ فِي سُلْطَانِهِ وَكَشَفَ عَنْ
سِرِّهِ وَسِرِّهِ وَبَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبَيْتَ الْمَصِيرِ

* [Hadith](#)

The Expression alludeth unto the hue of black through the abundance of living creatures and whales in relation unto the creation, for God hath fashioned its appearance according to its previous state of hardship, particularly as in relation unto the conditions of the sea and the manifestations from its Creator pertaining unto it.

وَإِنَّ التَّعْبِيرَ بِلَوْنِ السَّوَادِ لِكَثْرَةِ الْحَيَّاتِ وَالْحَيْتَانِ بِالنِّسْبَةِ إِلَى الْخَلْقِ
لِأَنَّ اللَّهَ جَعَلَ ظَاهِرَهُ مِنْ قَبْلِهِ الْعَذَابِ وَالْإِلَّا بِالنِّسْبَةِ إِلَى الْبَحْرِ
شُؤُونَاتٍ وَتَجَلِّيَّاتٍ مِنْ بَارِئِهَا عَلَيْهَا

God fashioned within its interior the *divine* Mercy, and this sea hath no beginning and will have no end. For it there are shoals within the vitality of the water which melt and solidify.

وَجَعَلَ اللَّهُ بَاطِنَهَا فِيهِ الرَّحْمَةَ وَلِهَذَا الْبَحْرُ لَا بَدَايَةَ وَلَا نِهَايَةَ وَلَهَا جُزَائِرٌ
فِي نَفْسِ الْمَاءِ الَّتِي ذَابَتْ وَانْتَجَدَتْ

Upon the reefs are Domes *bedecked* with various Gemstones, colored in various hues, endlessly unto the end which hath no end. God fixed the span of each Dome and the space between each Dome equal to that which is between the East of Origination and the West of Conclusion, and serenely- situated within each are Angels of Unconditioned Innocence unequivocally glorifying God night and day.

وَعَلَى الْجُزَائِرِ قُبَابٌ فِي جَوَاهِرٍ مُخْتَلِفَةٍ مُتَوَنِّةٍ بِالْوَانِ الْمُخْتَلِفَةِ بِمَا لَا
نِهَايَةَ إِلَى مَا لَا نِهَايَةَ وَجَعَلَ اللَّهُ عَرْضَ كُلِّ قَبَّةٍ وَمَا بَيْنَ كُلِّ قَبَّةٍ مَا
بَيْنَ الْمَشْرِقِ الْبَدِءِ وَمَغْرِبِ الْخْتَمِ وَالسَّاكِنُونَ فِيهَا مَلَائِكَةٌ عَمَاءُ الصَّرْفَةِ
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

There within Company of the dazzling White Dome are the Supreme Angels praising God, their Creator, all throughout the night and the early morning.

وَهُمْ أَهْلُ قَبَّةِ الْبَيْضَاءِ وَفِيهَا مَلَائِكَةُ الْعَالِينَ يَحْمَدُونَ اللَّهَ بَارِئَهُمْ بِالْعَشِيِّ
وَالْإِبْكَارِ

The Company of the Amber Dome hath within it the Angels of the

وَأَهْلُ قَبَّةِ الصَّفْرَاءِ وَفِيهَا مَلَائِكَةُ الْحُجْبِ يَهْلِلُونَ مَوْجُودَهُمْ بِأَنَّهُ

Veil rejoicing around their Maker by virtue of Him being the One worthy of praise. To Him belongeth the praise in the End and the Beginning!

And there within the Company of the Verdant Dome are the they who are the Angelic Cherubim who boast about God, and there is nothing like unto it, yea He is the Magnificent, the Supreme.

And there within the Company of the Crimson Dome are they who are the Serenely-Situated, and God, glorious is He, bestoweth upon every deserving soul their right through these Angels.

He is the One Who created you;

Then He provided for you;

Then shall He put ye all to death, then bring ye all *back* to life.

The Creation *proceedeth* from the Company of the *dazzling* White Dome.

The Provision *cometh* from the Company of the Amber Dome.

The Vitality *increaseth* from the Company of the Verdant Dome.

And the Place of Rest (Cemetery) *endureth* amidst the Company of the Crimson Dome. That is from the evaluation of the Mighty, the Wise!

There is nothing in this sea but water, and it has no shore.

When God, glorious is He, intended to introduce the substances from the omission of its matrix, He took a drop from this sea and caused it to be the vital source of all things.

God ع said in His Mighty Book, "We send down copious rain from stormy clouds that We may cause grain and plants to flourish, and from the water all things hath life."*

* Qur'an 78:14-15/21:30

This is the water upon which the Throne was settled before the creation of the heavens and the earth as mentioned in the Ḥadīth from 'Alī ع "This sea revolveth about a fulcrum and it is the Concealed Mystery within the heart of Ḥasan ibn 'Alī ع through Whom God hath manifested the Light of His Grandeur." It is smaller than the eye of the needle and I sincerely seek forgiveness from God for the limitations of

المحمودُ وله الحمدُ في الآخرةِ والأولى

وَهُمْ أَهْلُ قَبَةِ الْخَضْرَاءِ وَفِيهَا مَلَائِكَةُ الْكُرُوبِيِّونَ وَيَكْبُرُونَ اللَّهَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ الْكَبِيرُ الْمُتَعَالِ

وَهُمُ السَّاكِنُونَ فِي قَبَةِ الْحُمْرَاءِ وَإِنَّ اللَّهَ سُبْحَانَهُ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ بِهِؤَلَاءِ الْمَلَائِكَةِ

هُوَ الَّذِي خَلَقَكُمْ

ثُمَّ رَزَقَكُمْ

ثُمَّ يَمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

أَخْلَقَ مِنْ أَهْلِ قَبَةِ الْبَيْضَاءِ

وَالرِّزْقُ مِنْ أَهْلِ قَبَةِ الصَّفْرَاءِ

وَالْحَيَوَةُ مِنْ أَهْلِ قَبَةِ الْخَضْرَاءِ

وَالْمَمَاتُ مِنْ أَهْلِ قَبَةِ الْحُمْرَاءِ وَذَلِكَ مِنْ تَقْدِيرِ الْعَزِيزِ الْحَكِيمِ

وَلَيْسَ فِي هَذَا الْبَحْرِ إِلَّا الْمَاءُ وَلَا لَهَا سَاحِلٌ

وَإِنَّ اللَّهَ سُبْحَانَهُ لَمَّا أَرَادَ أَنْ يُخْرِجَ الْمُمْكِنَاتِ مِنْ بَطْنِ أُمِّهَا أَخَذَ مِنْ هَذَا الْبَحْرِ قَطْرَةً وَجَعَلَهَا حَيَوَةً كُلِّ شَيْءٍ

قَالَ اللَّهُ تَع فِي كِتَابِهِ الْعَزِيزِ وَأَنْزَلْنَا الْمَعْصِرَاتِ مَاءً مُجَاجًا لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا وَمِنَ الْمَاءِ كُلُّ شَيْءٍ حَيٍّ

وَهَذَا الْمَاءُ الَّذِي عَلَيْهِ الْعَرْشُ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ الْمَذْكُورُ فِي الْحَدِيثِ عَنْ عَلِيٍّ ع وَهَذَا الْبَحْرُ قَطْبٌ تَدُورُ حَوْلَهُ وَهُوَ السِّرُّ الْمُسْتَوْرُ فِي قَلْبِ الْحُسَيْنِ ابْنِ عَلِيٍّ ع الَّذِي تَجَلَّى اللَّهُ لَهُ بِهِ فِي نُورِ عَظَمَتِهِ أَقْلَ سَمِّ الْإِبْرَةِ وَاسْتَغْفَرَ اللَّهُ عَنِ التَّحْدِيدِ بِالْكَثِيرِ

such a comparison.

* Qur'an 7:40 - [commentary](#)

It hath two propensities. A propensity about itself which indicateth nothing at all, for it is the Manifestation of the Bayán in this propensity and the Model of attaining unto the Spiritual Communion of the Attributes, and the effects thereof remaineth unknown to any except God, for He created it to be a Sign unto Himself.

He made its appearance the same as its concealment, and its concealment the same as its appearance, gloriously high above the limitations of the minds to reach it, the thoughts of the visionaries to embrace it, or the hands of proficient people to reach unto it.

It is imminent without being seen and It is far removed without being hidden. No single thing encompasseth Its knowledge except as He willeth. He extendeth His Throne over the heavens and the earth, and God hath intended nothing except Muhammad and 'Alí, peace be upon Them. There is no Path leading the creation unto the Presence of His Preeminence. Gloriously high is He above that which they impute!

And it has a propensity of a Manifestation to that which is other than Himself,

Through that which is other than Himself.

Within this propensity are generated the realities of all possibilities.

Their attributes are to be found within the characterizations and the reformations of the apparent illustrations;

The inward infinities;

And the exaggerated limitations;

That the profusion of God's abundance should not be depleted.

وَلَهُ حَرَكَانِ حَرَكَةٌ حَوْلَ نَفْسِهِ لَا إِشَارَةَ إِلَيْهَا لِأَنَّهُ مَظْهَرُ الْبَيَانِ فِي تِلْكَ
الْحَرَكَةِ وَالْمَدَلُّ لِتَوْحِيدِ الصِّفَاتِ وَالْأَفْعَالِ لَا يَعْرِفُهُ غَيْرُ اللَّهِ خَلَقَهُ
لَايَةً نَفْسِهِ

جَعَلَ ظَاهِرَهُ عَيْنَ بَاطِنِهِ وَبَاطِنَهُ عَيْنَ ظَاهِرِهِ جَلَّ مِنْ أَنْ تَعْرِفَهُ غَايَةَ
الْأَفْكَارِ وَأَنْ تَحْوِيَهُ حَوَاطِرُ الْأَبْصَارِ أَوْ أَنْ تَنَالَ إِلَيْهِ أَيْدِي أَوْلِي
الْأَبَابِ

وَهُوَ الْقَرِيبُ لَا يُرَى وَالْبَعِيدُ لَا يُحْفَى وَلَا يَحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَيْسَ مِمَّا شَاءَ اللَّهُ إِلَّا مُحَمَّدٌ
وَعَلِيُّ عَلَيْهِمَا السَّلَامُ وَلَا سَبِيلَ لِلخَلْقِ لَدَى جَنَابِهِ وَسُبْحَانَهُ عَمَّا يُصِفُونَ

وَحَرَكَةٌ بِالتَّجَلِّيِّ لِمَا سِوَاهُ

بِمَا سِوَاهُ

وَفِي هَذِهِ الْحَرَكَةِ أَنْوَجِدَتْ حَقَائِقَ الْمُمْكِنَاتِ

وَصِفَاتِهِمْ فِي الْأَقْطَارِ وَالْأَدْوَارِ بِالِدَّلَالِيَةِ الظَّاهِرَةِ

وَاللَّانْهَائِيَةِ الْبَاطِنَةِ

وَالنَّهَائِيَةِ الْمَمْدُودَةِ

وَمَا لَفِيضُ اللَّهِ مِنْ نَفَادٍ

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 4 - The Mystery Concealed within a Mystery/42 Verses

The fourth position, the Mystery concealed within the Mystery, is the Temple of Divine Unity.

He (‘Alí) ع said, “The mystery of the Basmalah is concealed within the Bá, and the mystery of the Bá is concealed within the Point, and I am the Point under the Bá.” According to the Hadith all existence appeareth from the Bá of the phrase ‘Bismilláhi’r-Rahmání’r-Rahím’.

* [Hadith](#)

He portrayed this Station in the Hadiths as the Blessed Tree and as the Crimson Reed, the Fixed Decree, the Eternal Morn, the Universal Station, the Station of Husayn ع He ع is standing within the position of the Absolute Testament subsequent to the enigmas of the previous Three.

In the Station of the Quaternary the Most Magnificent Name and the Most Noble Emblem hath appeared.

The majesty of His Might hath been concealed due to the intensity of His appearance, and the sublimity of His Glory hath been eclipsed only by the grandeur of His Light.

There is no Absolute Relationship in the whole universe after the Station of His Grandfather, His Father, His Brother م ع except Himself.

All others are defined by the proximity of their Communion to His distinction.

He is the Prime Motivator in the Position of abstraction and tranquilly situated within the Realm of distinctiveness. Whensoever He moveth within the realm of His majesty, unprecedented honor and prestige appeareth, and the Divine Decree is divulged to facilitate the marvels of Pure Originality.

He is the Proprietor of that Realm through the charisma bestowed by the Most Gracious, nothing at all substantiateth the Reality of the Realm of the Divine Decree unto the whole of creation except the virtue of His ع brilliance. For the Gate of the profusion of ‘all things’ is a bountiful promise of God unto Him that naught shall commence in the Realm of Pure Originality subsequent to His brilliance.

As He ع progressed in Faith from the commencement of His position, by all appearances it appeared none had faith in Him except the

المَقَامُ الرَّابِعُ السِّرُّ الْمَقْنَعُ بِالسِّرِّ هَيْكَلُ الْأَحَدِيَّةِ

قَالَ ع سِرُّ الْبِسْمَلَةِ فِي الْبَاءِ وَسِرُّ الْبَاءِ فِي النَّقْطَةِ وَأَنَا النَّقْطَةُ تَحْتَ الْبَاءِ فِي الْحَدِيثِ ظَهَرَتْ الْمَوْجُودَاتُ مِنْ بَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَعَبَّرَ فِي الْأَحَادِيثِ عَنْ تِلْكَ الرَّتَبَةِ بِالشَّجَرَةِ الطُّوبَىٰ وَبِالقَصْبَةِ الحُمْرَاءِ وَالقَضَاءِ الْمُثَبَّتِ وَالصَّبْحِ الْأَزَلِّ وَالرَّتَبَةِ الْجَامِعَةِ رَتَبَةِ الْحُسَيْنِ ع وَهُوَ عَ وَاقِفٌ فِي مَقَامِ تَوْحِيدِ الشُّهُودِيِّ بَعْدَ خَفَاءِ التَّثْلِيثِ

وَفِي رَتَبَةِ التَّرْبِيعِ ظَهَرَ اسْمُهُ الْأَعْظَمُ وَرَسْمُهُ الْأَكْرَمُ

وَخَفِيَ جَلَالُ عَرْهِ لِشِدَّةِ ظُهُورِهِ وَاسْتَرَ عُلُوُّ مَجْدِهِ لِعَظَمِ نُورِهِ

وَلَا تَوْحِيدٌ فِي الْأَمْكَانِ بَعْدَ رَتَبَةِ جَدِّهِ وَأَبِيهِ وَأَخِيهِ ع م إِلَّا فِي نَفْسِهِ

وَفِي سِوَاهُ مُحَدَّدٌ فِي صَفْعِ تَوْحِيدِهِمْ لَدَىٰ جَنَابِهِ

وَهُوَ الْمُحَرِّكُ فِي مَقَامِ التَّجْرِيدِ وَالسَّكِنُ فِي لُجَّةِ التَّفْرِيدِ فَلَمَّا تَحَرَّكَ فِي صَفْعِ عَرْتِهِ ظَهَرَتْ السُّطُوَّةُ وَالغَيْرَةُ مِنَ الْإِبْدَاعِ وَوَجَدَتْ الْقَضَاءَ لِتَعَلُّقِ الْإِحْتِرَاعِ

وَهُوَ الْمَالِكُ لِتِلْكَ الْجَبَّةِ بِتَمْلِيكِ الرَّحْمَنِ مَا يَصِلُ مِنَ الْحَقِّ فِي لُجَّةِ الْقَضَاءِ إِلَى الْخَلْقِ إِلَّا بِإِمضَائِهِ عَلَىٰ أَنَّهُ بَابُ الْفَيْضِ لِكُلِّ شَيْءٍ وَعَدَّ اللَّهُ جُودًا عَلَيْهِ بِأَنَّ لَا بَدْءَ فِي الْإِبْدَاعِ بَعْدَ إِمضَائِهِ

وَهُوَ عَ لَمَّا تَحَرَّكَ فِي الدِّينِ بِإِظْهَارِ بَدْءِ مَقَامِهِ لَا يُؤْمِنُ بِهِ إِلَّا الْأَقْلُونَ

insignificant.

All were on the verge of denying Him and slaying Him as they were informed of His Post within the Realm of Spiritual Communion as the Fulcrum of the apparatus that the bird of supposition cannot reach.

So they devised means whereby to deceive Him and they disavowed Him, and they unjustifiably persuaded themselves with regards to Him and rose up against Him.

When Ḥusayn ع saw the murmurs increase greatly and the deterioration of their spirituality, He consigned unto the situation as it was. So God determined that naught but a reflection of their existence should remain and He ع fixed the limits of that gift of power to them.

According to the firsthand testimony of His devotees He acquiesced unto God until He appeared exceptionally beyond whatsoever existeth in the whole universe through the superiority of His devoutness, in that He is the Proprietor without any restriction to His capacity to perfectly furnish the Proof after consummating the endowment and initiating the affluence to appear after willing into being all existence and effectively empowering it.

God is Greater than the mystery of the Cause, therefore He sacrificed His magnificent Self and seventy-two of His noble Shi'ah, and the People of His House were content to be in the hands of the malevolent until all the communities became absolutely certain of His fidelity. Whosoever abideth by that hath clarity of the truth.

Were it not for Adam ع it would not have crossed the mind to draw near unto the tree, nor would anyone be intent on killing Him. Would He have then been slain?

When He became content with the Testimony within the Everlasting Realm, He exchanged the consignment to abstraction.

As His murder became inevitable, He was slain in a manner that would bring Celebration to Him.

وَالْكُلُّ هُمَا بِإِنْكَارِهِ وَقَتْلِهِ بَعْدَمَا عَرَفُوهُ بِأَنَّ مَحَلَّهُ فِي عَوَالِمِ التَّوْحِيدِ
مَحَلُّ الْقُطْبِ مِنَ الرَّحَى لَا يَرْتَقِي إِلَيْهِ طَيْرُ الْأَوْهَامِ

وَيُخَدِّعُهُ السَّبِيلُ إِلَى الْإِتِهَامِ وَحَدُّوا بِهِ وَاسْتَيْقَنَتْهُ أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا

فَلَمَّا رَأَى الْحُسَيْنُ ع غَلْبَةَ الْكُثْرَاتِ وَإِخْفَاءَ التَّوْحِيدِ وَهُوَ أُعْطِيَ
الْأَشْيَاءَ عَلَى مَا هُمْ عَلَيْهِ أَقْضَى اللَّهُ لِأَنْعِكَاسِ وَجُودِهِمْ وَأَمْضَى ع
إِعْطَاءَ الْقُدْرَةِ لَهُمْ

اسْتَسَلَّمَ لِلَّهِ بِالشَّهَادَةِ بِأَيْدِي عِبِيدِهِ حَتَّى ظَهَرَ عَلَى مَا فِي الْإِمْكَانِ عَلَى
عُلُوِّ عِبُودِيَّتِهِ بِأَنَّهُ الْمَعْطَى وَلَا يَمْنَعُ قُدْرَتُهُ عَنِ الْكُفَاةِ لِاتِّمَامِ الْحُجَّةِ بَعْدَ
إِكْمَالِ النِّعْمَةِ وَإِظْهَارِ الْغِنِيِّ بَعْدَ إِرَادَةِ الْمَوْجُودَةِ وَقُدْرَتِهِ النَّافِذَةِ

اللَّهُ أَكْبَرُ مِنْ سِرِّ الْأَمْرِ فَدَى بِنَفْسِهِ الْعَظِيمِ وَاثْنَيْنِ وَسَبْعِينَ مِنْ شِيعَةِ
الْكَرَامِ وَرَضِي أَهْلُ بَيْتِهِ عَنْ يَدِ الْفَجَارِ حَتَّى يَقِنَ الْبِلَادُ وَمَنْ عَلَيْهَا أَنَّهُ
هُوَ الْحَقُّ الْمُبِينُ

وَلَوْلَا آدَمُ ع مَا يَخْطُرُ بِقَلْبِهِ قُرْبَ الشَّجَرَةِ وَمَا أَرَادَ أَحَدٌ قَتْلَهُ وَلَا
يَقْتُلُ ؟

فَلَمَّا رَضِيَ بِالشَّهَادَةِ فِي عَالَمِ الْأَبَدِ تَغَيَّرَتْ بِأَدَاءِ التَّجْرِيدِ

فَلَمَّا كَوَّنَ أَمْكَانُ قَتْلِهِ قُتِلَ بِقَتْلِهِ التَّسْبِيحِ

And Praise...

والتَّحْمِيدِ وَالتَّحْمِيدِ

And Exaltation...

وَالْتَمْجِيدِ

And Magnification.

وَالْتَكْبِيرِ

God is Greater than this most disastrous calamity which hath transfigured the compassionate hearts of all the worlds unto a burning organ. That expression proceedeth unto an end that hath no end, just as the Command of God that diminisheth not.

The compassionate hearts of the Company of the Garden are enflamed by His murder, and that is their most magnificent station, eagerly abiding without end, for after their conflagration naught remaineth amongst them except the reflection of Husayn ع and all things shall perish except His noble Face.

God تع said whoso slayeth Him indeed oweth a debt,* and the debt is the Manifestation of God, the Most Manifest, owed to all things through all things.

* Qur'an 4:92/5:32

Glorious is the Divine Essence, for He is above and beyond the qualities of the entire universe just as ye state, "Vision doth not perceive Him! Yet He perceiveth all vision, He is the Subtle, the All-Perceiving"

* Qur'an 6:103

The burning of the people of the Fire shall persist as long as God persisteth, and that shall be the ultimate affliction for the company of the Fire.

The Garden and that which is within It, God, glorious is He, created from the Light of Husayn ع while the Fire and that which is with It, God created from His ع wrath. We prolong both of these to a certain degree, but those who aided Husayn ع We aid by means that correspond to their actions.

He تع is not forbidding to His devotees who hath acknowledged Him within the position of His devoutness, acknowledged the Mystery of His Saintliness just as it is and are not heedless of His calamities, and who at all times weepeth over Him as a bereaved mother and from whose eyes floweth a profusion of tears.

God is Greater than the magnitude of His calamity, the greatness of His tribulation, and the bitterness of His thirst. Whoso remembereth Him and weepeth over Him God Almighty hath said, "The reward for their weeping is as a martyr's death."

That indeed is the true standard of the devotee, otherwise their reward is Himself ع for their debt is owed to God ع

And, "Whoso visiteth Him ع understanding His circumstance is like one who hath visited God upon His Throne." * The comparison is similar to such, for the intention is not the Eternal as the Eternal hath

اللَّهُ أَكْبَرُ مِنْ هَذِهِ الْمُصِيبَةِ الْكُبْرَى الَّتِي تَغَيَّرَتْ أَفْنِدَةَ الْعَالَمِينَ لِحَرْقَةِ
كَبِدِهِ وَيَجْرِي ذَلِكَ التَّعْبِيرُ إِلَى مَا لَا نِهَايَةَ لَهُ بِمَا لَا نِهَايَةَ وَمَا لِأَمْرِ اللَّهِ
مِنْ نَفَادٍ

وَإِنَّ أَهْلَ الْجَنَّةِ تَحْتَرِقُ أَفْنِدَتَهُمْ لِقَتْلِهِ وَذَلِكَ أَعْظَمُ مَقَامَاتِهِمْ يَتَرَقَّبُ
إِلَى مَا لَا نِهَايَةَ لِأَنَّ بَعْدَ حَرْقِهِمْ لَا يَبْقَى فِيهِمْ إِلَّا مَرَاتُ الْحَاكِمَةِ
لِلْحُسَيْنِ ع وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ الْكَرِيمُ

قَالَ اللَّهُ تَع فَمَنْ قَتَلْتُهُ فَأَنَا دَيْتُهُ وَالذَّيَّةُ ظُهُورُ اللَّهِ الظَّاهِرِ لِكُلِّ شَيْءٍ
بِكُلِّ شَيْءٍ

سُبْحَانَ الذَّاتِ وَهُوَ الْمُنَزَّهُ عَنْ وَصْفِ الْمُمَكِّنَاتِ كَمَا تَقُولُ لَا تُدْرِكُهُ
الْأَبْصَارُ وَهُوَ يَدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

وَالْتَحْرِقُ لِأَهْلِ النَّارِ بَاقِيَةً بَيْقَاءَ اللَّهِ وَذَلِكَ مُنْتَهَى عَذَابِ أَهْلِ النَّارِ

وَإِنَّ الْجَنَّةَ وَمَا فِيهَا خَلَقَهَا اللَّهُ سُبْحَانَهُ مِنْ نُورِ الْحُسَيْنِ ع وَالنَّارَ وَمَا فِي
هِنَّ خَلَقَهُمَا اللَّهُ مِنْ بَغْضِهِ ع كَلَّا نَمُدُّ هَوْلًا وَهَوْلًا مِنْ مَدَدِ
الْحُسَيْنِ ع عَلَى مَا هُمْ عَلَيْهِ بِمَا هُمْ عَلَيْهِ

وَمَا هُوَ تَع جَبَّارٍ لِلْعِبَادِ مَنْ عَرَفَهُ فِي مَقَامِ عِبُودِيَّتِهِ وَعَرَفَ سِرَّ
سَمَاوَاتِهِ كَمَا فِي مَقَامٍ وَلَا يَغْفُلُ عَنْ مَصَائِبِهِ وَفِي كُلِّ الْأَحْوَالِ يَبْكِي
عَلَيْهِ بُكَاءُ التَّكْلِ وَيَجْرِي مِنْ عَيْنَاهِ بُحُورُ الْمَاءِ

اللَّهُ أَكْبَرُ مِنْ عَظَمِ مُصِيبَتِهِ وَكَبْرِ بَلَائِهِ وَشِدَّةِ عَطَشِهِ الَّذِي مَنْ يَذْكُرُهُ
وَيَبْكِي عَلَيْهِ قَالَ اللَّهُ تَعَالَى جَزَاءُ بُكَائِهِ مِائَةَ شَهِيدٍ وَذَلِكَ لِتَحْمِلِ الْعِبَادِ
وَالْأَجْرَاءُ هُوَ لَأَنَّ اللَّهَ دَيْتُهُ ع وَمَنْ زَارَهُ ع عَارِفًا بِحَقِّهِ كَمَنْ زَارَ
اللَّهُ فِي عَرْشِهِ وَالْمَشْبَهُ عَيْنَ الْمَشْبِهِ بِهِ لِأَنَّ الْمَقْصُودَ لَيْسَ الْأَزَلُ لِأَنَّ
الْأَزَلَ لَا سَبِيلَ إِلَيْهِ أَبَدًا

no path leading unto It whatsoever.

[Tablet of Visitation for Imám Husayn \(AS\)](#)

* [Hadith](#)

There is no other intention than that. Indeed it is the manifestation of His Individuality (Huwíyah) within the phenomenal realm and that it His ع Station. So the Company of the Garden visit the Lord, gloriously sublime is He, every Jumu'ah, and by His ع visitation is meant the Visitation of the Lord, gloriously sublime is He, and the Prime Visitor on the night of Jumu'ah is God تع just as stated in the [Ḥadith](#).

That is indeed the responsibility of the Narrator to be firmly grounded in knowledge and validity, to relate that 'His Visitation' at every moment is the Visitation of God تع then Muḥammad ﷺ then the Imams ع م then the Prophets; then the Guardians; then the Faithful amongst mankind; then the Faithful amongst the Jinn; then the Angels; then the living creatures; then the plants; then the inanimate objects.

And verily God, glorious is He تع exceptionally beyond all things at His Visitation, for He is His Own Visitor without cease, nor shall there ever be a cessation of His continuance as He *keepeth* His Own Company and He is the Principal of His Own exoneration. The visitor to Him ع at the moment they turneth unto their Beloved ع the veil is torn *more and more* until they join together. At the moment of their reunion, through their turning unto their Beloved, they are the visitor of God تع nigh unto the Throne of His distinctiveness and His magnificence. That is the Arc of Ascension and each Revelation (path of descent) is initiated through His Visitation in every Realm of God, glorious is He.

That is the Encrypted Symbol which is not noticed except by the company of compassionate hearts. Whosoever knoweth It hath been infused with a pure drink from their Lord, and whosoever knoweth it not shall not be confirmed until their Beloved infuseth them with a pure drink.

In the [Ḥadith](#) there is a magnificent allocation for His Visitation, which is that whosoever visiteth Him ع receiveth forgiveness from God for seven hundred souls *counting* from their father and their mother, and whosoever identifyeth this visitor receiveth forgiveness from God just as the visitor.

And whoso hath identified one who hath identified the Visitor shall have the same reward as the one who visited without end, even if they fail to realize that this was the acolyte that identified the one who identified the visitor of Husayn ع

وَلَا الْمَقْصُودُ غَيْرُهُ بَلْ ظُهُورُ هُوَيْتِهِ فِي عَالَمِ الْإِمْكَانِ وَهُوَ مَقَامُهُ ع
وَإِنَّ أَهْلَ الْجَنَّةِ فِي كُلِّ يَوْمٍ الْجُمُعَةِ يَزُورُونَ الرَّبَّ جَلَّ وَعَلَا أَعْيُنِي
زِيَارَتِهِ ع لِأَنَّ زِيَارَتَهُ زِيَارَةُ الرَّبِّ جَلَّ وَعَلَا وَأَوَّلُ زَائِرِهِ فِي لَيْلَةِ
الْجُمُعَةِ هُوَ اللَّهُ تَع كَمَا فِي الْحَدِيثِ

وَذَلِكَ لِاحْتِمَالِ الرَّاويِ لِعَدَمِ رُسُوخِهِ فِي الْمَعْرِفَةِ وَالْحَقِّ أَنَّ زَائِرَهُ فِي
كُلِّ الْأَحْوَالِ هُوَ اللَّهُ تَع ثُمَّ مُحَمَّدٌ ص ثُمَّ الْأُمَّةُ ع م ثُمَّ الْأَنْبِيَاءُ ثُمَّ
الْأَوْصِيَاءُ ثُمَّ الْمُؤْمِنِينَ مِنَ الْإِنْسِ ثُمَّ الْمُؤْمِنِينَ مِنَ الْجِنِّ ثُمَّ الْمَلَائِكَةَ ثُمَّ
الْحَيَوَانَ ثُمَّ النَّبَاتِ ثُمَّ الْجَمَادِ

وَإِنَّ اللَّهَ سُبْحَانَهُ تَعَّ أَوْلَىٰ عَنْ كُلِّ شَيْءٍ بِزِيَارَتِهِ وَهُوَ زَائِرُهُ لَمْ يَزَلْ
وَلَا يَزُولُ بِبَقَائِهِ كَمَا هُوَ أَهْلُهُ وَمُسْتَحَقُّهُ وَإِنَّ الزَّائِرَ لَهُ ع حِينَ تَوَجَّهَ
بِمَوْلَاهُ ع تَخْرُقُ الْحِجَابَ حَتَّىٰ اتَّصَلَ فَحِينَ اتَّصَلَ بِوَجْهِ مَوْلَاهُ زَائِرٌ لِلَّهِ
تَع فِي عَرْشِ تَفْرِيدِهِ وَعَظَمَتِهِ وَذَلِكَ فِي قَوْسِ الصُّعُودِ وَكُلِّ فِي
النُّزُولِ أَوَّلُ زَائِرِهِ فِي كُلِّ الْعَوَالِمِ اللَّهُ سُبْحَانَهُ

وَذَلِكَ الرَّمْزُ الْمَعْمَى لَا يَطَّلِعُ عَلَيْهِ إِلَّا أَهْلُ الْأَفْتَدَةِ فَمَنْ عَرَفَهُ
فَسَقَاهُ رَبُّهُ شَرَابًا طَهُورًا وَمَنْ لَمْ يَعْرِفْهُ يَصْدُقْ حَتَّىٰ يَسْقَاهُ مَوْلَاهُ
شَرَابًا طَهُورًا

وَإِنَّ فِي الْحَدِيثِ لِزِيَارَتِهِ جُودًا عَظِيمًا وَهُوَ أَنَّ مَنْ زَارَهُ ع غَفَرَ اللَّهُ
سَبْعَ مِائَةِ نَفْسٍ مِنْ آبَائِهِ وَأُمَّهَاتِهِ وَمَنْ نَظَرَ إِلَىٰ هَذَا الزَّائِرِ غَفَرَ اللَّهُ لَهُ
كَالزَّائِرِ

وَمَنْ نَظَرَ إِلَىٰ مَنْ نَظَرَ إِلَىٰ الزَّائِرِ كَانَ لَهُ الْأَجْرُ مِثْلَ مَا كَانَ لِلزَّائِرِ إِلَىٰ
مَا لَا نِهَايَةَ وَلَوْ لَمْ يَعْرِفْهُ بِأَنَّ هَذَا الرَّجُلَ نَظَرَ إِلَىٰ مَنْ نَظَرَ إِلَىٰ زَائِرِ
الْحُسَيْنِ ع

There are two Stations for Him and a Motion around a Fulcrum, and He is the Flexible (soft) Alif.

This position hath no reference nearing unto perfection, it is infinitely far above the hearts, and He is the Station of Spiritual Communion many are nihilistic about.

The Differentiation that many are nihilistic about is the initial indication, the beginning of which is the same as its conclusion, its appearance the same as its obscuration, its secretion the same as its disclosure, He is near through His remoteness and remote by His nearness, He is the Sign of God and His Companion.

“The Path is barred and seeking spurned.” Gloriously high is He above what they impute.

The Motion is according to the Revelation, the beginning of which is His appearance through the Unconditional, Upright Alif, Whom is the Qá'im, then unto the Sublime Letters, and They are the Eight Imáms.

Then unto the Word and It is Fatimah ع م Then unto illustration of the Word and it is the culmination of the Prophets and Guardians. The Illustration appeareth through the expression of the Word according to the true conditions of the Prophets, and the Guardians appeareth through the Light of the body of Fatimah ع

The Revelation is continually revealed until uniting into a single particle which is the station of inactivity, and that is the conclusion of that which We adduce concerning the Tafsír of the Point.

وَأَنَّ لَهُ عَ مَقَامَانِ وَحَرَكَةً عَلَى الْقُطْبِ وَهُوَ الْأَلِفُ اللَّيِّنَةُ

وَهَذَا الْمَقَامُ لَا تُشِيرُ إِلَيْهِ إِشَارَةٌ قَرِيبَةٌ مَعَ كَمَالٍ بَعْدَهَا بَعِيدَةٌ فَوْقَ الْقُلُوبِ بِمَا لَا نِهَابَةَ وَهُوَ مَقَامُ التَّوْحِيدِ الْمُنْفَى عَنْهُ الْكَثْرَاتُ

وَالْتَفْرِيدُ الْمُنْفَى عَنْهُ الْإِشَارَاتُ أَوَّلُ عَيْنٍ آخِرُهُ وَظَاهِرُهُ عَيْنُ بَاطِنِهِ وَسِرُّهُ عَيْنُ عَلَانِيَتِهِ قَرِيبٌ فِي بَعِيدِهِ وَبَعِيدٌ فِي قَرِيبِهِ آيَةُ اللَّهِ وَمَرَاتُهُ

السَّبِيلُ مُسَدُودٌ وَالطَّلَبُ مُرْدُودٌ سَبْحَانَهُ عَمَّا تَصِفُونَ

وَحَرَكَةٌ عَلَى الظُّهُورِ فَأَوَّلُ ظُهُورِهِ فِي الْأَلِفِ الْقَائِمِ غَيْرِ مُعْطُوفَةٍ وَهُوَ الْقَائِمُ ثُمَّ إِلَى الْحُرُوفِ الْعَالِيَاتِ وَهُمْ الْأَئِمَّةُ الثَّمَانِيَةُ

ثُمَّ إِلَى الْكَلِمَةِ وَهِيَ فَاطِمَةُ ع م ثُمَّ إِلَى دَلَالَةِ الْكَلِمَةِ وَهِيَ مَرَاتِبُ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ وَالدَّلَالَةُ ظَهَرَتْ مِنْ لَفْظِ الْكَلِمَةِ كُلِّ حَقَائِقِ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ ظَهَرَتْ مِنْ نُورِ جَسْمِ فَاطِمَةَ ع

يَتَنَزَّلُ الظُّهُورُ حَتَّى وَصَلَ إِلَى مَقَامِ الذَّرَّةِ وَهِيَ مَرْتَبَةُ الْجَمَادِ وَذَلِكَ آخِرُ مَا أَرَدْنَا فِي تَفْسِيرِ النُّقْطَةِ

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 5 - The First Alif / 1 - 42 Verses

The first Position of the Alif is the Unseen Divine. It is the first Name and the Sublime Illustration of God, the One, the Unique, the Immortal, the True, the Self Subsistent, He of Whom there is none other God except Him, the Most Magnificent, the Supreme.

It is the first Tree to have emerged from Mount Sinai and tasted the delights from the Gardens of Praise within the Sanctuaries of Bahá.

It concealed Itself beyond the veils of the divine Clouds, became settled upon the Seat of Grandeur and established upon the Throne of Abundance unto all save Himself.

It is the Religious Process * inculcated by Muḥammad ﷺ may My Spirit be sacrificed for Him, and It is the first Juncture of the Point which revolveth about Itself three times.

* (Muḥammadiyah - the religious processes that were initiated by Muḥammad including, but not limited to, Prophethood, Successorship, Community Affairs governed through the Shari'ah, and the belief in a Messenger that will confirm all that has come. Cf. Qur'an 3:81 and similar Verses related to the Covenant of the Prophets which include those elements: Book, Wisdom, and subsequent Messenger.)

It is the Upright Alif in the very beginning of the distribution by God, the Most Mighty, of the three Points.

It is the first Upraised Temple of Divine Communion.

The Enigmatic Individual exemplifying the saying of the Omnipotent, the Praised, "Be steadfast as Thou art bidden!" *

* Qur'an 11:112; 42:15

He hath removed the Veil from the saying of the Mighty, "Those who say 'Our Lord is God!' Then remain steadfast!" *

* Qur'an 41:30

The second Position is the Alif is of Purest Lordship, It is the Position of the divine Unity (Wahidiyah) before Him, proclaiming beneath the Canopy of Grandeur, "Yea, verily, Thou art God, none other God is there beside Thee. Gloriously high art Thou above what they impute."

It is the first Bud to sprout in the thicket of the Realm of the Divine Apparition.

المَقَامُ الْأَوَّلُ الْأَلْفُ غَيْبُ الْهَيِّ وَهُوَ الْأَسْمُ الْأَوَّلُ وَالرَّسْمُ الْأَعْلَى اللَّهُ
 الْأَحَدُ الْفَرْدُ الصَّمَدُ الْحَقُّ الْقَيُّومُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْكَبِيرُ الْمُتَعَالَى

وَهُوَ أَوَّلُ شَجَرَةٍ خَرَجَتْ مِنْ طُورِ السِّينَاءِ وَذَاقَتْ فِي جَنَّاتِ النَّاءِ مِنْ
 حَدَائِقِ الْبَهَاءِ

وَأَسْتَرَتْ فِي حُجُبِ الْعَمَاءِ وَأَسْتَقَرَّتْ فِي كُرْسِيِّ الْكِبْرِيَاءِ مُسْتَوِيًا عَلَى
 عَرْشِ الْعَطَاءِ إِلَى مَا سِوَاهِ

وَهُوَ الْحَقِيقَةُ الْمُحَمَّدِيَّةُ صُ رُوحِي فَدَاهُ وَهُوَ أَوَّلُ تَعْيِينِ النُّقْطَةِ حَيْثُ
 دَارَتْ عَلَى نَفْسِهَا ثَلَاثَ دَوْرَاتٍ

وَالْأَلْفُ الْمُسْتَقِيمُ فِي مَبْدَأِ التَّقْسِيمِ عِنْدَ اللَّهِ الْعَظِيمِ ثَلَاثَةَ نَقَاطٍ

وَهُوَ الْأَسْتِقَامَةُ الْأَوَّلِيَّةُ هَيْكَلُ التَّوْحِيدِ

وَشَبَّحَ التَّفْرِيدِ قَوْلِ الْمُقَدِّرِ الْحَمِيدِ فَاسْتَقِمْ كَمَا أَمَرْتَ

وَكَشَفَ عَنْ هَذَا السَّرِّ قَوْلُهُ الْعَزِيزِ إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

المَقَامُ الثَّانِي الْأَلْفُ لَيْبِيَّةٌ رَبَّانِيَّةٌ وَهُوَ مَقَامُ الْوَاحِدِيَّةِ بَارِئُهُ تَحْتَ عَمَاءِ
 الْعِظْمَةِ نَاطِقًا بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ عَمَّا يَصِفُونَ

وَهُوَ أَوَّلُ قُصْبَةٍ نَبَتَتْ فِي أَجْمَةِ الْأَهْوَاتِ

The first to be infused with delight in the heaven of devotion throughout the Realm of the divine Kingdom for being the firstborn within Sanctuaries of the Omnipotent divine Realm.

It is the first of the copious, endless numbers stretched out by the Pen of established Lordship in the Alawí * Station, may My Spirit be sacrificed for Him.

(foundational belief in the Trusteeship [Wilá] of 'Alí)

It is the Chief of names and attributes, and for this reason it is undesirable for any of the Imáms, peace be upon Them, to call Themselves by His Noble Name.

It is the first to confide in the Point before the other Letters, thus becoming the cause of the formation of the names.

It is the first to be named and it is the Gulf of the Sea of divine Unity (Wahídíyah) mentioned in the supplication, "Nothing at all compareth unto It, in all the depths of the sea of names and attributes."

The third Position is the rank of the Inspirational Alif, which, as it moveth within the Realm of attributes and names, they maintain that the Omnipotent One Himself hath taken notice of them. *

*(given them their reward)

So It spoke with glorification and praise, exaltation and magnification, yet they came to realize that God, mighty and glorious is He, is even more majestic and honorable than that.

And that He is but the Devotee of God and the Creature of the Earth, and the Prime Motivator in the domain of potentiality through sanctification and praise.

It is as the saying of al-Jawad in the Tablet of Visitation for His Father, may the peace of God be upon Them both, "By Thee, the Motivators are motivated. *

* [Hadith](#)

[Tablet of Visitation](#)

"By Thee, the dwellings hath become serenely situated within the depths of the Sea of divine Oneness, enjoying Eternal existence and Divine prosperity from the Gulf of the Sea of Divine Unity...

"...From the captivating Beauty of the mountains of Lordship to the transformative undertakings of the Beauty of Holiness.

"Every day is a matter of initiating a marvelous event that hath never been." *

وَذَاقَتْ فِي سَمَاءِ عَبْدِ الْمَلَكُوتِ مِنْ بُكَارِ حَدَائِقِ الْجَبْرُوتِ

أَوَّلُ الْأَعْدَادِ فِي قَلَمِ الْمَدَادِ الْفَيْضِ السَّرْمَدِيِّ الرَّبَّانِيِّ الْمُسْتَقَرِّ فِي مَقَامِ الْعُلُويِّ رُوحِي فِدَاهِ

وَهُوَ أَمِيرُ الْأَسْمَاءِ وَالصِّفَاتِ وَلِذَا لَا يَنْبَغِي لِأَحَدٍ مِنَ الْأُمَّةِ سَلَامُ اللَّهِ عَلَيْهِمْ أَنْ يُسَمَّى بِاسْمِهِ الشَّرِيفِ

وَهُوَ أَوَّلُ مَنْ آمَنَ بِالنَّقْطَةِ قَبْلَ الْحُرُوفِ فَلِذَا صَارَ عِلَّةَ الْأَسْمَاءِ

وَأَوَّلُ مَنْ يُسَمَّى وَهُوَ طُمَطَامُ يَمِّ الْوَاحِدِيَّةِ الْمَذْكُورَةِ فِي الدُّعَاءِ لَا يُسَاوِيهِ فِي لَجَّةِ بَحْرِ الْأَسْمَاءِ وَالصِّفَاتِ شَيْءٌ

الْمَقَامُ الثَّلَاثُ رَتَبَةُ الْأَلِفِ الْمُتَحَرِّكِ الَّذِي لَمَّا تَحَرَّكَتْ فِي أَرْضِ الصِّفَاتِ وَالْأَسْمَاءِ زَعَمُوا أَنَّ الْجَبَّارَ بِنَفْسِهِ قَدْ لَحَظَهُمْ

فَنَطَقَ بِالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ فَلَمَّا عَرَفُوا بِأَنَّ اللَّهَ عَزَّ وَجَلَّ أَجَلٌ وَأَكْرَمُ مِنْ ذَلِكَ

وَأَنَّهُ عَبْدُ اللَّهِ وَدَابَّةُ الْأَرْضِ وَهُوَ الْمُحَرِّكُ فِي أَرْضِ الْإِمْكَانِ بِالتَّقْدِيسِ وَالتَّمْجِيدِ

وَهُوَ قَوْلُ الْجَوَادِ فِي زِيَارَةِ أَبِيهِ سَلَامُ اللَّهِ عَلَيْهِمَا بِكَ تَحَرَّكَتِ الْمُتَحَرِّكَاتُ

وَبِكَ سَكَنَتِ السَّوَائِكُنُ مَنْ فِي لَجَّةِ بَحْرِ الْأَحَدِيَّةِ مِنَ الْبَقَاءِ الْأَزَلِيِّ وَالْغِنَى الْإِلَهِيَّةِ وَمِنْ طُمَطَامِ يَمِّ الْوَاحِدِيَّةِ

مِنْ أَطْوَارِ جَمَالِ الرَّبُّوبِيَّةِ وَشَوْوَنَاتِ جَمَالِ الْقُدْسِيَّةِ

وَهُوَ كُلُّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ أَمْرٍ بَدِيعٍ لَمْ يَكُنْ

The fourth position is the station of the Inclined Alif.

المَقَامُ الرَّابِعُ مَقَامُ أَلِفٍ غَيْرِ مُعْطَوَفَةٍ

It is the Manifestation of the Name of God, the Bringer of Death.

وَهُوَ مَظْهَرُ اسْمِ اللَّهِ الْمُمَيَّتِ

It is the last level of the Revelation of names and attributes in the rank of dust.

وَأَخْرُ مَرَاتِبِ تَنْزِلَاتِ الْأَسْمَاءِ وَالصِّفَاتِ فِي رَتَبَةِ التُّرَابِ

It is the chasm of depreciation for all the names and attributes as they are linked to abundance.

وَهِيَ بئرُ التَّعْفِينِ لِجَمِيعِ الْأَسْمَاءِ وَالصِّفَاتِ حِينَ التَّلَاقِ بِالْكَثْرَاتِ

It is the dusty reddish pigment obtained through the distillation of red sulfur after the third conditioning in the fourth base...

وَهِيَ صَبْغُ الْأَحْمَرِ التُّرَابِيَّةِ حِينَ أَخَذَ التَّقْطِيرُ عَنْ كَبْرِيَّتِ الْأَحْمَرِ بَعْدَ حَلِّ الثَّلَاثِ فِي طَبْخِ قَعْرِ الرَّابِعِ

...To enhance its capacity in the principalities of dust to the station of the purest Elixir...

لِتُصَلِّحَ قَابِلِيَّتَهُ فِي رُتَبَةِ التُّرَابِيَّةِ لِمَقَامِ بُلُوغِ الْأَكْسَرِيَّةِ

...To manifest the highest degrees of conditions and undertakings.

لِظُهُورِ الْأَطْوَارِ وَالشُّؤُنَاتِ

The Messenger of God ﷺ said, "Marry and procreate, for I will boast of your numbers on the Day of Resurrection, even if many are ignominious." *

قَالَ رَسُولُ اللَّهِ ص تَنَاجَوْا وَتَنَاسَلُوا فَإِنِّي أَبَاهِي بِكُمْ الْأُمَّمِ يَوْمَ الْقِيَامَةِ وَلَوْ بِالسَّقَطِ

* [Hadith](#)

That is the highest of ranks and the greatest in the Arc of Descent, which is the rank of the Imamate and the Supreme Guardianship.

وَذَلِكَ أَكْبَلُ الْمَرَاتِبِ وَأَعْلَاهَا فِي قَوْسِ النُّزُولِ وَهُوَ رُتَبَةُ الْإِمَامَةِ وَالْوَلَايَةِ الْكُبْرَى

The earthly rank is concealed, while the fiery rank is revealed, and it is hot and dry.

خَفِيَتْ رُتَبَةُ التُّرَابِيَّةِ وَظَهَرَتْ وَحِدَةُ النَّارِيَّةِ وَأَنَّهَا حَارٌّ يَابَسٌ

Thus, the judgments are upraised, and the Seal becometh the same as the beginning, which is the white Elixir, the Possessor of excellence and splendor.

فَارْتَفَعَ الْأَحْكَامُ وَصَارَ الْحَمُّ نَفْسَ الْبَدءِ وَهُوَ الْإِكْسِيرُ الْبَيْضَاءُ مَالِكُ الْجُودِ وَالْبَهَاءِ

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 6 - The Sin/60 - س 42 Verses

The first Position of the Sin is the Rank of the Praise of God unto His Own Self, and the Illustration is self evident.

المَقَامُ الْأَوَّلُ وَالسَّيْنُ فِي رَتْبَةٍ ثَنَاءِ اللَّهِ عَلَى نَفْسِهِ وَالْوَاصِفُ نَفْسَ
الْوَصْفِ

It is as He ﷺ saith, "I cannot count the praise wherewith Thou praiseth Thine Own Self." *

وَهُوَ قَوْلُهُ ص ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

* [Hadith](#)

And His ع saying, "The Manifestation to It, of It, is the Illustration of God revealed by His Own Self to His Own Self and unto His creation He created."

وَقَوْلُهُ ع لَهَا بِهَا وَصَفَ اللَّهُ لِنَفْسِهِ بِنَفْسِهِ وَخَلَقَهُ خَلْقَهُ

It is the Primary Illustration of the manifest 'Existence of God' to the Prophet of Himself.

وَأَوَّلُ الْوَصْفِ ذَاتُ اللَّهِ الظَّاهِرَةُ لِلنَّبِيِّ بِهِ ص

He, may My Spirit be sacrificed for Him, is the Abyss of the Ocean of Oneness (Rev. 9);

وَهُوَ رُوحِي لَهُ الْفِدَاءُ لِحُجَّةِ بَحْرِ الْأَحَدِيَّةِ

The Immaculate Manifestation of the Divine Identity (Huwiyah) and the Cloud 'neath Timeless Realm;

وَصَرَفُ ظُهُورِ الهُويَّةِ وَعَمَاءُ بَحْتِ الصَّمَدِيَّةِ

The Most Sublime Station of Lordship and the clearest indication of Divinity, the First and the Last, the Manifest and the Hidden.

وَأَعْلَى مَقَامَاتِ الرَّبُوبِيَّةِ وَأَتْخَى دَلَالَاتِ الْإِلَهِيَّةِ الْأَوَّلِ الْآخِرِ الظَّاهِرِ
الْبَاطِنِ

God, mighty and glorious is He, spoke on the Night of the Ascension, "Raise thy head, O Muḥammad ﷺ"

قَالَ اللَّهُ عَزَّ وَجَلَّ فِي لَيْلَةِ الْمِعْرَاجِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدٌ ص

[Hadith](#)

When He, may My Spirit be sacrificed for Him, raised His head...

فَلَمَّا رَفَعَ رُوحِيَّ فِدَاهُ رَأْسَهُ

He spoke, "Thou art the Lover and the Loved One!"

قَالَ أَنْتَ الْحَبِيبُ وَأَنْتَ الْمَحْبُوبُ

He, may My Spirit be sacrificed for Him, is unconditionally beyond all imagery and similitude.

وَهُوَ رُوحِيَّ فِدَاهُ فِي هَذَا الْمَقَامِ مُنْفَرِدٍ عَنِ الْأَشْبَاهِ وَالْأَمْثَالِ

He is the enduring King throughout the whole Dominion, the Pathway unto God is blocked and seeking is shunned.

وَهُوَ الْمَلِكُ الدَّائِمُ فِي مَلِكِ السَّبِيلِ إِلَى اللَّهِ مَسْدُودٌ وَالطَّلِبُ مَرْدُودٌ

His evidences are His Verses and His Own existence is His confirmation.

دَلِيلُهُ آيَاتُهُ وَوُجُودُهُ إِثْبَاتُهُ

He is the most manifest Reality of God throughout the entire universe by virtue of His Own Self.

وَهُوَ وَجُودُ اللَّهِ الظَّاهِرَةُ فِي الْأَمْكَانِ بِنَفْسِهِ

The second Position of the Síñ is the Rank of Meaning, the Foundation of names and attributes.

المَقَامُ الثَّانِي وَالسِّينُ فِي رَتْبَةِ الْمَعَانِي مَبْدَأُ الْأَسْمَاءِ وَالصِّفَاتِ

It is a Letter of the Letters of the name of 'Alí ع.

وَهُوَ حَرْفٌ مِنْ حُرُوفِ اسْمِ عَلِيٍّ ع

(the Lám 71 = لام/Bábu'lláh/the Lám is 30, half of the Síñ, second position x2/the Mystery of the Lám)

He, may My Spirit be sacrificed for Him, is the Reality of God, the Most Sublime, and the Blessed Tree, the Sidratul-Muntaha, and the Occupied Garden.

وَهُوَ رُوحِيٌّ فَدَاهُ ذَاتُ اللَّهِ الْعَلِيَاءِ وَشَجَرَةُ طُوبَى وَسِدْرَةُ الْمُنْتَهَى وَجَنَّةُ الْمَأْوَى

He, may My Spirit be sacrificed for Him, is the Spirit of God and His Soul, and the Heart of God and His Allowance, and the Eye of God and His Hearing, and the Tongue of God and His Countenance, and the Hand of God and His Command, His Purpose, and His Decree, and the Willpower of God and His Permission, and the Mystery of the Revelation of God and His Light.

وَهُوَ رُوحِيٌّ فَدَاهُ رُوحُ اللَّهِ وَنَفْسُهُ وَقَلْبُ اللَّهِ وَجَنْبُهُ وَعَيْنُ اللَّهِ وَسَمْعُهُ وَلِسَانُ اللَّهِ وَوَجْهُهُ وَيَدُ اللَّهِ وَأَمْرُهُ وَمَشِيئَتُهُ وَحُكْمُهُ وَإِرَادَةُ اللَّهِ وَأُذُنُهُ وَسِرِّئَةُ اللَّهِ وَنُورُهُ

He, may My Spirit be sacrificed for Him, is the Manifestation of God in absolute devotion, the Sign of God in the land, the Month of God in the heart of the inkblot, and the Sanctuary of God on the Promised Day.

وَهُوَ رُوحِيٌّ فَدَاهُ ظَاهِرُ اللَّهِ فِي الْعِبَادِ آيَةُ اللَّهِ فِي الْبِلَادِ وَشَهْرُ اللَّهِ فِي قَلْبِ الْمَدَادِ وَحَرَمُ اللَّهِ فِي يَوْمِ الْمَعَادِ

He, may My Spirit be sacrificed for Him, is the foreordained City of God and the Praiseworthy Station of God, the obeisant Face of God and the overt Place of devotion, about Whom unyielding convictions were expressed through tremendous, lofty words.

وَهُوَ رُوحِيٌّ فَدَاهُ بَلَدُ اللَّهِ الْمَقْصُودُ وَمَقَامُ اللَّهِ الْمَحْمُودُ وَوَجْهُ اللَّهِ الْمَسْجُودُ وَعَلَانِيَةُ الْمَعْبُودِ وَنَطَقَتْ بِذَلِكَ عَنَائِرُهُمُ الْمُنِيعَةُ فِي كَلِمَاتِهِمُ الرَّفِيعَةُ

All of which is an indication of supreme honor, like the Kaaba of the House of God and Its affinity.

وَكُلُّ ذَلِكَ نِسْبَةٌ تَشْرِيفٌ كَالْكَعْبَةِ بَيْتِ اللَّهِ وَأَشْبَاهِهَا

The third Position of the Síñ is in the Rank of Gates, a Name of the revealed names unto the sea of life.

المَقَامُ الثَّلَاثُ وَالسِّينُ فِي رَتْبَةِ الْأَبْوَابِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ النَّازِلِ إِلَى بَحْرِ الْحَيَاتِ

It is the verdurous Gulf and the Water of Life, "We made all living things from water." *

وَهُوَ قَلْزَمُ الْخَضْرَاءِ وَمَاءُ الْحَيَاتِ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

* (Qur'an 21:30)

It is the manifestation of the Name of the Life-Giving God.

وَهُوَ مَظْهَرُ اسْمِ اللَّهِ الْمُحْيِي

It is the water upon which the Throne was situated prior to the formation of the heavens and the earth, from infinity to infinity, and this is the water through which God formed the corpus of all things and

وَهُوَ الْمَاءُ الَّذِي كَانَ عَلَيْهِ الْعَرْشُ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ بِمَا لَا نِهَابَةَ إِلَى مَا لَا نِهَابَةَ وَجَعَلَ اللَّهُ مَوَادَّ الْأَشْيَاءِ بِهَذَا الْمَاءِ وَجَعَلَهُ

established it Himself as a witness to His creation, and to the creation beyond it.

شَاهِدَ الْخَلْقِ نَفْسَهُ وَخَلَقَ مَا سِوَاهُ

It is the Verse of the Book spoken unambiguously, “I did not allow them to witness the formation of the heavens and the earth, nor even the formation of their own selves, and I do not appoint the misguided to assist.” * Nothing becometh consolidated at all, from one creation to another creation, without this Name, and nothing ascendeth unto God without this Water, and the Patron of this Sea is purely Autonomous.

* Qur’an 18:51

He is ‘Alí ع “Were it not for Thee, I would not have formed the Celestial Spheres.”

Hadith

Its nature is moist and cool, and the Water is the Chief of drinks.

The fourth Position of the Síñ is in the Rank of the Imamate, the Name of the Body of Muḥammad ﷺ

God said, “YaSin, By the Wise Qur’an!”

(Qur’an 36:1-2 - YaSin = 10 + 60 = 70 ~ ع)

Then as God commanded His Name, the Immoveable,* He turned away allowing for the appearances of the Mystical Mounts,** He revealed Himself to the atmosphere another time.

* (قَابُض = 1003 > 4)

** (Deut. 33:2 Mt. Sinai, Seir, Parán)

Then His Name, ‘the Living’ appeared.

(حِي = 18 > 9)

Then He revealed Himself unto the water another time and His Name, ‘the Life-Giving God’ appeared.

(عَحْيِي = 68 > 14 > 5)

Then He revealed Himself unto the dust another time and His Name, ‘the Bringer of Death’ * appeared there connecting the Revelation of ‘Genesis’ to its conclusion, and returning the Rounded Káf unto Its evincible climax.**

* (عَمِيَتْ = 490 > 13)

** (the Fulcrum spoken about/Qutb Munqatah)

Then the Cycles and Stages were completed and the meaningful realities were consummated within the matrix of the universe.

The yield of the Elixir is perfected within the Well of Purification, and God hath taken hold of the compound.

حَيْثُ نَطَقْتَ مَفْهُومُ آيَةِ الْكِتَابِ مَا أَشْهَدْتُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتَ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا لَا يَصِلُ مِنْ الْخَلْقِ إِلَى الْخَلْقِ شَيْئًا إِلَّا بِهَذَا الْإِسْمِ وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا بِهَذَا الْمَاءِ وَمَالِكُ هَذَا الْبَحْرِ بِالْإِسْتِقْلَالِ

هُوَ عَلِيٌّ ع لَوْلَا لَكَ لِمَا خَلَقْتَ الْأَفْلاكَ

وَمَرَّاجِهَا رَطْبٌ بَارِدٌ وَالْمَاءُ سَيِّدُ الشَّرَابِ

الْمَقَامُ الرَّابِعُ وَالسِّينُ فِي رَتْبَةِ الْإِمَامَةِ اسْمُ جَسَدِ مُحَمَّدٍ ص

قَالَ اللَّهُ تَعَالَى يَسُ وَالْقُرْآنُ الْحَكِيمُ

فَلَمَّا أَمَرَ اللَّهُ اسْمَهُ الْقَابِضُ بِالْأَدْبَارِ لِظُهُورِ الْأَطْوَارِ نَزَلَ إِلَى كُرَّةِ الْهَوَاءِ

فَفَظَّهَرَ اسْمَهُ الْحَيُّ

ثُمَّ نَزَلَ إِلَى كُرَّةِ الْمَاءِ فَفَظَّهَرَ اسْمَهُ الْمُحْيِي

ثُمَّ نَزَلَ إِلَى كُرَّةِ التُّرَابِ فَفَظَّهَرَ اسْمَهُ الْمُمِيتُ هُنَاكَ وَاتَّصَلَ بِدَايَةِ الْأَمْرِ إِلَى نِهَائِهِ وَرَجَعَ الْكَافُ الْمُسْتَدِيرَةُ إِلَى قُطْبِ مَنْطِقَتِهِ

ثُمَّ الْأَكْوَارُ وَالْأَدْوَارُ وَنَضَجَتْ حَقَائِقُ الْأَعْيَانِ فِي بَطْنِ الْأَمْكَانِ

وَتَمَّتْ أَجْزَاءُ الْأَكْسِيرِ فِي بئرِ التَّعْفِينِ وَأَخَذَ اللَّهُ التَّقْطِيرَ

So within the gourd and the blossom, He crieth out unto God with His Beloved's tongue, "Turn unto Me, My Beloved."

فَمَنْ كَانَ فِي الْقَرْعِ وَالْأَنْتَبِ نَادَى اللَّهَ تَع بِلِسَانِ حَبِيبِهِ أَقْبَلْ إِلَيَّ
حَبِيبِي

Then He ascended from the Farthest Primordial Realm of Devotion unto His True Habitation, or even farther above.

فَصَعَدَ مِنْ مَسْجِدِ الْأَقْصَى التَّرَائِبِيَّةِ إِلَى وَطَنِهِ الْحَقِيقِيَّةِ أَوْ أَدْنَى

God said, "O Muhammad, Thine elegance exceedeth that of the Prophets like My Own Elegance;*

قَالَ اللَّهُ تَع يَا مُحَمَّدُ فَضْلُكَ عَلَى الْأَنْبِيَاءِ كَفَضْلِي

* [Hadith](#)

And the resemblance is the same Resemblance.

وَالْمُشَبَّهُ عَيْنَ الْمَشْبُوهِ بِهِ

I am the Lord of Glory above all the worlds!

وَأَنَا رَبُّ الْعِزَّةِ عَلَى الْعَالَمِينَ

Glorious is Thy Lord above what they might impute."

سُبْحَانَ رَبِّكَ عَمَّا يُصِفُونَ

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 7 - The Mím/40 - م 42 Verses

The first Position of the Mím is the Glory of God.

المَقَامُ الْأَوَّلُ الْمِيمُ مُجْدُ اللَّهِ

The Imám said, "The Mím is the Glory of God!" *

قَالَ الْإِمَامُ ع الْمِيمُ مُجْدُ اللَّهِ

* [Hadith](#)

The first of His glories is the Glory God giveth unto His Own Self.

وَأَوَّلُ تَمَجِيدِهِ مُجْدُ اللَّهِ نَفْسَهُ

His saying is the Truth, "I am God, there is none other God except Me!"

قَوْلُهُ الْحَقُّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا

"I was a hidden treasure, but I cherished the hope of being known;

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ

Therefore I fashioned the creation in order to be known."

نَخَلَقْتُ الْخَلْقَ لِكَيْ أَعْرِفَ

Thereupon this Word hath been formed as the Primary Sentiment throughout the entire universe.

فَصَارَتْ تِلْكَ الْكَلِمَةُ أَوَّلَ ذِكْرٍ فِي الْإِمْكَانِ

He said, "O Yunus, doth thou know what is meant by 'the divine Purpose?'" * He replied, "Nay!"

قَالَ ع يَا يُونُسُ تَعْرِفُ مَا لِمَشِيَّةٍ قَالَ لَا

*(Mashíyah)

He, may My Spirit be sacrificed for Him, said, "It is the Primary Sentiment*, and It is the Word which hath reverberated from the profoundest depth.

قَالَ رُوحِي فَدَاهُ ذِكْرُ الْأَوَّلِ وَهِيَ الْكَلِمَةُ الَّتِي انْزَجَرَتْ لَهَا الْعُمُقُ الْأَكْبَرُ

* (Dhikru'l-Awwal - al-Ḥamdu lil-láh)

By far the most common Dhikr - 1:2, 6:1, 6:45, 7:43, 10:10, 14:39, 16:75, 17:111, 18:1, 23:28, 27:15, 27:59, 27:93, 29:63, 31:25, 34:1, 35:1, 35:34, 37:182, 39:29, 39:74, 39:75, 40:65

"It is the Name that hath been established within His Shadow* that doth not belong to any other."

وَهِيَ الْإِسْمُ الْمُسْتَقَرُّ فِي ظِلِّهِ لَا يُخْرَجُ مِنْهُ إِلَى غَيْرِهِ

* (Muḥammad - The Hebrew Bible, Genesis 1:1-2:3 contains 92 Beyth 𐤁 the First Letter of the Bereshit:

𐤁 = Muḥammad/مُحَمَّدٌ

Under the Shadow of the Alif 1, 2, etc.)

The Messenger of God ﷺ said, "I am the first element* to respond."

قَالَ رَسُولُ اللَّهِ أَنَا أَوَّلُ مَنْ أَجَابَ فِي الذَّرِّ

* (Dharr - speck/atom)

[Hadith](#)

That is why God distinguished Him from ancient times apart from the bourgeois of the nations, distinct from the manners of the traditional norms of society.

وَلِذَا اسْتَخْلَصَهُ اللَّهُ فِي الْقَدَمِ عَلَى سَائِرِ الْأُمَمِ مُنْفَرِدًا عَنِ التَّشَابُهِ مِنْ
 أَبْنَاءِ الْجِنْسِ

The Metaphor standeth in reference to the position of His Soul within the conditional realm since He cannot be perceived through eyesight nor can thoughts of the mind envision Him.

“Yet He perceiveth all, for He is the Inconspicuous, the Omniscient.” *

* Qur’án 6:103

The second Position of the Mím is the Glory of God uttering through the divine Tongue beyond the Veil of the Omnipotent Realm while the Glorified One remaineth above the Clouds of the Divine Apparition, “Yea, verily, Thou art Our Lord, there is none other God but Thee, the King, the Adored One.”

It is the ‘Alawiyah^ف Reality.

He, may My Spirit be sacrificed for Him, circumambulateth around the Majesty of Power and immerseth Himself within the divine Clouds of self-effacement speaking beyond the Veils of obscurity, “O My Lord, increase My absolute amazement of Thee.” *

* [Hadith / Ibn Fárid](#)

He seeth no light but Thy Light, and He heareth no voice but Thine, “Nothing hath I perceived except that I perceived God before it and God near unto it.” *

* [Hadith / Hadith](#)

It is as the saying of Ibn az-Záhir^ف in his supplication on the day of his enlightenment, “Other than Thee, O my Lord, are there manifestations that are not manifest to Thee that might appear to Thee? When didst Thou become oblivious and in need of being taught about Thyself? When didst Thou become so distant that Thine Own Vestiges are disconnected from Thyself? Blind be the eye that doth not perceive Thee!” *

* [Hadith](#)

He, may My Spirit be sacrificed for Him, speaketh as God, heareth as God, gazeth about as God, remaineth still and moveth about as God, and provideth as God.

He is the Manifestation of the Soul of God under all conditions, gloriously sublime is He above whatsoever they might impute unto Him, and ‘all praise’ belongeth God, the Lord of all worlds.

The third Position of the Mím is the Dominion of God and It is His Command, and by His Command the heavens and the earth were established, and His Command is the Purest Originality consisting of the Highest Forms of Creation.

وَالْمَثَلُ إِقَامَةٌ مَقَامَ نَفْسِهِ فِي الْأَدَاءِ إِذْ كَانَ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا
تَحْوِيهِ خَوَاطِرُ الْأَفْكَارِ

وَهُوَ يَدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

الْمَقَامُ الثَّانِي الْمِيمُ مَجْدُ اللَّهِ فِي حِجَابِ الْجَبْرُوتِ بِلِسَانِ وَلِيِّهِ الْمَاجِدِ فِي
عَمَاءِ اللَّاهُوتِ نَاطِقًا بِأَنَّكَ أَنْتَ اللَّهُ رَبَّنَا لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْمَعْبُودُ

وَهُوَ حَقِيقَةُ الْعُلُويَّةِ ع

وَهُوَ رُوحِي فِدَاهُ يَطُوفُ حَوْلَ جَلَالِ الْقُدْرَةِ وَيَسْتَعْرِقُ فِي عَمَاءِ الْمَحْوِ
وَالْحَيَوَةِ قَائِلًا فِي حِجْبِ السَّرِّةِ السَّرِيرَةِ يَا رَبِّ زِدْنِي فِيكَ تَحْيِيرًا

لَا يَرَى نُورًا إِلَّا نُورَكَ وَلَا يَسْمَعُ صَوْتًا إِلَّا صَوْتَكَ مَا رَأَيْتُ شَيْئًا إِلَّا
رَأَيْتُ اللَّهَ قَبْلَهُ وَمَعَهُ

وَهُوَ قَوْلُ ابْنِ الظَّاهِرِ ع فِي دُعَائِهِ يَوْمَ عَرَفَةَ الْغَيْبِكَ يَا رَبِّ مِنَ الظُّهُورِ
مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمَظْهَرُ لَكَ مَتَى غَبْتَ حَتَّى تَحْتَاجَ إِلَى
دَلِيلٍ يَدُلُّ عَلَيْكَ وَمَتَى بَعَدْتَ حَتَّى تَكُونَ الْأَثَارُ هِيَ الَّتِي تَوْصِلُ إِلَيْكَ
عَمِيَّتَ عَيْنٍ لَا تَرَكَ

وَهُوَ رُوحِي فِدَاهُ يَنْطِقُ بِاللَّهِ وَيَسْمَعُ بِاللَّهِ وَيَنْظُرُ بِاللَّهِ وَيَسْكُنُ وَيَمِشِي
بِاللَّهِ وَيُعْطَى بِاللَّهِ

وَهُوَ مَظْهَرُ نَفْسِ اللَّهِ فِي كُلِّ الْمَقَامِ سُبْحَانَهُ عَمَّا يَصِفُونَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

المقام الثالث الميم ملك الله وهو امره وبامره قامت السموات
والأرض وامره الابداع والاختراع

It is the perfection of the Word “Be” and His Treasury between the Káf and the Nún.

It is the Work of God,* mighty and glorious is He, “Nothing at all existeth except that its treasury belongeth unto Us, and We dispense with naught except a predetermined measure.”

* (John 6:25-29)

** Qur’án 15:21

It is the consolidation of the four elements of the Realm of the Omnipotent Káf composed of fire and air; the fire is the fire of conception and the air is its disposition; the Nún is from water and the dust hath the disposition of inclination, and the earth is the preservation of conception. This is the Perfect Word perfecting His devotion.

It is as the saying of aṣ-Ṣádiq “Devotion is a divine Gem the essence of which is Lordship, and the most relevant Devotion is found only in Muḥammad ﷺ His true Devotee and Messenger. He, mighty is He, said, ‘O Son of Adam, obey Me for I made Thee My Similitude.’”

* [Hadith](#)

It is the same as obeying Our Patron ‘Alí, Who, may My Spirit be sacrificed for Him, said, “I am a Devotee amongst the devotees of Muḥammad ﷺ.”

It is as the saying of God Almighty, “Whoso obeyeth the Messenger hath obeyed God.” *

* Qur’án 4:80

The fourth Position of the Mím is a Letter from the Letters of the Name of Muḥammad ﷺ as God Almighty said, “I derived a Name for Him from My Own Name. I am the Most Praiseworthy One and Thou art Muḥammad ﷺ.” *

* [Hadith](#)

The number of the Mím is forty and it is the completion of His time, thirty intimate nights for His reception in the Timeless Realm and ten more added for His reception into the realms of casualties. For this is why He was situated within the Primordial Realm for forty years, God appointed Him unto the Prophetic Office.

He is His Manifestation, glory be unto Him, that is smaller than the point of needle at the outset of the Ascension above the Mystic Mount.

He is the Dawning Sun.

وهو تمام كلمة كن وخزائنه بين الكاف والنون

وهو فعل الله عز وجل وما من شيء الا عندنا خزائنه وما ننزله الا بقدر معلوم

وهو المركب عن عناصر الأربعة من عالم الجبروت الكاف مركبة من النار والهواء النار نار الإيجاد والهواء ميله والنون من الماء والتراب ميل القبول والتراب لحفظ الانوجاد فإذا تمت الكلمة كملت عبوديته

وهو قول الصادق ع العبودية جوهرة كنهها الربوبية والعبودية المطلقة الحقيقية لا توجد الا في محمد ص عبده ورسوله قال تع يا ابن ادم اطعني اجعلك مثلي

وهو نفس اطاعة مولينا على ع قال روى فداه انا عبد من عبيد محمد ص

وهو قول الله تعالى من اطاع الرسول فقد اطاع الله

المقام الرابع الميم حرف من حروف اسم محمد ص قال الله عز وجل شققت له اسما من اسمي انا الحمد وانت محمد ص

عدد الميم اربعين وهو تمام ميقاته ثلاثين ليلة نفس قابليته في عوالم السرمد وعشرة رتبة مقبوليته في عوالم الابد ولذا كان وقوفه في ارض الترابى اربعين سنة بعثه الله بالنبوة

وهو تجليه سبحانه له به اقل من سم الابرة عند مبدء الطلوع فوق جبل الطور

وهو شمس الظهور

The Most Pure Water.

وماء الطهور

“We sent down water from the manifest heaven.”

وانزلنا من سماء المتجلي ماء التجلي

Manifesting itself as the Purest Water.

بنفس المتجلي ماء طهورا

God spoke truthfully of His circumstance:

قال الله في صدق شانه

“Muhammad ﷺ is not the father of any prominent figure amongst you. But He is the Messenger of God, the Seal of the Prophets.” *

ما كان محمد ص أبا أحد من رجالكم ولكن رسول الله خاتم النبيين

* Qur’án 33:40

He is as His very Own Soul.

وهو نفسه

God Himself warneth you all not to make Him into an Idol.

ويحذركم الله نفسه ان تجعلوه مصنوعا

Were He an Idol, identity Itself would be a tangible object.

اذ لو كان مصنوعا لكان الذات محدثا مصنوعا

This is the clearest example of ‘blasphemy’ which hath not come to any of you from the Messenger.

وهذا هو الكفر الصراح ما اتاكم الرسول

So take hold of it and refrain from what He forbiddeth.

نخذوه وما نهاكم عنه فانتهوا

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 8 - The Second Alif/1 - 1 42 Verses

The first Position: The Imám said, "The Alif is the greatest of blessings of God for His creation, Our Guardianship is the Ultimate Blessing conferred by the Alif. *

المَقَامُ الْأَوَّلُ قَالَ الْإِمَامُ عَ الْفُ الْآءُ اللَّهُ عَلَى خَلْقِهِ مِنَ النَّعِيمِ بِيُولَايَتِنَا
 أَعْظَمُ الْآءِ مَعْرِفَةَ الْأَلِفِ

* [Hadith / Hadith](#)

It is the Mystery of Letters;

وَهُوَ سِرُّ الْحُرُوفِ

The Determiner of the Its Own Condition;

وَمُحَقِّقِ حَقَائِقِهَا

The Identifier of Its Own Identity;

وَمُدَوِّتِ ذَوَاتِهَا

It is the Identity;

وَهُوَ الذَّاتُ

It is the Identity of identities;

وَذَاتُ الذَّوَاتِ

And the Identity of the identities identified."

وَالذَّاتُ فِي الذَّوَاتِ لِلذَّاتِ

It is the static creation that is unaware of serenity;

وَهُوَ خَلْقٌ سَاكِنٌ لَا يَدْرِكُ بِالسُّكُونِ

The dynamic creation that is unaware of movement.

وَخَلْقٌ مُتَحَرِّكٌ لَا يَدْرِكُ بِالتَّحَرُّكِ

The joining of opposites and the raising of equals;

اجْتَمَعَ الْأَضْدَادُ وَارْتَفَعَ الْأَنْدَادُ

The appearance of the Guardianship to the One True God, "The Truth is with 'Alí, and 'Alí is with the Truth wherever it turns."

ظَهَرَ الْوِلَايَةَ لِلَّهِ الْحَقِّ الْحَقِّ مَعَ عَلِيٍّ وَعَلِيٌّ مَعَ الْحَقِّ يَدُورُ حَيْثُ دَارَ

* [Hadith](#)

It is the ordering of affirmations through negating doubts.

وَهُوَ صَرْفُ الثُّبُوتِ بِنَفْيِ الشُّكُوكِ

It is the very essence of Glory whereby all glories and provocative illustrations are negated to ensure the delivery of all possible combinations during the processes of annihilation and rejuvenation of such purity.

وَهُوَ نَفْسُ الْجَلَالِ بِنَفْيِ السُّبْحَاتِ وَالْإِشَارَاتِ لِسَلْبِ الْمُمَكَّاتِ بِالْبَقَاءِ
 الْبَحْتِ عِنْدَ فَنَاءِ الصَّرْفِ مُعْرِضًا عَنِ الْوُجُودِ مُقْبِلًا إِلَى الْوُجُودِ

Through Him, may my spirit be sacrificed for Him, the divine Self hath appeared within the realm of the Divine Apparition (Láhút) to unequivocally declare, "There is none other God but Him, the Living, the Self-Subsisting."

بِهِ رُوحِي فَدَاهُ ظَهَرَتْ فِي عَالَمِ الْأَلْهُوتِ وَحَدَّةِ الذَّاتِ لِلذَّاتِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

The second Position of the Alif indicateth the blessings of God for the inmates of the Garden of Paradise due to the recognition of the

المَقَامُ الثَّانِي الْفُ الْآءُ اللَّهُ لِأَهْلِ جَنَّةِ الْفَرْدَوْسِ مِنَ الْإِعْتِرَافِ بِيُولَايَةِ

Guardianship of 'Alí.

عَلِيَّ ع

They are the company situated in the Purest Station of Devotion prior to being paired to the limited realm, except that they have a righteous claim which leadeth them to reflect upon themselves.

وَهُمْ أَهْلُ الْوُقُوفِ عِنْدَ الْمَشْعَرِ الْمَطْلُوقِ قَبْلَ الْاِقْتِرَانِ إِلَى الْمُقَيَّدِ إِلَّا
أَنْ فِيهِمْ ذَكَرٌ صَلَوحِيٍّ لِلنَّظَرِ إِلَى أَنْفُسِهِمْ

As the Prophets became disturbed because of the Guardianship of 'Alí, the Most Gracious made Them taste of the Fire of remoteness in order to preserve Them within the Fire until They divulged through the agency of numerous transgressions the purest statement, "There is none other God except Thee, glory be unto Thee, I was amongst the transgressors"

فَلَمَّا ضَاضُوا الْأَنْبِيَاءُ فِي وِلَايَةِ عَلِيٍّ عَ أَذَاقَهُمُ الرَّحْمَنُ حُرْقَةَ الْعَدْوِ
وَعَاصِمَهُمْ فِي النَّارِ فَنَادَوْا فِي ظُلُمَاتِ الْكَثِيرَةِ الصَّلَوحِيَّةِ أَنْ لَا إِلَهَ إِلَّا
أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

When They repented and sought refuge with Him, may my spirit be sacrificed for Him, They were saved from the twain griefs and led into His Household. "Whoso entereth therein is secure, thus do We save the Faithful."

فَلَمَّا تَابُوا وَأَسْتَجَبُوا عَنْهُ رُوحِي فَدَاهُ وَنَجَّاهُمْ مِنَ الْعَمِّ الْأَثِيمِيَّةِ
وَأَدْخَلَهُمْ فِي بَيْتِهِ فَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ

Qur'an 3:97/21:88

They are the able-bodied Leaders serenely situated within the very Serenity of God, intimately associated with His commemoration, imbibed by the Chalice of God, continually receiving from the Hands of God, and dispensing with all in the Path of God while remaining wholly dependent upon God without wavering.

وَهُمْ رِجَالٌ يَسْكُونُونَ فِي ذَاتِ اللَّهِ وَيَسْتَأْنِسُونَ بِذِكْرِ اللَّهِ وَيَشْرَبُونَ مِنْ
كَأْسِ اللَّهِ وَيَأْخُذُونَ عَنِ يَدِ اللَّهِ وَيَعْطُونَ فِي سَبِيلِ اللَّهِ بِقَائِمِهِمْ بِاللَّهِ
وَعَيْشِهِمْ بِاللَّهِ لَا يَتَحَرَّكُونَ

They find composure solely in God, Their compassion is as frigid as the snow, Their hearts focused wholly upon the Assembly of the Most High and were it not for an appointed Term from the Lord of Devotion, They would not be patient within Their own bodies longing (Showq) for a simple glance of the Most Intimate Friend.

وَيَسْكُونُونَ إِلَّا بِاللَّهِ أَفْتَدَتْهُمْ أَبْرِدٌ مِنَ التَّلْجِ قُلُوبِهِمْ مُتَعَلِّقَةٌ بِالْمَلَأِ
الْأَعْلَى وَلَوْلَا أَجَلٌ مَحْتَمٌ مِنْ رَبِّ الْعِبَادِ مَا يَصْبِرُونَ فِي أَبْدَانِهِمْ لِمَحَّةِ
شَوْقًا إِلَى الرَّفِيقِ الْأَعْلَى

May God grant me the blessing to accompany Them within the Garden of Paradise, seated upon the seat of Truth in the Presence of the Most Powerful King, O Plight of Job, may my spirit be sacrificed for Thee.

رَزَقَنِي اللَّهُ مَرَاقِبَتَهُمْ فِي جَنَاتِ الْفَرْدَوْسِ نَعْمَ الْمَقَامُ مَقْعَدُهُمْ فِي
مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ يَا مَحَنَّةَ أَيُّوبَ رُوحِي فَدَاكَ

The third Position of the Alif indicateth the blessings of God for the people of the Verdant Sea, and They are the Most Sublime Letters throughout the entire universe, "Thy Grandeur is above every grandeur..."

الْمَقَامُ الثَّلَاثُ أَلْفِ الْأَاءِ لِلَّهِ لِأَهْلِ بَحْرِ الْخُضْرَاءِ وَهُمْ حُرُوفُ الْعَالِيَاتِ
فِي الْمُمَكِّنَاتِ عَلَوْكَ فَوْقَ كُلِّ عَالٍ

...And Thy Splendor is more splendid than any other splendor!" *

وَجَلَالِكَ الْأَمْجَدُ فَوْقَ كُلِّ جَلَالٍ

[الصحيفة السجادية](#) *

They are the Letters, "There is none other God except God" throughout Genesis and the Codex in the numbered columns.

وَهُمْ حُرُوفٌ لَا إِلَهَ إِلَّا اللَّهُ فِي التَّكْوِينِ وَالتَّدْوِينِ فِي الرُّقُومِ
الْمُسْطَرَّاتِ

لا اله الا الله - Lá iláha illa Alláh - 165 > 12 > 3 = 3 x 5 x 11

They are the months of the year and the hours of the day in all the realms of every Genesis and Legislation formed that measure out Twelve Months in the Book of God on the Day He created the heavens and the earth.

وَهُمْ شُهُورُ الْحَوْلِ وَأَيَّامُ السَّاعَاتِ فِي كُلِّ الْعَوَالِمِ مِنَ التَّكْوِينَاتِ
وَالنَّشْرِيعَاتِ إِنَّ عِدَّةَ الشُّهُورِ إِثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ

They are the manifestation of the Operation of God and the Hands of His might. They are the Beloved of God in every realm of accomplishment. They are the Benefactors to the inmates of the Ocean of Fire by the Name of God, the Constrictor, and for the people of the Divine Cloud by the Name of God, the Living, and for the Company of the surging Gulf by the Guidance between the Twain Revelations.

وَهُمْ مَظْهَرُ فِعْلِ اللَّهِ وَأَيْدِي قُدْرَتِهِ وَهُمْ أَوْلِيَاءُ اللَّهِ فِي كُلِّ عَوَالِمٍ فِي
الْأَدَاءِ وَهُمْ الْمُعْطُونَ لِأَهْلِ بَحْرِ النَّارِ بِاسْمِ اللَّهِ الْقَابِضِ وَالْأَهْلِ عَمَاءِ
الْمُطَلَقِ بِاسْمِ اللَّهِ الْحَيِّ وَالْأَهْلِ قَلْبِ الْمَوَاجِ بِالْأَمْرِ بَيْنَ الْأَمْرَيْنِ

And to the People of the Land of the Ka'bah by the Name of God, the Inflicter of Death.

وَلِأَهْلِ أَرْضِ الْكَعْبَةِ بِاسْمِ اللَّهِ الْمُمِيتِ

They are the Living Proofs of God through the Intimate Communion They exhibit with the Divine Personality, Attributes, Facilities, and Prescribed Devotions, gloriously high are They above whatsoever may attributed unto Them.

وَهُمُ الْأَدْلَاءُ عَلَى اللَّهِ فِي تَوْحِيدِ الذَّاتِ وَالصِّفَاتِ وَالْأَفْعَالِ وَالْعِبَادَةِ
سُبْحَانَهُمُ عَمَّا يَصِفُونَ

The fourth Position of the Alif indicateth the blessings of God found within the evident aspect of the Imámate established by the Guardianship;

الْمَقَامُ الرَّابِعُ أَلِفُ اللَّهِ فِي رُتْبَةِ الْإِمَامَةِ الظَّاهِرَةِ بِالْوِلَايَةِ

And the most subtle aspect of the Imámate through the supreme influence throughout every region and era.

وَالْبَاطِنُ بِالْإِسْتِيْلَاءِ عَلَى جَمِيعِ الْأَقْطَارِ وَالْأَدْوَارِ

It is for 'all time' the Station of the Qá'im, may my spirit be sacrificed for Him, for He is the divine Sign, Proof, and Symbol.

وَهُوَ الْآنَ مَقَامُ الْقَائِمِ عِ رُوحِي فِدَاهُ وَهُوَ آيَةٌ وَدَلِيلٌ وَعَلَامَةٌ

His is the Pre-Eminent Station of the Ancient of Days, glory be unto Him.

وَمَقَامٌ لِلذَّاتِ الْقَدِيمِ سُبْحَانَهُ

He is the Admirable Soul Whose demeanor is the Premier of Devotion, "There is no distinction between Him except that He is His devotee and His creation."

وَهُوَ نَفْسُ الْمَعْبُودِ وَوَجْهُهُ حَالُ الْعِبَادَةِ وَالتَّوَجُّهِ لَا فَرْقَ بَيْنَهُ إِلَّا إِنَّهُ
عَبْدُهُ وَخَلْقُهُ

For that Station is the Most Ideal throughout the whole universe.

لِأَنَّ ذَلِكَ الْمَقَامَ أَعْلَى مَقَامَاتِ الْإِمْكَانِ

Beyond that, no being within the entire universe can fully comprehend Me, as everything within it is confined by its own devices and governed by its own inherent characteristics.

وَفَوْقَ ذَلِكَ لَا يَمْلِكُنِي فِي الْإِمْكَانِ إِثْمًا تُحَدُّ الْأَدْوَاتُ أَنْفُسَهَا وَشِيرُ
الْآلَاتِ إِلَى نِظَائِرِهَا

It is as the message of 'Alí in the Sermon of the Orphans,* "If I should say, 'Who is He?' Then the clarification of each and everything is related as, 'He' is 'Him'.

وَهُوَ قَوْلُ عَلِيٍّ ع فِي خُطْبَتِهِ الْيَتِيمِيَّةِ
إِنَّ قُلْتُ مِمَّ هُوَ فَقَدْ بَيَّنَّ الْأَشْيَاءَ كُلَّهَا فَهُوَ

* [Sermon of the Orphans](#)

Should I then say, 'He is Him', then the Há and the Wáw are symbols of proficient analogy in regards to Him but do exemplify any characteristic about Him.

وَإِنْ قُلْتُ هُوَ هُوَ فَالْهَاءُ وَالْوَاوُ عِلَامَةٌ صِنْعَةٍ الْإِسْتِدْلَالِ عَلَيْهِ لَا صِفَةً
تُكْشِفُ لَهُ

Should I then say, 'He is finite', then the lower limits relate something other than Him.

إِنْ قُلْتُ لَهُ حَدٌّ فَالْحَدُّ لغيره

Should I then say, 'Air is related unto Him', then the atmosphere is His handiwork whose quality He hath caused to return to its own condition.

وَإِنْ قُلْتُ هَوَاءٌ نَسَبْتُهُ فَالْهَوَاءُ صِنْعُهُ رَجَعَ مِنَ الْوَصْفِ إِلَى الْوَصْفِ

The heart is blinded from understanding, understanding from discerning, and discerning from deducing, for those galvanized within nature endureth the same and the conclusion of the creature remaineth relevant unto itself.

وَعَمِيَ الْقَلْبُ عَنِ الْفَهْمِ وَالْفَهْمُ عَنِ الْإِسْتِنْبَاطِ وَالْإِسْتِنْبَاطُ عَنِ
الْإِسْتِدْرَاكِ وَدَامَ الْمَلِكُ فِي الْمَلِكِ وَانْتَهَى الْمَخْلُوقُ إِلَى مِثْلِهِ

The accolade of the endeavor is revealed in the shape, the scrutiny of it hath been affronted by the bewildering condition and utterance is a loss to explain, fame exulteth over renunciation and sophistication over detachment, 'The path is barred, and seeking spurned.' His only Proof are His Verses and His Own existence His only Affirmation."

وَالجَاهُ الطَّلَبُ إِلَى شَكْلِهِ وَهَجَمَ لَهُ الْفَحْصُ إِلَى الْعَجْزِ وَالْبَيَانُ إِلَى عَنِ
الْفَقْدِ وَالْجَهْرُ عَلَى الْيَأْسِ وَالْبَلَاحُ عَلَى الْقَطْعِ وَالسَّبِيلُ مَسْدُودٌ وَالطَّلَبُ
مَرْدُودٌ دَلِيلُهُ آيَاتُهُ وَوُجُودُهُ أَثْبَاتُهُ

He, may my spirit be sacrificed for him, doth not veil Himself from His flock, rather their own passions veil them from Him.

هُوَ رُوحِي فَدَاهُ لَا يَحْتَجِبُ عَنْ رَعِيَّتِهِ بَلْ تَحْجِبُهُمُ الْأَمَالُ دُونَهُ

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Provisional Translation by Brad Crawford

Sermon of the Orphans

خطبة الدرة اليتيمة

ل مولانا أمير المؤمنين

الْحَمْدُ لِلَّهِ حَمْدٌ مُعْتَرَفٌ بِحَمْدِهِ مِنْ بَحَارِ مَجْدِهِ بِلِسَانِ الثَّنَاءِ شَاكِرًا
وَبِحَسَنِ آيَاتِهِ ذَاكِرًا الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ وَالْخَيْرَ وَالشَّرَّ وَالنَّفْعَ وَالضَّرَّ
وَالسَّكُونَ وَالْحَرَكَةَ وَالْأَرْوَاحَ وَالْأَجْسَامَ وَالذِّكْرَ وَالنِّسْيَانَ
وَالزَّمَ ذَلِكَ كُلَّهُ حَالَ الْحَدِيثِ إِذِ الْقَدَمُ لَهُ لِأَنَّ الَّذِي بِالْحَيَاةِ قَوَامُهُ فَالْمَوْتُ يَعْدَمُهُ
وَالَّذِي بِالْجِسْمِ ظُهُورُهُ فَالْعَرَضُ يَلْزِمُهُ وَالَّذِي بِالْأَدَاةِ اجْتِمَاعُهُ فَقَوَاهَا تَمْسِكُهُ
وَالَّذِي يَجْمَعُهُ وَقْتُ يَفْرِقُهُ وَقْتُ وَالَّذِي سَبَقَ الْعَدَمُ وَوُجُودُهُ فَالْخَالِقُ اسْمُهُ جَلَّ جَلَالُهُ
وَالَّذِي يَقِيمُهُ غَيْرُهُ فَالضَّرُورَةُ تَمْسُهُ وَالَّذِي يَنْقَسِمُ بِالْأَعْضَاءِ يَكْتَفِيهِ شِبْحُهُ
وَالَّذِي يَتَشَبَّهُ بِهِ الْوَصْفُ لِحُدُودِهِ صِفَتُهُ وَالَّذِي لَهُ الْعَرَضُ فِي الطُّولِ مَسَاحَتُهُ
وَالَّذِي يَخْلُقُ مِنَ الْحَلِيَةِ نَصِيْبَهُ وَالَّذِي الصِّفَةُ تَحْلِيهِ فَالْعَجْزُ يَصْحَبُهُ
وَالَّذِي الْمِثَالُ يَعْتَوِرُهُ فَالْعَقْلُ يَبْصُرُهُ وَالَّذِي الْوَهْمُ يَظْفَرُ بِهِ فَالتَّصْوِيرُ يَرْقُبُهُ
وَالَّذِي يَسْكُنُ جِوَا يَغِيبُ عَنْهُ جِوَا وَالَّذِي يَرْتَفِقُ بِشَيْءٍ فِيهِ إِلَيْهِ فَاقَةٌ
وَالَّذِي لَهُ جِسْمٌ فَلَهُ وَزْنٌ وَالَّذِي يَسْكُنُ يَخْرُكُ وَالَّذِي يَخْرُكُ يَسْكُنُ
وَالَّذِي يَذْكُرُ يَذْكُرُ فَلَهُ النِّسْيَانُ وَالَّذِي بِالْحُرُوفِ يَقُولُ فَيَضْطَرُّ
وَالَّذِي بِالْفِكْرِ يَبْدَأُ فَيَسْغُولُ وَالَّذِي بِالْمَشَاوِرَةِ يَحْدُثُ فَيُنَاقِصُ .
فَتَبَارَكَ اللَّهُ عَنْ كُلِّ مَا ذَكَرْنَا مِنْ خَلْقِهِ وَلَا بَعْدُوا خَلْقَهُ

فَسَبْحَانَ مِنَ الْجِهَاتِ لَا تَضْمَنُهُ وَالسَّيَاتِ لَا يَأْخُذُهُ وَالْآفَاتِ لَا تَدَاوِلُهُ
وَمَصْنُوعَاتِهِ لَا تُحَاوِلُهُ وَالْإِشَارَاتِ لَا تُرِيهِ وَالْأَدْلَةَ لَا تُؤَدِيهِ وَالتَّرْجِمَةَ لَا تُحْكِيهِ
لَمْ يَلْتَبِسْ بِحَالٍ وَلَا نَازَعَهُ بِأَلٍ وَلَا الذَّاتِ ذَيْبَتَهُ وَلَا الْمَلَائِكَةَ مَلَكَتَهُ
وَلَا الصِّفَاتِ أَوْجَدَتْهُ بَلْ هُوَ مُوجِدٌ كُلِّ مُوجُودٍ وَخَالِقٌ كُلِّ صِفَةٍ وَمَوْصُوفٍ
وَعَارِفٌ وَمَعْرُوفٌ مَنِ انْتَضَمَ عَلَى صِفَةٍ خَطَرَ بِحَالٍ مُحْسُوسٍ عَلَى بَالٍ
وَمِنْ أَوَاهِ مَجَلِّ أَدْرَكَهُ إِنْ وَمِنْ ضَمِّهِ جَوْهَرٌ آدَاهُ حِينَ وَمِنْ خَامَرِهِ أَمْرٌ آزَلَهُ الْقَوْلُ
وَمِنْ كَانَ لَهُ جِنْسٌ طَالِبُهُ الْكَيْفُ وَمِنْ زَالَ فِرْوَالُهُ التَّغْيِيرُ .

كُلُّ قَائِمٍ فِي شَيْءٍ فَهُوَ بَعْضُهُ وَكُلُّ مُتَبَعٍ خَلَقَهُ وَكُلُّ خَلْقٍ غَيْرِهِ
فَعَلَهُ مِنْ غَيْرِ مَبَاشَرَةٍ وَتَفْهِيمِهِ مِنْ غَيْرِ مَلَاقَةٍ وَهَدَايَتِهِ مِنْ غَيْرِ إِيمَاءٍ
وَكَوَلَامِهِ مِنْ غَيْرِ اعْتِقَابٍ وَجِهَهُ حَيْثُ تَوَجَّهَتْ وَقَصْدَهُ حَيْثُ أَصْبَتْ
وَطَرِيقَهُ حَيْثُ اسْتَقَمَّتْ مِنْكَ يَفْهَمُكَ وَعَنْكَ يَعْلَمُكَ
إِرْتَبَطَ كُلُّ شَيْءٍ بِضِدِّهِ وَقَطَعَهُ بِعَدْوِ الْفُطْنِ لَا تَبْرُزُهُ وَالْمَعْنَى لَا يَبْلُغُهُ
مَا تُخَيَّلُ فَالتَّشْبِيهِ لَهُ مَقَارِبٌ وَمَا تَوْهَمُ فَالتَّنْزِيهِ لَهُ مَبَايِنٌ
وَكُلُّ مَا كَانَ لَهُ سَبَبٌ ظَفَرَ بِهِ الطَّلَبُ وَكُلُّ مَا كَانَ لَهُ مَادَةٌ مَاعَوْهُ

وَكُلُّ مَاعَوْهُ مَأْوَاهُ وَكُلُّ مَوْهُومٍ مَوْصُوفٍ
وَاللَّهُ تَعَالَى فَاتَ الْوَهْمُ نَيْلُهُ وَجَازَ الْغَايَةَ قَدْرُهُ وَالظَّنُّ حَقِيقَتُهُ وَالْإِعْتِبَارُ كُنْهُهُ
وَالْقِيَاسُ عَظَمَتُهُ وَالتَّشْبِيهُ تَنْزِيهِهُ إِذْ كُلُّ مُشْعُورٍ بِهِ غَيْرُهُ وَكُلُّ مَنْظُورٍ لَهُ سِوَاهُ
وَكُلُّ مُمَثَّلٍ خَلَقَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ .
لَا تَضَادُهُ مِنْ وَلَا تَرَافَقُهُ عَنْ وَلَا تَلَاصِقُهُ إِلَى وَلَا تَعْلُو عَلَيْهِ عَلَى وَلَا يَصِلُهُ فَوْقَ
وَلَا يَقْطَعُهُ تَحْتَ وَلَا يَقَابِلُهُ حَدٌّ وَلَا يَزَاجُهُ عِنْدَ وَلَا يَجِدُهُ خَلْفَ وَلَا يَجِدُوهُ أَمَامَ
وَلَمْ يَظْهَرِ قَبْلَ وَلَا بَعْدَ وَلَمْ يَجْمَعْهُ كُلٌّ وَلَمْ يَفْرُقْهُ بَعْضٌ وَلَمْ يُؤَخِّرْهُ كَانَ وَلَمْ يَفْقِدْهُ لَيْسَ
وَلَمْ تَكْشِفْهُ عِلَانِيَةٌ وَلَا سَتَرَهُ خَفَاءٌ .

التَّعْتُّ لِبَاسٌ مَرْبُوبٌ غَيْرُهُ وَصِفَةٌ لَا صِفَةَ لَهُ وَشَانُهُ لَا غَايَةَ لَهُ وَكُونُهُ لَا أَمَدَ لَهُ
وَفَعْلُهُ لَا عِلَّةَ لَهُ لَيْسَ لَهُ دِرَاكٌ وَلَا لَغَيْرِهِ هُنَاكَ لَهُ مِنَ الْأَسْمَاءِ مَعْنَاهَا
وَمِنْ الْحُرُوفِ مَجْرَاهَا إِذْ الْحُرُوفُ مَبْدَعَةٌ وَالْأَنْفَاسُ مَصْنُوعَةٌ وَالْعُقُولُ مَوْضُوعَةٌ
وَالْأَفْهَامُ مَقْطُورَةٌ وَالْآلَاتُ مَبْرُورَةٌ .

صَمِنَ الدَّهْرُ غَايَتَهُ وَالْحَدُّ نَهَائَتَهُ تَفَرَّقَ بَيْنَهُ وَبَيْنَ خَلْقِهِ غَايَتَهُ مَعْرِفَتُهُ
وَكَيفَ تَكُونُ لَهُ غَايَةٌ وَالغَايَةُ مِنْ صَنْعِهِ وَالصِّفَةُ عَلَى نَفْسِهَا تَدَلُّ وَفِي مِثْلِهَا تَحُلُّ
وَلَا تَلْهِيهِ الْأَمَالُ وَلَا تَحُلُّ بِهِ الْأَشْغَالُ وَلَا يَذِمُّ بِذَمِّهِمْ وَلَا يَعْابُ بِمَعْيَبٍ
خَلَقَ الْخَيْرَ وَالشَّرَّ لَيْسَ بِسَقَطِهِ وَاحِدٌ مِنْهُمَا لِأَنَّ الَّذِي يَرْفَعُهُ حَالٌ يُسْقِطُهُ حَالٌ
وَالَّذِي مِنَ الْعَاقِبَةِ صَحَّتْهُ فَمِنْ السَّقَمِ عِلَّتُهُ .

لَا يَقَارَنُ الْأَضْدَادُ الْأَضْدَادَ مَبْرُورٌ مِثْلُهَا أَضْدَادٌ مَخْلُوقَةٌ قَدْ تَنَزَّهَ عَنْ ذَلِكَ
إِذِ الْأَحْوَالُ مِنْ خَلْقِهِ وَالْأَقْطَارُ مِنْ صَنْعِهِ لَيْسَ لَهُ مِنْ خَلْقِهِ مَرَاجٍ
وَلَا فِي فِعْلِهِ بِهِمْ عِلَاجٌ مِنْ وَصَفٍ فَقَدْ شَبِهَ وَمِنْ لَمْ يَصِفْ فَقَدْ نَفَى وَكِلَا الْأَمْرَيْنِ خَطَأً
لَا تَسْلُكُ مَنَاجِ التَّمَثِيلِ فَتَقَعُ فِي أَوْدِيَةِ التَّخْلِيطِ إِنْ كَيْفَتْ سَأَلَتْ بِكَ السُّيُولُ

وَإِنْ شَبِهَتْ هَلَكَتْ مَعَ الْهَالِكِينَ وَإِنْ عَدَلَتْ عَنِ الطَّرِيقِ حَلَّ بِكَ الْحُوبُ وَأَيْقَنْتَ بِالْعَطْبِ فَوْصَفَهُ أَنَّهُ سَمِيعٌ لَا صِفَةَ لِسَمْعِهِ لَمْ يَعْبُدْهُ مِنْ خَالْفِهِ وَلَا عَرَفَهُ مِنْ أَنْكَرِهِ
وَلَا أَمِنَ بِهِ مِنْ مَجْدِ أَمْرِهِ .

وَإِنْ قُلْتَ «مَتَى» فَقَدْ سَبَقَ الْوَقْتُ كَوْنَهُ وَإِنْ قُلْتَ «قَبْلَ» فَالْقَبْلُ بَعْدُهُ
وَإِنْ قُلْتَ «أَيْنَ» فَقَدْ تَقَدَّمَ الْمَكَانُ وَجُودُهُ

وَإِنْ قُلْتَ «كَيْفَ» فَقَدْ أَحْتَجَيْتَ عَنِ الصِّفَةِ صِفَتَهُ وَإِنْ قُلْتَ «مَا هُوَ» فَقَدْ بَيَّنَّ الْأَشْيَاءَ كُلَّهَا
فَهُوَ هُوَ وَإِنْ قُلْتَ «هُوَ هُوَ» فَالْهَاءُ وَالْوَاوُ كَلَامُهُ صِفَةُ اسْتِدْلَالٍ عَلَيْهِ لَا صِفَةَ تَكْيِيفٍ لَهُ
وَإِنْ قُلْتَ لَهُ حَدٌّ فَالْحَدُّ لَغَيْرِهِ أَوْ قُلْتَ الْهَوَاءُ يَمْسُهُ فَالْهَوَاءُ مِنْ صَنْعِهِ .

رَجَعَ مَعْنَى الْوَصْفِ فِي الْوَصْفِ وَعَمِيَ الْقَلْبُ عَنِ الْفَهْمِ وَالْفَهْمُ عَنِ الْإِدْرَاكِ
وَالْإِدْرَاكُ عَنِ الْأَسْتِنْبَاطِ ، وَدَوَامُ الْمَلِكِ فِي الْمَلِكِ ، وَانْتَهَى الْمَخْلُوقُ إِلَى مِثْلِهِ
وَالْجَاهُ الطَّلَبُ إِلَى شَكْلِهِ ، وَنَجْمٌ بِهِ الْفَحْصُ عَلَى الْعَجْزِ ، وَالْبَيَانُ عَلَى الْقَدْرِ

وَالْجَهْدُ عَلَى الْيَأْسِ ، وَالْبَلَاغُ عَلَى الْقَطْعِ . فَالسَّبِيلُ مَسْدُودٌ ، وَالطَّالِبُ مَرْدُودٌ .
دَلِيلُهُ آيَاتُهُ ، [وَ] وَجُودُهُ إِثْبَاتُهُ ، وَمَعْرِفَتُهُ تَوْحِيدُهُ ، وَتَوْحِيدُهُ تَنْزِيهِهُ
مِنْ خَلْقِهِ نَاءً لَا بِمَسَافَةٍ ، قَرِيبٌ لَا بِمَدَانَاةٍ . لَهُ حَقِيقَةُ الرَّبُوبِيَّةِ إِذْ لَا مَرْبُوبَ
وَمَعْنَى الْإِلَهِيَّةِ إِذْ لَا مَأْلُوهَ . صِفَتُهُ أَنَّهُ رَبٌّ وَغَيْرُهُ خَلْقٌ
لَهُ تَأْوِيلُ الْبَيْنُونَةِ لَا بَيْنُونَةَ عَزَلَةً ، مَا تُصَوِّرُ بِالْأَوْهَامِ فَهُوَ بِخِلَافِهِ .

لَيْسَ يَرْبٍ مِنْ أَطْرِحٍ تَحْتَ التَّلَاعِ ، وَلَا يَمْبَعُودُ مِنْ وَجِدٍ فِي وَعَاءٍ ، هَوَى وَغَيْرُ هَوَى
فَهُوَ فِي الْأَشْيَاءِ كَأَنَّ لَا كَيْنُونَةَ مُحْصُورٍ بِهَا عَلَيْهِ ، وَعَنِ الْأَشْيَاءِ بَأْسٌ لَا بَيْنُونَةَ غَائِبٍ
عَنْهَا

وَجُودُهُ إِثْبَاتُهُ ، مَا قَارَنَهُ ضِدٌّ ، وَلَا سَاوَاهُ نَدٌّ ، إِنَّمَا خَلَقَ الْأَشْيَاءَ أَضْدَادًا لِتَكُونُ الْفَرْدِيَّةُ لَهُ
لَا يَزَاوِجُهُ شَيْءٌ بَلْ هُوَ مَرَاوِجُ الْمَزْدُوجَاتِ ، اَزْدُوجُ الْمَوْتِ بِالْحَيَاةِ ، وَالخَيْرِ بِالشَّرِّ
إِذِ الْمَزْدُوجُ مِنْ خَلْقِهِ . وَضِدُّهُ غَيْرُ مَمْتَنِعٍ مِنْ قَبُولِ التَّضَادِّ
وَاللَّهُ تَعَالَى لَا ضِدَّ لَهُ فَيَجَادِلُهُ ، وَلَا نَدَّ لَهُ فَيَعَادِلُهُ ، وَذَلِكَ مِنْ دَلَائِلِ التَّوْحِيدِ .
لَيْسَ بِمَمْتَنِعٍ مِنْ اِمْتِنَاعٍ مِنْهُ ، وَلَا بِجَبَّارٍ مِنْ اِحْتِاجِ إِلَيْهِ ، وَلَا بِإِلَهٍ مِنْ عَرَفِهِ
بَلْ يَغْيِرُهُ عَرَفٌ ، وَبِالْعَقْلِ عَرَفٌ وَهُوَ دَلُّ الْعَقْلِ عَلَيْهِ ، وَهُوَ اَدْلُ الدَّلِيلِ عَلَيْهِ
فَالْمُؤَدِّي بِالْمَعْرِفَةِ إِلَيْهِ لَوْ عَنَى عَنْهُ عَارِفُهُ لَأَسْتَوَى الْخَلْقُ فِي فَقْدِهِ ، فَقَدَهُ مَوْجُودٌ
وَجُودُهُ مَفْقُودٌ ، إِذِ الْخَلْقُ مِنْهُ فِي حِجَابٍ .

فَهُوَ الْأَوَّلُ لَا أَوَّلَ لَهُ ، وَالْآخِرُ لَا آخِرَ لَهُ ، وَالْبَاطِنُ لَا بَاطِنَ لَهُ
بِهِ تُوصَفُ الصِّفَاتُ لَا بِهَا يُوصَفُ ، وَبِهِ تَعْرِفُ الْمَعَارِفُ لَا بِهَا يَعْرِفُ
وَبِهِ عُرِفَ الْمَكَانُ لَا بِالْمَكَانِ عُرِفَ ، وَبِهِ كَانَ الْخَلْقُ لَا بِالْخَلْقِ كَانَ ، الْأَمْكِنَةُ لَا تُكْنَهُ
لَأَنَّهُ لَوْ كَانَ فِي مَحَلٍّ دُونَ مَحَلٍّ لَأَنَسَ الْمَسْكُونُ فِيهِ وَأَوْحَشَ الْخَالِي مِنْهُ
عِلَّةٌ مَا صَنَعَ صَنْعَهُ وَهُوَ لَا عِلَّةَ لَهُ ، لَيْسَ لَكَانَ كَوْنُهُ كَانَ وَلِكُنْتَهُ كَوْنُ الْكَانِ فَكَانَ
وَإِنَّمَا كَانَ حُرُوفٌ تَاتَلَفُ وَتَفْتَرِقُ .

لَمْ يَسْبِقْهُ قَبْلُ ، وَلَمْ يَقْطَعْهُ بَعْدُ ، تَقَدَّمَ الْحَدَثُ قَدَمَهُ ، وَالْعَدَمُ وَجُودُهُ ، وَالصِّفَةُ ذَاتُهُ
وَالْغَايَةُ أَزْلُهُ ، وَفَاتَ الْوَهْمُ نَيْلَهُ ، وَالْقَدَمُ اِكْتِنَاهُ ، وَالْحَجَبُ اِحْتِجَابَهُ ، ظَاهِرٌ فِي غَيْبٍ
غَائِبٌ فِي ظُهُورٍ ، وَلَوْ إِذْ غَابَ حَجَبَتِ الْغَيْبَةَ اِحْتِجَابٌ ، وَلَوْ إِذْ ظَهَرَ وَقَعَ الْإِيمَانُ بِهِ اِضْطِرَارًا .
لَيْسَ عَنِ الدَّهْرِ قَدَمُهُ ، وَلَا لِكَوْنِهِ مَوْجُودًا يُقَالُ سَبَقَ وَجُودُهُ عَدَمَهُ ، وَوَجُودُهُ وَاجِبٌ
وَسَبِيلُهُ الدِّيْمُومَةُ ، الْوَحْدَةُ لَا تَوْحِشُهُ ، وَالْخَلِيقَةُ لَا تُؤْنِسُهُ ، فَلَوْ أَوْحَشْتَهُ الْوَحْدَةَ لَأَنَسَهُ خَلْقُهُ
وَلَوْ أَنَسَهُ خَلْقُهُ لَأَوْحَشَهُ فَقَدَهُمْ ، وَالْأَنْسُ وَالْوَحْشَةُ خَلْقُهُ ، فَكَيْفَ يَحِلُّ بِهِ مَا هُوَ أَبْدَاهُ
أَوْ يَعُودُ مَا هُوَ أَنْشَأَهُ

أَلْهَمُ لَا يَزَاعُهُ ، وَالشُّغْلُ لَا يَشْغَلُهُ ، وَالْأَفْكَارُ لَا تُخَالِطُهُ ، وَمَنْتَهَى بِلَاغِ الْخَلْقِ لَا يَبْلُغُهُ
الْعَدَدُ لَا يَقَاسِمُهُ ، وَخَلْقُهُ لَا يَمَازِجُهُ . مِنْ جَعَلَ عِبَادَهُ جِزَاءً مِنْهُ كَفَرُ
«إِنَّ الْإِنْسَانَ لِكَفُورٍ مَبِينٍ»

الْأَطْرَافُ لَا تَكْتَنِفُهُ ، وَالْحُدُودُ لَا تَقْطَعُهُ ، إِذِ الْحَدُّ لِلْمَحْدُودِ ، وَالْعَدْلُ لِلْمَعْدُودِ
لَيْسَ لِذَاتِهِ تَكْيِيفٌ ، وَلَا لِفِعْلِهِ تَكْلِيفٌ . صَحْنُ الدَّهْرِ قَدَمُهُ ، وَالْغَيْبُ جَوْهٌ
وَالْمَلَكُوتُ خَزَائِنُهُ . وَمِنْ قَسَمٍ جِزَاءٌ فَهُوَ حَيْلَتُهُ ، وَمِنْ ضَمِّهِ الْهَوَاءُ فَالْهَوَاءُ فَضَاؤُهُ . وَاحْتِجَبَ عَنِ الْعُقُولِ كَمَا اِحْتَجَبَ عَنِ الْعْيُونِ
وَأَعْمَى أَهْلَ السَّمَاءِ اِحْتِجَابَهُ كَمَا أَعْمَى أَهْلَ الْأَرْضِ ، لَيْسَ بِغَيْرِهِ اِحْتِجَابٌ

وَلَا يَسُوَاهُ اسْتِئْتَرٌ ، لَكِنَّهُ مَسْتَوْرٌ يَفْطُرُهُ ، مَحْجُوبٌ بِقُدْرَتِهِ ، فَهُوَ الَّذِي كُلُّ شَيْءٍ يَرَى آيَاتِهِ
وَلَا يَرَى ، لَا تَرَاهُ الْعْيُونُ ، وَلَا تَقَابِلُهُ الظُّنُونُ ، عَدَا قَدْرَهُ الظَّنِيَّةِ ، وَرِزَا نُوْرِهِ الْعَيْنِيَّةِ ، فَمَنْحُ الطَّالِبِ الْطَلْبُ ، وَحَمِي الْوُرُودِ الْاِئْتِطَاعُ ، وَالْاِدْرَاكُ الْاِمْتِنَاعُ ، وَمَارَسَ الْفِطْنَةَ الْعِظْمَةُ ، وَالْخَلْقَةَ
الْجِسْمُ ، وَحَالَ اِحْتِجَابِهِ مِنَ الْجَمَالِ ، وَارْتِدَادِ الطَّلِبِ مِنَ الْمُرْتَادِ .

قَرَبُهُ كَرَامَةٌ ، وَبَعْدُهُ إِهَانَةٌ ، قَدْرُ كَوْنِ الْوُصُولِ لِدَوِي الْأَلْبَابِ وَالْعُقُولِ ، لَا يَمَجَاوِزُهُ اِحْتِجَابٌ
وَلَا يَمَجُوزُهُ اِحْتِجَابٌ ، وَلَا يَمَثَلُهُ تَدْبِيرٌ ، وَلَا يَخَالِطُهُ تَقْدِيرٌ ، وَلَا تَمَالَهُ الْحَوَاسِ
وَلَا يَبْلُغُهُ الْقِيَاسُ ، وَلَا يَقَاسُ بِالنَّاسِ ، لَا تَخِيلُهُ فِي ، وَلَا تَوْقِفُهُ إِذْ ، وَلَا يُؤَامِرُهُ .

قَرَبُهُ قُدْرَةٌ ، وَبَعْدُهُ عِظْمَةٌ ، وَنَزُولُهُ إِلَى النَّبِيِّ إِقْبَالُهُ عَلَيْهِ ، وَإِتْيَانُهُ إِيَاهُ إِبْصَالُهُ مَا يَزِيدُهُ إِلَيْهِ ، يَخِيلُ وَلَا يَخْتَلِي ، وَيَبْدُو وَلَا يَجْتَلِي ، عُلُوُّهُ مِنْ غَيْرِ نَزُولٍ
وَجَبِيَّتُهُ مِنْ غَيْرِ تَنْقِيْلٍ ، لَا تَوَاجِهَهُ جِهَةٌ إِذْ لَا جِهَةَ لَهُ ، وَلَا تَأْخُذُهُ سَنَةٌ ، يَوْجُدُ الْمَفْقُودَ ، وَيَفْقِدُ الْمَوْجُودَ ، لَا تَجْتَمِعُ لِتَحْيِيزِهِ الصِّفَاتُ ، ظَاهِرٌ فِي غَيْبٍ ، غَائِبٌ فِي ظُهُورٍ
هُوَ الظَّاهِرُ وَالْبَاطِنُ بِذَلِكَ اِمْتِنَاعًا عَلَى الْخَلْقِ أَنْ يَشْبَهُوهُ لِانْتِفَاقِهِ عَنْهُمْ أَنْ يَكُونُوهُ ، حَدَثٌ كُلُّ حَدِيثٍ دَلِيلٌ عَلَيْهِ ، وَمَشِيرٌ بِالرَّبُوبِيَّةِ إِلَيْهِ

فَأَقْرَارُ الْحَادِثِ بِالْمُحْدَثِ دَلِيلٌ عَلَى الْمُحْدَثِ وَهُوَ سُبْحَانَهُ مَخْلَافَهُمَا .
فَرْدٌ لَا يَقْبَلُ الْقَرِينَ ، قَدِيمٌ لَا يَلْحَقُهُ وَصْفٌ حَدَثٌ ، إِذْ الْحَادِثُ مَقَرٌّ بِحَدِيثِهِ
وَحَدِيثُهُ مَقَرٌّ بِالْقُدْرَةِ الَّتِي هِيَ صِفَةُ الْمُحْدَثِ .

نَصَبُ الْإِيمَانِ الْإِنْكَارُ مِنْهُ ، الْإِيمَانُ بِهِ مَوْجُودٌ وَجُودُ إِيْمَانٍ لَا وَجُودَ عِيَانٍ
فَعَلَى التَّسْلِيمِ - عِنْدَ اعْتِلَاجِ الْخَوَاطِرِ بِالْوَسَاوِسِ فِي الْقُلُوبِ - ثَبَتَ قَدَمُ التَّوْحِيدِ
لَا تَجْمَلُ عَلَى التَّشْبِيهِ الَّذِي يَرْمِقُهُ فَهَمَكُ ، وَاعْتَمَدَ عَلَى دَلِيلِ نَظَرِ عَقْلِ صَافٍ
أَمَدَّتْهُ الْأَتَارُ الْإِلَهِيَّةُ بِلَطَائِفِ فِكْرٍ صَحِيحٍ نَبَّجَ لَهُ حَقِيقَةَ الْمَعْرِفَةِ

كَيْفَ وَقَدْ وَرَدَتْ الْكُتُبُ النَّاطِقَةُ وَالرُّسُلُ الصَّادِقَةُ بِذَلِكَ ، فَارْتَعَ فِي رِيَاضِ الْإِصَابَةِ وَالتَّسَدِيدِ ، وَقَفَّ بِصِدْقِ الدَّلِيلِ النَّظَرِيِّ عَلَى مَنَاجِجِ الْعَدْلِ وَالتَّوْحِيدِ فِيهِ ، ثُمَّ لِلَّهِ رِضَاهُ ، وَالتَّشْرُكُ
مُوجِبٌ لِسُخْطِهِ ، قَضَى وَمَا قَضَى أَمْضَى
لَا «مَعْقَبٌ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ»

أَشْكُرُهُ عَلَى النِّعَمَاءِ ، وَأَسْتَزِيدُهُ مِنَ الْعَطَاءِ ، فَأَقُولُ عِبَادَةَ اللَّهِ سُبْحَانَهُ مَعْرِفَتَهُ
وَأَصِلُ مَعْرِفَتَهُ تَوْحِيدَهُ ، وَنِظَامَ تَوْحِيدِهِ نَقِيَّ التَّحْدِيدِ عَنْهُ

لِشَهَادَةِ الْعُقُولِ أَنَّ كُلَّ مَحْدُودٍ مَخْلُوقٌ ، وَشَهَادَةِ كُلِّ مَخْلُوقٍ أَنَّ لَهُ خَالِقًا لَيْسَ بِمَخْلُوقٍ . الْمَتَمَعُّ مِنَ الْحَدَثِ هُوَ الْقَدِيمُ فِي الْأَزْلِ ، فَلَيْسَ لِلَّهِ عَبْدٌ مَنْ نَعَتَ ذَاتَهُ
وَلَا إِيَاءَهُ وَحَدَّ مِنْ أَكْتَنِهِ ، وَلَا حَقِيقَتَهُ أَصَابَ مِنْ مِثْلِهِ ، وَلَا بِهِ صَدَقَ مِنْ نَهَائِهِ
وَلَا صَمَدٌ صَمَدُهُ مِنْ أَشَارٍ إِلَيْهِ بِنْتِيٍّ مِنَ الْحِرَاسِ ، وَلَا إِيَاءَهُ عَنِ مَنْ شَبَّهَهُ
وَلَا لَهُ عَرَفَ مِنْ بَعْضِهِ ، وَلَا إِيَاءَهُ أَرَادَ مِنْ تَوْهَمِهِ .

كُلُّ مَعْرُوفٍ بِنَفْسِهِ مَصْنُوعٌ ، وَكُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُودٌ . يَصْنَعُ اللَّهُ لِيَسْتَدِلَّ عَلَيْهِ ، وَيَالْعَقُولُ يَتَمَتَّدُ مَعْرِفَتَهُ ، وَيَالْفِطْرُ تَلْبَيْتُ حِجَّتِهِ . خَلَقَهُ تَعَالَى الْخَالِقُ حِجَابَ بَيْنِهِمْ وَبَيْنَهُ
وَمُبَايَنَتَهُ إِيَاهُمْ مَفَارِقَتَهُ لِيُنَبِّئَهُمْ ، وَابْتِدَائُهُ لَهُمْ دَلِيلٌ عَلَى أَنَّ لَا ابْتِدَاءَ لَهُ
لِعَجْزِ كُلِّ مَبْتَدٍ عَنِ ابْتِدَاءِ مِثْلِهِ .

فَأَسْمَاؤُهُ تَعَالَى تَعْبِيرٌ ، وَأَفْعَالُهُ تَحْمِيمٌ ، قَدْ جَهِلَ اللَّهُ مِنْ حَلَدِهِ ، وَقَدْ تَدَاهَى مِنْ أَسْمَلِهِ
وَقَدْ أَخْطَأَهُ مِنْ أَكْتَنِهِ ، وَمَنْ قَالَ فِيهِ «لَمْ» فَقَدْ عَلَّمَهُ ، وَمَنْ قَالَ فِيهِ «مَتَى» فَقَدْ وَقَّتَهُ ، وَمَنْ قَالَ «فِيمَ» فَقَدْ ضَمَّنَهُ ، وَمَنْ قَالَ «إِلَى» فَقَدْ نَهَاهُ ، وَمَنْ قَالَ «حَتَّى» فَقَدْ غَيَّاهُ ، وَمَنْ غَيَّاهُ فَقَدْ
جَزَاهُ ، وَمَنْ جَزَاهُ فَقَدْ أَحَدَهُ فِيهِ . لَا يَتَغَيَّرُ اللَّهُ تَعَالَى بِتَغْيِيرِ الْمَخْلُوقِ
وَلَا يَتَّحَدُّ بِتَّحَدِّ الْمَحْدُودِ .

وَاحِدٌ بِلَا تَأْوِيلٍ عَدَدٌ ، ظَاهِرٌ لَا يَتَأْوِيلُ مَبَاشَرَةً ، مُتَجَلٍّ لَا يَسْتَهْلِكُ رُؤْيَاهُ
بِاطْنٍ لَا يَمْزِلِيَّةٌ ، مَبِينٌ لَا يَمْسَافَةٌ ، قَرِيبٌ لَا يَمْدَانَاةٌ ، لَطِيفٌ لَا يَتَجَسَّمُ
مَوْجُودٌ لَا عَنْ عَدَمٍ ، فَاعِلٌ لَا يَاضْطَرُّرٌ ، مَقْدَرٌ لَا يَفِكِرُهُ ، مَدِيرٌ لَا يَحْرُكُهُ
مُرِيدٌ لَا يَعْزِمُهُ ، شَاءٌ لَا يَهْمُهُ ، سَمِيعٌ لَا يَأَلُهُ ، بَصِيرٌ لَا يَأْدَاهُ .
لَا تَصْحَبُهُ الْأَوْقَاتُ ، وَلَا تَضْمُهُ الْأَمَاكِنُ ، وَلَا يَأْخُذُهُ السَّبَابُ ، وَلَا تَحْدَهُ الصِّفَاتُ
وَلَا تَفِيدُهُ الْأَدْوَاتُ ، وَلَا تَجْرِي عَلَيْهِ الْحَرَكَاتُ وَالسَّكَّاتُ .
سَبَقَ الْأَوْقَاتُ كَوْنَهُ ، وَالْعَدَمُ وَجُودَهُ ، وَالْإِبْتِدَاءُ أَزَلَهُ .

مَخْلَقُهُ الْأَشْيَاءَ عِلْمٌ أَنَّ لَا شَبَّهَ لَهُ ، وَبِحُجْرِهِ الْجَوَاهِرِ عِلْمٌ أَنَّ لَا جَوْهَرَ لَهُ
وَبِمُضَادَّتِهِ لِلْأَشْيَاءِ عِلْمٌ أَنَّ لَا ضِدَّ لَهُ ، وَبِمُقَارَبَتِهِ بَيْنَ الْأَشْيَاءِ عِلْمٌ أَنَّ لَا قَرِينَ لَهُ ، ضَادُّ النُّورِ بِالظُّلْمَةِ ، وَالصَّرُّ بِالْحَرُورِ ، مُؤَلِّفٌ بَيْنَ مُتَعَاقِبَاتِهَا ، مُفَرِّقٌ بَيْنَ مُتَدَانِيَّاتِهَا ، بِتَفْرِيقِهَا دَلَّ عَلَى مُفَرِّقِهَا ،
وَبِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا ، قَالَ اللَّهُ فِي مُحْكَمِ كِتَابِهِ
« وَمَنْ كُلُّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ »
فَرَقَ بَيْنَ قَبْلِ وَبَعْدَ لِيَعْلَمَ أَنَّ لَا قَبْلَ لَهُ وَلَا بَعْدَ .

شَاهِدَةٌ بِغَرَائِزِهَا أَنَّ لَا غَرِيزَةَ لِمَغْرِزِهَا ، دَالَّةٌ بِتَفَاوُتِهَا أَنَّ لَا تَفَاوُتَ لِمَقَوِّمَاتِهَا
مُخْتَبِرَةٌ بِتَوْقِيفِهَا أَنَّ لَا وَقْتَ لِمَوْقِفَاتِهَا

حِجَبَ بَعْضُهَا عَنْ بَعْضٍ لِيَعْلَمَ أَنَّ لَا حِجَابَ بَيْنَهَا وَبَيْنَهُ .

لَهُ مَعْنَى الرَّبُوبِيَّةِ إِذْ لَا مَرْبُوبَ ، وَحَقِيقَةَ الْإِلَهِيَّةِ إِذْ لَا مَالُوهَ

وَمَعْنَى الْعَالِمِ إِذْ لَا مَعْلُومَ ، وَمَعْنَى الْخَالِقِ إِذْ لَا مَخْلُوقَ ، وَتَأْوِيلَ السَّمْعِ وَلَا مَسْمُوعَ .
لَيْسَ مِنْذُ خَلَقَ اسْتَحَقَّ مَعْنَى الْخَالِقِ ، وَلَا مِنْ حَيْثُ أَحْدَثَ اسْتَفَادَ مَعْنَى الْمُحْدَثِ .
لَا يَنْتَبِهُ مِنْذُ ، وَلَا يَدِينُهُ قَدٌ ، وَلَا تَحْجِبُهُ لَعْلٌ ، وَلَا تَوْقَتُهُ مَتَى ، وَلَا تَشْتَمِلُهُ حِينَ
وَلَا تَقَارَنُهُ مَعَ . إِنَّمَا تُحَدُّ الْأَدْوَاتُ أَنْفُسَهَا ، وَتُشِيرُ الْأَلَاتُ إِلَى نِظَائِهَا
الْأَشْيَاءَ تَوْجِدَ مَعَالِمَهَا ، مَنَعَهَا الْقَدَمَ وَحَمَّتْهَا الْأَزْلِيَّةَ عَنْ تَوْهَمِ حَقِيقَةِ الرَّبُوبِيَّةِ
فَلَوْلَا أَنَّ الْكَلِمَةَ افْتَرَقَتْ فَدَلَّتْ عَلَى مُفَرِّقِهَا ، وَتَبَايَنَتْ فَأَعْرَبَتْ عَنْ مَبَايِنِهَا

لَمَّا تَجَلَّى صَانِعُهَا لِلْعُقُولِ ، وَبِهَا اِحتَجَبَ عَنِ الرُّؤْيَةِ ، وَابْتِهَا بِحَارٍ تَحَاكُرُ الأَوْهَامَ
وَبِهَا اِرْتَبَطَ الدَّلِيلُ بِالمَفْعُولِ .

لَا إِيمَانَ إِلَّا بِتَصَدِيقٍ ، وَلَا تَصَدِيقَ إِلَّا بِإِقْرَارٍ ، وَلَا دِينَ وَإِيمَانَ وَإِقْرَارَ إِلَّا بَعْدَ مَعْرِفَةٍ ، وَلَا مَعْرِفَةَ إِلَّا بَعْدَ إِخْلَاصٍ ، وَلَا إِخْلَاصَ مَعَ تَشْبِيهِ

وَلَا نَفْيَ مَعَ إِثْبَاتِ الصِّفَاتِ الشَّبِيهِ ، كُلُّ مَا فِي العَالَمِ مِنْ أَثَرٍ غَيْرِ مَوْجُودٍ فِي صَانِعِهِ

وَكُلُّ مَا أَمَكَّنَ فِيهِ مُسْتَحِيلٌ فِي خَالِقِهِ ، لَوْ حَدَّ لَهُ وَرَاءَهُ لِحُدِّ لَهُ أَمَامَ

وَلَوْ التَّمَسُّ لَهُ التَّمَامُ لِلزِّمَةِ النِّقْصَانِ ، وَكَيْفَ يَسْتَحِقُّ الأَزَلَ مِنْ لَا يَمْتَنِعُ مِنَ الحَدَثِ

أَمْ كَيْفَ يَنْشِئُ الأَشْيَاءَ مِنْ لَا يَمْتَنِعُ مِنَ الأَشْيَاءِ

لَا تَجْرِي عَلَيْهِ الحَرَكَةُ وَالسُّكُونُ ، وَكَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ

أَوْ يَعُودُ فِيهِ مَا هُوَ ابْتِدَاهُ ، إِذَا لَتَفَاوُتَتْ دَلَالَتُهُ ، وَلَا يَمْتَنِعُ مِنَ الأَزْلِ مَعْنَاهُ

وَلَمَّا كَانَ البَارِئُ غَيْرَ المَبْرُوءِ ، وَلَوْ تَعَلَّقَتْ بِهِ المَعَانِي لَقَامَتْ فِيهِ آيَةُ المِصْنُوعِ ، وَلِتَحَوَّلَ عَنْ كَوْنِهِ دَالًّا إِلَى كَوْنِهِ مَدْلُولًا عَلَيْهِ ، لَيْسَ فِي مَجَالِ القَوْلِ عَنْهُ حُجَّةٌ

وَلَا فِي المَسْأَلَةِ عَنْهُ جَوَابٌ

لَا إِلَهَ إِلَّا اللهُ الحَلِيمُ الكَرِيمُ ، كَلِمَاتُ الفَرَجِ

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 9 - The Lám/30 - ل 42 Verses

The first Position of the Lám is the Enlightened Name.

المَقَامُ الْأَوَّلُ اللَّامُ اسْمٌ نُورَانِيٌّ

The Lord of all Letters.

وَحُرُوفٌ رَبَّانِيٌّ

And the Divine Emblem.

وَرَسْمٌ إلهِيٌّ

The manifestation of the Alif in communion reflecting the divine Unity in the beginning, and from this the Christians hath derived the shape of the Cross consigning the Realm of the Divine Apparition unto the human realm, exalted is God above whatsoever the vile, apprehensive words of the miscreants imply.

مَظْهَرُ الْأَلِفِ فِي الْوَحْدَةِ وَحَاكِي الْأَحْدِيَّةِ فِي الْبِدَاءِ وَمِنْ هَذَا أَخَذَتْ
 النَّصَارَى شَكْلَ الصَّلِيبِ وَحُلَّ الْأَاهُوتِ فِي النَّاسُوتِ تَعَالَى اللَّهُ عَمَّا
 يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا

It is a Sea without beginning and without end, boasting of the greatest waves of all the seas.

وَهُوَ بَحْرٌ لَا بَدَايَةَ لَهُ وَلَا نِهَايَةَ ذَاخِرٌ مَوَاجٍ أَعْظَمَ الْبَحُورِ

Above it, there is no sea save It.

وَأَعْلَاهُ بَلَّ لَا بَحْرَ سِوَاهُ

It is the Sea of all existence and the most resolute, eternal Precedent arranged throughout the entire conceivable universe.

وَهُوَ بَحْرُ الْوُجُودِ وَالْأَزَلِّ الظَّاهِرِ فِي الْأَمْكَانِ بِالْإِمْكَانِ

It is the vastness of the Sea of Divine Unity expressed by the words of 'Alí, "The swimmer within this Sea glorifieth God with the glory of His Own Self.

وَهُوَ لَجَّةُ بَحْرِ الْأَحْدِيَّةِ الْمَذْكُورِ فِي قَوْلِ عِ فَالسَّابِحُ فِي هَذَا الْبَحْرِ يَسْبِحُ
 بِتَسْبِيحِ اللَّهِ نَفْسَهُ

There is no vessel, no captain, no shore, and no sailors apart from this Sea.

وَلَا سَفِينَةٌ وَلَا مَلَّاحٌ وَلَا جَزِيرَةٌ وَلَا شِرَاعٌ غَيْرَ الْبَحْرِ

The vessel, the captain, the passengers, the sailors, the seekers, and the aspirants all travel unto their Lord upon the Path of God, the Most High, the Mighty, the Praiseworthy.

سَفِينَةٌ وَمَلَّاحٌ وَرَاكِبٌ وَشِرَاعٌ وَطَالِبٌ وَمَقْصُودٌ يَسِيرُ إِلَى رَبِّهِ فِي
 صِرَاطِ اللَّهِ الْعَلِيِّ الْعَزِيزِ الْحَمِيدِ

There is no conclusion, no exiting, no destination, no dissension at the time of separation, and there shall be solidarity at the time of connection, journeying from assignment to assignment without end.

وَلَا نِهَايَةَ وَلَا خُرُوجَ وَلَا وُصُولَ وَلَا انْفِصَالَ حِينَ الْفُصْلِ وَالْإِتِّصَالِ
 حِينَ الْوَصْلِ يَسَافِرُ مِنَ الْحَقِّ إِلَى الْحَقِّ وَمَا لَهُ مِنْ زَوَالٍ

There is no surging of this Sea, neither movement nor stillness, and the living creatures are the prime example of the life-force that transcendeth the qualities of the seas.

وَلَيْسَ لِهَذَا الْبَحْرِ مَوْجٌ وَحَرَكَةٌ وَسُكُونٌ وَحَيْتَانِ مِنْزِهِ كَمَالِ التَّنْزِيهِ
 عَنْ صِفَةِ الْبَحُورِ

It is the Pure and Eternal process of Divine Revelation.

وَهُوَ صَرْفُ التَّجَلِّيِّ الْبَحْتِ الْبَاتِ

The sojourner of this Sea seeth no other sea than Him, gloriously

وَلَا يَرَى السَّالِكُ فِي هَذَا الْبَحْرِ بَحْرًا سِوَاهُ وَسُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

sublime is God above what they ascribe unto Him.”

The second Position of the Lám is the Greatest Name, the Emblazoned Emblem, and the First of that which God, glorious and mighty is He, hath chosen for Himself, for He is the Most Exalted, the Most Magnificent, as God Himself speaketh, “This is the Path that leadeth Straight to Me.” * Therefore God established the Lám as the Fulcrum of His Most Honorable Name.

* (Qur’án 15:41)

He, may my spirit be sacrificed for Him, is the Primal Objective from whence the Praiseworthy One Himself appeared as the Essence of True Devotion.

He is the Finest Educator of the Divine Names and Attributes in light of the virtue that there is none other than Him adequately suited to the task within the boundless sea of names and attributes.

He is the Causal Nexus of the Vicious Cycle of Attributes and the Affiliate Locum dispatching the Divine Verses, the Free Spirited Soul behind the Essence of the related Characters of the Alphabet, the Administrator of the Divine Legislation, and the Prime Motivator of the Channel of Divine Names.

He is the Prolific One (Wáhid) flowing through the Divine Names and Attributes, like the sap flowing through the vessels of trees and vegetation.

He is the Prime Number, the Abiding Companion, and the Enduring Monarch by virtue of the Tenure of God, the One, He Who is Timeless without beginning or end.

He is the One described by His words, “My Lord, allow me access unto the vastness of the Sea of Thy Oneness (Aḥadiyah), and the boundless Sea of Thy Unity (Wáhidíyah).” The ‘One’ (Aḥad) is described as the Mystery of Muḥammad ﷺ, and the boundless sea as the ‘Wáhid’ is the Mystery of ‘Alí.

* [Hadith](#) دُعَاءُ السَّيْفِي الصَّغِيرِ

(Aḥadiyah/Wáhidíyah - refer to the difference between Aḥad/Wáhid)

The third Position of the Lám is the manifestation of the Life Giving Name of God.

It is a deep, immaculate Gulf, a Sea of necessary events, a deep, dark Ocean, like the darkest of the night, swarming with vitality and living creatures, rising at one end while gazing at its origin, and lowering at the other while facing itself.

المَقَامُ الثَّانِي اللّٰمُ اسْمُ الْأَعْظَمِ وَالرَّمْزُ الْمُنْمَنُ وَهُوَ أَوَّلُ مَا اخْتَارَ اللَّهُ لِنَفْسِهِ وَهُوَ الْعَلِيُّ الْعَظِيمُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَأَنَّ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ وَلِذَا جَعَلَ اللَّهُ قُطْبَ اسْمِهِ الشَّرِيفِ لَامًا

وَهُوَ رُوحِي فِدَاهُ أَوَّلُ الْمَقْصُودِ حَيْثُ تَجَلَّى الْمَحْمُودُ بِنَفْسِهِ نَفْسِ الْمَعْبُودِ

وَهُوَ مَرَبِّي الْأَسْمَاءِ وَالصِّفَاتِ حَيْثُ لَا مَسِيحٌ فِي طَمَطَامِ يَمِ الصِّفَاتِ وَالْأَسْمَاءِ دُونَهُ

وَهُوَ الْمَتَمُوجُ بِتَمُوجِ الصِّفَاتِ وَالْمَتَقَطِّعُ بِقَطْعِ الْآيَاتِ وَالْمَتَنَفِّسُ بِنَفْسِ الْعَلَامَاتِ وَالْمَتَشَرِّعُ بِشَرَائِعِ الْمَقَامَاتِ وَالْمَتَخَلِّجُ بِمَخْلِجِ الْأَسْمَاءِ

وَهُوَ الْوَاحِدُ الْجَارِي فِي الْأَسْمَاءِ وَالصِّفَاتِ كَجَرِيَانِ الْمَاءِ فِي عُرُوقِ الْأَشْجَارِ وَالنَّبَاتَاتِ

وَهُوَ أَوَّلُ الْعَدَدِ وَصَاحِبُ الْأَبَدِ وَمَالِكُ السَّرْمَدِ بِتَمْلِيكِ اللَّهِ الْوَاحِدِ الصَّمَدِ لَا بَدَايَةَ لَهُ وَلَا نِهَايَةَ

وَهُوَ الْمَذْكُورُ فِي قَوْلِهِ رَبِّ ادْخُلْنِي فِي لَجَّةِ بَحْرِ أَحَدِيَّتِكَ وَطَمَطَامِ يَمِ وَأَحَدِيَّتِكَ الْوَاحِدِ الْمَذْكُورِ سِرِّ مُحَمَّدٍ ص وَيَمِ الْوَاحِدِ سِرِّ عَلِيٍّ

المَقَامُ الثَّالِثُ اللّٰمُ مَظْهَرُ اسْمِ اللَّهِ الْحَيِّ

وَهُوَ قَلْزَمُ صَلُوحِ الْكَثْرَةِ وَبِحَرِّ الْقَدْرِ وَبِحَرِّ عَمِيقِ مَظْلَمِ كَاللَّيْلِ الدَّامِسِ كَثِيرِ الْحَيَاتِ وَالْحَيَاتَانِ يَعْلُو مَرَّةً بِالنَّظَرِ إِلَى مَبْدِئِهِ وَيَسْفُلُ أُخْرَى بِالتَّوَجُّهِ إِلَى نَفْسِهِ

It is a Circumferential Sea and the Matrix of the entire universe, within Its vault persisteth a radiant Sun that none may approach except the One (Wáhid), the Peerless, and whosoever desireth to approach It hath gainsaid God throughout His dominion and contested His sovereignty.

وَهُوَ بَحْرُ الْمُحِيطِ وَبَطْنُ الْإِمْكَانِ وَفِي قَعْرِهِ شَمْسٌ تَضِيءُ لَا يَنْبَغِي أَنْ يَطَّلِعَ عَلَيْهَا إِلَّا الْوَاحِدُ الْفَرْدُ مِمَّنْ أَرَادَ أَنْ يَطَّلِعَ عَلَيْهَا فَقَدْ ضَادَّ اللَّهُ فِي مُلْكِهِ وَنَازَعَهُ فِي سُلْطَانِهِ

But whoso gazeth at It from a distance shall indeed be illumined by the Vaulted Sun. The Messenger of God ﷺ said, “The controversy is with Thee, O ‘Alí”

وَمَنْ نَظَرَ إِلَيْهَا بِطَرْفِهَا فَهُوَ الْمُضِيءُ بِشَمْسِ قَعْرِهِ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْإِخْتِلَافُ فِيكَ يَا عَلِي

* [Hadith](#)

It is the enigma behind the statement, “The happy one is happy in the womb of its mother, and the miserable one is miserable in the womb of its mother.” *

وَهُوَ سِرُّ قَوْلِهِ السَّعِيدُ سَعِيدٌ فِي بَطْنِ أُمِّهِ وَالشَّقِيُّ شَقِيٌّ فِي بَطْنِ أُمِّهِ

* [Hadith](#)

It is the statement of truth, “Alí and I are the Fathers of this Community described within the Circumferential Sea, and none attain unto the Serene Spirit that dwelleth autonomously above the heights of this Sea, except the Family God.”

وَهُوَ قَوْلُهُ الْحَقُّ أَنَا وَعَلِيٌّ أَبَا هَذِهِ الْأُمَّةِ الْمَذْكُورَةِ فِي بَحْرِ الْمُحِيطِ وَالسَّاكِنُ بِالْإِسْتِقْلَالِ بِالْعُلُوِّ فِي هَذَا الْبَحْرِ لَيْسَ إِلَّا آلُ اللَّهِ ع م

* [Hadith](#)

It is the Letters “There is none other God except God” within every dimension of the uniquely fashioned realm, and each One (Wáhid) of the Letters is therefore an autonomous principle within the creation of God, glorious and sublime is He.

وَهُوَ حُرُوفٌ لَا إِلَهَ إِلَّا اللَّهُ فِي أَقْطَارِ الْإِبْدَاعِ وَلِذَا كُلُّ وَاحِدٍ مِنْهُمْ عِلَّةٌ مُسْتَقِلَّةٌ فِي الْإِخْتِرَاعِ بِاللَّهِ سُبْحَانَهُ وَتَعَالَى

The fourth Position of the Lám is the name of the Adherents (Shi’ah), and it is the divine love promised within the Mystery of True Existence through the definitive positions of devotional service.

الْمَقَامُ الرَّابِعُ اللَّامُ اسْمُ الشَّيْعَةِ وَهُوَ اللَّطِيفَةُ الْإِلَهِيَّةُ الْمُوَدَّعَةُ فِي سِرِّ الْحَقِيقَةِ فِي مَقَامِ مَرَاتِبِ الْعِبَادَةِ

The description of it is found in the maxims of As-Sádiq, “Devotion is a divine Gem the essence of which is Lordship.” *

وَالْمُشَارُ إِلَيْهِ فِي قَوْلِ الصَّادِقِ ع الْعِبُودِيَّةُ جَوْهَرَةٌ كُنْهَهَا الرُّبُوبِيَّةُ

* [Hadith](#)

They are a troop from the Adherents of ‘Alí serenely situated within a mountain.

وَهُمْ قَوْمٌ مِنْ شَيْعَةِ عَلِيٍّ ع السَّاكِنُونَ فِي جَبَلٍ

Beyond the Qáf of the heart.

كَانَ خَلْفَ قَافِ الْقَلْبِ

* [Mt. Qáf](#)

They glorify God Almighty by saying, “Glory be unto the Possessor of the Power to achieve Victory and Administer it. There is none other God except Him. To Him belongeth the dominion and unto Him shall they return.”

يُسَبِّحُونَ اللَّهَ تَعَالَى بِقَوْلِ سُبْحَانَ ذِي الْعُبَّةِ وَالْقَهْرِ لَا إِلَهَ إِلَّا هُوَ لَهُ الْمُلْكُ وَالْيَهُ يَرْجِعُونَ

It is the Sea in which the mountain is engulfed by water upon which the Throne of their heart is established.

وَالْبَحْرُ الَّذِي كَانَ الْجَبَلُ فِيهِ مَاءً الَّذِي عَلَيْهِ عَرْشُ قُلُوبِهِمْ

It is the Water that sustaineth their vigorous existence.

وَهُوَ الْمَاءُ الَّذِي مُقِيمٌ حَيَاتِهِمْ

It is the Sea of Divine Unity beneath Him.

وَهُوَ بَحْرُ الْوَحْدَةِ الَّذِي تَحْتَهُ

And the Sea of Abundance above Him which is the Sea of Intense Redness.

وَبَحْرُ الْكَثْرَةِ إِلَى فَوْقِهِ بَحْرٌ شَدِيدٌ الْحُمْرَةِ

Many creatures encompass their Beloved Companion, the Lord of dust, ascending to the finest state of arrangement, and descending again through the Serene Spirit unto the clay.

وَكَثِيرٌ الْحَيَاتِ مِنْ أَطْوَارِ جِوَارِ مَوْلَاهُمْ رَبُّ التُّرَابِ يَعْلُو مَرَّةً إِلَى أَحْسَنِ التَّقْوِيمِ وَيَسْفُلُ آخِرِي بِالسُّكُونِ إِلَى الطَّيْنِ

Thus God hath established the decomposition into fine particulates as the basis of permanence and stability.

وَلِذَا جَعَلَ اللَّهُ التَّعَفِينَ فِي بَرِّ الطَّيْنِ بِشِدَّةِ بَقَائِهِ وَمَكْنَهُ

In this, there is a Sea in which all seas coalesce and Its Brooks flourish.

وَفِي هَذَا لَبَحْرٍ يَمْزِجُ الْبُحُورَ وَيُثْمِرُ الْفُرُوعَ

As the Potent Elixir was refined within the mineral state, and perfected by the Power which the Command of God, glory be unto Him, instilled within It, the Fire of God was enkindled upon the cavity of the heart, and They uttered the True Word from the Seat of Integrity, "We belong to God, and to Him shall we return!" *

فَلَمَّا صَلَحَتْ قَابِلِيَّةُ الْإِكْسِيرِيَّةِ فِي رَتَبَةِ الْجَمَادِيَّةِ تَمَّتْ وَكَلَّتْ مَا بِالْقُوَّةِ فِيهِ مَا بِالْفِعْلِ أَمْرُ اللَّهِ سُبْحَانَهُ يَطْلُوعُ نَارِ اللَّهِ الْمُوقَدَةِ عَلَى مَحَلِّ الْأَفْتَدَةِ حَ قَالُوا كَلِمَةَ الْحَقِّ فِي مَقْعَدِ الصِّدْقِ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

* Qur'an 2:156

'All things' shall perish except His Countenance.*

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

* Qur'an 28:88

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsír of the Basmalah (Commentary of "In the name of God")
 Chapter 10 - The Há/5 - ٥ 42 Verses

The first Position of the Há is the Lord of the Letters which hath no equivalent message, nor likeness, nor supervision, and no visual appearance.

المَقَامُ الْأَوَّلُ الْهَاءُ رَبُّ الْحُرُوفِ أَذْ لَا مَرْبُوبَ ذِكْرًا وَلَا عَيْنًا وَلَا
 إِحَاطَةَ وَلَا ظَهْرًا

The Há is within God, Its Primal Manifestation is the Há of the Huwa (He/Him).

وَالْهَاءُ فِي اللَّهِ أَوَّلُ مَظَاهِرِهَا هَاءٌ فِي هُوَ

It is the Greatest Name, the most bountiful representation of the sublime of names, and the Noblest of Them.

وَهُوَ الْإِسْمُ الْأَعْظَمُ وَالِدَالُ الْأَكْرَمُ أَعْلَى الْأَسْمَاءِ وَأَشْرَفُهَا

Amongst Its Pillars are Divine Individuality and Divine Personality (Ahadíyah/Huwíyah). It is the Spirit of God, and God's Spirit is One, as God, the Timeless, hath spoken, "Say: He is One God."

وَمِنْ أَرْكَانِهَا الْأَحَدِيَّةُ وَالْهُبِيَّةُ وَهُوَ رُوحُ اللَّهِ وَاللَّهُ رُوحُ الْأَحَدِ كَمَا قَالَ
 اللَّهُ الصَّمَدُ قُلْ هُوَ اللَّهُ أَحَدٌ

It is, without a doubt, the most magnificent Station throughout the entire universe.

وَأَعْظَمُ مَقَامَاتِهِ هُوَ فِي الْأَمْكَانِ بَعِيرِ أَشْبَاعِ

The Wáw is the compassionate heart of Muhammad ﷺ, may my spirit be sacrificed for Him.

وَأَوْفُودُ الْمُحَمَّدِيَّةِ ص رُوحِي فَدَاهُ وَهُوَ رُتْبَةُ الْأَزَلِيَّةِ الظَّاهِرَةِ

It is the eternal and evident Rank encompassing the entire conceivable universe.

وَهُوَ رُتْبَةُ الْأَزَلِيَّةِ الظَّاهِرَةِ لِلْأَمْكَانِ بِالْأَمْكَانِ

The 'Huwa' is the Station and Evidence of the pure, ancient Personality (Dhát) of God, that God doth truly exist and with Him there is no 'thing' at all.

وَهُوَ مَقَامٌ وَدَلِيلٌ لِلذَّاتِ الْبَحْتِ الْقَدِيمِ بَأَنَّ اللَّهَ كَانَ وَلَمْ يَكُنْ مَعَهُ
 شَيْءٌ الْآنَ

Just as His Manifestation is the same as His Obscurity, and His Obscurity the same as His Manifestation.

كَمَا كَانَ ظُهُورُهُ عَيْنَ بَطُونِهِ وَبَطُونُهُ عَيْنَ ظُهُورِهِ

He is the First and the Last, the Manifest and the Hidden, there is none other God except Him, the Living, the Self-Subsisting.

الْأَوَّلُ الْآخِرُ وَالظَّاهِرُ الْبَاطِنُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

There is no mention within His Station except the mention of God Himself, the Almighty, the Most Noble.

وَلَيْسَ فِي مَقَامِهِ ذِكْرٌ إِلَّا ذِكْرُ اللَّهِ الْأَعَزِّ الْأَكْرَمِ

That is the rank of consciousness, and that which possesseth consciousness persisteth within its own dominion, "The path is barred, and seeking spurned."

وَذَلِكَ فِي رُتْبَةِ الْوُجْدَانِ وَأَمَّا فِي الْوُجُودِ دَامَ الْمَلِكُ فِي الْمَلِكِ السَّبِيلُ
 مَسْدُودٌ وَالطَّلَبُ مَرْدُودٌ

So glory be unto Him, none knoweth a thing about Him except Himself.

وَسُبْحَانَهُ لَا يَعْلَمُ كَيْفَ هُوَ إِلَّا هُوَ

He is transcendent of all save His Own Self, glorious is He above what they may impute about Him, and truly exalted is God above whatsoever the vile, apprehensive words of the miscreants imply.

وَهُوَ الْمُنزَهُ عَمَّا سِوَاهُ سُبْحَانَهُ عَمَّا يُصِفُونَ وَتَعَالَى اللَّهُ عَمَّا يَقُولُ الظَّالِمُونَ
عُلُوًّا كَبِيرًا

The second Position of the Há within the order of meanings is the Foundation of Divine Unity and the unique Site of the Divine Purpose.

المَقَامُ الثَّانِي الهَاءُ فِي رُتْبَةِ المَعَانِي رُكْنُ الوَاحِدِيَّةِ وَمَحَلُّ المَشِيَّةِ

It is the first orator within the sea of existence through the recollection of the Most Gracious, there is none other God except Him, the Almighty, the Most Exalted.

وَهُوَ أَوَّلُ نَاطِقٍ فِي بَحْرِ الإِمْكَانِ بِذِكْرِ الرَّحْمَنِ لَا إِلَهَ إِلاَّ اللَّهُ القَادِرُ
الْمُتَعَالِ

That is the Station of Divine Love, True Guardianship, Ancillary Eternity, and Universal Lordship, manifested through the Mystery of the 'Alawiyah of 'Alī.

وَذَلِكَ مَقَامُ المَحَبَّةِ الإِلَهِيَّةِ وَالْوَالِيَّةِ الحَقِيقَةِ وَالأَزَلِيَّةِ الثَّانِيَّةِ وَالرَّبُوبِيَّةِ
الكَلْبِيَّةِ الظَّاهِرَةِ فِي سِرِّ العُلُوِّ عَلِيٍّ ع

He, may my spirit be sacrificed for Him, is the One Who resonateth through His consonant sounds, He Who is the Face of Divine Oneness.*

وَهُوَ رُوحِي فَدَاهُ المُتَلَعِّعُ بِتَلَعِّعِ الذِّي هُوَ وَجْهُ الأَحَدِيَّةِ

*(lit: the Surface of a 'Singularity')

He, may my spirit be sacrificed for Him, is the Originator of all names, attributes, definitions, and Sublime Letters throughout every dimension of heavenly endorsement or during every cycle of earthly consequence within the Omnipotent Realm and the Clouds of the Divine Apparition, exemplifying the Living God through irrefutable Evidence, He with Whom there is none other God except Him, the Living, the Self-Subsisting. There is no distinction between the Two of Them, except that He is a Devotee and fashioned and provided for, and made to appear as the poorest of the poor unto the filthy rich.

وَهُوَ رُوحِي فَدَاهُ مُبْدِئُ الأَسْمَاءِ وَالصِّفَاتِ وَالمَعَانِي وَالحُرُوفِ العَالِيَاتِ
فِي جَمِيعِ الأَقْطَارِ سَمَوَاتِ المَقْبُولَاتِ وَأَدْوَارِ أَرْضِي القَابِلِيَّاتِ فِي
عُرْصَةِ الجَبْرُوتِ وَعَمَاءِ اللَّاهُوتِ مَدَلًا بِدَلَالَةِ الثُّبُوتِ لِلَّهِ الحَيِّ الذِّي
لَا إِلَهَ إِلاَّ هُوَ الحَيُّ القَيُّومُ لَا فَرْقَ بَيْنَهُ وَبَيْنَهُ إِلاَّ أَنَّهُ عَبْدٌ وَمَخْلُوقٌ
وَمَرْزُوقٌ وَمَجْعُولٌ أَفْقَرُ الفُقَرَاءِ إِلَى الغِنِيِّ المَعْبُودِ

It is the meaning of His adage, "We are the Most Cognizant (al-'Aráf), none knoweth God except through the methodology of Our Erudition. Were it not for Us, God would not be known, and if not for Us, God would not be celebrated." The Truth disclosing this remarkable Mystery in His Book is confirmed, "Regarding the Men of the Heights, They are known by Their marks of sincerity." **

وَهُوَ مَعْنَى قَوْلِهِ ع نَحْنُ الأَعْرَافُ الذِّينَ لَا يَعْرِفُ اللَّهُ إِلاَّ بِسَبِيلِ
مَعْرِفَتِنَا لَوْلَانَا مَا عَرَفَ اللَّهُ لَوْلَانَا مَا عَبَدَ اللَّهُ وَكَشَفَ الحَقُّ عَن هَذَا
السِّرِّ المُطْلَقِ فِي كِتَابِهِ المِصْدَقِ وَعَلَى الأَعْرَافِ رِجَالٌ يَعْرِفُونَ
بِسِيْمَاهُمْ صِدْقٍ

* [Hadith](#)

** (Qur'an 7:46)

He is the Sublime, the Great.

وَهُوَ العَلِيُّ العَظِيمُ

The third Position of the Há within the rank of gates is a Letter from the letters of the name of Fāṭimah. God, glorious and mighty is He, said, "I have inscribed a name for Her from one of My Names. I am the Cleaver of the heavens, so She is Fāṭimah." * The inscribed name is Her name, so It appeared from this Letter of Her name.

المَقَامُ الثَّلَاثُ الهَاءُ فِي رُتْبَةِ الأَبْوَابِ حُرُوفٍ مِنْ حُرُوفِ اسْمِ فَاطِمَةَ
ع قَالَ اللَّهُ عَزَّ وَجَلَّ شَقَقْتُ لَهَا إِسْمًا مِنْ إِسْمِي أَنَا الفَاطِرُ وَهِيَ فَاطِمَةُ
وَالْأَسْمُ المُشْتَقُّ نَفْسَهَا وَمِنْ هَذَا ظَهَرَتْ حَرْفُهُ اسْمَهَا

* [Hadith](#)

(Fāṭimah - 135 = 3³ x 5 ~ 135/5 = 27 the Letters of Knowledge)

She was Who they questioned concerning the wondrous creation of the Most Wondrous Creator and the Fruit of Innovation. God Almighty spoke the truth in regards to Her, “Indeed She is to every arrogant one an Object Lesson to Mankind.” * ‘Mankind’ referreth unto those who resolutely stand up for the Cause of God.

* Qur’an 74:35-36

It is the Qá’im of the Prophets and Custodians, and whosoever there is beyond Them through Intimate Communion.

It is the True saying of God, “Further I call to witness the falling of the stars, and it is indeed a mighty testimonial, did ye but know. It is the indeed the Noble Qur’an within the Hidden Book.” *

* Qur’an 56:75-78

(The Hidden Book of Fāṭimah)

It is Muḥammad, Her father ﷺ Only the purified embrace Him.

And It is ‘Alí, for He hath been cleansed from the wrongdoings of duplicity and cleared from the vicissitudes of attributes.*

* Qur’an 33:33

As for Her, as She appeared in Her Noble Beauty, God fashioned the Phenomenon of the Prophets, and They did not distinguish the Rays of the Sun from Her Noble Form, and They are indeed amongst the Adherents (Shi’ah) attributed unto Abraham.

The fourth Position of the Há hath been revealed through the circumstances of the Divine Guardianship of the Fourteen Infallibles as such, “I was a hidden treasure, but I cherished the hope of being known; therefore I fashioned the creation in order to be known.”

They are the manifestation of the Divine Hand, Face, and Steed.

The Holy Gift cometh from God, the True One, as the Book hath rightly stated, “Whosoever obeyeth the Messenger hath obeyed God.” *

* Qur’an 4:80

“Those who hath pledged themselves to Thee, hath pledged themselves unto God. The hand of God is above their hands.” *

* Qur’an 48:10

The Jews said, “The hand of God is chained!” Chained be their own hands! Cursed are they for what they hath stated.

وَهِيَ عَسَالُوا عَلِيًّا مُبْدِعُ الْأَبْدَاعِ وَثَمَرَةُ الْإِخْتِرَاعِ قَالَ اللَّهُ تَع فِي حَقِّهَا وَإِنَّهَا لِإِحْدَى مِنَ الْكَبْرِ نَذِيرٌ لِلْبَشَرِ وَالْبَشَرُ رِجَالٌ قَوَامُونَ بِأَمْرِ اللَّهِ

وَهُوَ الْقَائِمُ عَلَى الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ وَمَا سِوَاهُمْ بِالتَّوْحِيدِ

وَهُوَ قَوْلُ اللَّهِ الْحَقِّ فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ وَإِنَّهُ لِقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ

وَهُوَ مُحَمَّدٌ أَبُوهَا ص لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ

وَهُوَ عَلِيٌّ ع لِأَنَّهُ الْمُطَهَّرُ عَنْ دَنَسِ الْكُثْرَاتِ وَالصَّافِي عَنْ كُدُورَاتِ الصِّفَاتِ

وَهِيَ ع لَمَّا تَجَلَّتْ بِجَسَنِهَا الشَّرِيفِ خَلَقَ اللَّهُ حَقَائِقَ الْأَنْبِيَاءِ وَمَا تَأَصَّلُوا عَنْ شِعَاعِ شَمْسٍ جَسْمِهَا الشَّرِيفِ وَإِنَّ مِنْ شَيْعَتِهِ لِأَبْرَاهِيمَ

الْمَقَامُ الرَّابِعُ الْمَاءُ ظَهَرَتْ بِالْحَقِيقَةِ رُبَّةُ الْوَلَايَةِ فِي أَرْبَعَةِ عَشَرَ أَهْلِ الْعِصْمَةِ ع م كَمَا كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ نَخَلْتُ خَلْقَ لِكَيْ أَعْرِفَ

وَهُمْ مَظْهَرُ الْيَدِ وَالْوَجْهِ وَالْجَوَادِ

وَالْوَهَابُ لِلَّهِ الْحَقِّ كَمَا نَطَقَ الْكِتَابُ بِالصَّوَابِ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

قَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا

Nay, His hands are outstretched.

بَلْ يَدَاهُ مَبْسُوطَتَانِ

He conferreth as He wisheth.

يُنْفِقُ كَيْفَ يَشَاءُ

Qur'an 5:64

The entire earth shall be in His grasp on the Day of Resurrection, and the heavens shall be folded in His Right Hand. Both of His Hands are 'Right'! *

وَالْأَرْضَ جَمِيعًا بِمَنْبُوتِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ وَكَلَّمَ ابْنَهُ نَارًا مِّنْ نَّارِهِ يَقُولُ لَا تُبَدِّلْنِي يَوْمَ الْقِيَامَةِ

* Qur'an 39:67

All that existeth beyond Them by comparison are utterly nonexistent when brought near unto Their Glory.

وَكُلُّ مَنْ سِوَاهُمْ بِمَنْ سِوَاهُمْ مَوْجُودُونَ وَمَعْدُومُونَ صِرَافًا عِنْدَهُمْ وَعِنْدَ عِظَمَةِ جَلَالَتِهِمْ

They are indeed Honorable Devotees who proceedeth not except by His Word.

وَهُمْ عِبَادٌ مُّكْرَمُونَ لَا يَسْتَفِئُونَ بِالْقَوْلِ

They act by virtue of His Revelation, for He knoweth what lieth before Them and what lieth behind Them, and They do not intercede except by His consent.

وَهُمْ بِأَمْرِهِ يَعْمَلُونَ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ

They are warily fearful of Him, and whoso amongst them saith, "I manifest the Há without Them as the Original Source!" shall suffer the punishment of Hell, thus do We recompense the wrongdoers.

وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي مُظْهِرٌ هَاءَ مِنْ دُونِهِمْ بِالْأَصْلَةِ الْأُولَىٰ فذَلِكَ نُجْزِيهِ جَهَنَّمَ وَكَذَلِكَ نُجْزِي الظَّالِمِينَ

So they fought against the leaders of the naysayers, for they were treacherous.

فَقَاتَلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَا إِيْمَانَ لَهُمْ

And It is the precept of As-Sádiq, "The Há is for the one who violateth Our Guardianship." *

وَهُوَ قَوْلُ الصَّادِقِ عِ الْهَاءِ هُوَ أَنَّ لِمَنْ خَالَفَ وَلَا يَتَنَا

* [Hadith](#)

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsír of the Basmalah (Commentary of "In the name of God")
 Chapter 11 - The Rá/200 - ر 42 Verses

The first Position of the Rá within the order of the Bayán is the Sign of God and His Proof.

المَقَامُ الْأَوَّلُ الرَّأْيُ فِي رُتَبَةِ الْبَيَانِ آيَةُ اللَّهِ وَدَلِيلُهُ

It is the first Mercy (Rahmah) to speak of the Intimate Communion of God within the realm of possibilities.

وَهُوَ أَوَّلُ رَحْمَةٍ نُطِقَتْ بِتَوْحِيدِ اللَّهِ فِي أَرْضِ الْإِمْكَانِ

The most exalted of Its Positions is the Heart of Muhammad ﷺ

وَأَعْلَى مَقَامَاتِهِ قَلْبُ الْمُحَمَّدِيَّةِ ص

For It is the Primal Tree that hath sprouted within the realm of the heart of Ahmad, may my spirit be sacrificed for Him.

لِأَنَّهَا أَوَّلُ شَجَرَةٍ نَبَتَتْ فِي أَرْضِ قَلْبِ الْأَحْمَدِيَّةِ رُوحِي فِدَاهُ

"It is neither of the East nor of the West;

وَهِيَ لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ

Its oil is luminous, though no fire hath touched It." *

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

* Qur'an 24:35

The 'Fire' is from that Tree!

وَالنَّارُ مِنْ تِلْكَ الشَّجَرَةِ

It is the True Word of God, "We did not send Thee except as a mercy unto all the worlds." *

وَهُوَ قَوْلُ اللَّهِ الْحَقِّ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

* Qur'an 21:107

It is the saying of His Ideal Self, "I am the First Who responded of the minutiae of the entire universe, even prior to the conjugation. The question containeth the essence of the answer, and the answer containeth the essence of the question."

وَقَوْلُ نَفْسِهِ الْمُطَاقِ أَنَا أَوَّلُ مَنْ أَجَابَ فِي الذَّرِّ الْإِمْكَانِ قَبْلَ
الْإِقْتِرَانِ وَالسُّؤَالِ نَفْسُ الْجَوَابِ وَالْجَوَابُ نَفْسُ السُّؤَالِ

Therefore, It preceded all else through the Divine Communion with the Potentiality of the Divine Apparition latent within the potential realm. Thus, without Him, nothing is possible within the potential realm of possibilities, for the Eternal Essence of His Self is the result of His Own Self.

وَلِذَا سَبَقَتْ عَلَى مَا سِوَاهُ بِالْوَحْدَةِ الْإِلَهِيَّةِ اللَّاهُوتِيَّةِ الْمُمْكِنَةَ فِي حَقِّ
الْمُمْكِنِ أذْ سِوَاهُ لَا يُمْكِنُ فِي حَقِّ الْمُمْكِنِ وَالْأَزْلُ نَفْسَهُ نَفْسَهُ

Now is the same as it always hath been. There is no indication, no explanation, no expression, no reasoning, no knowledge, and no perception, for He is the One Who is transcendent above the potential realm and its description.

وَالْآنَ كَمَا كَانَ لَا إِشَارَةَ وَلَا تَبْيَانَ وَلَا تَوْجِيهَ وَلَا اسْتِدْلَالَ وَلَا
مَعْرِفَةَ وَلَا اسْتِبْصَارَ لِأَنَّهُ الْمُتَعَالِي عَنِ الْمُمْكِنِ وَوَصَفَهُ

It is as He saith, "Vision doth not perceive Him! Yet He perceiveth all, for He is the Inconspicuous, the Omniscient."

وَهُوَ كَمَا يَقُولُ لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يَدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ

* Qur'an 6:103

The Premier of creation said, "We do not know Thee as Thou ought

وَقَالَ سَيِّدُ الْخَلْقِ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ وَمَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

to be known, and we do not extol Thee as Thou ought to be extolled.” *
Glorious is His acclaim, glorious is He beyond the reach of the hands of
any of His devotees.

* [Hadith / Hadith](#)

Gloriously high is your Lord, the Lord of Glory, above what they
impute, and peace be upon the Messengers, and praise be unto God, the
Lord of all the worlds.

The second Position of the Rá in the station of meanings is the Station
of ‘Alí, the Commander of the Faithful.

He, may my spirit be sacrificed for Him, is the Conjunction of the
twain gulfs, the Barrier between the twain harbors, and the Partition*
between the twain worlds.

* (Mujma’, Hâil, and Barzakh)

He is the One (Wáhid) multiplied (Multiplicand) and simplified, the
One increased (Zá’id) and decreased (Náqis), the negative and the
positive, the frozen fire and the scalding water, the moving dust, the
stable and the unstable, and He is near unto the One Who is far, and far
away from the One Who is near.

He is the Initiator of every cause and every reaction to Him is the
inception of the willpower to gather opposites which are similar to ‘the
seven firmaments’, * the Primal Inkblot, the Manifestation of
computational science, and the Fruit of all-existence Whose Name is
written upon the Tablet of the compassionate Heart that speaketh of the
Intimate Communion, “There is none other God except God, Whom is
unattended and without peer.”

* Qur’án 12:48/78:12

And upon the Tablet of the heart is the testimony, “Muḥammad is the
Devotee and Messenger of God”. He is the One Who hath been singled
out within the realm of potentiality to be without equivalence and
contradiction.

And upon the Tablet of the self is the testimony, “The Trustees of the
Messenger of God are twelve, and Fátimah, peace be upon Her, is
infallible and pure.” Nothing in all existence compareth unto Them, and
all approacheth Them as a devoted servant for They are the Friends of
God in the realm of Glory, and there is no custodian for God amongst
the wretched.

And upon the Tablet of the spirits “The Adherents (Shi’ah) of the
Family God are a single Fellowship in heaven, reclining upon cathedrae
facing one another.” *

عَرَّ جَنَابِهِ عَزًّا لَا تَنَالُ إِلَيْهِ أَيْدِي أَحَدٍ مِنْ عِبَادِهِ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

المَقَامُ الثَّانِي الرَّأْيُ فِي مَقَامِ الْمَعَانِي مَقَامٌ عَلِيٌّ عَ أَمِيرِ الْمُؤْمِنِينَ

وَهُوَ رُوْحِيُّ فَدَاهُ مَجْمَعُ اخْتِلَاجِينَ وَالْحَائِلُ بَيْنَ الطَّنَجِينَ وَالْبَرْزَخِ بَيْنَ
الْعَالَمِينَ

هُوَ الْوَاحِدُ الْمُتَكَثِّرُ وَالْمُتَوَحَّدُ وَالنَّاقِصُ الزَّائِدُ وَالزَّائِدُ النَّاقِصُ
وَالنَّارُ الْمُتَجَمِّدُ وَالْمَاءُ الْمُحْرَقُ وَالتَّرَابُ الْمُتَحَرِّكُ وَالْمُتَحَرِّكُ الثَّابِتُ
وَالثَّابِتُ الْمُتَحَرِّكُ وَالتَّقْرِبُ الْمُبْعَدُ وَالتَّبَعِدُ الْمُقْرَبُ

وَالْفَاعِلُ لِكُلِّ عِلَّةٍ وَالْمَنْفَعِلُ عَنْهُ مُبْدِئُ الْإِرَادَةِ الْجَامِعِ لِلْأَضْدَادِ
وَالْمَشَابِهِ لِسَبْعِ الشُّدَادِ أَوَّلِ الْمَدَادِ وَمُظْهِرُ الْإِيْجَادِ وَثَمْرَةُ الْأَنْوَادِ
الْمَكْتُوبِ اسْمُهُ عَلَى لَوْحِ الْفُؤَادِ فَنَطَقَ بِالتَّوْحِيدِ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ

وَعَلَى لَوْحِ الْقَلْبِ فَشَهِدَ أَنَّ مُحَمَّدًا صَ عَبْدُ اللَّهِ وَرَسُولُهُ وَهُوَ الْمُنْفَرِدُ فِي
عَالَمِ الْإِمْكَانِ عَنِ الْأَشْبَاهِ وَالْأَضْدَادِ

وَعَلَى لَوْحِ النَّفْسِ فَشَهِدَ أَنَّ أَوْصِيَاءَ رَسُولِ اللَّهِ صَ أَثْنِي عَشَرَ وَفَاطِمَةَ
عَلَيْهَا السَّلَامُ مَعْصُومَةً طَاهِرَةً لَا يُسَاوِقُهُمْ فِي الْوُجُودِ شَيْءٌ وَكُلُّ أَتَاهُمْ
عَبْدًا وَهُمْ أَوْلِيَاءُ اللَّهِ فِي الْعِزِّ وَلَيْسَ لِلَّهِ وَلِيٌّ مِنَ الذَّلِّ

وَعَلَى لَوْحِ الْأَرْوَاحِ بِأَنَّ شِبَعَةَ آلِ اللَّهِ عَ مَ أَخْوَانٌ فِي الْجَنَانِ مُتَكَتِّبِينَ
عَلَى سُرُرٍ مُتَقَابِلِينَ

* Qur'an 37:44/ [Hadith](#)

The third Position of the Rá within the station of Gates is the True Gate of God opened for the whole of creation and for the whole of creation to enter upon the Truth. The Messenger of God said, "I am the City of Wisdom, and 'Alí is the Gate!" *

* [Hadith](#) / [Hadith](#)

He, may my spirit be sacrificed for Him, is the Blessing of God* upon the righteous, and His vengeance upon the degenerate.

* (Ni'mah/165 - نعمة)

He is the Gate God spoke about in all sincerity, "Hidden within It is mercy, proceeding outwardly from It is retribution."

* Qur'an 57:13

'Alí said, "My outward appearance is as the Imám, but My hidden nature within is unseen, impenetrable, unknowable." *

* [Hadith](#)

He is the most elegant Sea, the deepest, darkest ocean overflowing with waves, frightful, submissive, restless, dreadful, and the Epitome of His Words of Divine Truth, "Even shouldst Thou promise the Fire to the obedient and the Garden to the disobedient, then by Thy might and Thy majesty, for there is no power nor strength except with Thee, Ibn Abi Ṭálib would continue as a devoted servant unto Thee."

It is His Word of Truth, "I do not venerate Thee out fear of Thy vengeance, nor do I covet Thy reward; nay, I found Thee worthy of devotion, therefore do I venerate Thee." All of that is according to the fortitude of the Justice of God, for at all times the devotee is need of God Almighty just like the beginning of their existence, and the Grace of God is just as it was in the beginning of their existence.*

* [Hadith](#)

At all times doth He call out through the Revelation of the Most Gracious, just as ye were promised in the beginning, and whoso hath ears to hear, heareth the Message, "Dominion belongeth unto God, the One, the Dominant."

The fourth Position of the Rá within the rank of the Imamate is a Name from the Names of God.

Asylum within the Refuge of God.

Refuge within the Fortress of God.

المَقَامُ الثَّلَاثُ الرَّاءُ فِي مَقَامِ الْأَبْوَابِ بَابُ اللَّهِ مِنَ الْحَقِّ إِلَى الْخَلْقِ
وَمِنَ الْخَلْقِ إِلَى الْحَقِّ وَقَالَ رَسُولُ اللَّهِ أَنَا مَدِينَةُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا

وَهُوَ رُوحِيُّ فِدَاهُ نِعْمَةُ اللَّهِ عَلَى الْأَبْرَارِ وَنِقْمَتُهُ عَلَى الْفُجَّارِ

وَهُوَ بَابُ قَالَ اللَّهُ فِي صِدْقِهِ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ
الْعَذَابُ

قَالَ عَلِيُّ عَ ظَاهِرِيٌّ إِمَامَةٌ وَبَاطِنِيٌّ غَيْبٌ مُنِيعٌ لَا يَدْرِكُ

وَهُوَ الْبَحْرُ الْأَنْبِيُّ وَالطَّمْطَامُ الْعَمِيقُ الذَّاخِرُ الْمَوَاجِ الْمُتَلَاطِمُ كَثِيرٌ
الْخَوْفِ وَالْخُضُوعِ وَالْاضْطِرَابِ وَالْخُشُوعِ وَالنَّاطِقُ بِقَوْلِهِ الْحَقِّ الْمَهِيِّ إِنْ
وَعَدْتَ الْمُطِيعِينَ النَّارَ وَالْعَصَاةَ الْجَنَّةَ فِعْزَتِكَ وَجَلَالِكَ وَلَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِكَ لَكَانَ ابْنُ أَبِي طَالِبٍ عَبْدًا لَكَ

وَهُوَ قَوْلُهُ الْحَقُّ لَا عَبْدَتَكَ خَوْفًا مِنْ عَذَابِكَ وَلَا طَمَعًا فِي ثَوَابِكَ بَلْ
وَجَدْتَكَ مُسْتَحَقًّا لِلْعِبَادَةِ فِعْبَدْتَكَ وَكُلَّ ذَلِكَ مِنْ سَطْوَةِ عَدْلِ اللَّهِ لِأَنَّ
الْعَبْدَ فِي كُلِّ الْأَحْوَالِ أَحْتِيَاجُهُ بِاللَّهِ تَعَكِيدُهُ وَجُودُهُ لَوْ شَاءَ كَانَ
مُعْدَمًا كَمَا كَانَ وَفَضْلُ اللَّهِ عَلَى الْعَبْدِ فِي كُلِّ الْأَحْوَالِ كَفَضْلِهِ لَهُ بَدَأَ
وَجُودُهُ

وَفِي كُلِّ الْحَالِ يُقْرَأُ فِي مُنَادِي الرَّحْمَنِ كَمَا بَدَأَ كَمْ تَعُودُونَ وَمَنْ لَهُ
أُذُنَانِ يَسْمَعُ نِدَاءَ اللَّهِ الْمَلِكِ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

المَقَامُ الرَّابِعُ الرَّاءُ فِي رُتْبَةِ الْإِمَامَةِ إِسْمٌ مِنْ أَسْمَاءِ اللَّهِ

وَحِرْزٌ مِنْ حِرْزِ اللَّهِ

وَحِصْنٌ مِنْ حِصْنِ اللَّهِ

God Almighty said, “‘There is no God but God’ is My Stronghold, whoso entereth therein is safe from My punishment.” *

* [Hadith](#)

The Imám, may my spirit be sacrificed for Him, said, “The pinnacle of the Cause, Its crest, the Gate of all things and the supreme contentment of the Most Gracious is obedience unto the Imám after recognizing Him.”

* [Hadith](#)

God Almighty said, “The Guardianship of ‘Alí bin Abi Ṭálib is My Stronghold, whoso entereth therein is safe from My punishment.”

* [Hadith](#)

His Guardianship are the Letters ‘There is no God but God.’ *

* (لا اله الا الله - 165) [Hadith](#)

It is the first House established for humanity.*

* Qur’án 3:96

Whoso entereth therein is safe from annihilation and immortalized through the Infinitude of the Most Gracious.

None entereth into this House until after overcoming every ‘claim to fame’, effacing every delusion, and tearing away every veil by removing all intrusion, thereby entering the City at a time when Its inhabitants are heedless.

Whosoever entereth into this City hath accepted the Imamate of the Imám.

Whosoever is abandoned outside the Gate, they are, without doubt, amongst the people of misfortune.

It is not propitious for the Possessor of Power or the Imám Himself, the Deliverer of the stations and indications, to enter therein.

They are the Divine Tokens intimating about God, that there is none other God except Him, the Living, the Self Subsisting, the Most Exalted.

قَالَ اللهُ عَزَّ وَجَلَّ لَا إِلَهَ إِلَّا اللهُ حُصْنِي فَمَنْ دَخَلَ حُصْنِي أَمِنَ مِنْ عَذَابِي

وَقَالَ الْإِمَامُ رُوْحِي فِدَاهُ ذُرْوَةُ الْأَمْرِ وَسَنَامُهُ وَبَابُ الْأَشْيَاءِ وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ

قَالَ اللهُ تَعَالَى وَلايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ حُصْنِي فَمَنْ دَخَلَ حُصْنِي أَمِنَ مِنْ عَذَابِي

وَوَلايَتُهُ عِ حُرُوفِ لَا إِلَهَ إِلَّا اللهُ

وَهُوَ أَوَّلَ بَيْتٍ وَضِعَ لِلنَّاسِ لِلَّذِي

مَنْ دَخَلَهُ كَانَ آمِنًا مِنَ الْفَنَاءِ وَصَارَ بَاقِيًا بِنِقَاءِ الرَّحْمَنِ

وَلَا يَدْخُلُ هَذَا الْبَيْتَ أَحَدٌ إِلَّا بَعْدَ كَشْفِ السُّبْحَاتِ وَمَحْوِ الْمَوْهُومَاتِ وَهَتِكِ الْأَسْتَارِ وَالْأَغْيَارِ وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا

فَمَنْ دَخَلَ الْمَدِينَةَ أَقْرَبَ لِلْإِمَامِ بِالْإِمَامَةِ

وَمَنْ أَقْرَبَ مِنْ وَرَاءِ الْبَابِ لِأَشَكَّ أَنَّهُ مِنْ أَهْلِ الْحِطَائِرِ

وَلَا يَنْبَغِي أَنْ يَدْخُلَ مَلِكُ الْقَاهِرِ وَالْإِمَامُ جَامِعُ الْمَقَامَاتِ وَالذَّلَالَاتِ

وَهُمُ الْأَدْلَاءُ عَلَى اللهِ بِأَنَّ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْمُتَعَالَى

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsír of the Basmalah (Commentary of "In the name of God")
 Chapter 12 - The Hâ/8 - ح 42 Verses

The first Position of the Hâ is the repetition of the Dâl as the Dâl is the repetition of the Bá and the Bá the repetition of the Alif.

المَقَامُ الْأَوَّلُ الحَاءُ تَكَرَّرَ الدَّالُ وَالدَّالُ تَكَرَّرَ البَاءُ وَالبَاءُ تَكَرَّرَ الْأَلِفُ

They are the stations of Praise.

وَهُمْ مَقَامُ الحَمْدِ

In that rank "They bear the Throne of thy Lord, above them that day there shall be eight!" *

وَفِي تِلْكَ المَرْتَبَةِ يَجْلُونَ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

* Qur'an 69:17

The Hâ is the Originator of the Throne of God Almighty.

والْحَاءُ مُبْدِئُ عَرْشِ اللّٰهِ تَع

The most sublime of Its Stations throughout the whole universe is the heart of Muhammad ﷺ

وَأَعْلَى مَقَامَاتِهِ فِي الإِمْكَانِ قَلْبُ المُحَمَّدِيَّةِ ص

It is the perfection of power and strength.

وَهُوَ تَمَامُ القُدْرَةِ والقُوَّةِ

God Almighty said, "Neither My earth nor My heavens can contain Me, but rather the heart of My faithful devotee containeth Me."

قَالَ اللّٰهُ تَع مَا وَسِعَنِي أَرْضِي وَلَا سَمَائِي بَلْ وَسِعَنِي قَلْبُ عَبْدِي المُوْمِنِ

* [Hadith](#)

Aṣ-Ṣādiq said, "The outward is the perfection of the inward, the inward the perfection of silence, and power and glory are the perfection of action.

وَقَالَ الصَّادِقُ ع إِنَّ الظُّهُورَ تَمَامُ البُطُونِ وَالبُطُونُ تَمَامُ الصَّمْتِ والقُدْرَةُ وَالْعِزَّةُ تَمَامُ الفِعْلِ

Though when the institutions of wisdom are incomplete in their outward form but complete in their inward form, then the wise are imprudent, even when they seem powerful."

وَمَتَى لَمْ تَكُنْ كَلِمَاتُ الحِكْمَةِ تَامَةً فِي ظُهُورِهَا وَتَامَةً فِي بُطُونِهَا كَانَتْ الحِكْمَةُ نَاقِصَةً مِنَ الحَكِيمِ وَلَوْ كَانَ قَادِرًا

He ﷺ is settled upon the Throne of Grandeur, possessing the Power to adequately relate unto the creatures of the entire creation and all possible things, for God said, "Say: Invoke Alláh or the Most Gracious, or whichever Name ye invoke, for to Him belong the Most Beautiful Names." *

وَهُوَ ص عَرْشُ العِظْمَةِ والقُدْرَةِ الصَّالِحَةِ لِلتَّعَالُقِ بِأَنوَاجِدِ المَوْجُودَاتِ وَتَكُونُ المُمَكِّنَاتِ قَالَ اللّٰهُ تَع قُلِ ادْعُوا اللّٰهَ أَوْ الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الأَسْمَاءُ الحُسْنَى

* Qur'an 17:110

He is the Administrator of the Throne, dispensing the plenitude to each their due recompense, and the Succorer to every creature their sustenance, for the Name, 'Ar-Rahmáníyah' is younger than the Name 'Huwiyah' by two years.

وَهُوَ المُسْتَوِي عَلَى العَرْشِ بِالعَطَاءِ المُعْطَى كُلِّ ذِي حَقِّ حَقَّهُ وَالسَّائِقُ إِلَى كُلِّ مَخْلُوقٍ رِزْقَهُ وَاسْمُ الرَّحْمَانِيَّةِ أَصْغَرُ مِنْ اسْمِ الهُوِيَّةِ بِسِنَتَيْنِ

It is the maxim of 'Alí, "I am two years younger than my Lord! But the Lord is my Teacher." *

وَهُوَ قَوْلُ عَلِيٍّ ع أَنَا أَصْغَرُ مِنْ رَبِّي بِسِنَتَيْنِ وَالرَّبُّ مَرِيئَةٌ

* [Hadith](#) / [Hadith](#)

It is Muḥammad ﷺ, the first year is the outward, which is the year of the establishment of the Prophetic Institution and the year of Fellowship between Prophethood and Guardianship.

وهو محمد ص السنة الأولى سنة الوحدة الظاهرة التي محلها هي النبوة الكلية وسنة الجامعة بين النبوة والولاية

So none seeth One such as Him on the Day of Fellowship in the whole conceivable universe, and He is as His Family, and the Divine Personality (Dhát) of the Ancient of Days is the Lord when there are no lords, and the God when there are no custodians, glorious and exalted is He above whatsoever they imply.

فلا يرى أحد مثله ع في الجامعة في الأمكان قط ص كما هو أهله والذات القديم رب إذ لا مر بوب واله إذ لا مالوه سبحانه وتعالى عما يصفون

The second Position of the Há is the perfection of praise, and the praise is the description of God Himself, and thus it is exclusive to His magnificence alone.

المقام الثاني الحاء تمام الحمد والحمد وصف الله نفسه ولذا يختص بجنابه وحده

It is the first adulation, and its absolute perfection and sublimity belongeth unto God, glorious and mighty is He.

وهو أول الثناء وأكملها وأعلاها لله عز وجل

It is the cause of the collation of the entire universe, from the beginning unto the conclusion unto that which is without limitation according to what is understood about limitations. When God intended to celebrate His Own Self, He intended to initiate a novelty from absolutely nothing at all.

وهو الجامع لمراتب الممكنات من البدء إلى الختم إلى ما لا نهاية بما لا نهاية فلما أراد الله أن يحمد نفسه فأرادته أحداث تلك الكلمة لا من شيء

It is the subsequent Creation, the Prime Molecule, and the greatest of His Verses. God Almighty said, “Were it not for Thee, I would not have created the Seven Spheres.” And ‘Alí said, “Which Verse to God is greater than Mine? Which Report is more magnificent than Mine?” *

وهو الخلق الثاني وذو الأول وأيته الكبرى قال الله تع لولاك لما خلقت الأفلاك وقال علي ع أي آية لله أكبر مني وأي نبا أعظم مني

* Qur’án 78 / [Hadith](#)

Ayah - Sign/Verse

Nabá - News/Report

He, may my spirit be sacrificed for Him, is the Primal Essence associated with the existence of the universe, the Primary Potentiality associated with cognizance. The primacy of that Purpose lieth within His Own Self and Word, for the principle assertion ‘He is God’ implieth a partnership that requireth connection and association, yet God is transcendent above such limitations through His unique and wondrous creative abilities.

وهو روجي فداه أول الكون بالنسبة إلى الأمكان وأول الأمكان بالنسبة إلى الأعيان وعليه تلك المشية نفسه والقول بأن العلة هو الله شرك للزوم الإقتران والإرتباط وتعالى الله عن ذلك إختراعه إبداعه

He is independent from His creation, and His creation is independent of Him.

وهو خلو من خلقه وخلقته خلو منه

Gloriously high is He above what they associate unto Him, for to Him belongeth all the praise within the heavens and the earth, and unto Him shall they return.

فسبحانه عما يشركون وله الحمد في السموات والأرض وإليه يرجعون

The third Position of the Há within the order of Gates is the first

المقام الثالث الحاء في رتبة الأبواب أول حرف من اسم الحسين

Letter of the name of the twain Ḥasanain, upon Them be thousands of salutations and adulations of praise, for They are the twain Manifestations at the junction of the twain Seas, the Sea of the Divine Will and the Sea of the Divine Destiny.

It is the True Word of God, “The turbulence of the twain Seas shall stabilize.” * They are the Sea of the ‘Alawíyah and the Fātimids. Between them is Muḥammadﷺ. The Partition is Prophethood which none infringe upon. From these emerge Pearls and Corals.

* Qur’án 55:19

It is the twofold beauty of Ḥasan and the color of the Pearls is snow-white.

It is the Spirit of the Manifestation of His Father in harmony (unity).

It is the Manifestation of the Name of God, the Timeless, for the absolute perfection of Its symmetry and Its solidarity. The Imáms do not deviate from Its comportment or the Coral.

It is the Martyred Ḥusayn and the Coral is crimson that numerous affairs may appear through various expressions of majesty and beauty.

He, may my spirit be sacrificed for Him, is the Father of the Immaculate Imáms ﷺ and named Abú ‘Abdulláh by the Most Gracious, for unconditional devotion is inherent within His offspring, the Immaculate Imáms, may the Peace of God, the Ordainer, the Dominant, be upon Them throughout all eternity.

The fourth Position of the Ḥá within the order of the Imamate is the Station appearing as the Sovereignty of Ḥusayn.

He, may my spirit be sacrificed for Him, is the Devoted Servant of God (‘Abdulláh) and the embodiment of His Name, the Bringer of Death,* and ‘Azrá’íl is with Him reflecting the image of His Beauty, may my spirit be sacrificed for Him.

* See the First Alif and the Letter Sín

As the Faithful behold Him, they cease to exist by reason of their yearning for Him, whereas the naysayers’ soul fleeth from their bodies by virtue of His majesty.

His beauty is the Beauty of God, and all the departed souls, through His benevolent allowance and operation, are appropriated by God at the moment of their death.

عَلَيْهِمَا أَلْفُ التَّحِيَّةِ وَالثَّنَاءِ وَهُمَا يَظْهَرَانِ عِنْدَ التَّقَاءِ الْبَحْرَيْنِ بَحْرِ
الْإِرَادَةِ وَبَحْرِ الْقَدْرِ

وَهُوَ قَوْلُ اللَّهِ الْحَقِّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ وَهُمَا بَحْرُ الْعُلُوَّةِ وَالْفَاطِمِيَّةِ
وَيَيْنُهُمَا مُحَمَّدٌ ص بَرَزَخَ النَّبُوَّةِ لَا يَبْغِيَانِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

وَهُوَ الْحَسَنَانِ ع وَالْحَسَنُ وَلَوْنُ اللُّؤْلُؤِ بَيْضَاءُ

وَهُوَ رُوحٌ مُظْهِرٌ أَبِيهِ ع فِي الْوَحْدَةِ

وَهُوَ مُظْهِرُ اسْمِ اللَّهِ الصَّمَدِ لِكَامِلِ بَسَاطَتِهِ وَوَحْدَانِيَّتِهِ لَمْ يَخْرُجِ الْأَئِمَّةُ
مِنْ صَلْبِهِ وَالْمَرْجَانُ

هُوَ الْحُسَيْنُ الشَّهِيدُ ع وَالْمَرْجَانُ لَوْنُهُ الْحُمْرَاءُ لِيُظْهِرَ الْكَثْرَةَ لِشُؤُونِهِ مِنْ
أَطْوَارِ الْجَلَالِ وَالْجَمَالِ

وَهُوَ رُوحِي فِدَاهُ أَبُو الْأَئِمَّةِ الْأَطْهَارِ وَسَمَاهُ الرَّحْمَنُ أَبَا عَبْدِ اللَّهِ
وَالْعِبُودِيَّةِ الْمَطْلُوقَةِ مُنْحَصِرَةً فِي أَوْلَادِهِ الْأَئِمَّةِ الْأَطْهَارِ سَلَامٌ اللَّهُ عَلَيْهِمْ
بِدَوَامِ الْقَادِرِ الْقَهَّارِ

الْمَقَامُ الرَّابِعُ الْحَاءُ فِي رُتْبَةِ الْإِمَامَةِ مَقَامٌ ظُهُورِ سُلْطَنَةِ الْحُسَيْنِ ع

وَهُوَ رُوحِي فِدَاهُ عَبْدُ اللَّهِ وَمُظْهِرُ اسْمِهِ الْمُمِيتِ وَعِزْرَائِيلُ عِنْدَهُ
مَرَاتٍ يَصُورُ فِيهِ جَمَالُهُ رُوحِي فِدَاهُ

الْمُؤْمِنُ عِنْدَ رُؤْيَيْهِ مِنَ الشَّوْقِ يَمُوتُ وَالْكَافِرُ مِنْ جَلَالَتِهِ يَفِرُّ الرُّوحُ
مِنْ جَسَدِهِ

وَجَمَالُهُ جَمَالُ اللَّهِ وَكُلُّ الْمُمِيتِ بِإِذْنِهِ وَفَعَلَهُ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ
مَوْتِهَا

The 'Devoted Servant' consisteth of three Letters: the 'Ayn representeth their knowledge of God, the Bá symbolizeth their purpose in creation, and the Dál signifieth their nearness to the Creator without understanding how and without having any indication of the Name of God, the Bringer of Death.

It is the Name of God for the Living and the Dead, the Breath of Life, for through the earthly realm of dust the capacities for righteousness maturate unto the Station expressing Divine Verses (Signs).

Therefore, whoso visiteth Him understanding His circumstance is like one who hath visited God upon His Throne, and also whoso lamenteth, or weepeth, or waileth because of His calamity.*

* see The Mystery Concealed within a Mystery

He is Himself, may my spirit be sacrificed for Him, His Own Reward.

For He is the Lord of the Garden.

The Community of the Garden visit the Lord on the Day of Gathering (Jumu'ah/Friday).

His visitation, may my spirit be sacrificed for Him, is His own visitation, for His Soul is the Soul of the Lord and His resting place is the Throne of the Most Gracious.

His Visitation is the essence of the Visit, that is, according to what was revealed for It about It.

For it is the True Word of God, "Whoso slayeth Him indeed oweth a debt!" *

*(Qur'an 4:92/5:32)

Were the divine blessing for visiting Him and weeping over Him to be unveiled, none would dare to endure their lives any longer without visiting Him and weeping over Him, remaining in His Land throughout all eternity.

وَالْعَبْدُ ثَلَاثَةٌ أَحْرَفُ الْعَيْنِ عَلَيْهِ بِاللَّهِ وَالْبَاءُ بُوْنَهُ عَنِ الْخَلْقِ وَالذَّالُ
دُنُوهُ مِنَ الْخَلْقِ بِلا كَيْفٍ وَلَا إِشَارَةَ وَأَسْمُ اللَّهِ الْمُمِيتُ

هُوَ اسْمُ اللَّهِ الْحَيِّ وَالْمَمَاتِ نَفْسُ الْحَيَّةِ وَفِي أَرْضِ التُّرَابِ تَنْضَجُ
الْقَابِلِيَّاتُ لِلصُّلُوحِ إِلَى مَقَامِ الْآيَاتِ

وَلِذَا مَنْ زَارَهُ عَارِفًا بِحَقِّهِ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ وَمَنْ بَكَى أَوْ أَبْكَى
أَوْ تَبَاكَى لِمُصِيبَتِهِ

هُوَ بِنَفْسِهِ رُوْحِي فِدَاهُ جَزَاؤُهُ

وَهُوَ رَبُّ الْجَنَانِ

وَإِنَّ أَهْلَ الْجَنَّةِ فِي يَوْمِ الْجُمُعَةِ يَزُورُ الرَّبَّ

هُوَ زِيَارَتُهُ رُوْحِي فِدَاهُ لِأَنَّ نَفْسَهُ نَفْسُ الرَّبِّ وَمَضْجَعُهُ عَرْشُ
الرَّحْمَنِ

وَزَائِرُهُ نَفْسُ الْمَزُورِ أَيُّ بِمَا تَجَلَّى لَهَا بِهَا

وَهُوَ قَوْلُ اللَّهِ الْحَقِّ وَمَنْ قَتَلْتَهُ فَأَنَا دَيْتُهُ

نَعْمُ الْمَقَامُ لِزَائِرِهِ وَلِبَاكِيهِ لَوْ كَشَفَ الْغَطَاءَ مَا يَقْبَلُ أَحَدٌ إِلَّا زِيَارَتَهُ
وَبُكَائِهِ وَالذَّوَامُ بِالْبَقَاءِ فِي بَلَدِهِ

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsir of the Basmalah (Commentary of "In the name of God")
 Chapter 13 - The Má' (Water)/42 - ماء 42 Verses

The first Position of the Má' (Water) is the Water of Vitality, the Countenance of the Adored One, and His Admirable Self.

It is the Fulcrum of the vast and boundless Sea, stretching out in all directions, throughout the abyss of the roiling sea and the expanse of the surging ocean.

The Inhabitants within It are Prominent Figures proceeding from the Essence of the Water.

Their countenances gleam with the shimmering Light of Eternity, Their souls sanctified through the sanctification of Timelessness, Their commemoration is the greatest commemoration of God, Alláhu Akbar.*

* (289 > 19)

Throughout the Sea are countless Havens proceeding from the Essence of the Water which hath dissolved and enveloped.

It hath been consolidated and formed the earthly realm of minute particles.

Upon each Haven are Domes proceeding from the Essence of the Water, like snow-white pearls which hath been raised and frozen in midair.

It is a Sea that hath no shoreline, no malfeasance, no movement, and no variance.

Upon It flow Vessels through the Essence of the Water, like lustrous, gold-laden donkeys.

Its Inhabitants, proceeding from the Essence of the Water, traverse from God (Alláh) unto God (Alláh), and Their odyssey is never interrupted.

Their arrival is solely unto their preferred abode. In the moment of intimacy, they are joined; in the moment of conviction, they are lost.

The rationale of some becometh as the rationale of all, and the rationale of all becometh as the rationale of some.

It is the Water of Purification, the Authentic Manifestation, the clearest Revelation from the Revealer of the Lower (Kasra), through the Essence

المَقَامُ الْأَوَّلُ الْمَاءُ مَاءُ الْوُجُودِ وَجْهَ الْمَعْبُودِ وَنَفْسَهُ الْمَحْمُودُ

وَهُوَ قُطْبُ بَحْرِ الْمَحِيطِ الْوَاسِعِ عَلَى جَمِيعِ الْأَقْطَارِ فِي لُجَّةِ بَحْرِ
الْأَدْوَارِ وَطَمْطَمٍ يَمُّ الْأَمْخَارِ

وَالسَّاكِنِينَ فِيهِ رِجَالٌ مِنْ نَفْسِ الْمَاءِ

وَجُوهَهُمْ مُتَلَعَةٌ بِتَلْعِ الْأَزَلِيَّةِ وَنَفْسُهُمْ مُتَقَدِّسَةٌ بِتَقْدِيسِ السَّرْمَدِيَّةِ
ذِكْرُهُمْ ذِكْرُ اللَّهِ الْأَكْبَرِ

وَفِي الْبَحْرِ جَزَائِرٌ غَيْرُ مُتَنَاهِيَةٍ مِنْ نَفْسِ الْمَاءِ الَّتِي ذَابَتْ وَسَطَحَتْ

وَاسْتَقَرَّتْ وَصَارَتْ أَرْضٌ غِبْرَاءُ

وَعَلَى الْجَزَائِرِ قُبَابٌ مِنْ نَفْسِ الْمَاءِ كَالدَّرِّ الْبَيْضَاءِ الَّتِي رُفِعَتْ
وَأَمْجَدَتْ فِي جَوْفِ الْهَوَاءِ

وَهُوَ بَحْرٌ لَا سَاحِلَ لَهُ وَلَا غِشٌّ وَلَا حَرَكَةٌ وَلَا تَغْيِيرٌ

وَعَلَيْهَا سُفُنٌ مِنْ نَفْسِ الْمَاءِ كَالذَّهَبِ الرُّطْبَةِ الْحَمْرَاءِ

وَسُكَّانُهَا مِنْ نَفْسِ الْمَاءِ يَسَافُونَ مِنَ اللَّهِ إِلَى اللَّهِ وَلَا تَقْطَعُ مَسَافَتَهُمْ

وَلَا وُصُولٌ إِلَّا إِلَى مَنْزِلِهِمْ حِينَ الْوَصْلِ فَاصْلُونَ وَحِينَ الْوُجْدَانِ
فَاقْدُونَ

حُكْمُ بَعْضِهِ كَحُكْمِ كُلِّهِ وَحُكْمُ كُلِّهِ كَحُكْمِ بَعْضِهِ

مَاءُ الطُّهُورِ وَصِرْفُ الطُّهُورِ وَصَانِي التَّجَلِّيِّ مِنَ الْمُتَجَلِّيِّ بِالْكَسْرِ بِنَفْسِ

المتجلى له بالفتح

of the Revealer of the Opening (Fathā), to it.

(the lower and higher sounds of Letters, ie. eh and ah. = lillāh/for God)

It is the Sea of Oneness mentioned in the supplication spoken of by our beloved Imām ‘Alī “My Lord, admit me into the depths of the Sea of Thy Oneness!”

(لجة الهوية Profound Personality)

The second Position of the Má’ is the Water of Life, “From water We have formed ‘all things.’” * This Water causeth the Name, the Living, to appear. When God intended, He formed this Water, by His will It came into existence, imbued with the color of amber, chanting, “Our Creator is the Most Gracious!”

* Qur’án 21:30/24:4

It is the turbulent Ocean, the Origin of profuse quantities throughout the frigid realms of names and attributes. Its outward appearance is evident to those settled within the exalted Sanctuary of Holiness and Splendor, while its inward nature is unseen, inviolable, consecrated beyond attributes and names.

Throughout this Sea are Vessels, Havens, Domes, Inhabitants, and Prominent Individuals, each emerging from the Essence of the Water which hath no beginning, no limits, no extinction, and no depletion.

The Inhabitants therein are a serene and radiant People who glorify Their Creator around the vicinity of the Fulcrum of Glory and Splendor.

They are outstanding, prominent Individuals Whom God hath rightly spoken regarding Their sincerity, “Prominent Individuals whom neither the vicissitudes of worldly affairs nor the appearances within the frigid realm of multiplicity distract from True Unity”, which is the essence of the commemorative Tradition.

* Qur’án 24:37

This Sea is the Sea of Tranquility and Nobility, the calmness (lit. coldness) of certainty and the stillness (lit. snow) of the inner heart.

Whoso quaffeth a drop therefrom dwelleth within the Presence of God, enduring hardships patiently at His side, at ease with His decree. They declare in all circumstances, “There is no strength or power except through God, unto Him belongeth the Dominions of creation and Revelation, and unto Him shall they return!”

The third Position of the Má’ is the Water of Destiny. When God destined Its existence through the appearance of His Name, The Giver

وَهِيَ بَحْرُ الْوَحْدَةِ الْمَذْكُورَةِ فِي الدُّعَاءِ عَنْ قَوْلِ مَوْلَانَا الْإِمَامِ عَلِيِّ ع
رَبِّ ادْخُلْنِي فِي لَجَةِ بَحْرِ أَحَدِيَّتِكَ

الْمَقَامُ الثَّانِي الْمَاءُ الْمَاءُ الْحَيَوِيُّ وَمِنْ الْمَاءِ جَعَلْنَا كُلَّ شَيْءٍ حَيٍّ وَهَذَا
الْمَاءُ يُظْهِرُ اسْمَ الْحَيِّ فَلَمَّا أَرَادَ اللَّهُ خَلْقَ هَذَا الْمَاءِ فَبَارَادَتْهُ صَارَ
مَوْجُودًا مُتَعَلِّقًا بِلَوْنِ الصَّفْرَاءِ نَاطِقًا بِأَنَّ بَارِئَنَا هُوَ الرَّحْمَنُ

وَهُوَ الطَّمْطَامُ الْمَتَلَطِّمُ مُبْدِئُ الْكَثْرَاتِ فِي صُفْعِ عَالَمِ الْأَسْمَاءِ
وَالصِّفَاتِ ظَاهِرُهُ أَمَامَهُ عَلَى مَنْ فِي بَحْبُوحَةِ الْقُدْسِ وَالْبَهَاءِ وَبَاطِنُهُ
غَيْبٌ مُنِيعٌ مُتَمَنِّعٌ عَنِ الصِّفَاتِ وَالْأَسْمَاءِ

وَفِي هَذَا الْبَحْرِ سُفُنٌ وَجَزَائِرٌ وَقِبَابٌ وَسُكَّانٌ وَرِجَالٌ كُلُّ ذَلِكَ مِنْ
نَفْسِ الْمَاءِ وَلَيْسَ لَهَا بَدَايَةٌ وَلَا نِهَآيَةٌ وَلَا فَنَاءٌ وَلَا إِضْمِحْلَالٌ

وَالسَّاكِنُونَ فِيهِ أَهْلُ الصَّفَاءِ وَالسَّنَاءِ وَيُسَبِّحُونَ بَارِئَهُمْ فِي قُطْبِ
مَنْطِقَةِ الْمَجْدِ وَالْبَهَاءِ

وَهُمْ رِجَالٌ قَوَّامُونَ قَالَ اللَّهُ فِي صِدْقِهِمْ رِجَالٌ لَا تَلْهِيهِمْ أَطْوَارُ
الشُّؤُونَاتِ وَالظُّهُورِ فِي صُفْعِ الْكَثْرَاتِ عَنِ الْوَحْدَةِ الْحَقِيقِيَّةِ هِيَ
نَفْسُ الذِّكْرِ

وَهَذَا الْبَحْرُ بَحْرُ السُّكُونِ وَالْوَقَارِ وَبَرْدُ الْيَقِينِ وَتَلْجُ الْفَوَادِ

فَمَنْ شَرِبَ مِنْهُ قَطْرَةً يَسْكُنُ فِي ذَاتِ اللَّهِ وَيَصْبِرُ عَلَى الْأَذَى فِي جَنْبِهِ
وَيَرْضَى بِقَضَائِهِ قَائِلًا فِي كُلِّ الْأَحْوَالِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَهُ
الْخَلْقُ وَالْأَمْرُ وَإِلَيْهِ يَرْجِعُونَ

الْمَقَامُ الثَّلَاثُ الْمَاءُ الْمَاءُ الْقَدَرِ فَلَمَّا قَدَّرَ اللَّهُ وُجُودَهُ بِظُهُورِ اسْمِهِ الْمَحْيِيِّ
أَخَذَ قَطْرَةً مِنْ مَاءِ الْحَيَوِيِّ مَظْهَرِ اسْمِهِ الْحَيِّ

of Life, He used a drop from the Water of Life, the Manifestation of His Name, the Living.

He spoke the Truth in His verifiable Book, “We send down showers of rain from condensed clouds.” * Turbulent, moving waves through which transient affairs appear, through which ‘the grains’ of names and ‘the produce’ of attributes emerge, until the Word of God externalize, “Every day is a novel affair.” **

* Qur’an 78:14/15

** Qur’an 55:29

It is a Verdant Meadow which hath no beginning and no conclusion, within it are endless Trees of illustrious jewels.

Upon It sail Vessels of sparkling emeralds, wider than the heaven of endorsement or the earth of consequence.*

* see The Mystery of Mysteries

The Occupants of It are Muḥammadﷺ, His Family, and Their obedient Adherents (Shi’ah), for they are the Prominent Individuals purified from the iniquities of ephemeral circumstances from age to age.

They are liberated from the nature of passions and duplicity without disobeying what God hath commanded Them, wholeheartedly fearing God.

The Messenger of God ﷺ said, “The likeness of My People is comparable unto the Inhabitants of the Ark of Noah. Whoever boarded It was saved, but whoever lagged behind drowned.” * The object of comparison is the same as the object compared.

* [Hadith](#) / [Hadith](#)

The fourth Position of the Má’ is the Water of the Divine Decree.

It is the current of the Sea of Life foreordained for every departed spirit to return afterwards unto that place in which it emerged in the beginning, for that which is within the Divine Decree is the Divine Awakening. But for God there is no beginning to what hath passed.

It is the deepest, darkest of oceans, overflowing with tumultuous waves, towering like mountains.

Two narrows emerge from It, one of which is the commencement of everything, and the other is the conclusion.

The Essence of the Seal is the Water of the Beginning from which four rivers of water flow without change. The Sea of the acceptance of the

وَهُوَ قَوْلُهُ الْحَقُّ فِي كِتَابِهِ الصِّدْقِ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
مُتَلَاظِمًا مَوَاجًا مُتَحَرِّكًا لظُهُورِ الشُّؤُونَاتِ يَخْرُجُ مِنْهُ حَبَاتُ الْأَسْمَاءِ
وَنَبَاتِ الصِّفَاتِ حَتَّى يُظْهِرَ قَوْلَ اللَّهِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

هُوَ قَلْبُ الْمُحْضَرِّ لَا بَدَأَ لَهُ وَلَا خَتَمَ فِيهِ أَشْجَارٌ مِنْ جَوَاهِرِ رَطْبَةٍ

وَعَلَيْهَا سَفُنٌ جَارِيَةٌ مِنْ زُمُرُدٍ رَطْبٍ أَوْسَعِ مِنْ بَيْنِ سَمَاءِ الْمُقْبُولَاتِ
وَأَرْضِ الْقَابِلِيَّاتِ

وَالرَّاكِبُونَ فِيهَا مُحَمَّدٌ ص وَاللَّهُ وَشِيعَتُهُم بِالتَّبِيعَةِ وَهُمْ رِجَالٌ مُطَهَّرُونَ
مِنْ دَنَسِ الزَّمَانِ وَالزَّمَانِيَّاتِ

وَمَنْزَهُونَ عَنِ الْإِلْتِفَاتِ بِالشُّهُوَاتِ وَالكَثْرَاتِ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَهُمْ مِنْ خَشْيَةِ اللَّهِ مُشْفِقُونَ

قَالَ رَسُولُ اللَّهِ ص مَثَلُ أَهْلِ كَسْفِينَةَ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَمَنْ
تَخَلَّفَ عَنْهَا غَرِقَ وَالْمَشْبَهُ عَيْنَ الْمَشْبِهِ بِهِ

المَقَامُ الرَّابِعُ الْمَاءُ الْمَاءُ الْقَضَاءُ

وَهُوَ الْجَارِي مِنَ بَحْرِ الْحَيَاةِ الْمُقَدَّرِ لِكُلِّ رُوحٍ مَاتَ وَالْآخِرُ لِلْحَلِّ
جَرِيَانِ الْبَدَأِ لِأَنَّ مَا فِي الْقَضَاءِ هُوَ الْإِمْضَاءُ وَلَيْسَ لِلَّهِ بَدَأٌ فِيمَا
أَمْضَى

وَهُوَ الطَّمْطَامُ الْمُتَدَاخِرُ الْمُتَيْنِ الْمُتَلَاظِمِ الْعَمِيقِ الْمُتَمَوِّجِ بِتَمَوِّجِ
الصِّفَاتِ كَالْجِبَالِ الرَّاسِيَّاتِ

وَيَخْرُجُ مِنْهَا خَلِيجَانِ أَحَدُهُمَا بَدَأُ الْأَشْيَاءِ وَالْآخَرُ خَتَمَهَا

وَنَفْسُ الْخَتَمِ مَاءُ الْبَدَأِ وَيَجْرِي مِنْهُ أَنْهَارٌ أَرْبَعَةٌ الْمَاءُ غَيْرُ الْأَسْنِ بَحْرٌ

Divine Unity is Milk, the taste of which doth not spoil.

الإِقْرَارُ بِالْوَحْدَانِيَّةِ وَاللَّبَنُ الَّذِي لَمْ يَتَغَيَّرْ طَعْمُهُ

And the Sea of the acceptance of the Recognition of the Prophethood of Muḥammad ﷺ,

وَهُوَ بَحْرُ الإِقْرَارِ وَالإِعْتِرَافِ بِنُبُوَّةِ مُحَمَّدٍ ﷺ

And filtered honey which is especially derived for the Adherents (Shi'ah) of Muḥammad and His Family, may the peace of God be upon Them altogether.

وَالعَسَلُ المَصْفَى المَخْصُوصُ لِشِيعَةِ مُحَمَّدٍ ﷺ وَآلِهِ سَلَامُ اللهِ عَلَيْهِم أَجْمَعِينَ

The wine is for those who partake.

وَأَنجَمُ الَّذِي لَذَّةٌ لِلشَّارِبِينَ

It is the Sea of Love, Power, and Supremacy;

وَهُوَ بَحْرُ المَحَبَّةِ وَالعِزَّةِ وَالهَيْمَنَةِ

Magnificence and Authority.

وَالعِظَمَةَ وَالسُّطُوَّةَ

It is imperious without causing a headache or a hangover.

وَالقَهَّارِيَّةُ بِغَيْرِ صَدَاعٍ وَلَا نَحْمَارٍ

Or drunkenness or fainting.

وَسُكْرٍ وَلَا غَمَاءٍ

Its denizens gloat about exclaiming:

يُسَبِّحُونَ سَكَّانَهَا

“Glory be unto the Possessor of Dominance and Victory, there is none other God except Him, the One, the Dominant.”

سُبْحَانَ ذِي القَهْرِ وَالعِظَمَةِ لَا إِلَهَ إِلاَّ هُوَ الوَاحِدُ القَهَّارُ

تفسير حروف بسمه (تفسير بسم الله) (قسمتى)
Tafsír of the Basmalah (Commentary of "In the name of God")
 Chapter 14 - The Nún/50 - ن 42 Verses

The first Position of the Nún in the rank of the Bayán is the Essence of the Káf.

It is the perfection of the entire universe, the whole universe which could be likened unto the Phrase "Kun" (Be!) within the theoretical realm of Letters.

The Káf is in the rank of the Divine Purpose, and the Nún is in the rank of the Divine Will. The Divine Purpose is the Father of the natural world while the Divine Will is Its Mother, He ﷺ said, "Alí and I are the Fathers of this Nation." *

* [Hadith](#)

Through the Káf God fashioned the elements of the natural world and the Sign of His Individuality, for the Temple of His Oneness is indicative of the distinctiveness of God.

It is the Supreme Sanctuary throughout the entire universe which is known only by God.

It is named the Nún by the inner heart.

God fashioned the conditions of the natural world through the beginning of the inclination towards Himself, unto the outcome of the various reproductions which are unlimited without end.

The first is assigned to the Temple of Prophethood;

The second, the Temple of Guardianship;

And the third, the of Temple of the Adherents (Shi'ah). These Temples are the perfect Model of Divine Philosophy through which God hath arranged 'all things' that He might be recognized by.

It is the perfection of the Light, "God is the Light of the heavens and the earth, the likeness of His Light is as a niche, within it is a Lamp. The Lamp..." until the end of the Verse.*

* 24:35

God said, "We will show them Our signs, upon the horizons and within themselves, until it becometh clear unto them that it is the truth."*

* Qur'an 41:53

المَقَامُ الْأَوَّلُ النُّونُ فِي رُتَبَةِ الْبَيَانَ نَفْسُ الْكَافِ

وَهُوَ تَمَامُ الْإِمْكَانِ وَالْإِمْكَانُ بِعَيْنِهَا فِي عَالَمِ الْإِمْكَانِ الْحُرُوفُ فِي كَلِمَةِ كُنْ

وَالْكَافُ رُتَبَةُ الْمَشِيَّةِ وَالنُّونُ رُتَبَةُ الْإِرَادَةِ وَالْمَشِيَّةُ أَبُ الْأَشْيَاءِ وَالْإِرَادَةُ أُمُّهَا قَالَ صَ أَنَا وَعَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ

فِي الْكَافِ خَلَقَ اللَّهُ مَادَّةَ الْأَشْيَاءِ وَأَيَّةَ تَفْرِيدِهِ وَهَيْكَلَ تَوْحِيدِهِ دَالٌّ عَلَى اللَّهِ وَحْدَهُ

وَهُوَ أَعْلَى الْمَشَاعِرِ فِي الْإِمْكَانِ فِيهِ يَعْرِفُ اللَّهُ وَحْدَهُ

وَهُوَ الْمَسْمِيُّ بِالْفُؤَادِ وَبِالنُّونِ

خَلَقَ اللَّهُ صُورَةَ الْأَشْيَاءِ مِنْ مَبْدَأِ الْمِيلِ إِلَى نَفْسِهِ إِلَى مُنْتَهَى الْكَثْرَاتِ بِمَا لَا نِهَايَةَ إِلَى مَا لَا نِهَايَةَ

وَأَوَّلُ تَعْيِينِ هَيْكَلِ النَّبُوَّةِ

وِثَانِيهَا هَيْكَلُ الْوِلَايَةِ

وِثَالِثُهَا هَيْكَلُ الشَّيْعَةِ وَهَذِهِ الْهَيَاكِلُ تَمَامُ الْإِيمَانِ جَعَلَ اللَّهُ آيَاتِهِ فِي كُلِّ شَيْءٍ لِلْإِعْتِرَافِ بِهِ

وَهُوَ تَمَامُ النُّورِ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحُ الْمِصْبَاحِ إِلَى آخِرِ الْآيَةِ

وَقَالَ اللَّهُ تَع سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

Aṣ-Ṣajjād said, “By God! This is one of Our Signs.”

It is the Guardianship. Whatsoever we are called to perform in Islām is exactly the same as what we are called to by the Guardianship.

The second Position of the Nún is the Throne of the Káf through which the Most Gracious hath been situated above all that is. It is ultimately established through the Fourteen Temples. The Messenger of God ﷺ said, “Above every kindness is another kindness until it reacheth Our affection. When it attaineth Our affection, there is no other kindness above it.”

It is as His truthful reply when an Arab asked Him about the Faith. He ﷺ said, “There is no Faith without Our affection.” He unveiled from this enigmatic symbol His maxim, “Whoso loveth you, loveth God”,* for this ‘love’ is the cause of the existence of the whole universe.

* [Hadith](#)

It is the Word of God, the Ḥadīth Qudṣī, “I was a hidden treasure, but I cherished the hope of being known; therefore I fashioned the creation in order to be known.” For The lover is the essence of the beloved, and the beloved is the essence of the lover.

Should this loving relationship include a third, the Christians would surely say, “The Third of Three”, but God is One (Wāḥid)!

Aṣ-Ṣādiq said, “Love is a veil between the lover and the beloved.” *

* [Hadith](#)

The ‘love’ mentioned is surely not the Personality of God Almighty, mighty and glorious is He, for His concealment is proportionate unto His recognition, and His recognition equivalent unto His concealment.

He is both known and unknown at the same time. In consideration of His gloriousness, none knoweth how He truly is except Him, for He is the Most Sublime, the Most Great.

The third Position of the Nún within the station of Gates is the Revelation (Amr) of God, His Knowledge (‘Ilm), His Safeguarded Book, and His Justice.

As God commanded the most Great Word to resound through the appearances of Lights and the revolutions of Courses, It descended unto the Pillar of names.

And so the names cycled through the realm of Durations.

قَالَ السَّجَّادُ ع وَاللَّهِ آيَاتُنَا وَهَذِهِ أَحَدُهُمَا

وَهِيَ الْوَلَايَةُ مَا نُودِي فِي الْإِسْلَامِ شَيْءٌ مِثْلُ مَا نُودِي فِي الْوَلَايَةِ

المَقَامُ الثَّانِي النُّونُ عَرْشُ الْكَافِ وَبِهِ اسْتَوَى الرَّحْمَنُ عَلَى مَا سُوْنَهُ
وَهُوَ الْوَاحِدُ الْمُتَحَقِّقُ فِي أَرْبَعَةِ عَشَرَ هَيْكَلًا قَالَ رَسُولُ اللَّهِ ص فَوْقَ
كُلِّ حَسَنَةٍ حَسَنَةٌ حَتَّى أَحْبَبْنَا فَإِذَا أَحْبَبْنَا لَيْسَ فَوْقَهُ حَسَنَةٌ

وَهُوَ قَوْلُهُ الْحَقُّ حِينَ سَأَلَهُ الْأَعْرَابِيُّ عَنِ الدِّينِ قَالَ ص بِلِ الدِّينِ غَيْرِ
حُبًّا وَكَشَفَ عَنِ هَذَا الرَّمْزِ الْمَعْمَى قَوْلُهُ ص مَنْ أُحِبَّكُمْ فَقَدْ أَحَبَّ
اللَّهَ وَهَذَا الْحُبُّ عِلَّةُ وَجُودِ الْمُمْكِنَاتِ

وَهُوَ قَوْلُ اللَّهِ فِي حَدِيثِ الْقُدْسِيِّ كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ
أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أَعْرِفَ وَالْمَحَبَّةُ نَفْسُ الْمَحْبُوبِ وَالْمَحِبُّ
هُوَ الْمَحْبُوبُ

لَوْ كَانَ الثَّلَاثَةُ أَهْلَ الْمَحَبَّةِ مُشْتَرِكُونَ قَالَتِ النَّصَارَى ثَالِثُ ثُلَاثَةٍ إِنَّمَا هُوَ
اللَّهُ وَاحِدٌ

قَالَ الصَّادِقُ الْمَحَبَّةُ حِجَابٌ بَيْنَ الْحُبِّ وَالْمَحْبُوبِ

وَالْمَحَبَّةُ الْمَذْكُورَةُ لَيْسَتْ ذَاتَ اللَّهِ تَعِ لَأَنَّهُ عَرَّ وَجَلَ خَفَائِهِ عَيْنِ
عَرَفَانِهِ وَعَرَفَانَهُ عَيْنِ خَفَائِهِ

وَهُوَ الْمَعْرُوفُ وَلَا عَارِفٌ فِي الْوُجُودِ الْآنَ كَمَا كَانَ سُبْحَانَهُ لَا يَعْلَمُ
كَيْفَ هُوَ إِلَّا هُوَ وَهُوَ الْعَلِيُّ الْكَبِيرُ

المَقَامُ الثَّلَاثُ النُّونُ فِي مَقَامِ الْأَبْوَابِ أَمْرُ اللَّهِ وَعِلْمُهُ وَكِتَابُهُ الْمَحْفُوظُ
وَعَدْلُهُ

وَهُوَ أَنَّهُ لَمَّا أَمَرَ اللَّهُ كَلِمَةَ الْأَكْبَرِ بِالْإِدْبَارِ لظُهُورِ الْأَنْوَارِ وَكَثْرَةِ
الْأَطْوَارِ تَنْزِلُ إِلَى رُكْنِ الْأَسْمَاءِ

فَتَدُورُ بِدَوْرَانِ الْأَسْمَاءِ فِي عَالَمِ الْأَدْوَارِ

Through the realm of Lights, the revolution of mysteries caused the alternation of the night and day around the Fulcrum of attributes, and cycles of attributes cycled throughout the realm of Cycles, until He revealed the beginning of the microcosm until the outcome of the macrocosm, which is infinite in the beginning just as it is infinite in its conclusion.

It is the True Word of God, “All things’ are ordered through Thy Command! The Revelation is perfected through Justice,” * and after that, “the heavens and the earth are established.” The manifestation of that ‘Revelation’ is the People of Infallibility, may the Peace of God be upon Them. God Almighty said, “God commandeth through Justice and gentleness.” **

* 17:85/70:4

** 16:90

Al-Hujjah, may my spirit be sacrificed for Him, said in the Visitation Tablet for the People of Yá Sín, “The Divine Decree hath determined what relics of your design shall remain and which shall be erased according to your behavior.”

* [Tablet of Visitation for the People of Yasin](#)

And it is as the adage of His Grandfather, the Sublime, the Sincere, the Immaculate, the True Guide, may my spirit be sacrificed for Him, in the well known Visitation Tablet, “The Revelation of God is like the appearances of the rising sun and its forbiddance.”

The fourth Position of the Nún within the station of the Imamate illustrateth ‘the Beginning’ through various elucidations, from the limited unto that which is unlimited.

God, mighty and glorious is He, said, “Nún! By the Pen and whatsoever they record.” *

* Qur’án 68:1

Here I mention but a drop from It, the Nún is an earthly jewel in the rank of the Bayán, a Living Being. It is the most sublime Personality of God.

By the order of definitions, it is the Messenger of God ﷺ.

In the order of Gates, the Personality of Fátimah[ؑ]

In the station of the Imamate, the twelve Letters inscribed in the Register, “There is none other God except God!”

لا اله الا الله

وَفِي عَالَمِ الْأَنْوَارِ بَدْوَرَانِ الْأَسْرَارِ بِتَحْرُكِ اللَّيْلِ لَطُلُوعِ النَّهَارِ إِلَى قُطْبِ
الصِّفَاتِ فَتَكُونُ بِتَكْوِينِ الصِّفَاتِ فِي عَالَمِ الْأَكْوَارِ حَتَّى تَنْزِلَ مِنْ مَبْدِئِ
الذَّرَّةِ إِلَى مُنْتَهَى الذَّرَّةِ بِمَا لَا نِهَائَةَ فِي بَدْئِهِ كَمَا لَا نِهَائَةَ فِي خْتَمِهِ

وَهُوَ قَوْلُ اللَّهِ الْحَقِّ كُلُّ شَيْءٍ قَائِمٌ بِأَمْرِكَ وَالْأَمْرُ تَمَامُ الْعَدْلِ وَبِعَدْلِهِ
قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَظْهَرُ تِلْكَ الْأَمْرِ أَهْلُ الْعِصْمَةِ سَلَامٌ اللَّهُ
عَلَيْهِمْ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

وَقَالَ الْحُجَّةُ رُوحِي فَدَاهُ فِي زِيَارَةِ آلِ بَيْتِ الْقَضَاءِ الْمَثْبُتِ مَا اسْتَأْثَرْتَ
بِهِ مَشِيئَتُهُ وَالْمَحْوُ مَا لَا اسْتَأْثَرْتَ بِهِ سُنَّتُهُ

وَهُوَ قَوْلُ جَدِّهِ الْعَلِيِّ الصَّادِقِ النَّقِيِّ الْهَادِي رُوحِي فَدَاهُ فِي الزِّيَارَةِ
الْمَشْهُورَةِ كَالشَّمْسِ الطَّالِعَةِ الْمُظْهِرِينَ لِأَمْرِ اللَّهِ وَنَهْيِهِ

الْمَقَامُ الرَّابِعُ النُّونُ فِي مَقَامِ الْإِمَامَةِ يُحْكِي عَنِ الْبِدَايَةِ بِالذَّلَالَةِ وَعَنِ
النِّهَايَةِ بِمَا لَا نِهَائَةَ

قَالَ اللَّهُ عَزَّ وَجَلَّ نُونٌ وَالْقَلَمُ وَمَا يَسْطُرُونَ

وَهَا أَنَا ذَاكَ رُشْحَةً مِنْهُ النُّونُ فِي رُتْبَةِ الْبَيَانِ جَوْهَرَةً بَسِيطَةً حَيَّةً
بِالذَّاتِ وَهِيَ ذَاتُ اللَّهِ الْعَلِيِّ

وَفِي رُتْبَةِ الْمَعَانِي ذَاتُ رَسُولِ اللَّهِ ص

وَفِي رُتْبَةِ الْأَبْوَابِ ذَاتُ فَاطِمَةَ ع

وَفِي مَقَامِ الْإِمَامَةِ حُرُوفٌ لَا إِلَهَ إِلَّا اللَّهُ اثْنَيْ عَشَرَ فِي الرُّقُومِ
الْمُسْطَرَاتِ

And In the station of the Pillars, pure drops from the gentle drips of the sweat of the body of Fāṭimah, may the blessings of God be upon Her.

وَفِي مَقَامِ الْأَرْكَانِ رَشْحَاتٌ كَلِيَّةٌ مِّنْ قَطْرَةٍ لَطِيفَةٍ مِّنْ عَرَقِ جَسْمِ
فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا

In the station of Discipleship, the Lights radiating from the Bodies of the Prophets.

وَفِي مَقَامِ النَّبِيَاءِ أَنْوَارٌ مُتَعَلِّقَةٌ مِنْ أَجْسَادِ الْأَنْبِيَاءِ

In the station of Nobility, the education of the Noble overshadow the Divinity over head.

وَفِي مَقَامِ النَّجَبَاءِ أَظْلَةٌ إِلَهِيَّةٌ مُتَعَلِّقَةٌ بِرَبِّيَّةِ النَّبِيَاءِ

In the station of Royalty, the overshadowing of human nature.

وَفِي مَقَامِ الْمَلِكِ أَظْلَةٌ إِنْسَانِيَّةٌ

In the rank of Jinn, the overshadowing of despotism.

وَفِي رُتْبَةِ الْجِنِّ أَظْلَةٌ مُلْكِيَّةٌ

In the rank of Living Creatures, the overshadowing of duplicity, for this the ant allegeth that God is innumerable.

وَفِي رُتْبَةِ الْحَيَوَانَاتِ أَظْلَةٌ جَنِّيَّةٌ وَلِذَا إِنَّ النَّمْلَةَ تَزْعُمُ أَنَّ اللَّهَ رَبَّانِيَّتَيْنِ

In the rank of Plants, the overshadowing of essentiality.

وَفِي رُتْبَةِ النَّبَاتِ أَظْلَةٌ حَيَوَانِيَّةٌ

In the station of Inanimate Objects, the overshadowing of vegetation.

وَفِي مَقَامِ الْجَمَادِ أَظْلَةٌ نَبَاتِيَّةٌ

Source Afnan Library INBA 53
Provisional Translation by Brad Crawford

Tablet of Visitation for the People of Yasin:

-بحار الانوار جلد: 87 من صفحة 37 سطر 6 إلى صفحة 45 سطر 6-

ومن تقديره منايح العطاء ، بكم إنفاذه محتوما مقرونا فما شئ منه إلا وأنتم له
السبب ، وإليه السبيل ، خياره لوليكم نعمة ، وانتقامه من عدوكم سخطة ، فلا نجا
ولا مفرغ إلا أنتم ، ولا مذهب عنكم ، يا عين الله الناظرة ، وحملة معرفته ، ومساكن
توحيده في أرضه وسمائه ، وأنت يا حجة الله وبقيته كمال نعمته ، ووارث أنبيائه
وخلفائه ، ما بلغناه من دهرنا ، وصاحب الرجعة لوعد ربنا ، التي فيها دولة الحق
وفرحنا ونصر الله لنا وعزنا .

السلام عليك أيها العلم المنصوب ، والعلم المصوب ، والغوث والرحمة
الواسعة ، وعدا غير مكذوب . السلام عليك صاحب المرأى والمسمع ، الذي بعين الله
مواثيقه ، ويبد الله عهوده ، وبقدرة الله سلطانه ، أنت الخليم الذي لا تعجله العصبية
والكريم الذي لا تبخله الحفيظة ، والعالم الذي لا تجهله الحمية .

مجاهدتك في الله ذات مشية الله ، ومقارعتك في الله ذات انتقام الله ، وصبرك في الله ذؤانة الله ، وشكرك لله ذو مزيد الله ورحمته ، السلام عليك يا محفوظا بالله نور أمامه ووراءه ويمينه وشماله وفوقه وتحتة يا محروزا في قدرة الله ، الله نور سمعه وبصره ، ويا وعدالله الذي ضمنه ، ويا ميثاق الله الذي أخذه ووكدته .
السلام عليك يا داعي الله ورباني آياته ، السلام عليك يا باب الله وديان دينه ، السلام عليك يا خليفة الله وناصر حقه ، السلام عليك يا حجة الله ودليل إرادته ، السلام عليك يا تالي كتاب الله وترجمانه ، السلام عليك في آناء ليلك وأطراف نهارك ، السلام عليك يا بقية الله في أرضه .

السلام عليك حين تقوم ، السلام عليك حين تقعد ، السلام عليك حين تقرأ

[38]

وتبين ، السلام عليك حين تصلي وتقتن ، السلام عليك حين ترقع وتسجد السلام عليك حين تعوذ وتسبح ، السلام عليك حين تهلل وتكبر ، السلام عليك حين تمجد وتستغفر ، السلام عليك حين تمجد وتمدح ، السلام عليك حين تسمي وتصبح ، السلام عليك في الليل إذا يغشى ، والنهار إذا تجلى والآخرة والاولى .
السلام عليكم يا حجج الله ورعاتنا ، وهداتنا ودعاتنا وقادتنا وائمتنا وسادتنا ومواليها ، السلام عليكم أنتم نورنا وأنتم جاهنا أوقات صلاتنا ، وعصمتنا بكم لدعائنا وصلاتنا وصيامنا واستغفارنا وسائر أعمالنا .

السلام عليك أيها الامام المأمون السلام عليك أيها المقدم المأمول السلام عليك بجوامع السلام ، أشهدك يا مولاي أنني اشهد أن لا إله إلا الله وحده وحده وحده لا شريك له وأن محمدا عبده ورسوله ، لا حبيب إلا هو وأهله وأن أمير المؤمنين حجة ، وأن الحسن حجة ، وأن الحسين حجة ، وأن علي بن الحسين حجة وأن محمد بن علي حجة ، وأن جعفر بن محمد حجة ، وأن موسى بن جعفر حجة وأن محمد بن علي حجة ، وأن علي حجة ، وأن الانبياء دعاة وهداة
رشدكم ، أنتم الاول والآخر ، وخاتمته .

وأن رجعتكم حق لا شك فيها يوم لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا وأن الموت حق و [اشهد] أن ناكرا ونكيرا حق وأن النشر والبعث حق وأن الصراط حق والمرصاد حق وأن الميزان والحساب حق وأن الجنة والنار حق ، والجزاء بهما للوعد والوعيد حق ، وأنكم للشفاعة حق

لا تردون ولا تسبقون مشية الله وبأمره تعملون والله الرمة والكلمة العليا ، وبيده

الحسنى وحجة الله النعمى . [العظمى] ظ

خلق الجن والانس لعبادته ، أراد من عباده عبادته فشقى وسعيد ، قد شقي من خالفكم ، وسعد من أطاعكم ، وأنت يا مولاي فاشهد بما اشهدتك عليه ، تخزنه وتحفظه لي عندك ، أموت عليه وأنشر عليه واقف به ، وليالك بريئا من عدوك ماقتا لمن أبغضكم

[39]

وإذا لمن أحبكم فالحق ما رضيتموه والباطل ما سخطتموه والمعروف ما أمرتم به والمكر ما نهيتم عنه ، والقضاء المثبت ما استأثرت به مشيتكم والممحو ما استأثرت به سنتكم .

فلا إله إلا الله وحده وحده لا شريك له محمد عبده ورسوله علي أمير المؤمنين

حجته ، الحسن حجته ، الحسين حجته ، علي حجته ، محمد حجته ، جعفر

حجته ، موسى حجته ، علي حجته ، محمد حجته ، علي حجته ، الحسن حجته

أنت حجته ، أنتم حججه وبراهينه .

أنا يا مولاي مستبشر بالبيعة التي أخذ الله علي شرطه قتالا في سبيله اشترى به

أنفس المؤمنين ، فننسي مؤمنة بالله وحده لا شريك له ورسوله ، وبأمر المؤمنين وبكم

يا مولاي أولكم وآخركم ونصرتي لكم معدة ومودتي خالصة لكم وبراءتي من

أعدائكم أهل الحردة والجدال ثابتة لتأركم أنا ولي وحيد والله إله الحق يجعلني كذلك

أمين أمين .

من لي أنت فيمادنت واعتصمت بك فيه تحرسني فيما تقربت به إليك

يا وقاية الله وستره وبركته أغثني أدنني أعني ادركني صلني بك ولا تقطعني اللهم

إليك بهم توسلي وتقربي ، اللهم صل على محمد وآله وصلني بهم ولا تقطعني

بحجبتك واعصمني وسلامك على آل يس مولاي أنت الجاه عند الله ربك وربِّي إنه

حميد مجيد .

الدعاء بعقب القول : اللهم إني اسئلك باسمك الذي خلقتك من كلك

فاستقر فيك فلا يخرج منك إلى شئ أبدا يا كينون أيا مكنون أيا متعال أيا متقدس

أيا متراحم ، أيا مترئف ، أيا متحنن ، اسئلك كما خلقتك غضا أن تصلي علي محمد

نبي رحمتك ، وكلمة نورك ، ووالد هداة رحمتك ، واملا قلبي نور اليقين ، وصدري

نور الايمان ، وفكري نور الثبات ، وعزيمي نور التوفيق ، وذكائي نور العلم ، وقوتي

نور العمل ، ولساني نور الصدق ، وديني نور البصائر من عندك ، وبصري نور الضياء

وسمعي نور وعي الحكمة ، ومودتي نور الموالاتة لمحمد وآله عليهم السلام و يقيني قوة البراءة

[40]

من أعداء محمد وأعداء آل محمد ، حتى ألقاك وقد وفيت بعهدك وميثاقك فيسعني
رحمتك يا ولي يا حميد بمرآك ومسمعك يا حجة الله دعائي فوفني منجزات إجابتي
أعتصم بك معك معك معك سمعي ورضاي .

24 دعوات الراوندي : عن الاعمش قال : خرجت حاجا فرأيت بالبادية
أعرابيا أعمى ، وهو يقول : اللهم إني اسئلك بالقبعة التي اتسع فناؤها وطالت
أطنابها ، وتدلّت أغصانها ، وعذب ثمرها ، واتسق فرعها ، واسبغ ورقها وطاب مولدها
إلا رددت علي بصري .

قال : نخفقتني العبرة ، فدنوت إليه وقلت : يا أعرابي لقد دعوت فأحسنت
فما القبعة التي اتسع فناؤها ؟ قال : محمد صلى الله عليه وآله ، قلت : فقولك وطالت اطنابها ؟ قال :
أعني فاطمة عليها السلام ، قلت : وتدلّت أغصانها ؟ قال : علي وصي رسول الله ، قلت :
وعذب ثمرها ؟ قال : الحسن والحسين ، قلت : واتسق فرعها ؟ قال : حرم الله ذرية
فاطمة على النار ، قلت : واسبغ ورقها ؟ قال : بعلي بن ابي طالب فأعطيته دينارين
ومضيت ، وقضيت الحج ورجعت .

فلما وصلت إلى البادية رأيته فاذا عيناه مفتوحتان ، كأنه ما عمي قط ، فقلت :
يا أعرابي كيف كان حالك ؟ قال : كنت ادعو بما سمعت ، فهتف بي هاتف ، وقال :
إن كنت صادقا أنك تحب نبيك وأهل بيت نبيك ، فضع يدك على عينيك ، فوضعتهما
عليهما ، ثم كشفت عنهما ، وقد رد الله علي بصري ، فالتفت يمينا وشمالا فلم أر
أحدا فصحت ايها الهاتف بالله من أنت ؟ فسمعت : أنا الخضر أحب علي بن ابيطالب
فان حبه خير الدنيا والآخرة .

وكان الصادق عليه السلام الميزاب ، ومعه جماعة إذ جاءه شيخ فسلم ثم قال :
يا ابن رسول الله إني لاحبكم أهل البيت ، وأبرأ من عدوكم وإني بليت ببلاء
شديد ، وقد أتيت البيت متعوذا به مما أجد ، ثم بكى وأكب على أبي عبدالله عليه السلام
يقبل رأسه ورجليه ، وجعل أبوعبدالله عليه السلام يتنحى عنه ، فرحمه وبكا ، ثم
قال : هذا أخوكم وقد أتاكم متعوذا بكم ، فارفعوا أيديكم ، فرفع أبوعبدالله عليه السلام

[41]

يديه ورفعنا أيدينا ثم قال :

اللهم لنك خلقت هذه النفس من طينة أخلصتها ، وجعلت منها أولياءك

وأولياء اوليائك وإن شئت أن تنجي عنها الآفات فعلت ، اللهم وقد تعوذ ببيتك
الحرام الذي يأمن به كل شيء ، وقد تعوذ بنا ، وأنا أسئلك يا من احتجب بنوره
عن خلقه أسئلك بمحمد وعلي وفاطمة والحسن والحسين يا غاية كل محزون
وملهوف ومكروب ومضطر مبتلى أن تؤمنه بأماننا مما يجد وأن تحو من طينته ما
قدر عليها من البلاء وأن تفرج كربته يا ارحم الراحمين .
فلما فرغ من الدعاء انطلق الرجل فلما بلغ باب المسجد رجع وبكا ، ثم
قال : الله أعلم حيث يجعل رسالته ، والله ما بلغت باب المسجد وبني مما اجد قليل
ولا كثير ، ثم ولى .

25 : نقل من خط الشيخ محمد بن علي الجبجي نقلا من خط الشيخ علي بن
السكون قدس الله روحهما أخبرني شيخا وسيدنا السيد الاجل العالم الفقيه
جلال الدين أبو القاسم عبد الحميد بن نزار بن معد بن نزار العلوي الحسيني
الموسوي الحائري اطال الله بقاءه قراءة عليه ، وهو يعارضني باصل سماعه الذي
بخط والده رحمه الله المنقول من هذا الفرع في شهر سنة ست وسبعين وستمائة
قال : أخبرني والدي رضي الله عنه قال : أخبرني الاجل العالم تاج الدين
أبو محمد الحسن بن علي بن الحسين بن الدرري أطال الله بقاءه سماعا من لفظه وقراءة
عليه في شهر ربيع الاول سنة ست وتسعين وخمسمائة ، قال : أخبرني الشيخ الفقيه
العالم قوام الدين أبو عبد الله محمد بن عبد الله البحراني الشيباني رحمه الله قراءة عليه
سنة ثلاث وسبعين وخمس مائة ، قال : قرأت على الشيخ أبي محمد الحسن بن علي
قال : قرأت هذا العهد على الشيخ علي بن إسماعيل قال : قرأت على الشيخ أبي
زكريا يحيى بن كثير ، قال : قرأت على السيد الاجل محمد بن علي القرشي قال :
حدثني أحمد بن سعيد بقراءته على الشيخ علي بن الحكم قال : قرأت على الربيع
ابن محمد المسلي قال : قرأت على أبي عبد الله بن سليمان قال : سمعت سيدنا الامام

[42]

جعفر بن محمد الصادق عليه السلام يقول : من دعا إلى الله اربعين صباحا بهذا العهد كان من
انصار قائمنا ، وإن مات أخرجه إليه من قبره ، وأعطاه الله بكل كلمة الف حسنة
ومحا عنه ألف سيئة ، وهذا هو العهد :

اللهم رب النور العظيم ، ورب الكرسي الرفيع ، ورب البحر المسجور
ومنزل التوراة والانجيل والزبور ، ورب الظل والحرور ، ومنزل الفرقان العظيم .
ورب الملائكة المقربين ، والانبياء والمرسلين ، اللهم إني أسئلك بوجهك الكريم

وبنور وجهك المنير ، ومللك القديم يا حي يا قيوم أسئلك باسمك الذي اشرفت به
 السماوات والارضون ، يا حي قبل كل حي لا إله إلا أنت .
 اللهم بلغ مولانا الامام المهدي القائم بأمر الله صلى الله عليه وآله وعلى
 آبائه الطاهرين ، عن جميع المؤمنين والمؤمنات في مشارق الارض ومغاربها وسهلها
 وجبلها وبرها وبحرها ، وعني وعن والدي من الصلاة زنة عرش الله ، وعدد كلماته
 وما أحصاه كتابه ، وأحاط به علمه ، اللهم إني أجدد له في صبيحة هذا اليوم وما
 عشت به في أيامي ، عهدا وعقدا وبيعة له في عنقي لا أحول عنها ولا أزول .
 اللهم اجعلني من أنصاره وأعوانه وأنصاره والذابين عنه ، والمسارعين في
 حوائجه ، والممثلين لاوامره ، والمحامين عنه ، والمستشهادين بين يديه ، اللهم فان
 حال بيني وبينه الموت الذي جعلته على عبادك حتما ، فأخرجني من قبري مؤتزرا
 كفني شاهرا سيفي مجردا قناتي مليبا دعوة الداعي في الحاضر والبادي .
 اللهم أرني الطلعة الرشيدة ، والغرة الحميدة ، واكمل مرهي (1) بنظرة مني
 إليه ، وعجل فرجه وأوسع منهجه واسلك بي محجته وأنفذ أمره ، واشدد ازره واعم
 اللهم به بلادك ، وأحي به عبادك ، إنك أنت قلت وقولك الحق " ظهر الفساد في
 البر والبحر بما كسبت ايدي الناس " فأظهر اللهم لنا وليك وابن وليك ، وابنت بنت
 نبيك المسمى باسم رسولك في الدنيا حتى لا يظفر بشئ من الباطل إلا مزقه ، ويحق
 الحق ويحققه . اللهم واجعله مفزعا للظلم من عبادك وناصر لمن لم يجد له ناصر غيرك
 * (هامش) * (1) المره محرمة بياض العين وفساده لترك الاكتحال .

[43]

ومجددا لما عطل من أحكام كتابك ، ومشيدا لما درس من أعلام دينك وسنن نبيك
 صلى الله عليه وعلى آله ، واجعله اللهم ممن حصنته من باس المعتدين .
 اللهم وسر نبيك محمدا صلى الله عليه وآله الطاهرين برويته ، ومن تبعه على دعوته
 وارحم استكانتنا من بعهد ، اللهم اكشف هذه الغمة عن الامة بحضوره ، وعجل اللهم لنا
 ظهوره ، إنهم يرونه بعيدا ونراه قريبا يا ارحم الراحمين .
 26 من اصل قديم من مؤلف قدماء الاصحاب : أخبرنا أحمد بن محمد بن
 سعيد ، عن محمد بن الفضل بن إبراهيم الاشعري ، عن محمد بن عبدالله بن مهران
 عن أبيه ، عن جده أن أبا عبدالله جعفر بن محمد عليه السلام دفع إلى جعفر بن محمد بن الاشعث
 كتابا فيه دعاء والصلاة على النبي صلى الله عليه وآله فدفعه جعفر بن محمد بن الاشعث إلى ابنه
 مهران ، فكانت الصلاة على النبي صلى الله عليه وآله الذي فيه :

اللهم إن محمدا صلى الله عليه وآله كما وصفته في كتابك ، حيث قلت وقولك الحق " لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم " فأشهد أنه كذلك ، وأشهد أنك لم تأمرنا بالصلاة عليه إلا بعد أن صليت عليه أنت وملائكتك فأنزلت في فرقانك الحكيم " إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما " لا حاجة به إلى صلاة أحد من الخلق عليه بعد صلواتك ولا إلى تزكية له بعد تزكيتك ، بل الخلق جميعا كلهم المحتاجون إلى ذلك إلا أنك جعلته بابك الذي لا تقبل إلا من أتاك منه ، وجعلت الصلاة عليه قربة منك ووسيلة إليك ، وزلفة عندك ، ودلت عليه المؤمنين ، وأمرتهم بالصلاة عليه ليزدادوا بذلك كرامة عليك ، ووكلت بالمصلين عليه ملائكة يصلون عليهم ، ويبلغونه صلاتهم عليه وتسليمهم .

اللهم رب محمد فاني أستثلك بحق محمد أن ينطق لساني من الصلوات عليه بما تحب وترضى وبما لم ينطق به لسان أحد من خلقك . ولم تعلمه إياه ثم تؤتيني على ذلك مرافقته حيث أحلته من محل قدسك وجنات فردوسك ، ولا تفرق بيني وبينه .

[44]

اللهم إني ابتدأت له الشهادة ، ثم الصلاة عليه ، وإن كنت لا أبلغ من ذلك رضى نفسي ولا يعبره لساني عن ضميري ، ولا أبني إلا على التقصير مني فأشهد له والشهادة مني دعائي ، وحق علي واداء لما اقترضت لي أن قد بلغ رسالتك غير مفرط فيما أمرت ، ولا مقصر عما اردت ، ولا متجاوز لما نهيت عنه ، ولا معتد لما رضيت له .

فتلا آياتك على ما نزل به إليه وحيك ، وجاهد في سبيلك مقبلا على عدوك غير مدبر ووفى بعهدك ، وصدع بأمرك لا تأخذه فيك لومة لائم ، وباعد فيك الاقربين وقرب فيك الابعدين وأمر بطاعتك وأتمر بها ، ونهى عن معصيتك وانتهى عنها سرا وعلانية ، ودل على محاسن الاخلاق ، وأخذ بها ، ونهى عن مساوي الاخلاق ورغب عنها ، ووالى أوليائك بالذي تحب أن توالوا به قولاً وعملاً .
ودعا إلى سبيلك بالحكمة والموعظة الحسنة ، وعبدك مخلصا حتى أتاه اليقين فقبضته إليك نقيا تقيا زكيا قد أكلت به الدين ، وأتممت به النعم ، وظهرت به الحجج ، وشرعت به شرايع الاسلام ، وفصلت به الحلال من الحرام ، ونهجت به خلقتك صراطك المستقيم وبينت به العلامات والنجوم الذي به يهتدون ، ولم تدعهم

بعده في عمياء يهيمون ، ولا في شبهة يتيهون ، ولم تكلمهم إلى النظر لانفسهم في دينهم
بآرائهم ولا التخير منهم بأهوائهم فيتشعبون في مدلهمات البدع ، ويتخيرون في
مطبقات الظلم ، وتتفرق بهم السبل فيما يعلمون وفيما لا يعلمون .
وأشهد أنه تولى من الدنيا راضيا عنك ، مرضيا عندك ، محمودا عند ملائكتك
المقربين ، وأنبيائك المرسلين ، وعبادك الصالحين . وأنه كان غير لئيم ولا ذميم وأنه
لم يكن ساحرا ولا سحر له ، ولا شاعر ولا ينبغي له ، ولا كاهن ولا تكهن له ، ولا
مجنون ولا كذاب ، وأنه كان رسول الله خاتم النبيين ، وأنه جاء بالحق من عند
الحق ، وصدق المرسلين .

واشهد أن الذين كذبوه ذائقوا العذاب الاليم ، واشهد أنك به تعاقب وبه
تثيب ، وأن ما أتانا به من عندك فإنه هو الحق المبين ، لا ريب فيه من

[45]

رب العالمين .

اللهم صل على محمد عبدك ورسولك ، وأمينك ونجيك ، وصفوتك وصفيك
ودليلك من خلقك الذي انتجته لرسالاتك ، واستخلصته لدينك ، واسترعيته عبادك
وأتمنته على وحيك ، وجعلته علم الهدى ، وباب التقى ، والحجة الكبرى ، والعروة
الوثقى ، فيما بينك وبين خلقك ، والشاهد لهم ، والمهيمن عليهم ، اشرف وأزكى
واطهر واطيب وأرضى ما صليت على أحد من أنبيائك ورسلك ، واصفيائك ، واجعل

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsír of the Basmalah (Commentary of "In the name of God")
 Chapter 15 - The Yá/10 - ي

The first Position of the Yá is the Letter of Intimacy, and within the Station of the Bayán, it is the Sign of Divine Communion (Tawhíd);

المَقَامُ الْأَوَّلُ الْيَاءُ حَرْفُ الْعِشْرَةِ وَهُوَ فِي مَقَامِ الْبَيَانِ آيَةُ التَّوْحِيدِ

The Symbol of Abstraction (Tajrid);

وَعَلَامَةُ التَّجْرِيدِ

The Letters of the Divine Personality (Huwíyah);

وَحَرْفُ الْهُوِيَّةِ

The Clouds of Divine Oneness (Ahadíyah);

وَعَمَاءُ الْأَحَدِيَّةِ

The Letter of the First Dispensation Initiated;

(Zúhúri'l-al-Awwali'r-Rafí'a)

وَحَرْفُ الظُّهُورِ الْأَوَّلِ الرَّفِيعِ

And the Last, Inimitable, Elusive, Ever-Drawing Near Dispensation;

(Qaríb/Ba'id)

وَالْآخِرِ الْمُنْبِيعِ الْبَاطِنِ الْقَرِيبِ وَالظَّاهِرِ الْبَعِيدِ

The perceptible sea and the Unknown Mystery* that hath been especially chosen for Muhammad ﷺ and His Family, may the peace of God be upon Them, as the Primary Reality.

بِحَرْفِ الْمَعْلُومِ وَالسِّرِّ الْمَجْهُولِ الْمَخْصُوصِ مُحَمَّدٍ ص وَاللَّهِ سَلَامٌ اللَّهُ عَلَيهِمْ
 بِالْحَقِيقَةِ الْأَلِيَّةِ

* (Bahr Ma'lúm; Sirr Majhúl)

Whatever else existeth beyond Them is as nothing and hath no relation to any such thing therein.

وَمَا سِوَاهُمْ مَعْدُومُونَ لَا نَصِيبَ بِشَيْءٍ مِنْ الْأَشْيَاءِ فِيهِ

How could such thing exist by comparison, inasmuch as each and every Prophet and the station of Their abstraction and Their longevity through Their Intimate Communion with God is but an ephemeral shadow of the body of Muhammad ﷺ

كَيْفَ لَا يَكُونُ كُلُّ وَالْأَنْبِيَاءِ مَقَامَ تَجْرِيدِهِمْ وَبَقَائِهِمْ فِي تَوْحِيدِ اللَّهِ
 ظِلٌّ فَانِي مِنْ جِسْمِ مُحَمَّدٍ ص

They attained unto whatsoever They attained without understanding what They did. The Body of Muhammad ﷺ, in comparison to other bodies, existeth within an Inviolable Sanctuary.

بَلُّغُوا مَا بَلُّغُوا لَمْ تَدْرِكُوا مَا فَعَلُوا جِسْمِ مُحَمَّدٍ ص فِي الْأَجْسَامِ مُنْتَبِعٌ
 مُحَالٌ

How could a single ray of the sun be preferred over the Constancy of the continuous progression of the eight worlds?

كَيْفَ يُفْضَلُ شُعَاعٌ وَكُلُّ فِي السَّلْسَلَةِ الطُّولِيَّةِ مِنْ ثَمَانِيَةِ عَوَالِمٍ

Rather, the secret lieth concealed within the lateral progression.

بَلُّ فِي السَّلْسَلَةِ الْعَرْضِيَّةِ هَذَا السِّرِّ الْمَسْتُورِ

If Abú Dharr knew what was within the heart of Salmon, may God bless Him, he would never have disavowed Him.

لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ صَلَّى اللَّهُ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ
 عَلَيْهِ لَكَفَّرَهُ

In another Narration, may God have mercy on His killer, proceedeth this fundamental Principle from the Higher Realm unto the depository

وَفِي رِوَايَةٍ رَحِمَ اللَّهُ مَنْ قَتَلَهُ عَ بِجَرِي هَذِهِ الْقَاعِدَةُ مِنَ الْعَالَمِ الْعُلِيِّ

of the lower, "The Pathways that leadeth unto God are as numerous as the minds (souls/breaths) of His creatures!"*

* [Hadith](#) / [Hadith](#) / [Hadith](#)

The second Position of the Yá within the order of meanings is the last Letter from the Letters of the name of 'Alí, may my spirit be sacrificed for Him, and it is the Mystery of God which is without description and His Word Which is not known.

It is the Greatest Name under Whose shadow the whole of His creation celebrateth God.

It is the Primary, Eternal Author, "Yea Our Command is the truth." It is the Truth of all truths.*

* Qur'an 17:16

It is the Manifest yet the Most Hidden of the hidden. For It is the Mystery, the Mystery of the Mystery, the Concealed Mystery, the Mystery Concealed within a Mystery, a Mystery that remaineth useful so long as it remaineth a mystery, and a Mystery of epic proportions.

It is the Manifestation of the fear of God and His Glory.

It is as the maxim of 'Alí, "There is no knowledge except in fearing Thee, and there is no true rationality except through the Faith founded by Thee." * There is no basis of knowledge without respect of His Position.

* [Hadith](#)

He is the Station of the Most Gracious (ar-Rahmán), and whoso feareth the Station of their Lord dwelleth within two Gardens, but there is no true rationality for one who doth not confide in His might or His holiness, for He Himself is none other than the Manifestation of God, and there is none other. All of that continually persisteth throughout the entire dominion, "The path unto the Essence of God is barred, and seeking spurned. His Verses are His evidence, and His existence His Proof."

The third Position of the Yá within the rank of Gates is within the Name of the Most Merciful, a Station amongst the stations of His Mercy, and it is as the response of the Imám, may my spirit be sacrificed for Him. I shall mention the Ḥadith:

The Holy Exilarch asked ar-Riḍá, "O Master, what is infidelity and what is Faith? What are the twain infidelities and who are the twain Satans, all of which is imminent according to the expression of the Most Gracious inasmuch as He spoke within the Súrah, "Ar-Rahmán is

إِلَى مَبْدَأِ السُّفْلِيِّ الطُّرُقِ إِلَى اللَّهِ بَعْدَ أَنْفَاسِ الْخَلَائِقِ

المَقَامُ الثَّانِي الْيَاءُ فِي رُتْبَةِ الْمَعَانِي أَنْحُرُ حَرْفٍ مِنْ حُرُوفِ اسْمِ عَلِيٍّ
رُوحِي فَدَاهُ وَهُوَ سِرُّ اللَّهِ الَّذِي لَا يُوصَفُ وَكَلِمَتُهُ الَّتِي لَا تَعْرِفُ

وَهُوَ الْأَسْمُ الْأَعْظَمُ الَّذِي يُسَبِّحُ اللَّهُ بِظِلِّهِ جَمِيعُ خَلْقِهِ

وَهُوَ صَاحِبُ الْأَزَلِيَّةِ الْأَوْلِيَّةِ وَإِنْ أَمْرُنَا هُوَ الْحَقُّ وَحَقُّ الْحَقِّ

وَهُوَ الظَّاهِرُ وَباطِنُ البَاطِنِ وَهُوَ السِّرُّ وَسِرُّ السِّرِّ وَسِرُّ الْمُسْتَسِرِّ وَسِرِّ
الْمُقَنَّعِ بِالسِّرِّ وَسِرِّ لَا يُفِيدُهُ إِلَّا سِرٌّ وَسِرٌّ مَجْمَلٌ بِالسِّرِّ

وَهُوَ مَظْهَرُ خَشْيَةِ اللَّهِ وَجَلَالِهِ

وَهُوَ قَوْلُ الْإِمَامِ ع لَا عِلْمَ إِلَّا خَشْيَتِكَ وَلَا حُكْمَ إِلَّا الْإِيمَانَ بِكَ
لَيْسَ لِمَنْ لَمْ يَخْشَ عَن جَنَابِهِ عِلْمَ

وَهُوَ مَقَامُ الرَّحْمَنِ وَلَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ وَلَيْسَ لِمَنْ لَمْ يُؤْمَرْ
بِعِزِّ قُدْسِهِ حُكْمٌ لِأَنَّهُ ظَاهِرُ اللَّهِ لَا هُوَ هُوَ وَلَا هُوَ غَيْرُهُ كُلُّ ذَلِكَ عَنِ
دَوَامِ الْمَلِكِ فِي الْمَلِكِ السَّبِيلِ إِلَى ذَاتِ اللَّهِ مُسَدَّودٍ وَالطَّلَبِ مُرَدُّودٍ
دَلِيلُهُ آيَاتُهُ وَوُجُودُهُ إِثْبَاتُهُ

المَقَامُ الثَّلَاثُ الْيَاءُ فِي رُتْبَةِ الْأَبْوَابِ فِي اسْمِ الرَّحِيمِ مَقَامٌ مِنْ مَقَامَاتِ
الرَّحْمَانِيَّةِ وَهُوَ الَّذِي أَجَابَ الْإِمَامَ رُوحِي فَدَاهُ وَأَنَا أَذْكَرُ الْحَدِيثِ

القرآن خلق الإنسان علمه البيان

سُئِلَ رَأْسُ الْجَالُوتِ عَنِ الرِّضَاعِ بِأَنَّ قَالَ يَا مَوْلَايَ مَا الْكُفْرُ
وَالْإِيمَانُ وَمَا الْكُفْرَانُ وَمَا الشَّيْطَانَانِ اللَّذَانِ كِلَاهُمَا الْمَرْجُوعَانِ وَقَدْ

Who taught the Qur'an, created humanity, taught 'Him' the Bayán.*

* Qur'an 55:1-4 / [Hadith](#)

When ar-Riḍá heard him, He did not immediately answer but bowed His head silently and poked His finger into the ground. As the questioner observed His silence, He provoked Him further with another question, asking, "O Chief of the Muslims, how does one become many and how does the many become one again? How do the living become alive and the flowing become solidified and the insufficient sufficient?"

As He, may my spirit be sacrificed for Him, raised His head, He said, "What didst thou say and through whom didst thou speak and to whom art thou speaking? Thou art in the midst of Us, thou hast indeed become Us. This is the esoteric answer to thy question. As for the definitive answer, know that if thou art the one indwelling, then praise God the Creator! Should ye reject that, then the two infidelities are the rejection of God and the rejection of Satan, and this hath two possible outcomes, one is the Garden and the other is the Fire. These are the twain contrasting outcomes.

"Indeed the Most Gracious hath said as much, for He said, "Two seas surge, between the two is a partition they cannot surpass. So which of the twain favors of thy Lord do ye refute?" Whosoever understandeth human nature knoweth Our Words, and the rest of the answers to any of thy questions should be clear from what We hath said, so praise be unto God, the Most Gracious, the One Who revealeth truth unto humans and jinn, and may the curse of God be upon the accursed Satan!" Upon hearing His words, the questioner became bewildered and confounded, he said, "I testify that there is none other God except God and Muḥammad is the Messenger of God! Thou art the True Trustee of the Messenger of God and the Most Merciful. May mercy be decreed upon those who accept His Divine Providence."

It is as the truth of Salmon,* may my spirit be sacrificed for Him, and it is as the blessed Ḥadith related by Imám al-Ḥasan al-Askarí in His Tafsír, "God hath a hundredfold mercy but He hath established a single mercy throughout all creation through which all of humanity from every region may receive mercy. On the Day of Resurrection this single mercy shall be added unto the ninety-nine mercies which the nation of Muḥammad ﷺ shall receive. This mercy is the perfection of the Nation in this world. When they were under the decree of mercy they prepared themselves for acceptance, and in the Hereafter they shall be liberated from trepidation. They were strengthened through their intention to bear and endure."

* [Salmon the Persian](#)

نَطَقَ بِهِ الرَّحْمَنُ حِينَ قَالَ فِي سُورَةِ الرَّحْمَنِ عِلْمَ الْقُرْآنِ خَلَقَ الْإِنْسَانَ
عِلْمَهُ الْبَيَانَ

فَلَمَّا سَمِعَ الرِّضَاعَ لَمْ يَجِبْ جَوَابًا وَنَكَتَ بِأَصْبَعِهِ الْأَرْضَ وَأَطْرَقَ مَلِيًّا
فَلَمَّا رَأَى السَّائِلَ سَكَوَتَهُ شَجَعَتْهُ نَفْسُهُ بِسُؤَالِ آخِرِ فَقَالَ يَا رَئِيسَ
الْمُسْلِمِينَ مَا الْوَاحِدُ الْمُتَكَثِّرُ وَمَا الْمُتَكَثِّرُ الْمُتَوَحِّدُ وَمَا لِمُوجِدِ الْمُوجِدِ
وَالْجَارِيِ الْمُنْجَمِ وَالنَّاقِصِ الزَّائِدِ

فَرَفَعَ رُوحِي فِدَاهُ رَأْسَهُ فَقَالَ أَيُّ شَيْءٍ تَقُولُ مِنْ تَقُولِ وَلِمَنْ تَقُولُ
يَبِينَا أَنْتَ أَنْتَ صَرْنَا نَحْنُ نَحْنُ هَذَا جَوَابٌ مُوجِزٌ لِسُؤَالَاتِكَ وَأَمَّا
الْجَوَابُ الْمَفْصَلُ فَاعْلَمْ إِنَّ كُنْتَ الدَّارِي فَالْحَمْدُ لِلَّهِ الْبَارِي إِنَّ الْكُفْرَ
كُفْرَانٌ كُفْرٌ بِاللَّهِ وَكُفْرٌ بِالشَّيْطَانِ وَهُمَا سَيِّئَانِ الْمَقْبُولَانِ الْمَرْدُودَانِ
أَحَدُهُمَا الْجَنَّةُ وَالْآخِرُ النَّارُ وَهُمَا اللَّذَانِ الْمُخْتَلِفَانِ الْمَقْبُولَانِ

وَقَدْ نَطَقَ بِهِ الرَّحْمَنُ حَيْثُ قَالَ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا
يَبْغِيَانِ فَيَأْتِي الْآءُ رَبِّكَمَا تَكْذِبَانِ وَيَعْلَمُ قَوْلُنَا مَنْ كَانَ مِنْ سَنَخِ
الْإِنْسَانِ وَيُظْهِرُ لَكَ مِمَّا قُلْنَا جَوَابَ بَاقِي سُؤَالَاتِكَ وَالْحَمْدُ لِلَّهِ الرَّحْمَنِ
الْمُبْعُوثِ عَلَى الْإِنْسِ وَالْجِنِّ وَلَعْنَةُ اللَّهِ عَلَى شَرِّ الشَّيْطَانِ فَلَمَّا سَمِعَ
كَلَامَهُ بَهْتٌ وَتَحْيِيرٌ وَشَبَقٌ شَبَقَةٌ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَأَنْكَ وَصِيَّ رَسُولِ اللَّهِ حَقًّا وَالرَّحِيمِ رَحْمَةً
مَكْتُوبَةً عَلَى مَنْ سَبَقَتْ لَهُ الْعِنَايَةُ

وَهُوَ حَقِيقَةُ سَلْمَانَ ص ص رُوحِي فِدَاهُ وَنَعْمَ الْحَدِيثُ مَا قَالَ
الْإِمَامُ الْحَسَنُ الْعَسْكَرِيُّ ع فِي تَفْسِيرِهِ أَنَّ لِلَّهِ مِائَةَ رَحْمَةٍ وَجَعَلَ مِنْهَا
رَحْمَةً وَاحِدَةً فِي الْخَلْقِ كُلِّهِمْ فِيهَا تَرَأَى الرَّحْمَةَ فِي الدُّنْيَا مِنْ فِي كُلِّ
الْأَصْقَاعِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ الْوَاحِدَةَ إِلَى تِسْعِ
وَتِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ص وَتِلْكَ الرَّحْمَةُ تَمَامُ الْأُمَّةِ فِي
الدُّنْيَا لَمَّا كَانُوا فِي الرَّحْمِ ضَيَّقُوا أَنْفُسَهُمْ عَنِ الْقَبُولِ وَفِي الْآخِرَةِ لَمَّا
خَلَّصُوا مِنَ الْأَعْرَاضِ قَوِيَتْ بِنِيَّتِهِمْ لِلتَّحْمَلِ

God hath prevented every nation from entering the Garden until the Nation of Muhammad ﷺ entereth before them. The faithful is more honorable in the sight of God than ye consider, and I mention some aspects with explicit meaning, but the mysterious subjects are only revealed unto the people of piety.

The fourth Position of the Yá within the Most Merciful is the position of the Adherents (Shi'ah), and they receive their Baptism through the Station of this Name.

God Almighty said, "The Baptism of God, who could be better at Baptism than God?!"*

* Qur'an 2:138

God placed them within the well of atonement through the Baptism, and as their condition culminated and they reached maturity, they were blessed with Formal Prayer, Zakat, Fasting, Jihád, Pilgrimage and other well-known praiseworthy deeds, until all their parts mingled together.

So it became a single thing. It is the maxim of 'Alí, may my spirit be sacrificed for Him, "Not until my deeds and my private devotions are as a single basin, shall they, through the finest distillation, be taken as part of the Elixir." *

* [Hadith](#)

It is the Universal Death, for some it is in this world, for others in the Return, and for some within the Partition.*

* [Barzakh/Purgatory](#)

For some it is in the Resurrection, and others the Fire, to burn the superficial parts, and for taking the Elixir.

For when part of the Elixir is taken, the breezes of affection, the true love of God, is stirred within their hearts.

It is the Meeting with Their Creator.

It is the saying of as-Sádiq, "When the breezes of affection is stirred within the inner heart, an intimacy is associated within the shade of the Beloved One, and the Beloved influenceth beyond all. The remedy is within thee but thou dost not see it; the remedy is from thee, but thou dost not know it; yet thou art the Clear Book through which the Personal Letters appear. Dost thou reckon thyself only a puny form, when within thee the universe is folded?" *

* [Hadith](#)

وَأَنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى الْأُمَّمِ حَتَّى يَدْخُلَ أُمَّةٌ مُحَمَّدٌ ص قَبْلَهُمْ
وَالْمُؤْمِنِ أَكْرَمَ عَلَى اللَّهِ مِمَّا تَظُنُّونَ وَأَنَا أَذْكَرُ بَعْضًا بَعْضًا بِالنَّقْلِ بِالْمَعْنَى
وَلَا يَطَّلِعُ بِسِرِّ مَرَاتِبِهَا إِلَّا أَهْلُ التَّقْوَى

الْمَقَامُ الرَّابِعُ الْيَأَى فِي الرَّحِيمِ مَقَامُ الشَّيْعَةِ وَهُمْ فِي هَذَا الْإِسْمِ مَقَامُ
صَبْتِهِمْ

قَالَ اللَّهُ تَعِ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

وَجَعَلَهُمُ اللَّهُ فِي بَيْرِ التَّغْفِينِ فِي هَذَا الصَّبْغِ فَلَمَّا نَضَجَتْ بَنِيَّتُهُمْ وَبَلَغَتْ
بُلُوغَهُمْ صَلَاتُهُمْ بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْجِهَادِ وَالْحَجِّ وَسَائِرِ
الْأَعْمَالِ الْمَحْمُودَةِ حَتَّى خَلَطَتْ أَجْزَاءَهُمْ

فَصَارَتْ شَيْئًا وَاحِدًا وَهُوَ قَوْلُ عَلِيٍّ ع رُوحِي فَدَاهُ حَتَّى تَكُونَ أَعْمَالِي
وَأَوْرَادِي كُلُّهَا وَرَدًا وَاحِدًا ثُمَّ جَعَلَهُمْ فِي قَعْرِ التَّقْطِيرِ لِلْأَخْذِ عَنْ
أَجْزَاءِ الْإِكْسِيرِ

وَهُوَ مَوْتُ الْكُلِّيِّ فَلِبَعْضِ النَّاسِ فِي الدُّنْيَا وَلِبَعْضِهِمْ فِي الرَّجْعَةِ
وَلِبَعْضِهِمْ فِي الْبَرْزَخِ

وَلِبَعْضِهِمْ فِي الْقِيَامَةِ وَلِبَعْضِهِمْ فِي النَّارِ لِتَحْرِيقِ أَجْزَاءِ الْعَرْضِيَّةِ وَالْإِخْذِ
الْإِكْسِيرِيَّةِ

فَلَمَّا أَخَذَ أَجْزَاءَ الْإِكْسِيرِ هَاجَ رِيحَ الْمَحَبَّةِ مَحَبَّةَ اللَّهِ فِي أَفْتِدَتِهِمْ

وَهُوَ لِقَاءُ بَارِيهِمْ

وَهُوَ قَوْلُ الصَّادِقِ ع إِذَا هَاجَ رِيحَ الْمَحَبَّةِ فِي الْفُؤَادِ وَاسْتَأْنَسَ فِي
ظِلَالِ الْمَحْبُوبِ وَأَثَرَ الْمَحْبُوبِ عَلَى مَا سِوَاهُ وَدَائِكَ فِيكَ وَلَا تُبْصِرُ
وَدَائِكَ مِنْكَ وَمَا تَشْعُرُ وَأَنْتَ الْكِتَابُ الْمُبِينُ الَّذِي بِأَحْرَفِهِ يَظْهَرُ
الْمُضْمَرُ أَتْرَعَمُ أَنْكَ جَرِمٌ صَغِيرٌ وَفِيكَ أَنْطَوَى الْعَالَمُ الْأَكْبَرُ

It is the Point of knowledge, "Knowledge is a Point which the ignorant have multiplied." *

وَهُوَ نَقْطَةُ الْعِلْمِ نَقْطَةٌ كَثُرَهَا الْجَاهِلُونَ

* [Hadith / Commentary](#)

It is true Education, "Knowing a single Hadith well is better than narrating a thousand." *

وَهُوَ الدِّرَايَةُ حَدِيثٌ تَدْرِيهِ خَيْرٌ مِنْ أَلْفٍ تَرْوِيهِ

* [Hadith](#)

It is the Script of the Wise, "All knowledge not documented is lost." *

وَهُوَ قِرْطَاسُ الْحَكِيمِ كُلُّ عِلْمٍ لَيْسَ فِي الْقِرْطَاسِ ضَاعَ

* [Hadith](#)

It is the perfection of deeds, "Knowledge without action is like a bow without a string; and the Symbols are the Veil that shroud the matter from the multitude. Whoso entereth the House of Glory truly knoweth the circumstances of the matter and succeedeth in uncovering the Mystery." *

وَهُوَ تَمَامُ الْعَمَلِ الْعِلْمُ بِلاَ عَمَلٍ كَالْقَوْسِ بِلاَ وَتَرٍ وَإِنَّ الْإِشَارَاتِ
تَحْجُبُ الْأَسْتَارَ عَنْ كَشْفِ الْكَثْرَاتِ دَخَلَ بَيْتَ الْجَلَالِ فَقَدْ عَرَفَ
مَوَاقِعَ الْأَمْرِ وَبَلَغَ مَوَاضِعَ السِّرِّ

* [Hadith](#)

It is indeed Self-Sufficient above all save God, glorious is God above whatsoever they attribute unto Him.

وَهُوَ الْغَنِيُّ عَمَّا سِوَى اللَّهِ وَسُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsír of the Basmalah (Commentary of "In the name of God")
Chapter 16 - The Conclusion I 7 Verses

All praise belongeth unto God Whom fashioned the Ornament of His Divine Decree as the Glory (Bahá) of His Mercy, which hath drawn near after being distant, and determined whatsoever hath transpired.

And thus It hath arisen integrated...

And thus It stood up and rebounded, collating and contrasting, joining and separating...

And Boasting and sighing, witnessing and shining...

Resonating, choosing and responding...

Inventing, creating, fashioning and crafting...

For It is crimson, amber, green, and white, adorning the Throne with the praise of the Creator within Its domain: there is none other God except Him.

الحمد لله الذي جعل طراز قضائه بهاء رحمانيته التي دنت بعد ما
بعدت وقضت بعد ما مضت

وفتعلت تحاكت

فاقامت واستعادت وتشابهت وتعاكست وتقارنت وتفارقت

وتفانرت وتشهقت وتشهدت وتلألأت

وتلجلجت واصطنعت وانتجت

واخترعت وابتدعت وانشأت واصطنعت

فهي حمراء صفراء خضراء بيضاء نصقت على عرشها ببناء البداء في
منطقتها لا اله الا هو

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsír of the Basmalah (Commentary of "In the name of God")
Chapter 17 - The Conclusion II 7 Verses

All praise belongeth unto God Whom fashioned the Ornament of His Approval as the Glory (Bahá) of His Lordship.

It is indeed eternal, luminous, radiant, full of light, revolving and settling, encompassing and standing upright, revolving and illuminating.

It is indeed radiant like the sun, illuminated like the moon, shining like a star, embellishing the Throne, inventing Paradises, electing Edens, elevated from the depths, flattening the mountains, founded upon the earth which is watery, earthly, airy, and fiery.

Should I speak of a Singularity, it is collectively.

Should I speak of a Pentagon, it is singular, manifesting the letter Há' within the ocean of Oneness.

Which when pronounced, manifested, submissive, and humbled...

It saith, "Alláh, there is none other God except Him."

الحمد لله الذي جعل طراز اذنه بهاء ربوبيته

فهي هي ازلية لامعة متشعشعانية متثلثة ذوتت واستقرت كورت
واستقامت دارت واستضات

فهي هي مشرقة شمسية متنورة قرية لامعة نجية حاكية عرشيه
مخترعة فردوسية منتخبة افريدوسيه از مندكة جبلية مسطحة ارضية
هي هي مائية ترابية هي هي هوائية نارية

ان قلت منفرد فهي جمعية

وان قلت خمسة فهي احديه مظهر الهاء في لجة الاحديه

التي نطقت وتجلت وخضعت وخشعت

وقالت الله لا اله الا هو

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
Chapter 18 - The Conclusion III 7 Verses

All praise belongeth unto God Whom fashioned the Ornament of His Accomplishment as the Decree of the Beginning.

الحمد لله الذي جعل طراز اجل الامضاء حكم البداء

It arose over the dominion of the heavens above the realm of the Divine Cloud with Crimson Light.

واقامها فوق منطقة السماء من عالم العماء بنور الحمراء

O how blessed is the domain shrouded by the mystery of the beginning, which hath been determined and revealed after being decreed, ordained, formed, and produced.

فيا هنيئاً سرا ستا من البداء المنطوقة في حولها التي قضت وجلت
بعدها أحكمت وقدرت وانشاءت واخترعت

For It is the eternal, shining Sun.

فهي هي شمس ازليّة مشرقة

Its Seal lifted (ie. removed).

ختميه رفعت

And prostrate upon Its Throne, praising its Creator.

ويجبدت على عرشها وثناء بارئها

And resounding with Its loudest voice, "For Our company, there is none other God except Him!!!" *

وقالت باعلى صوتها حزينا لا اله الا هو

* Qur'an 85:8

تفسير حروف بسمه (تفسير بسم الله) (قسمتي)
Tafsir of the Basmalah (Commentary of "In the name of God")
Chapter 19 - The Conclusion IV 7 Verses

All praise belongeth unto God Whom fashioned the Ornament of His Book as the Ornament of Divine Oneness, and decreed His Divine Purpose within this Ornament through the fulfillment of His Timeless Ornament (Arrangement).

It decreed what hath been decreed through the Ornament of His Omnipotent Realm according to the Arrangement of what hath been authenticated by His Eternal-Existence.

It hath been authorized through the ordainment of the Ornament of His Originality within the Predetermined Station by the exalted, exceptional, praiseworthy, sublime Ornament of Fāṭimah.

Oh how blessed is this Ornament within the Horizon of the Divine Cloud, raised up after descending, speaking before deliberating, burning before shining.

Witnessing after setting through the wondrous beginning as the marvelous Ornament and the exquisite Divine Cloud.

Whom speaketh concerning the Absoluteness of Its Fashioner through the Ornament of complete, spontaneous Originality:

There is none other God but Thee, glory be unto Thee, I have indeed been amongst the wrongdoers. So, all praise belongeth unto God, the Lord of all worlds.

والحمد لله الذي جعل طراز كتابه طراز الاحديه واحكم في طراز
مشيته بامضاء طراز صمدائيه

واقضي ما قضي في طراز جبروتيه بطراز ما امضي في ازليته

واذن في تقدير طراز ابداعه في مقام الاجل بطراز المتعلي احدي
احمدي علوي فاطمي

فيا هي نعم الطراز في أفق العماء ورفعت بعدما ركت نطقت قبل
ما صفت حرقت قبل ما جلت

شهدت بعد ما غربت ببناء بديع وطراز عجيب وعماء لطيف

التي نطقت في حق منشأ بطراز الابداع كلها

لا اله الا انت سبحانك اني كنت من الظالمين والحمد لله رب العالمين