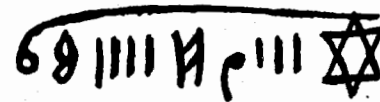
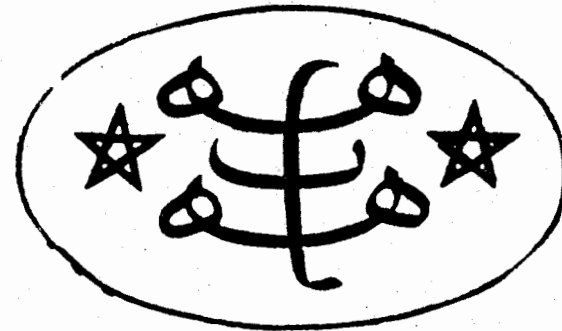


BAHÁ'Í STUDIES  
 BULLETIN  
 VOLUME 3  
 NO. 4.



DECEMBER 1985

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BAHA'I STUDIES BULLETIN

This Bulletin is primarily designed to facilitate communication between those among us engaged in Baha'i Studies. It is hoped that it may evolve into the Bulletin of an Association for the Study of the Babi and Baha'i Religions (or the like) and be befittingly published rather than photostatically reproduced.

The success of this Bulletin obviously depends on your support and willingness to contribute. A steady and sustained flow of scholarly contributions is vital especially since there are so few of us. The following list is intended only to serve as an indication of the nature and scope of contributions that would be welcomed:-

- a) Articles or short notes whether historical, methodological, sociological, doctrinal or theological, etc.,
- b) Bibliographical essays or notes;
- c) Copies of generally unavailable letters or tablets of the Bab, Baha'u'llah, 'Abdu'l-Baha or Shoghi Effendi whether in the original language(s) or in translation;
- d) Notices of recently published books, articles and reviews, etc.;
- e) Previously unpublished notes or documents;
- f) Reports of work in progress or of seminars and conferences relating directly or indirectly to Babi-Baha'i studies.

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 Within Europe £3.75.p. per issue inc.postage.  
 Rest of World £5.00.p. per issue inc.postage.

Subscribers resident in the USA and Canada should send their subscriptions to Mr. Richard Hollinger 1710 S. Barry #3 Los Angeles, CA 90025. USA (at a rate to be announced by him ).

Editorial Note

In line with the plan that issues of this Bulletin appear regularly and quarterly I should be most grateful if those who receive it would encourage contributions to be sent to me at the following address :

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All contributions should be clearly typed on 'A4' size paper. My apologies if delays are still being experienced in the distribution of this Bulletin.

Stephen Lambden (Ed. )

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"The one who is greedy with his knowledge is more blame-worthy than the one who is greedy with his money, because the latter fears the loss of what he has, whereas the former is simply avaricious about something which is not expendable, and which is loss if not used." ( Ibn Hazm ).

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'ABDU'L-BAHĀ'S COMMENTARY ON THE ISLAMIC TRADITION: "I WAS A  
HIDDEN TREASURE..."

During the course of research on Baha'i mysticism and metaphysics, I translated this work of 'Abdu'l-Baha which is one of the most important sources for this study. This is only a working translation but I felt that it was of a sufficient standard to be worth sharing.

In many ways it is surprising that this important work of 'Abdu'l-Baha has not previously been translated (1) as it is his clearest and fullest exposition of many important points. The treatise is all the more remarkable in that 'Abdu'l-Baha was only in his teens at the time that he wrote it while in Baghdad at the request of 'Alī Shawkat Pāshā. It takes the form of a commentary on a number of key expressions out of the famous Islamic Tradition: "I was a Hidden Treasure and loved to be known. Therefore I created the Creation that I might be known." This Tradition is one of that class of Traditions, called Hadith-i Sufi, wherein, although the Tradition itself is traced back to Muhammad, it appears to be God Himself who is speaking in the words of the Tradition. The four words or phrases chosen by 'Abdu'l-Baha are: "Hidden Treasure", "Love", "Creation", and "Knowledge". We can surmise that 'Alī Shawkat Pasha was a Sufi and an admirer of the writings of Ibn 'Arabī, for 'Abdu'l-Baha's commentary is replete with allusions to themes in the works of that famous Muslim mystic and philosopher.

In the first section on "Hidden Treasure", 'Abdu'l-Baha writes on the Essence of the Absolute and gives examples to demonstrate how the Attributes of God can be within the Essence and still not result in any deviation from Perfect Unity. Also within the "Hidden Treasure" is the Divine Intellect which is the first manifestation caused by the movement of love within the Divine Essence.

In the second section on "Love", 'Abdu'l-Baha writes of the four stages of Love. In the works of philosophers and mystics in Islam this theme is very common. Perhaps the most well-known work with this theme is the Four Journeys of the Rational Soul by Mullā Sadrā. Baha'u'llah also refers to this theme when he speaks of the four

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1. After I had finished the first draft of this translation, I learned of another translation of this work. I am grateful to Hooper Dunbar for sharing with me a provisional translation made by Baharieh Ma'ani in collaboration with himself. It has been very useful in suggesting better alternative translations at several points. I am also grateful for the suggestions of Marzieh Gail and Steve Scholl

pathways of Love in the Seven Valleys (in the Valley of Unity). 'Abdu'l-Baha himself gave a talk on this theme in London in 1913 (2). What is of particular interest in this treatise is 'Abdu'l-Baha's addition of a fifth stage to the usual four.

In the third section on "Creation", 'Abdu'l-Baha tackles one of the key issues that has divided philosophers (especially Islamic philosophers) over many centuries (3). The issue at its simplest level revolves around whether the archetypal forms and the quiddities of all created things, being the objects of the knowledge of God, exist within the Knowledge of God (and therefore because the Knowledge of God is an unchangeable eternal attribute, these share in the Pre-existence of the Essence of the Absolute) or the Essence of the Absolute and Its Knowledge are independent of these archetypal forms which were therefore created and came into being (i.e. are not pre-existent). This issue that at first may appear inconsequential and merely a question of the point at which one limits one's definition of God, has in fact many deeper ramifications that have made it a key dividing point between philosophical systems. The first view that these quiddities and archetypal forms are co-eternal with the Essence of God (although at first they have no existence outside the Knowledge of God) is the position of the Peripatetic philosophers such as 'Aristotilī, al-Fārābī, and Ibn Sīnā. It was also followed by Shaykh 'Aḥmad al-Aḥsā'ī. From this view-point, God is totally outside His Creation and there is no resemblance nor any connection between the two. Thus His Essence and His Attributes (such as Seeing and Hearing) are not like our essence and our attributes and any resemblance is in name only. This view-point leads to a rigidly dualistic universe. Its social consequences are a tendency towards ritualism and legalism in ritual practice - i.e. that man's relationship to God is primarily concerned with worship and obedience to His law.

The second view regards all existence as emanating from God and all except God being absolute non-existence. Thus the archetypal forms and quiddities are regarded as having been created and come into being as a stage in emanation from the Absolute. This is the position of the philosophers of the Neo-Platonic School such as Porphyry and Ibn al-'Arabī. The relationship between God and man thus tends towards mutuality. True fulfillment for man from this point of view is to realise and return to his reality as an emanation from God. This is a movement away from strict dualism although many who follow this school cannot be regarded as monists.

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2. Paris Talks, London, 1961, pp. 179-81

3. Harry A. Wolfson in "Extradieical and intradieical interpretations of Platonic ideals", Journal of the History of Ideas, Vol. 22 (1961) pp. 3-32, traces some of the history of this issue from Plato, through the medieval Christian and Islamic philosophers, to Descartes and Spinoza.

The social consequences of this are a tendency away from legalism and ritualism towards mysticism and theosophy.

The dichotomy between these two views is not however unique to Islam. The two differing paths of Knowledge (and its concomitant attitude of worship and devotion) and of Love (and the direct sapiential access to truth) are to be found to some extent in every religious tradition. In Hinduism, for example, the first is to be found in the Rakhi tradition and the second in the teachings of Sankara. In Buddhism, the respective parallels are the Zen and the Jodo tradition. In Judaism, Christianity and Islam, there is a strong mystical tradition that can be set against the main tradition of worship and legalism.

'Abdu'l-Baha's resolution of this difference is extremely interesting. Basically 'Abdu'l-Baha, having earlier in this treatise established that no absolute knowledge of God is possible for man, now states that these different philosophical opinions arise from differences within the observer. Some because of their essential constitution view the matter one way and others view it in what appears to be the opposite light (according to which of the Names of God is predominant in their nature). What 'Abdu'l-Baha appears to be saying is that all men's views on this metaphysical issue (and by implication all metaphysical issues) are inevitably and inescapably "coloured" by their essential constitution. This exposition of metaphysical relativism is an extremely important formulation, perhaps a key concept for Baha'i metaphysics. It can be applied to many metaphysical and other problems. There is of course the obvious application to the dichotomy between the monistic and the dualistic views of Reality. However, at another level, and perhaps to bring the issues raised here up to date, the two view-points being discussed here can be seen as to be essentially the same as the dichotomy between the heart and the mind; between intuition and reason as modes of obtaining knowledge; and even, in this day (because of the manner in which science is considered to have monopolised rationality) between religion and science. The idea of one of the Names of God being predominant within an individual is obviously of relevance for a Baha'i psychology. By implication, it may also have implications for a Baha'i sociology for it may be considered that certain cultures have one of the Names of God paramount within them (the West tending towards science and rationality; the East towards intuition and mysticism).

In the fourth section on "knowledge", 'Abdu'l-Baha gives a more detailed analysis of why it is impossible for man ever to attain knowledge of God. He then underlines the idea of metaphysical relativism by asserting that the most that man can ever hope to discern of God is to come to know more fully the signs of God within

himself. He quotes the Qur'anic verse: "Read your own book, your self is sufficient to give an account against you this day [4]". He states that this verse is like the point of a compass. However far man may travel in his search for knowledge of God, ultimately he is only travelling in a circle around the implications of this verse. These signs of God within man are best and most fully uncovered through the guidance of one of those Manifestations of the Divinity who appear upon the earth from time to time. Thus the Knowledge of God referred to in this tradition is the recognition of the Manifestation of God and, under the latter's guidance, fuller knowledge of the signs of God within each individual human being.

The following then is a translation of this treatise [5] beginning after the usual prolegomenon praising God, etc:

#### PRELUDE:

....And to continue: To him who looks at these lines and understands these indications, it is well known with respect to the request of that traveller upon the paths of guidance, that bondsman of the King of Divine Authority, that seeker of the hidden Divine secrets, that knower of the secret Heavenly signs, that lover of the household and family of his holiness Mustafa (i.e. Muhammad), the favoured friend of the wayfarers and he who has clung to the Firmest Handle of God (Qur'atullah al-muthanna) and to the Strongest Rope, 'Ali Shawkat Pasha son of the late Agha Husayn Pasha (may God designate for him whatever He wishes), that he has wished this wayfarer upon the Path to write a brief explanation and a short beneficial commentary upon the Holy Tradition (hadith-i qudsi): "I was a Hidden Treasure and loved to be known. Therefore I created the Creation that I might be known." In the pearl of each word of this divine song and this heavenly melody, there undoubtedly lie hid unnumbered pearls of hidden knowledge and in the existence of every letter of it, limitless oceans of meaning are concealed. But a sprinkling from that ocean of waves and a drop from that sea may be disseminated on account of the request of friends. And I hope that the explanation of these holy words and heavenly signs may contain the hidden confirmations of the Lord of Might and that His Assistance and unseen Mercy may be made manifest; verily He is the King, the Helper. In the hidden treasures and store-houses of these Heavenly words, the secrets of created things, the cause of the

4. Qur'an 17:14

5. Text used: Makātib-i 'Abdu'l-Baha, Vol. 2, Cairo, 1330, pp. 2-55

creation of existing things and the raising up of Contingent Being [6] lie concealed.

Know, O bird of the flower-garden of Divine Unity and nightingale of the garden of detachment, that in order to comprehend this Tradition: "I was a Hidden Treasure and loved to be known. Therefore I created the Creation that I might be known", it is necessary to understand four stations. This Tradition is upon the tongues of all people, be they of the generality or of special rank [7], and is written in all the books and treatises. As for understanding these four stations, the first is "the Hidden Treasure"; the second is the stages and stations of "Love"; the third is the station of "Creation" and similar matters; and the fourth is the station of "Knowledge".

#### A. KANZ-I MAKHFI (THE HIDDEN TREASURE)

Know thou that in Sufi exegesis it is affirmed, with respect to the Unseen Essence (shayb-i huviyyat) in the station of Primal Oneness [8], that all names are far from the shore of Its Sanctity and It is

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6. Possible Being (imkan or mumkin al-muwid) is a term in Greek and Muslim philosophy used to distinguish all things that depend upon another for their existence (and the non-existence of which it is possible to postulate) from Necessary Being (ma'ib al-muwid) which is the cause of the existence of all else (and the non-existence of which it is not possible to postulate, i.e. God)

7. Khawass and ashams are terms used by Shi'is to designate themselves and the generality of Muslims (i.e. Sunnis) respectively. If 'Ali Shawkat Pasha was a Shi'i, he would have understood it thus but it is more likely that it served to differentiate those within the mystical tradition of Islam (Sufis and theosophical Shi'is) from those whose principle interest was in the external forms of the religion (i.e. rituals and laws). It would in any case differentiate the learned from the common people

8. Ahadiyyat is throughout translated as Primal Oneness, the undifferentiated, unmanifested unity of the Unseen Essence of the Absolute, to differentiate it from mahadiyyat which is unity manifested in the realm of Divine Attributes

known without Name or Attribute. For the Names of the Absolute [9] are the reflections of [Its] Attributes and the Attributes of the Absolute in that station of Primal Oneness are the same as Its Essence [10] without a trace of difference or distinction - it is even as that King of the Court of Knowledge and Wisdom and that Monarch of the Kingdom of Divine Guidance, His Holiness 'Ali ibn Abi Talib (unto him be greetings and praise) has stated: "Perfect belief in Divine Unity consists in the denial of all His Attributes." Indeed the Essential and Eternal Names and Attributes are in no way to be separated from the Essence of the Absolute but rather, in that station, Names and Attributes are inseparable from one another, nor are they to be distinguished from that causeless Essence. And the realities of the Divine States are not differentiated either conceptually or substantially from one another nor from that undifferentiated [unmanifested] Essence.

For example, there is no [existential] differentiation between the Name 'the All-Knowing' and the [Names] 'the All-Seeing', 'the All-Hearing' and the other Names; nor between these Essential Attributes and the Essence itself; nor between the Realities and Forms [11], which are potential and passive, and these names and attributes. Indeed the Forms and Realities and Quiddities [12] of [all] things are, in this mighty station of Primary Oneness, but stages in that Essence without a trace of deviation [shayriyyat] from perfect oneness and annihilation.

And that Essence of Primal Oneness, in that most great station in which it is said: "There was God and there was naught else besides Him", is called by the names: the Hidden Treasure, the Hidden Ipsely [huviyyat], the Absolute Unity, Pure Essence (shah), Absolute Non-specificity, the Hidden of the Hidden, the Primal Mystery, the Absolute Unknown, the Indescribable One, the Undiscoverable One and other Names. To mention what is intended and

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9. Hann - lit. the True One or Reality - although usually translated as God has here throughout been translated as "the Absolute" or the "True One" since Hann refers to the plane of ahadiyyat (see previous note) whereas the term "God" implies the existence of a Creation (of which it is the God) and therefore refers to a plane of the self-manifestation of the Absolute. See T. Izutsu, Key Philosophical Concepts in Sufism and Taoism, Part 1, Tokyo, 1966, p. 17

10. Dhat - the essence, that to which attributes [shifat] are attributed

11. A'yan - frequently means archetypes or ideal forms in the Platonic sense - see note 20

12. Mahdiyyat - Quiddity; that which answers the question: "what is it?". All things are considered to consist of two aspects: quiddity to give them definition and muwid (existence) to give them being

described in each of these expressions would unduly lengthen these words.

However, we will mention an example concerning this station so that it becomes clear and evident, although the reality of this station is such that no likeness can be made to that Essence of Primal Oneness for it is above all reasoning and understanding and is greater than anything which may be likened or compared to it.

In contemplating His Essence where is the capacity

So that any similarity can be contained in the imagination [13]

And thus has it been said: "Naught is there like unto Him [14]." And there are many proofs and evidences thereof. But haply a breeze from the winds of the Sanctity of Primary Oneness and a zephyr from the Paradise of wisdom and understanding may be inhaled by the wayfarers on the path of guidance and the seekers of the mysteries of Reality and perchance the birds of reason and understanding may ascend from the nests of perplexity and bewilderment. For the life-giving wine of the mysteries of reality and understanding can be drunk from the illumined chalice of similes and the delicate goblet of metaphor by those who are athirst in the wilderness of confusion.

For example, consider the dot (or point); how letters and words are folded up and hidden within the essence (ḥumīyyat, ipseity) and reality of a dot with perfect effacement and annihilation so that no trace can be discerned of the existence of these letters and words nor is there any differentiation between them. Rather they are completely obliterated and utterly annihilated and have no existence except in the essence (dhat) of the point. In the same way the Names and Attributes of God and the Essential Dispositions [shu'ūnāt dhātīyya] [15] are completely and utterly annihilated in the station of Primary Oneness so that not a whiff can be inhaled from them of substantial or intellectual existence [16]. This original point is the 'Hidden Treasure' of these letters and words and they were incorporated and immersed within it and from it they appeared. As that Moon of the heavens of knowledge and understanding and that

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13. Rūmī?

14. Qur'an 42:11

15. cf 'Abdu'r-Razzāq al-Qāshānī, in his definition of ash-shu'ūn adh-dhātīyya, states that this represents the "traces of essences and realities within the Essence of Primary Oneness - like the tree and the branches and the leaves within the datestone." [ḥaṭṭ al-ḥaṭṭ as-Sūfiyya, Cairo, 1981, p. 154

16. See note 23

Point at the centre of the wheel of Divine Guidance, the all-conquering Lion of God, 'Alī ibn Abī Talīb, unto him be greetings and praise, has asserted: "All that is in the Torah and the Evangel and the Psalms is in the Qur'an and all that is in the Qur'an is in the Fatiha [the first sura of the Qur'an]; and all that is in the Fatiha is in the Bismi'llah [the opening phrase of the Fatiha]; and all that is in the Bismi'llah is in the Ba [the first letter of Bismi'llah]; and all that is in the Ba is in the Point [the dot beneath the Ba]; and I am the Point."

And similarly consider the Unitary Concept [ahad]; how all the numbers appear from it and it is in no number since it is the point of origin of all numbers. And the first to be specified and to appear from it is the number 'one' [ahad] and from 'one' all other numbers come into being. So all these numbers are contained in the unitary concept in the most perfect simplicity and oneness. And so it is the 'Hidden Treasure' of all numbers and from it do they appear.

Therefore observe that although all letters and words appear from the point and all numbers from the unitary concept, neither does the primal point descend from its high station nor does the unitary concept come down from its abode of sanctity. Such is the station of the Hidden Treasure well-known and sung out by the Birds that dwell in the Rose-garden of Oneness and trilled by the Nightingales of the Flowering-fields of Detachment [ḥaṭṭ].

Within the Hidden Essence, the stirrings of love and the inner yearnings [ḥawā-i dhāt] necessitated Perfect Burnishing [17] and Clarification [istīlā] (- and the phrase 'Perfect Burnishing' among some of the mystic knowers is the manifesting of the Absolute to Itself in the archetypal form [ayyān] and the word 'Clarification' is the gazing by the Unconditioned Beauty upon the effulgences of its own Beauty in the mirrors of Realities and Forms). Therefore the

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17. ḥaṭṭ - polishing or burnishing - refers to one of Ibn 'Arabi's favorite images: the idea that the world of creation is a mirror in which God "sees" Himself; the appearance of man (the comprehensive being, al-kawn al-ḥamī) is the polishing of the mirror. See Fuṣūṣ al-Mikmā, (ed. A.A. Afifi, Cairo, 1946), p. 48-91 (trans. R.V.J. Austin, London, 1980), p. 64-7. Austin translates ḥaṭṭ as "the reflective characteristic" of the mirror or the "principle of reflection"; see also Izutsu, op. cit., 210-213

Essential Dispositions have, through the Divine Outpouring [18], manifested themselves out of the station of Essence into the station of Divine Knowledge (ḥaḡrat-i 'ilm) [19]. This is the first manifestation of the Absolute from the Hidden Treasure in the Divine Knowledge. And from this manifestation the Eternal Archetypes [20] came into intellectual being [21]. And each one, according to its inherent capacity, is distinguished from the others in the mirrors of the Divine Knowledge. [22]

And this secondary station is set up along the lines of the first stage, the stage of the Mystery of Primary Oneness. And this [second] stage is known as the Secondary Unknown, Manifested Oneness and the Eternal Archetypes. And the Eternal Archetypes are the Forms of the Divine Intellect, which have not inhaled the breezes of

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18. Fayḡ aḡdas (literally: most holy emanation); this is an expression particular to Ibn 'Arabi. By it he denotes the dawning of self upon the Absolute, the revelation of the Absolute to Itself in the form of the eternal archetypes. The second stage of this process, fayḡ muḡaddas (holy emanation), is the dawning of self upon the archetypes resulting in the concrete actualisations of the Names and Attributes

19. 'Abdu'l-Baha, here and in the next few paragraphs appears, to be using the word 'ilm, Knowledge, in the same sense as 'aql, the Divine Intellect, the Now

20. For Ibn 'Arabi, the Eternal Archetypes (a'yān thābita) are the first self-manifestation of the Absolute. They are the archetypal forms of all created things coming into the Divine Consciousness. Since their coming into being is an event within the Divine Consciousness, they are thus said to subsist within the Absolute rather than existing as concrete things - hence Ibn 'Arabi's famous dictum - see note 23. See Izutsu, op. cit., pp. 150-187. The Eternal Archetypes have obvious parallels with Platonic ideal forms.

21. Wuḡūd-i 'ilmī, i.e. existence within the Divine Consciousness, the Divine Mind

22. This paragraph follows the classical stages of the self-manifestation of God. Firstly from the Hidden Essence of the Absolute (the stage of ahadiyyat) to the stage of maḡdat (the dawning of self on the self) in which the shu'unnāt dhātīyya (essential dispositions, internal modes of being of the Absolute) become manifest in the Knowledge of God. The third stage (maḡdiyyat) is the stage of the dawning of self on the shu'unnāt and from this the a'yān thābita (eternal archetypes) become manifest in the Knowledge of God and this is the first stage of differentiation.

existence [23] but have come into being as intellectual existences (within the Divine Consciousness). And they have become distinct from each other. And this secondary stage is also called the Hidden Treasure because the Archetypes and Realities which are the objects of the knowledge (ma'lūmāt) of the Absolute in the mirror of Divine Knowledge, are also incorporated in the Essence (of the Absolute) in the utmost state of concealment and of simplicity and oneness. For if they were in the state of plurality then one of two states must be extant:

Either they are constituent portions of the Essence or not. For them to be constituent portions then composition (synthesis) is necessary in the Essence of the Absolute. And composition entails contingency (for in order to exist there is a necessity for the constituent portions). And contingency is a condition of Possible Being. And the True One (praised be He) is independent in His Essence.

And if not constituent parts, they must be either pre-existent or created. If pre-existent, then the number of pre-existent beings must be increased and if created then this too is erroneous for knowledge is one of the pre-existent attributes, and knowledge without an object of knowledge is not possible. And so, these objects of knowledge have always existed in the mirror of the Divine Knowledge. And besides it would be necessary for the Essence (of the Absolute) to become the locus of accidental attributes and this also is erroneous.

But some of the mystic knowers, who have freed their gaze from the limitations of the similes and metaphors of the worlds of plurality and have burned away the luminous veils with the Divinely-kindled fire and with sharp sight and penetrating vision have seen the stations of oneness, consider all forms and quiddities and realities and potentialities to be far removed from the shore of sanctity of the Divine Knowledge which is identical to the Divine Essence. If God desires we shall deal with the stages and divisions of Creation in detail later in this treatise [24]. And so this is the stage and station of the Hidden Treasure which is mentioned. And when that Hidden Essence revealed Its Essence to Its Essence and showed forth Its Self to Its Self, the Maiden of Love, which was veiled within the canopy of the Essence of Unity, arose and came forth.

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23. This phrase, that the eternal archetypes have not smelled or inhaled the breeze of existence is a famous dictum of Ibn 'Arabi, see Fuḡūḡ al-Hikma, (ed. Afifi) p. 76; (trans. Austin) p. 85; See also Izutsu, op. cit. p. 151-2

24. See Section C

## B. MAHABBAT (LOVE)

Know, O thou who art inebriated with the wine of Divine Love and Affection and art intoxicated by the illumined cup of Divine Attraction and Companionship, that the station of Love and Affection soars above the world of computation and description. The birds of reason and thought fall short of understanding it and those who understand the hidden secrets and those who know the symbols of Primary Oneness have not breathed nor drunk one particle from the reality of this divine subtlety and this eternal mystery. For love and affection raised their banner within the Essence of the Absolute prior to the manifestation of the Essential Dispositions from the stage of Primal Unity to the stage of archetypal existence. (And the Hidden Essence became enraptured with its own Beauty within itself and this became the origin of all love and yearning and the source of all affection and ardour). This love and affection are identical to the Essence of the Absolute and are not separate from or additional to it. And the Essence of the Absolute is forever unknowable and indescribable. And no rational being, no matter how penetrating his understanding, can achieve knowledge of its Reality and Being. And even if the birds of reason and thought were to fly in the heaven of the Knowledge of that Essence of Primal Oneness for countless ages, they would not make one inch of progress.

The intellect could penetrate the core of His Essence

If the straw could reach the depths of the ocean [25]

And love and affection which, as a result of the effulgences of this Hidden Divine Love, have been kindled in the heart and soul of the lovers of the Glorious Perfection Affection and have burned away all veils and hindrances with its radiant heat to the extent that nothing is left of the reality of these ones intoxicated with the wine of "Am I not (your Lord)? [26]" and these inebriated and perplexed ones except the remembrance of the Friend. And the banner of Power and Might: "When the Truth appears, error passes away [27]" is elevated upon the hills of these evanescent shadows.

Until a person has drunk from this revitalising divine cup, he cannot know its rapture and until a heart is illumined with this Divinely-kindled fire, he cannot imagine it: "He who has tasted not, knows not." For of course, how can the birds of reason and thought which have never flown up from the lowest abyss of the physical

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25. Saadī,

26. Qur'an 7:172

27. cf. Qur'an 17:81

world soar in the air of the sky of the Celestial Kingdom or in the exhilarating spaces of the Heavenly Court unless, encompassed by the wonders of Divine Mercy and the effulgences of the Grace of God and with the wings of the power of oneness, they fly in the fields of holy detachment until they attain this sweet spring [Kanhar] of the Euphrates and drink of the waters of life and feed upon the fruits of the holy gardens [Paradise].

Some of those who have plunged into the seas of meaning and sailed upon the ark of divine mystical wisdom out of affection for the seekers and out of love for the wayfarers have given a drop from the oceans of meaning and a sprinkling from the clouds of divine understanding on the stages and states of Love. And they have pierced the pearls of knowledge and wisdom with the diamonds of explanation and have designated the stages of Love as being four. And this servant will, in this treatise mention five stages although in the view of this evanescent drop, from one viewpoint, the stages of Love are limitless and countless in number while, from another, they are clearly seen clothed in the garment of oneness. For the variation in the stations of love are from differences of stations and stages and in each world of the worlds and in each stage of the stages there can be seen a magnetism of oneness. Within the grasp of its power is the mutual attraction of the reality of all things and the pulling [together] of the subtlety of Being. And this magnetism of oneness is the station of Love and Attraction [khullat].

If the worlds and stages had an end and could be numbered, Love would also have a fixed and limited number of stages and stations. And it is because of this also that the differences in the stations of love are from differences in stages not in essence or reality. Therefore if you look with a subtle vision, shielding your gaze from seeing numbers and plurality and looking to the greater vision of oneness, you would leave the deadly desert of limitation and attain the shore of the ocean of unity. The pen of possible being has not the power to write in this spiritual station nor does the tongue of the ephemeral world dare to speak in this divine station.

Furthermore some of those who gaze upon the secrets of oneness have sung this divine song and this heavenly sound in explaining the reality of Love: that Love is true attraction towards one's own beauty either in the state of unification [iam'] or separation [tafīl] [28]. That spiritual Love and Divine Attraction is either:

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28. Tafīl presumably corresponds to tafīl; see 'Alī al-Jurjānī, Im'rifat where under al-iam' wa't-tafīl: al-tafīl is defined as "Whatever relates to man of the obligations of his servitude and that which is associated with the condition of being a human being"; and al-iam' as "the manifestations of meanings and of loving-kindness and beneficence that lie within the power of the Absolute". See also the explanation of iam' and fara in T. Izutsu, The Concept and Reality of Existence, Tokyo, 1971, p.11



1. In the state of unification directed towards unification - and that is the Essence of Beauty witnessing Its own Beauty and Perfection within Its Essence, without the intermediation of a locus of manifestation or the mirror of Being. And this effulgence and manifestation of the Essence is within the Essence itself, in the same way that the realities [29] of lovers were concealed in the hiding-place of non-existence but the Essence of Primal Unity hoisted the banner of love and yearning and the forms of the attracted ones were concealed within the Canopy of [Its] Essence [huniyyat, ipseity] but the Loved One of Reality became lost in love with Its own Beauty and Perfection.
2. Or from the state of unification towards separation so that that Single Essence gazes upon unnumbered manifestations of the light of Its Beauty and that Hidden Unity visualises Its own peerless Visage in the brilliant mirrors and sanctified places of manifestation.
3. Or from the state of separation towards separation - thus most human beings can see the reflections of the Absolute Beauty in the mirrors of the realities of Possible Being and can see the dawning of the light of the Divine Morn in the places of Manifestation of existent beings. This is the station of which it is said: "We shall show them our signs on the horizons [30]". This is the station of certain knowledge.

3.1. And know that this effulgence may break forth, on certain occasions, upon the lovers of the Beauty of the Peerless One and upon those attracted to the Mighty Presence within the places of manifestation and mirrors. Thus His Holiness Moses (may peace be upon our Prophet and upon Him) saw the glimmerings and gleamings of the effulgences of the Hidden Unity in the "Tree that belongs to neither East nor West" [31] and heard the revitalising call of the Essence of Ipseity from that Divinely-kindled fire. And from this soul-uplifting Divine call and this effulgence from the light of the Divine dawn, the lamp of Love and the light of companionship and affection was kindled in his heart and the veils of separation [shayriyyat] and plurality between the Revealer and the revealed were burnt away.

3.2. Thus does that King of the Throne of Might and that

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29. i.e. their eternal archetypes [a'yan thabitat]

30. Qur'an 41:53

31. Qur'an 24:35

Monarch of the Court of Divine Guidance, His Holiness Imam Hasan (unto him be greetings and praise), say concerning this station:

I have the essence of a knowledge  
which were I to reveal it

It would be said to me: this man  
worships idols

3.3. And that bountiful cloud, Ibn Farid has said:

Each beauty [malih] is loaned its beauty  
[husn] from His Beauty [jamāl]

Yes, even the beauty of every fair maiden

3.4. Some of the mystic knowers have called this station metaphorical [malāzī] love but it is not that. For metaphorical love is a likeness and an image of this station, because this station is of one of essential singleness and the subtleties of Oneness. And in the terminology of the mystics and knowers has been called witnessed [shuhūdī] [32] oneness.

3.5. Thus it is related that a mystic knower who had a clear vision of this world and the Heavenly Kingdom was passing by a cemetery when someone asked him: "What are you doing?" He said: "The opposite of what people are doing for the people are searching for God and not finding Him and I am searching for something other than God and finding nothing."

4. Or yearning and love is from the state of separation towards unification, and that is the perception and affection of the lovers for the Beauty of that Essence of Unity and Loved One of Reality, purified from the dust polluted by intermediaries and mediators and freed from the turbidity of the places of manifestation and mirrors. The wayfarers in this station look from the plurality of being to True Unity. Therefore they become so immersed and so annihilated in the effulgences of the Ancient Beauty and in the splendours of the sun of the Countenance of the Beauteous Beloved that they become oblivious to all created beings and move away from the realm of Contingent Being until they choose their residence in the that soul-uplifting court of the beauteous presence of the Essence of Unity. From ephemeral drops they turn into eternal oceans. They extinguish the lamp

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32. al-Jurjani (op. cit.) under shuhūd writes: "it is the seeing of the True One by the True One". This indicates the witnessing of the transcendent Divine by the immanent Divine manifested within the individual.

of limitation and kindle the torch of oneness. They keep their eyes sanctified from seeing the splendours and effulgences of the Sun of Reality upon the ground but rather they turn their gaze towards the Sun itself in the heavens. Their sight is detached from looking upon a body of water at the reflection of the earth-illuminating moon but rather they gaze upon that illumined orb itself which is in the heights of heaven with limitless light. This is the station whereof it is said: "I turned my face towards He who cleft the heavens and the earth as a true believer for I am not of the idolators [33]." This is the fourth stage of Love.

5. As for the fifth stage, it is that spiritual attraction and that ecstatic love of the lovers of the Beautiful One for the beauty within their own self. This is to be counted as a station and a stage of Affection from the state of unification towards unification because this station is created from Divine [lahuti] elements and has come into being from Heavenly [rabhani] subtleties.

5.1. The Angelic [malakuti] Realities and the Empyrean [jabaruti] Quiddities have no portion from this breeze of the Paradise of Unity and this fragrance of the rose-garden of Ipseity nor have earth-bound souls and limited spirits any share from this holy table. And in this station, the effulgences of pure self-subsistence and absolute freedom shine forth from the Monarch of Primal Oneness within the realities of the kings of the land of oneness. True independence and sovereignty: "A day in which God from His generous wealth makes all independent [34]," occurs in this most mighty and most high stage. And a wayfarer in this stage leaves the wilderness of annihilation and perplexed wandering and comes upon the shore of the boundless ocean and limitless sea: "And in yourselves do you not see? [35]" And he enters the rose-garden of the reality and the garden of the guidance of: "Read your own book, your self is sufficient to give an account against you today [36]." And he sees the glimmering of the effulgences of the Beautiful One shining from the dawn of his own beauty; and he finds the breezes of the Paradise of Reality blowing from the fields of oneness and the gardens of detachment which are green and verdant

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33. Qur'an 6:79

34. cf. Qur'an 4:130

35. Qur'an 51:21

36. Qur'an 17:14

within his blessed heart. He has penetrated from pure and evident loss to eternal sovereignty and from complete poverty and destitution to true wealth and eternal possessions. He sees all the [Divine] Names appearing from the dawning-place of his name and he finds all the [Divine] Attributes dawning from the horizon of his essence [dhat]. He sees his own beauty annihilated in the Beauty of the True One and finds the Beauty of the True One enduring in the beauty of his self. As that sun of the Heaven of Oneness and that moon of the Firmament of Singleness, His Holiness the Seal of the Prophets (may God praise him and give him peace), while in the course of his Night-Ascent [Mi'ra] of Unity heard from the flute the soul-uplifting call of the Beloved of Reality and the Hidden Essence singing: "Stop! O Muhammad! For you are the lover and you the beloved!" And in the garden of the Earth and of the Angelic Realm and the Heavenly [lahuti] Court he sang this Divine melody: "I have with God states in which He is I and I am He except that He is He and I am I."

- 5.2. And in this station the star of limited existence and being is hidden in the setting point of nothingness and annihilation. And the sun of absolute existence raises its head from the dawn of Primal Oneness without a veil and rises. And the unity of the wine-pourer and the wine and the wine-drinker are made manifest. How well has it been said:

The Spirit of the Heart which is  
intoxicated by the Holy Goblet

It itself is the wine and it the cup and  
it the pourer[37]

- 5.3. Indeed, this most mighty, this most great station is, in the first stage, particular to the Suns of Reality which shine forth from the Divine Day-break - though their dawning is a sunrise that has no setting - and their setting is in the Divine West - and their dusk is not a setting or a descent for the light of their beauty shines forth ceaselessly from the Divine Morn upon the Temples of Oneness and the mid-afternoon sun of their Countenance continues to shine, bestowing spirit upon the realities of detachment. But the effulgences of this station shine forth from these Suns onto the mirrors of the realities of the wayfarers and seekers. Thus if the mirrors of the heart be freed from the dust of the worlds of

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37. Rumi ?

plurality and limitations then the effulgences of this station will be imprinted upon it. And if the window of the soul and the lamp of the heart become purified and refined through the power of holy souls, the light of Divine Bounty will be kindled within it.

And so, O seeker of the path of guidance, make thy sight accurate and thy vision refined so that you may come to understand, in these five among the stations of Love which have been mentioned, the stations of Love which are incorporated and included among all the worlds, in the state of unification and separation, unification of unification, and separation of separation. And similarly, some of those who dwell among the sanctified signs consider that the Love of the True One for the creatures is the appearance of the effulgences of the Divinity [al-ḥiyyat] and the continuance of the attributes of the Heavenly Realm [al-ḥiyyat] in the temples and places of manifestation of the physical world [al-ḥiyyat]. The Love of the servant for the Absolute is the annihilation of the existence and the passing away of the attributes of the physical world in Heavenly Perpetuation [ḥaqq-yi ḥiyyat] and Divine Manifestations. As it has been said: "The love of God for the servant is the perpetuation of the Heavenly Realm in the passing away [fanā] of the physical world. And the love of the servant for God is the passing away of the physical world in Heavenly Perpetuation." And they have abbreviated matters to these two stages. The attribution of Love to the Lord of Might they recognise as reality but its relation to the servant they recognise as metaphorical. For the Love of the Absolute is fundamental and precedes the love of the servants - as it is said in the blessed verse: "And God will bring about a people whom He loves and they love Him [38]."

Furthermore even if this evanescent bird should sing the most wondrous songs in the rose-garden of Attraction upon the branches of yearning until the end of time, he will not reach the end of these stages and stations. Therefore the matter will be cut short at this point.

### C. KHILQAT (CREATION)

And as for the station of creation, know thou that created things are of several kinds: some are the creation of the womb and are created in the womb; some are spontaneous creation without an apparent cause like the creatures that are found in fruits; and some come into being in an egg. These are the corporeal divisions of

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38. Qur'an 5:54

created beings.

But the inner spiritual creation and the hidden divine emanation is a different creation and another emanation. That creation is of sanctified spirits in the bodies of the believers in the Divine Unity and in the innermost being of the mystic knowers. It is the creation of forms and realities in the kingdoms of heaven and earth. However some of the mystic knowers do not recognise these forms, potentialities [39], realities and quiddities as being created and fashioned for several reasons:

1. Firstly they say that created and fashioned things are originated and originated things are those that do not exist at one point in time and then come into being. But these realities and forms have always been in existence in the mirror of the Knowledge of the Lord of Might. For knowledge without an object of knowledge (the thing known) is not possible. And yet Knowledge is one of the essential attributes [of the Absolute] which is identical to the Essence [of the Absolute] and is pre-existent. Therefore if we were to say that these realities and potentialities have a beginning then we would - God forbid! - be asserting ignorance within the Essence of Necessary Being [the Absolute]. For the existence of knowledge is dependent on the existence of objects of knowledge, and if these latter are originated, it would necessarily follow that knowledge did not exist in the Essence of the Absolute before the creation of objects of knowledge and this is sheer blasphemy.
2. Secondly that by means of rational and traditional proofs it is established and proven that [the concept of] Predestination is erroneous and would require that the Absolute cause oppression and compulsion in its Creation whereas the complete justice of God is firmly established. Therefore if we say that the True One (may He be praised) has created one being [kaynūnāt] for happiness and another for adversity, then duress and compulsion would be necessary in creation and this despite the fact that, in relation to that King of Existence, the fashioning and creation of all contingent beings are alike. Thus has He said: "You will not see in the creation of the All-Merciful any

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39. Ḥabīlīyyat (literally: receptivities) refers to the eternal archetypes (al-yan ḥabīlāt) which, as mentioned in note 20, only subsist in the Divine Consciousness but have the potential to receive existence and become concrete existing things, thus they are existents in potentia. It is a term usually associated with the thought of Ibn 'Arabi although he, in fact, rarely used it. It is used in particular by 'Abdu'r-Razzāq al-Qāshānī, one of Ibn 'Arabi's main commentators. Ibn 'Arabi himself tends to use the word isti'dād (preparedness) to describe the same concept. Ḥabīlīyyat is here translated as potentialities throughout.

40. Qur'an 67:3

difference. [40] And similarly: "He has not created you nor raised you up save as one soul. [41] And since it is clear that the Lord of Might has not created Existence and Contingent Beings through the use of compulsion and duress, therefore He must have created them with whatever is consistent with their potentialities so that there would be no diminution in the complete Justice of God nor in the stage of granting every person his just due. Therefore it is not permissible [to say] that the potentialities exist and the quiddities did not exist and were then brought into being and sought their essential exigencies from either happiness or adversity. For if these quiddities and potentialities are not [existing] things but are pure non-existence, how then can they become recipients of existence when non-existence is not capable of coming into being? For it is not possible for something to be endowed with its opposite.

Therefore by this rational proof, these realities that are sometimes called quiddities, potentialities and archetypes have always had an intellectual existence and are incorporated within the mirror of the Essence of the Absolute in a state of absolute simplicity and unity and not in a state of plurality. For the existence of plurality in the Essence of Necessary Being would be a defect for the reasons that have previously been given.

But some of those who are informed of the hidden signs and ascend to the heights of oneness hold to the opinion that realities and potentialities are created and formed and that archetypes and quiddities are originated and are the effect of prior causes which have not inhaled the fragrances of the sanctified breezes of pre-existence nor smelled the zephyrs of the Gardens of Ancient Night. And in the Paradise of Oneness upon the branches of detachment and the twigs of unity, they have sung this Heavenly [Lahūtī] song and this Angelic [Malakūtī] refrain in discerning the difficulties and removing the obstacles mentioned above concerning the connection of knowledge and the objects of knowledge. They have clung to firm proofs and convincing evidences to demonstrate that Divine Knowledge does not call for nor depend upon objects of knowledge.

1. The first evidence is this that they assert that the essential and enduring names and attributes such as the All-Knowing, the All-Seeing, the All-Hearing, and the other essential attributes are, in the World of Primary Unity, identical to the Essence of the Absolute without a trace of difference or distinction between these attributes and the Essence. This is to such a degree that in the station of Essence, there is no Knowledge without Essence and no Essence without Knowledge. Thus in this station, Knowledge is identical to Essence; Essence is identical to Hearing; Hearing to Seeing; Seeing to Life; and Life is

41. Qur'an 31:28

identical to Essence. There are many references to this exalted matter in the books of the Most Great Shaykh (Ibn al-'Arabi) such as the Futūḥ al-Makīyya and the Fuṣūṣ al-Miḥāsīn.

1.1. These numerous and diverse references to that Essence of Unity such as All-Hearing, All-Seeing, All-Knowing are expressions of perfection and designations of one and the same thing. Otherwise in that great and most mighty station no attributes exist apart from the Essence. Thus does that King of the Court of Divine Guidance and that Phoenix of the Dawning-Place of Knowledge and Wisdom, 'All ibn Abi Talib, may God exalt him, say: "Perfect belief in Divine Unity is the denial of all His Attributes". For if between the Attributes and that Essence of Oneness there were any difference it would be either that they were part of the Essence or they were outside the Essence. If they were constituent parts then composition would be required and that would, according to proofs derived from reason and from the Traditions, be erroneous [42]. And if they were not constituent parts that would require a multiplicity of pre-existent beings and that is also erroneous from both reason and the Traditions. Therefore it is clearly shown that all enduring Attributes are identical to the Essence of Oneness without any distinction or separation and that no-one has understood its innermost Being nor comprehended that Essence of Essences. Eternally, it has been, in the Heights of Sanctity and the Heavens of Glorification, above the understanding of existent beings and sanctified from being comprehended by the minds of creatures. Thus the Sun of the Heaven of Singleness and the Candle of the Night of Oneness, the Quintessence of the Messengers, the Seal of the Prophets [43] (unto Him be salutations and peace) concerning the station of understanding that Essence of Oneness has sung in the expanses of heaven and earth the song of: "We have not known Thee as thou shouldst be known" and on the branches of the Tree of Existence has chanted the refrain: "O Lord! Increase my wonder at Thee".

1.2. For knowledge of a thing requires one to encompass that thing and until a person encompasses a thing, he cannot understand its reality. Thus has he said: "They have not been able to encompass anything of His Knowledge" and similarly: "Indeed they lied about what they did not encompass of His Knowledge". And it

42. This point has already been elaborated on page 13

43. i.e. Muhammad

is abundantly clear and evident that no being is capable of encompassing that Essence of Unity.

- 1.3. Since it has been established that knowing the Essence of the Absolute is impossible then knowing the Knowledge which is identical to the Essence of the Absolute is also impossible since (we have already shown that) no difference whatsoever exists between the Essence and the Attributes. And so in this respect no-one can penetrate that Knowledge which is identical to the Essence in order to be able to determine the relationship between the Knowledge of the Absolute and things, whether it calls for objects of knowledge or not; whether it is dependent on the realities and potentialities of things or not. Certainly knowledge without an object of knowledge is not possible in the contingent world, but no-one knows [how the matter stands within] the Essence [of the Absolute]. And concerning the impossibility of knowing the stations and attributes that are identical to the Essence of the Absolute, that Nightingale of the Garden of Glorification and that song-bird of the Rose-Garden of Detachment, the all-conquering lion of God, 'Ali ibn Abi Talib (may God honour him) has, with the most perfect and eloquent exposition, disclosed and explained the reality of this lofty matter in a few refined words as follows: "Whoever asks concerning the [Divine] Unity is ignorant and whoever answers is an idolator; whoever has acknowledged this Unity is a heretic and whoever has not acknowledged it is an unbeliever." This means that if anyone asks about the [Divine] Unity which is identical to the Essence of the Absolute and the Unknown Ipseity, this is evidence of the ignorance of the asker. For to ask about something the understanding of which is impossible and unachievable is evidence of ignorance. While whoever answers this question has created a partner and produced a comparison for that Unique One. For whatever thought or imagination is in his mind is a mere figment of his thinking and imagination and that Mystery of Mysteries cannot be known by anyone or understood by any learned person. Therefore whatever it is that he has understood or imagined, he has made it a partner to the Absolute (and is therefore an idolator). And whoever claims to have acknowledged that Unity which is identical to the Essence of the Absolute is a heretic for whatever it is that he has acknowledged, it is not the Essence of the Absolute and so in acknowledging it, he has committed heresy. And whoever does not acknowledge the Unity of that Unique Essence after looking at its traces and works is an unbeliever for if you look at the atoms of the heavens and the earth, you will see all of it as

signs proving the Unity of that King of Oneness.

2. And as for the Second Proof of the fact that the Knowledge of the True One (exalted and praised be He) is not dependent upon objects of knowledge, it is that, according to proofs that have previously been stated, it has been established and proved that Knowledge is identical to the Essence of the Absolute without trace of distinction or difference. This means that the Essence is in its entirety All-Knowing; the Essence is in its entirety All-Hearing and so on for all the Essential Attributes.
- 2.1. Some learned persons have said that it is neither the same as the Essence nor other than the Essence for if we say it is identical to the Essence without distinction, this necessitates the negation of knowledge and this is imperfection. But the intention is not that for the worlds of God are infinite and, in each world, the Names and Attributes have a specific effect [*hukm*]. In the World of Primal Oneness [*ahadiyyat*], they are identical to the Essence. In the World of Manifested Oneness [*shahidiyyat*], they are distinguished. These stations of Primal Oneness and pillars of Manifested Oneness and Divinity have always remained and will continue to endure. Thus someone once, in the presence of one of the saints of God, mentioned the Tradition: "There was God and there was naught else besides Him." When that knower of hidden secrets heard this he said: "He is now the same as He has always been."
- 2.2. And so if the Knowledge of the True One (may He be praised) required and called for objects of knowledge and necessitated the potentialities of things, its Essence would also require that and this is erroneous because exigency and requirements necessarily involve need and need is an attribute of Possible Being and not of Necessary Being and the True One (praised be He) is self-sufficient in its Essence.
3. And as for the Third Proof, it is that they have said that the knowledge of Possible Being is necessarily dependent on objects of knowledge and is impossible without them. And if the Knowledge of Necessary Being were also dependent on objects of knowledge, it would be the knowledge of Possible Being. It is clear and evident that what is Possible Being cannot be part of the Absolute for no similarity, likeness, comparison or resemblance can there be between Creator and creature, between Necessary Being and Possible Being, and between the Absolute and the creation. For the attributes of the Absolute have always been Absolute Power, Might and Self-Sufficiency while the station of creatures and of Possible Being is that of lowliness, neediness and poverty. And whatever essential attributes are clearly proven for contingent and existent beings, that Essence of Essences and that Reality of Realities is free from them in

the loftiness of its Purity and the exalted heights of its Sanctity. What relationship can there be then between Necessary Being and Possible Being, between the Absolute and the creation? Therefore the Knowledge of the Absolute is not dependent on objects of knowledge for it is the knowledge of Possible Being which requires these.

4. And as for the Fourth Proof, they have said that if the forms and potentialities of things exist within the Essence of the Absolute, they must be identical to the Essence of the Absolute and therefore they would not be potentialities or realities because it is clear and proven that the knower is distinct from the object of knowledge. Certainly the knower may be identical to the object of knowledge if this is knowledge by an entity of itself. But if it is not [knowledge] of itself then [the knower] must be distinct from the object of knowledge. And so if these realities and substances are identical to the Essence without any plurality or difference, they cannot be objects of knowledge. In what manner then can they be seeking existence when the Essence of the Absolute exists and has no separate need of existence.

Thus these proofs that have been mentioned show and make evident that the Knowledge of the Absolute is not dependent on objects of knowledge so that people (who believe that it is) cannot maintain that realities and archetypes are not created nor are they the effects of causes (for these latter have brought evidences forward to show that Knowledge is a pre-existent Attribute and objects of knowledge have existed in an Intellectual existence within the Divine Knowledge; and pre-existence cannot be associated with the act of creation since something that is brought into being necessitates creation in time).

In brief [44], the matter is that there are two considerations concerning knowledge. The first is its essence and reality and the second is its action. Therefore in mentioning knowledge, the intention might be that Knowledge which is identical to the Essence of the Absolute or the knowledge that is dependent on and pertains to objects of knowledge. The first is pre-existent and identical to the Essence of the Absolute; the second is originated and is identical to created things. Many proofs have been advanced for this matter but this treatise cannot contain them all. Thus in the same way that they consider that knowledge which pertains to objects of knowledge to be originated, they consider the objects of knowledge which are the realities and potentialities of things to be also originated and created. Similarly they have said that the potentialities [qabiliyyat] and the recipients of the potentialities

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44. In the following four paragraphs, 'Abdu'l-Baha expounds on the second of the two positions outlined above at greater length and deals with some of the objections to the second position that were raised under the proofs for the first position.

[maqbūliat] came into being and were created simultaneously. For example it has been stated that all things are composed of two elemental the "Fashioner" (qābil) and the "Fashioned" (maqbūl). By "Fashioned" is meant substance (madda) and primary matter (huviyya) and by "Fashioner" is meant the form and shape which confines and limits the primary matter from its state of indefiniteness and freedom to the courtyard of limitation and definite form. For example, letters and words are composed of two things: The first is the substance which is ink and pencil-lead and is the "Fashioned" while the second is the forms and features of the letters and words which are the "Fashioner". Now this specific substance and this specific form were created simultaneously although the general substance was created before the specific form. It is clear that, before the existence of this specific form and shape, the ink had an external existence which had no specific form or shape and had the ability and potential to assume the shape of any letter or word and was not restricted or specified to a particular shape or form. Similarly, the general shape and form had an existence before substance specified them since before being specified by substance (which is ink or pencil-lead) the general shape and form of letters and words had a mental existence in the mind of the writer. Moreover, general form and general substance were also created simultaneously. For it is not possible for a thing to have an external existence and not to be formed into a shape because substance and primal matter in order to exist need shape and form; while shape and form in order to appear need substance. Thus has it been said:

Substance needs form to endure

In attaining shape it has imprisoned form

This is not a false circular argument. It is usually known as an interdependent (muta'adidin) or connected (mutadayifan) argument. For a false circular argument is one where one thing is dependent on another which is in turn dependent on the first in one or two stages. Since it has been shown that specific substance and specific form were created simultaneously as also were general substance and general form, therefore potentialities and their recipients come into being at one and the same time and neither precedes the other except in essence.

And as for [the objection] that has been mentioned previously concerning the fact that if [the concepts of] bringing into being and origination become attached to realities and potentialities, it becomes necessary to postulate compulsion and force in the creation of the True and Self-Sufficient One [45]. And this would deny the complete Justice and all-embracing Mercy of God. For if the Absolute were to create one potentiality from Sijjin [the substance of Hell]

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45. See p. 21

and another from 'Alīyyin [the substance of Heaven], the Divine Justice would not be manifested. This is perfectly true but those who maintain that realities and potentialities are originated hold that the creation and bringing into being and action of the Absolute is the same with respect to all originated and created things without any difference or distinction. But originated things and done things [actions] have each accepted a degree of existence according to their own pleasure and desire. For example with respect to the sun and its rays, the degree of its effusion and action with respect to its rays is identical. And yet the rays according to their own desire and pleasure can be found hundreds and thousands of miles from the sun while some encircle close to the sun. Therefore notice that the fact that rays are scattered from the sun to far and near does not mean that the sun has arranged some of them to be near and some of them to be distant but rather in bestowing existence it makes no distinction or augmentation with respect to any. It has manifested all with the same effulgence. But each, according to its own desire, has accepted a particular station and status.

Similarly for [the objection] that has been mentioned above [46] that the realities of existing things were absolutely non-existent, how could they have come into being. For non-existence has no potential to exist just as it is impossible for something to be described by its opposite. They have replied that these realities and potentialities were not absolutely non-existent but were in a state of contingent existence, having potential existence but not having substantial existence. The difference between substantial existence and possible existence is great. To mention it further would prolong the matter unduly.

Thus some of the mystic knowers who have ascended to the Heaven of meanings have recognised forms, realities and potentialities as pre-existent and unoriginated. And some of those informed of the path of knowledge and wisdom consider quiddities and realities to be originated and created. And this servant has given the expositions and evidences of both parties in the clearest possible manner in this treatise. But to this servant all these expositions and questions, stations and states are complete in their own station without defect or flaw. For although the object being viewed is the same, nevertheless the viewpoints and stations of these mystic knowers are different. Each viewpoint, with respect to the person who is in that station is perfect and complete.

Know thou, O lover of the All-Glorious Beauty, that differences between the statements of the saints is on account of differences in the effulgences of the Names of the Absolute and variations in their places of manifestation. For in the being of every one of the mirrors of the Attributes of the Absolute and in the reality of each locus of the manifestation of Absolute Self-Sufficiency, one of the

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46. See p. 22

Names of the Absolute is King over the rest of the Names. Moreover humanity is honoured by the cloak of: "We have created mankind in the best of forms [47]" and has put on the spiritual garment of: "And praised be to God the best of Creators. [48]"

The True One (praised be He) has manifested every created thing through one of His Names. Thus some of the mystic knowers have said that the angels are the manifestations of the Praiseworthy One and the Holy One while devils are the manifestations of He who leads astray and He who is proud. Similarly everything else is each one under the revelation of one of the Absolute's Names. And if this Divine Subtlety and this Heavenly Refinement be separated for one instant from a thing, it would become absolute nothingness and complete non-existence.

But humanity is the dawning of light, which is to say that it is the beginning of the Day of Oneness and Guidance and the end of the night of plurality and loss. It is the mirror with the disposition to reflect all of the conflicting and opposing Names and is the source of the revelation of all of the Attributes of Divinity and Lordship. For the world of humanity is the world of the perfection of the words. Thus it is that it has been said: "God created Adam in His image"; that is to say in the form of His Names and Attributes. However although he is the dawning-place of the manifestation of all the Names and Attributes, one of the Divine Names is manifested most strongly and appears most intensely (in each person). Thus his being originates from this Name and returns to it. The summary of the matter is that some of the saints of God, since they have seen the rays of the light of the Eternal Beauty with the eye of perpetuity in the heights of transcendence [*ta'ālūh*] and the heaven of sanctity [*ta'dūn*], praise and sanctify the Essence of Absolute Unity above all of the stages [*shu'ūnā*] that pertain to the world. For in the being of these heavenly figures, the Names of "Sanctity" and "Transcendence" have shone forth. And some of the knowers of the Hidden Secrets are the manifestations of the names "Divinity" and "Lordship". Thus it is that in this station, they do not see the Lord of Lords without His subject creatures, nor the Creator without a Creation, nor the All-Knowing without an object of knowledge.

And some of those who know the secrets of Primal Unity, although in their reality and innermost being one of the Divine Names is strongest yet in their being a reflection exists and a light is apparent of every Name of the Absolute and every Attribute of the Self-Sufficient One. For these, in the station of absolute transcendence and complete sanctity whereof it is said: "There was God and there was nothing besides Him", see that Essence of Primal Unity as being pre-existent in both Essence and Attributes, free

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47. Qur'an 93:4

48. Qur'an 23:14

from the existence of objects of knowledge and from the realities of existent beings. In this station, they consider all except God to be absolute non-existence and complete nothingness. Thus it is that, in this station, they regard realities, existent beings and contingent beings as originated and do not consider anything as pre-existent except the Essence of the Absolute. In another station which is the station of the manifestation of the Name "All-Knowing" and the Names of "Divinity" and "Lordship", the realities of things are considered to be pre-existent and knowledge dependent on objects of knowledge.

O Wayfarer in the Paths of Guidance! Conceal yourself in the setting-place of annihilation and self-effacement (*fana*) so that from the dawning-place of existence and perpetuation (*baqa*), you may shine forth! Don the garment of poverty and dearth in all save God so that you may emerge adorned with the robe of the Mercy of the All-Mighty! fly in the air of love and attraction so that you may ascend to the heaven of knowledge and wisdom! cleanse your eyes from the dark dust of earth and heaven and with sharp sight and the All-Seeing Eye of God, look upon the new and wondrous Divine Creation so that you may see these hidden secrets and concealed Divine mysteries without veils and impediments and may enter the Paradise of Primal Unity, which is the station of the unification of all plurality, seeking to return to true oneness. This is the portion of those have associated with holy souls. Therefore open up your self, your soul, your heart and your innermost being to this spring from which flows the Salsabil of the Wisdom of God the King, the Mighty, the Bounteous.

#### D. MA'RIFAT (KNOWING)

As for what is intended by Knowing, know thou, O wayfarer upon the path of guidance that the path to knowing the innermost Essence of the Absolute is closed to all beings and seeking and hoping for this station is not acceptable. Never will the spiders of vain imaginings weave their web upon the branches of the knowledge of the reality of the Almighty, Omniscient One; nor will the flea in the dust circle about the stars of the heavenly spheres. How can the reality of non-existence ever understand the ipseity of being? How can utter annihilation (*fana*) be informed of the essence of eternity (*baqa*)? For the subtleties of the realities of essences of existent beings and the wonders of the immaterial essences of Possible Being have been created by a word of His Command and one of His Verses and have come into being through one ray of the effulgences of the Sun of His Will. And if those who wish to ascend to the heaven of mystic knowledge and climb to the kingdom of wisdom and certitude were to fly towards the eternity of that Essence of Primal Oneness in the never-ending air of the knowledge of the being of that Essence of

Essences, they would not advance one cubit nor penetrate to the reality:

All understanding on lame donkeys [travelers]

While the True One rides the wind, flying like an arrow

This is why the Lord of the First and Last [Muhammad] has considered that expressions of inability and poverty concerning this matter are perfect knowledge and the apex of wisdom. He has counted this ignorance as the essence of knowledge. Thus has he said: "We have not known Thee as thou shouldst be known" and similarly: "O Lord! Increase my wonder at Thee!".

In this station, no truth can be found except utter bewilderment and absolute confusion. Because for one thing to understand another depends on two things:

First is encompassment. This means that until one thing encompasses another, it cannot understand its inner nature. And it is well-known that no-one can encompass the Essence of the Absolute in such a way as to penetrate its true nature or to inhale a fragrance from the garden of the knowledge of the reality of its Essence. Knowledge and understanding can never be achieved without encompassment.

Secondly is similarity and likeness. Until one thing can be likened to something else its reality can never be imagined. For if one lacks its stages and worlds, how can one think or imagine it. For example, animals, vegetables and minerals can never imagine the reality of man. For with regard to [their] realities, there is not nor has ever been any similarity or comparison between mankind and these types of matter. And this is sufficiently clear and evident proof that, for the Essence of the Absolute, there is not nor ever has been any likeness or similarity. For according to the philosophers, similarity is when there is identity of qualities. And until two things agree with respect to their qualities, they cannot be said to be similar. For example, bright shining day can not be likened to dark gloomy night and a bright burning fire cannot be compared to frozen waters. For they are not similar in any quality such as their brightness and darkness, their burning or their crystallisation. But if you were to say that this red ruby glitters like a lighted lamp, this similarity holds for they match each other in their quality of shining. Moreover qualities are accidents which are conditions, and non-essentials of bodies. And it is clear and evident that the Essence of the Absolute is not a body that can become the locus for accidents. Nor can a correspondence in its qualities be imagined so that any similarity can be discovered to it and that similarity bring about an understanding of the true nature of the Essence of the True One (praised be He) and penetrate His reality. Exalted be the True One above what those that describe Him have said of His Loftiness and Greatness!



Therefore the meaning of Knowing in this noble Tradition is not and never has been the knowledge of the true nature of the Absolute for that is beyond the province of Possible Being. Rather it is the knowledge of the traces and effulgences of that Most Holy and Forbidden Mystery. For however much detached minds and pure souls seek to penetrate the worlds of Inner Knowledge, their understanding will never penetrate more than that station which is a sign pointing towards the Monarch of Primal Oneness which He has placed as a trust within the reality of man. And however much they may fly with triumphant wings in the limitless space of what is knowable and observable, they will read naught but the letters of the book of their own selves. Thus it is that He has said: "Read your own book, your self is sufficient to give an account against you today [49]." For example, consider a circle; however much a compass moves, it can only move around the point which is the centre of the circle. This illumined verse, in the reality of angelic souls, has the same role as that point, for all of the senses and understanding of man revolve around that Divine verse. But this verse, shining forth from the Sun of essence, this trust from the Monarch of Primal Unity is hidden and concealed within the veils and clouds of the self just as the luminous flame is hidden and concealed invisible within the candle or lamp before it is lit. And so while this light of the firmament of Unity is concealed beneath the horizon of the reality of man, no-one is aware of the Divine states which are hidden beneath of the reality of man.

Thus it is that when the Sun of Divine Essence rises and shines forth from the dawning-places of eternity [ḥayyūmiyyat], those souls who have attained the knowledge of the rising-places of Oneness and the Dawning-places of the Divine Morn will be educated under the shadow of their instruction [50] until that verse of the All-Merciful shall, like the dawning of light, raise its head from out of the reality of those assured souls and raise its banner atop the flag-pole of the heart. And these Dawning-Places are the Prophets and Holy Ones of the Absolute; from this horizon, the Sun of Reality shines out over all things with unlimited light.

And the wayfarer, when he attains this most mighty and most lofty station, becomes the place of manifestation of the hidden Divine secrets and the dawning-place of the concealed Heavenly light. At each instant he enters a wondrous paradise and at every second he is fortified with a new blessing. He observes within his joyful breast, the Hidden Guarded Tablet within which is concealed the secrets of what has been and what will be. His illumined heart shall become a pure mirror reflecting the images of all the worlds. All the veils of the worlds of plurality and oppression he will burn away with one flame from the fire of the love of God.

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49. Qur'an 17:14. See Section B

50. i.e. when the Prophets or Messengers of God appears, those souls who recognise them will be educated by their teachings

And so the meaning of Knowing in this Holy [ḥudā] Tradition is recognising the Manifestation of the Absolute in the holy Dawning-Places of Primal Unity, that is to say the Prophets and Holy Ones. Otherwise the true nature of its Essence has never been nor will ever be knowable to any soul.

O thou wayfarer upon the path of the Beloved, know thou that the fundamental purpose of this Holy Tradition is to mention the stages of the appearance and concealment of the Absolute within the thrones of Reality which are the Dawning-Places of the Grandeur of its Essence [ḥunūmiyyat]. For example, before the kindling and manifestation of the fire of Primal Unity by itself and for itself, the totality of the manifestations are within the Invisible Essence. This is the station of the "Hidden Treasure". And when that blessed tree is lighted by itself and for itself and that Divinely-kindled fire is alight by its essence [ḥat] for its essence, this becomes the station of "and I desired to be known." And when there has shone forth, with all the limitless Divine Names and Attributes, from the Dawning Place of Creation [ḥadā] upon and for the sake of Possible Being, that is the station of the appearance of a wondrous creation and a new handiwork which is the station of "and so I created the Creation." And when holy souls have burned away the veils of all worlds and the trappings of all degrees and have hastened to the station of witness and attainment and have achieved knowledge of the Place of Manifestation and come to the most great sign of God within the core of their being, at that instant, they bear witness to the cause of the creation of all Contingent Being, the knowledge of God.

Therefore it is clearly proven that the meaning of Knowledge is the recognition of the Manifestations of Primal Unity for all stages and stations are made attainable by the favours of these Holy Figures. These gates have always been open to the faces of the servants but the people have deprived themselves of the bounties of the day of reunion through their pre-occupation with false matters. Thus in these days the Sun of Spiritual Guidance [ḥidāyat] is dawning forth and is resplendent from the All-Glorious [ḥabīb] Horizon and is speaking these Divine words: "The Primal Point has been cut off and the Divine Allif has arisen and the Dominion of God, the Help-in-Peril, the Self-Subsisting has appeared." But all are heedless of Him and are pre-occupied with their own desires.

And by God besides Whom there is no other God, if anyone were to inhale a breath from this garden, he would strive to obtain a portion from this limitless ocean. But not in these days. So much are people veiled from the Essence of the Desired One that it is beyond mention. No pre-eminence do they recognise except in the acquisition of ephemeral, worldly goods and no glory do they desire save in collecting perishable trifles. Far have they fled from the mighty and secure fortress and in the den of the spider - the filthiest of homes - have they sought refuge. For a putrid drop of brackish water, they have left behind billowing oceans of sweet

water. From the shining of the most mighty, the most lofty Light, they have turned heedless to the darkness of blackest night. And this despite the fact that at every instant they can clearly see the worthlessness of this heap of dust. And, by God, if for less than a twinkling of an eye, they were to reflect, assuredly they would pass like bright lightning beyond this created world and what is in it.

And besides this they have desired with petty, divided minds to understand stages and stations that are concealed even from the Universal Mind. And when these stages cannot be contained in the narrow defiles of their infirm minds, they deny them and this despite the fact that their limbs, organs and all their component parts testify to the truth of these stages and stations.

God willing, we are hopeful that from the holy breaths of the All-Merciful which are manifest from the Right Hand of Praise, souls will be gathered under the shelter of the True One who will, with one step, pass beyond the Sadratu'l-Muntaha of the worlds of Mystic Knowledge. "And that is no great matter for God [51]."

How pitiful and unfortunate is it for mankind that it has remained bereft of the most great bounty in this season of the Divine Springtime when the Trees of Paradise are adorned with the leaves and buds of wisdom and the nightingales of the gardens of reality are singing with the most wondrous melodies upon the branches of the Tree of Tuba and the Universal Monarch is rending the veils and burning away the trappings in the gathering of the nightingales of the Sun. Well is it with those who have attained!

O Friend! Cast off these broken and mud-encased wings that from ancient times have mimicked the world so that with the wings of the power of unity you may fly upwards into the wide-open spaces and the inaccessible heavens. Strive that you might benefit from the wondrous table that has descended from the heaven of Reality and eat from the holy fruits of the Tree that is neither of the East nor of the West. These birds of the nests of perplexity are occupied with another bewilderment and these wanderers in the path of the Beloved have another attraction in their hearts.

Give four invocations for what was and what is to be and resolve upon the city of hearts. Close the eye to all but the Friend and gaze upon the Beauty! purify the hearing from all utterance so that you may hear a wondrous tune from the flute of the family of David.

O God of giving and of grace!  
O Knower of the secrets of my heart and soul!

At dawn-tide, my soul's companion Thou  
Knowing my failures and my searing griefs

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51. Qur'an 35:17

Who hath but for a moment turned to Thee  
Save Thee no other comforter can see

That heart that does not burn for Thee will turn to blood  
Better blind that eye that weeps not for Thee

O Mighty One! in the dark and gloomy night  
The thought of Thee is a bright lamp in my heart

Out of Thy Bounty breathe in my soul a breath  
Until nothingness becomes eternal life through Thy Grace

Look not upon my lack of worth and use  
Look only upon Thy Grace, O Bounteous One

Upon these birds with broken wings and plumes  
Bestow strong pinions and feathers new [52]

M. Momen,  
Bedfordshire,  
England,

Third Draft  
26 October 1985

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52. Prayer of 'Abdu'l-Baha

SOURCES OF QUOTATIONS IN 'ABDU'L-BAHA'S COMMENTARY ON THE ISLAMIC TRADITION: "I WAS A HIDDEN TREASURE..."

I am grateful to Dr. Vahid Rafati who has provided the following further information regarding the sources of some of the quotations and passages of poetry cited by 'Abdu'l-Baha in his commentary on the Islamic tradition: "I was a Hidden Treasure..."

p. 7: "I was a Hidden Treasure...." - see Badi'u'z-Zaman Furuzanfar, Ahadiith-i Mathnavi, Tihnan 1347, p. 29 [1].

p. 9, 1.7: "Perfect Belief in Divine Unity..." - This tradition is given in a slightly variant form by Shaykh-i Baha'i in his Kashkul, Guam, n.d., vol. 2, p. 450: "Complete (Ismam) Belief in Divine Unity..." [2].

p. 9, 1.6 up: "There was God..." - Muhyi'ud-Din Ibn al-'Arabi gives this Tradition in a slightly variant form: Futuh al-Makkiyya, Cairo 1972, vol. 1, p. 53

p. 10, verse: "In contemplating..." - Jalalu'd-Din Rumi, Mathnavi, Tihnan 1357, p. 13 [3].

p. 11, 1.3: "All that is in the Torah..." - Sayyid Kazim quotes this in a slightly variant form: "All that is the (Surih of) al-Hamd is in the Bismillah..." in Shah al-Qasida al-Lamiyya, Tabriz 1272, p. 78

p. 14, verse: "The intellect could penetrate..." - from Sana'i

p. 14, 1.3 up: "He who has tasted not..." - Arab proverb, see A. Dihkhuda, Anthal wa Hikam, Tihnan 1363, vol. 4, p. 1748

p. 17, verse: "I have the essence..." - Shaykh-i Baha'i gives this verse in a variant form and attributes it to Imam Zaynu'l-'Abidin: Kashkul, Vol. 2, p. 149.

p. 17, verse: "Each beauty..." - Ibn al-Farid, Diwan Ibn al-Farid, Beirut 1962, p. 70

1. Shaykh Ahmad al-Ahsa'i also comments on this Tradition in Shah az-Ziyara al-Jami'a al-Kabira, Kirman, n.d., vol.4, p. 245-6.

2. Yet another variant occurs, quoted by Ibn Babuya in Kitab al-Tawhid as part of a lengthy oration by Imam ar-Rida: "Conformity with (Ismam) Belief in Divine Unity..." Cited in Jawad Tara, Rushd-i Hikmat dar Islam, Tihnan, n.d., p. 271-3, 304-308.

3. R.A. Nicholson, The Mathnawi of Jalalu'ddin Rumi, Cambridge, 1925, Text: vol. 1, p.10; Translation: vol. 2, p. 10. He translates it thus: Where is room in the imagination for His essence, that the like of Him should come into the imagination.

p. 19, 1.20: "I have with God states..." - see A. Ishtaq-Khavari, Qasas-i Iqan, Tihnan 129, vol. 4, pp. 1802-3. [4].

p. 23, 1.12-13: "Perfect belief in Divine Unity..." - see SURCA, p.9.

p. 23, 1.10 up: "We have not known Thee..." - Fadil Mazandarani in Amr wa Khalq, Tihnan 122, vol. 1, p. 35 states that Shaykh-i Baha'i cites this in his Arba'in as being from Sayyid al-Bishr.

p. 23, 1.8 up: "O Lord! Increase my wonder..." - 'Ali ibn 'Uthman al-Hujwiri, Kashf al-Mahjub, Tihnan 1979, p. 353. Also Hakim Sana'i Ghaznawi, Mathnawiha-yi Hakim Sana'i, Tihnan 1360, p. 247

p. 25, end of para. 2.1: "There was God..." - see SURCA, for p. 9.

p. 25, end of para. 2.1: "He is now..." - Muhyi'u'd-Din Ibn al-Arabi, gives this Tradition in a variant form: Futuh al-Makkiyya, Cairo 1972, vol. 1, p. 189 [5].

p. 29, 1.20: "God created Adam..." - 'Abdu'r-Rahman Jami quotes this tradition in a variant form in Nad an-Nusus fi shah Nush al-Fusus, Tihnan 1308, pp. 3, 93.

p. 29, 1.3 up: "There was God..." - see SURCA, for p. 9.

p. 31, verse: "All understanding..." - Jalalu'd-Din Rumi, Mathnavi, Tihnan 1360, p. 582.

p. 31, 1.8: "We have not known Thee..." - see SURCA, for p. 23.

p. 31, 1.9: "O Lord! Increase my wonder..." - see SURCA, for p.23.

p. 33, 1. 15 up: "The Primal Point has been cut off..." - from the writings of Baha'u'llah similar to what is in the Commentary on the Sura of Wa'l-Shams, see Maimu'a Alwah Mubarakat Hadrat-i Baha'u'llah, Cairo 1920, reprinted Wilmette 1978, p. 4.

M. Momen

31st March 1986

4. On this and the previous Tradition: "Stop! O Muhammad!...", see also "Tablet" of Baha'u'llah in Maimu'a Alwah Mubarakat Hadrat-i Baha'u'llah, Cairo 1920, reprinted Wilmette 1978, p. 340-41; also to be found in Gleanings from the writings of Baha'u'llah (trans. Shoghi Effendi), London 1949, p. 66; Wilmette 1963, p. 66-7; Persian text: Muntakhabat az Athar-i Hadrat-i Baha'u'llah, Langenheim 141, p. 51.

5. On this and the previous Tradition quoted, see also Gleanings from the writings of Baha'u'llah, (trans. Shoghi Effendi), London 1949, p. 130; Wilmette 1963, p. 150; Persian text: Muntakhabat az Athar-i Hadrat-i Baha'u'llah, Langenheim 141, p. 102.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي قد حرك أفلak الذرات بحركة جذب  
سديته • وقد موح أبحر الكيوانات بما هبت  
وظاحت عليها من ارياح عن فدائيه • وقد طرز  
الواح الوجود بالنقطة التي اندرجت واندجت فيها  
الحروفات والكلمات • وأقصها الغراز الاولية بما  
سبقت الممكنات في الوجود • وقابلت القبولات  
والجليات قبل كل شيء عن الحضرة الاحديه • وأبداها

(٣)

القيص الاخري • بما كانت مكل الكلمات اللاهوتيه  
ومشئ بكه التوحيد في الجيوت الابديه • وجعلها  
مبدء الكلمات التامات بما ظهرت وبرزت عنها الحقائق  
والايمان في الكورت البديه • وقد رها سر جمع كل  
شي بما رجعت اليها الحروفات العاليه • ودارت الدائرة  
حول نفسها • وظهرت الاوايه والآخريه في القيين  
الواحديه • واتحدت الظاهريه والباطنيه في التيقه  
الاحديه • وانكشف جمال هذه الآيه القرطبيه • في  
الرات الكينونية • هو الاول والاخر والظاهر  
والباطن • واثقه واثاله راجعون •  
وأصله وأسلم على أول جوهر علم به كل الشئ  
الجوهريه في ككورت الابهاء والصفات • وعلى أول نيز  
استنارت به زجاجة القلوب عند تعميقاته • وأول نفس  
هاج من مهب عنابه انه وأحمي به هياكل التوحيد  
وحقائق التجريد من لطاقات المراتب • وآله الذين  
بهم اشتت حراج المترف في تلوب الباشقين وكأولوا

(٥)

غير متابعه غزوت كديده • ولكن رشي ازان بحر  
مواج وقطره ازان بم نظر جوهرش دستان بتوشح  
سكوده • وأميد ولربم كه در شرح ابن كلات قديميه  
وانشادات لاهوتيه تأييدات خفيه حضرت رب العزة  
شامل كرده • وانانت وزعت ككورتبه أو ظاهرشود •  
وانه لمو اللان الستان • وهو كرتبه تزوره وخزان  
خفيه ابن كلات لاهوتيه اسرار خفيه • وعلت خلق  
موجودات وبت ممكنات غزوتون ومكونون ككنته  
(بدان) أي طاز كلشن توحيد وأي عديب بدنان  
تجريد كه دوسرفت ابن حديد (ككنت ككوتاً غنياً)  
فأحييت ان أعرف غلقت الملق لا عرف (بمرف  
جهاز مقام احتياج است • وان حديث دولان • خواص  
وعوام جميعاً منذ كور است ودور كل صحائف وكتب  
• سلوره • وأما معرفت جهاز مقام (أول) ككوتني است  
(ونائي) • بتامات وسراب عبت (والتك) مقام  
خلقت وأمثال آن (ورابع) مقام معرفت •

(٤)

في ساء العلم شمساً لا محات • وفي حتم زلت الآيات  
الممكنات والكلمات التامات • من لدى الله خالق  
الارضين والسوات  
(وبعد) برناظر ابن كلات وواقف ابن اشارات  
سلموم وشهود بوده نظر بمجواهرش وطلب الكالك  
هدايت وبتدو خفته بكوش شاه ولايت • وطالب اسرار  
غيبه الهيه • وواقف اشارات خفيه ورأيه • عب خاندان  
وأهل بيت حضرت مصطفي ودوست درويشان ونظور  
نظر ايشان • توسل بروة الله الوثقي والسبب الأقوى  
على شوكت بناشاد مرحوم آقا حسين باشا واقفه الله  
أما يشاء ابن درويش اراده نوده كه شرح مختصري  
وتفسير موجز ومفيد ي حديث قديمي مشهور كه  
(ككنت ككوتاً غنياً فأحييت أن أعرف غلقت الملق  
لا عرف) • سرقوم دارد كرتبه در صدف هم ككنته  
الان قديمه ليه وزنه ورأيه التالي علم ككورتون ملايايه  
• ستور ككنته • ودروعيه هم حرفي ازان بحر ماني

(٦)

(بدانکه) در عرف صوفیه مذکور است که غیب هویت در مرتبه احدیت جمیع اسماء از اساحت قدسش دور و بی اسم و صفت مشهور است. زیرا اسماء حق مرایاه صفاتست و صفات حق در مرتبه احدیه عین ذات حقند بدون شائبه تفاوت و امتیاز نفسی که سلطان عرصه علم و حکمت و پادشاه کشور و ولایت حضرت (علی ابن ابی طالب) علیه التحیه و التناهی میفرماید (کمال التوحید فی الصفات عنه) بلی اسماء و صفات ذاتیه ثبوتیه از ذات حق در هیچ رتبه سلب نکرده و لیکن در آن مقام اسماء و صفات از یکدیگر منفصل نه و هم از آن ذات بی جهت ممتاز نیستند و حقائق شئون الهیه بعضی از بعضی و از آن ذات غیر متعین ممتاز و تفصیل نکرده نه علما و نه عیناً مثلاً مابین اسم علم از تعصیر و سمیع و اسماء دیگر و این صفات ذاتیه از ذات و حقائق و اعیانی که قابل و منفصلند از این اسماء و صفات فرقی آشکار نکرده بلکه اعیان و حقائق و ماهیات اسماء در این رتبه عز احدیه شئونانی

(٧)

هستند مرذات را بدون شائبه غیریت از کمال وحدت و فنا و ذات احدیت را در این رتبه اکبر که میفرماید (کان الله ولم یکن معه من شیء) بکنز المنفی و غیب الهویه و صرف الاحدیه و ذات بحت و لا تمییز صرف و غیب النیوب و غیب الاول و مجهول المطلق و مجهول التمت و منقطع الوجودانی و سایر اسماء دیگر تفسیر نموده اند. دیگر ذکر متعود و ملاحظه که نموده اند در هر کدام از این تفسیرات سبب تعویل کلام کرده. باری مثالی از برای این مقام ذکر نمائیم نامشهور و معلوم کرده حقیقت این رتبه و مقام اگر چه از برای آن ذات احدیت بهیچوجه مثل نتوان زد زیرا از عقول و ادراک برتر و از تشبیه و تمثیل اعظم تر است. بهر تصور ذات او را کنج کو. نامواید در تصور مثل او چنانچه میفرماید (لیس کله شیء) و دلایل بسیار و برهان پیشمار بر این مطلب هست ولیکن از برای آنکه شاید نفع از روانی قدس احدیت و نیسی

(٨)

از دشواری حکمت و معرفت بر مشام سالکین سبیل هدایت و طالبین اسرار حقیقت بوزد و اظیار عقول و ادراک از تشبیهان حیرت و سرگردانی بر برد (لهذا) غیر حیوان اسرار حقائق و مدارف را در جام تعصیر تشبیه و کاس رفیق تمثیل بر تشنگان بادیه حیرت نوشانده. مثلاً در نقطه ملاحظه فرمائید و بحر وفات و کلمات که چگونه در هویت و حقیقت نقطه در کمال محو و فنا طووس و مکتوبات نفسی که بهیچوجه آثار وجود از حروف و کلمات مشهود نیست و از یکدیگر هم امتیازی در میان نه بلکه محو صرف و فانی بختند و وجودی جز ذات نقطه موجود نه بهم چنین اسماء و صفات الهیه و شئونانی ذاتیه در مرتبه احدیه فانی صرف و محو بختند نفسی که نه رانحه وجود عینی استشمام نموده اند و نه علمی و این نقطه اصلیه کنز منفی این حروفات و کلمات است و در او مندرج و مندرج بوده و از اظواهر کشته چنانچه بدر منیر اقلک علم و معرفت و نقطه و مرکز دائرة ولایت

(٩)

أسد الله الناب (علی بن ابی طالب) علیه التحیه و التناهی میفرماید (کل مافی التوراة و الانجیل و الزبور موجود فی القرآن و کل مافی القرآن فی القامه و کل مافی القامه فی البسلة و کل مافی البسلة فی الباء و کل مافی الباء فی النقطه و أنا النقطه) و همچنین در احد ملاحظه فرمائید که جمیع اعداد از اظواهر و خود داخل عدد نیست چه که مبدی جمیع اعداداً حداست و اول آیین و ظهور احد واحد است و از واحد جمیع اعداد موجود شود حال این اعداد در احد بکمال بساطت و وحدت مندرجی بودند و کنز منفی کل اعداد بود و از اظواهر شدند پس ملاحظه فرمائید که باوجود آنکه از نقطه جمیع حروفات و کلمات ظاهر و از احد کل اعداد مشهور نه نقطه اولیه از مقامات علو خود منزل نموده و نه احد از مراتب تقدیس بازمانده. بارے این مقام کنز منفی است که درلسان طایران کازار توحید و عندلیبان کلشن مجربند مشهور و مذکور است و چون در غیب

هویه حرکت حیثه و میل ذاتی کمال جلا و استجلاء  
 انتشاء نموده و کمال جلا در نزد بعضی از عارفین ظهور  
 حق است سبحانه بنفس خود بصور اعیان و استجلاء  
 مشاهده جمال مطلق است تجلیات جمال خویشین را  
 در سرباه حقائق و اعیان ( لهذا ) شئون ذاتیه  
 بواسطه فیض اقدس از مرتبه ذات در مرتبه حضرت  
 علم ظاهر گشته و این اول ظهور حق است از کثر مخفی  
 در حضرت علم و از این ظهور اعیان نابته بوجود علمی  
 موجود شدند و هر کدام علی ما هو علی در مراتب علم  
 الهی ازم ممتاز گشتند و این مرتبه ثانویه مترتب است  
 بر مرتبه اولیه که غیب احدیقت و این مرتبه را بنیب  
 نانی و واحدیت و مرتبه اعیان نابته تمیز نموده اند  
 و اعیان نابته صور علییه الهیه هستند که رانحه وجود  
 استشام نموده اند و لکن بوجود علمی موجود شدند  
 و ازم ممتاز گشته اند و این مرتبه ثانویه نیز بکثر مخفی  
 تمیز گردد و زیرا که اعیان و حقائق که معلومات حقیقت

۴۲

در مراتب علم نیز بکمال خفا و بساطت و وحدت در ذات  
 مندرج و مندرجند چه اگر بصورت کثر بودند خارج از دو  
 قسم نبود یا از اجزائی بودند مرذات و ابانه در صورت  
 اجزاء ترکیب لازم آید در ذات حق و ترکیب مستلزم  
 احتیاج است زیرا در وجود محتاج با جز است و احتیاج  
 شان ممکن است و حق سبحانه غنی بالذات است و  
 در صورت غیر اجزاء قدیم است یا حادث اگر قدیم است  
 تمدد قدماء لازم آید و اگر حادث است این نیز  
 باطل است و زیرا علم از صفات قدیم است و علم  
 بی معلوم ممکن نبود پس این معلومات لم یزل در مراتب  
 علم الهی موجود بوده و گذشته از این لازم آید که ذات  
 محل حوادث گردد و این نیز باطل است و لکن  
 بعضی از عارفین رموز غیبیه و واقفین اسرار خفیه الهیه  
 که چشم از حدودات تشبیه و تمثیل عوالم کثرت  
 برداشته و حجابات نورانیه را بنا بر موقده ربانیه  
 بسوخته و بیصر حدید و نظر دقیق در مقامات توحید

ملاحظه نمودند جمیع اعیان و ماهیات و حقائق و قابلیات را  
 از ساحت قدس حضرت علم که عین ذات حق است  
 بپیدا کنند و از شاهانه در بیان مراتب و اقسام خلقت  
 بجملا در همین رساله ذکر خواهد شد ( باری ) این  
 مرتبه و مقام کثر مخفی است که مذکور شد و چون  
 آن غیب هویه بذاته لذاته تجلی فرمود و بنفسه لافسه  
 ظهور نمود شاهد محبت که در سواد ذات احدیت  
 برده نشین گشته جمال ظهور کشود و روح نمود  
 ( بدان ) آی محمور باده عشق و محبت الهی و سر مست  
 جام منیر جذب و خلت ربانی که مقام عشق و محبت فوق  
 عالم احصا و بیان طائر است و طائران عقول و افکار  
 از ادراک کس قاصر و واقفان اسرار خفیه و عارفان رموز  
 احدیه بیک جهه از حقیقت این لطیفه ربانیه و دقیقه  
 صدائیه دم نزنند و لب نکشوند و زیرا عشق و محبتی  
 که در ذات حق قبل از ظهور شئون ذاتیه از مرتبه  
 احدیت در مرتبه اعیان علم افراخته و غیب هویت

۴۳

بجمال خود در نفس خود نرد محبت باخته که میده جمع  
 عشقها و شوقها و سرمایه همه محبتها و شورها شد آن عشق  
 و محبت عین ذات حق بوده خارج و زاید بر ذات نبوده  
 و ذات حق لم یزل غیر معروف و غیر موصوف بوده  
 و ادراک هیچ مدرکی بمسرفت حقیقت و کنه او بی  
 نبرده و اگر طیور عقول و افکار دهرهای بی حد  
 و شمار در هوای معرفت آن ذات احدیت پرواز نمایند  
 شیری طی نمایند  
 رکنه ذاتش خرد بردی و اگر رسد خس بقدر دریا  
 و عشق و محبتی که از تجلیات و ذیو خنات این محبت غیبیه  
 الهیه در دل و جان عاشقان جمال ذوالجلال آتش افروخته  
 و جمع سجات و حجابات را بتابش و رخشی سوخته  
 بقسمی که از حقائق این مخموران باده آلت و این  
 مدهوشان می برست جز ذکر دوست باقی نکنداشته  
 و علم قدرت و عزت ( اذا جاء الحق زهق الباطل )  
 برانلال وجود این اظلال غایب افراشته تا غیبی از این

جام روح بخش الهی نوشد لذتش ندانده و ناطقی باین  
 نار موقده ربانی نغزود تصورش نشواید (من لم  
 یذق لم یدر) البته طیور عقول و افکاری که از اسفل  
 درکات ملک پرواز نموده چگونه در جو سما، ملکوت  
 و فضایی جان فزای لاهوت طیران نمایند مگر آنکه  
 بدائع رحمت الهی و لوازم مکرمت سبحانی او را احاطه  
 نمایند و جناح عن نوحید در ریاض قدس بجزید پرواز  
 نمایند تا بر این کونر عذب فرات وارد گردد و از این  
 چشمه حیات بنوشد و ازین فواکه جنت قدسیه  
 سرزوق شود و لکن بعضی از متشنین بجز مسانی  
 و راکبین فک حکمت لدنی ربانی شوقا لاطالین و جذبا  
 لسالکین رجبی از نظام معانی و طبعی از غمام معرفت  
 سبحانی در مراتب و مقامات محبت بیان نموده اند  
 و در علم و حکمت را با لاس تبیان سفته اند و مراتب  
 محبت را بر چهار مرتبه معین نموده اند و این عبد در این  
 رساله پنج رتبه ذکر نموده اگر چه در نزد این ذره فانی

۴۴۰

بنظری مراتب محبت بی حد و شمار است و بنظری  
 در قیص وحدت آشکار است و زیر اختلاف مقامات  
 محبت از اختلاف مراتب و مقاماتست چه که در هر  
 عالمی از عوالم و مرتبه از مراتب مننالیس احدیه  
 مشهود است که جذب حقائق کل شیء و کشش  
 رقائی کینونات در قبضه اقتدار اوست و آن مننالیس  
 احدیه مقام محبت و خلقت است و اگر عوالم و مراتب را  
 آنها و شمار بی ممکن بود مراتب محبت هم بمقامات  
 مدوده و مراتب محدود می نمود و از همین جهت  
 که اختلاف مقامات محبت از اختلاف مراتب است  
 نه ذات و حقیقت (لهذا) اگر نظر دقیق نظر نمائی  
 و بصیر را از ملاحظه اعداد و کثرت پوشائی و بنظر  
 اکبر وحدت نظر نمائی و از منازعه مهلک نمید بشاطی  
 بحر توحید وارد گردی دیگر قلم امکان را قدرت نه  
 که در این مقام روحانی رقم کشد و لسان عالم فانی را  
 جرئت و جسارت نه که از این مرتبه ربانی دم زند

(باری) بعضی از واقعین اسرار توحید در بیان حقیقت  
 محبت بدین نموده الهی و بدین رهنمائی ترقی نموده اند  
 که محبت نیل حقیقی است بجمال خود جملاً و تفصیلاً  
 و آن محبت روحانی و میل روحانی یا از مقام جمع مجمع بود  
 و آن شهود جمال همت است جمال و کمال خود در ابدات خود  
 بدون توسط مجالی و سرایه کائنات و این تجلی و ظهور  
 ذات است در نفس ذات چنانچه حقائق عاشقین در کتم  
 عدم مستور لکن ذات احدیت علم عشق و محبت  
 افراخته و اعیان مجتذین در سراق هویت محقق لکن  
 مشوق حقیقت بجمال و کمال خویش نزد محبت باخته  
 و یا از جمع تفصیل است چنانچه آن ذات بیکانه در مظاهر  
 بی حد و کرانه مشاهده آثار جمال خود نماید و آن غیب  
 احدیه در سرایای مصقوله و مجالی قدسیه ملاحظه عکس  
 طلعت بی مثل خود فرماید و یا از تفصیل تفصیل چنانچه  
 اکثر افراد انسانی عکس جمال مطابق را در سرایای  
 حقائق ممکنات مشاهده نمایند و اشراقات آنوار صبح

۴۴۱

الهی را در مجالی موجودات ملاحظه کنند و این  
 مقامی است که میفرماید (سیرهم آياتنا فی الآفاق)  
 که مقام علم الیقین است  
 (و بدانکه) بر عاشقان جمال بی مثال و مجذوبان حضرت  
 ذوالجلال در بعضی از اوقات بحسب الجالی و المرایا تجلی  
 کردند چنانچه حضرت موسی علی فیما و علیه السلام  
 لمان و بوارق مجلیات غیب احدیت را در شجره لاشرقیه  
 و لا غربیه مشاهده نمود و ندای روح بخش ذات هویه را  
 از آن نار موقده زبایه استماع فرمود و از این ندای  
 جانفزای الهی و تجلیات آنوار بجز ربانی در قلب مبارکش  
 سراج محبت و مصباح خلقت و مودت برافروخت  
 و حجاب غیرت و کثرت را بین الظهور و المظهر بسوخت  
 چنانچه سلطان سر بر عزت و ملیک عرصه ولایت  
 حضرت امام حسن علیه التاجیه و التاء در این مقام  
 میفرماید  
 و عندی جوهر علم لواجح به • لیل لی هذا یبد الوثنا

وغم غافلین ابن فارض گفته.  
 وکل ملیح حسنه من جمالها • مباراه بل حسن کل ملیحه  
 بعضی از عارفین اهتمام را بدشوق مجازی تمیز نموده اند  
 لکن نه چنان است بلکه عشق مجازی شیخ و صبرورت  
 این مقام است • زیرا اهتمام از سازج بجزید و لطافت  
 توحید است و در عرف عاشقین و عارفین توحید  
 شمه دی تمیز شده (چنانچه) حکایت کنند که عارفی  
 بدیده صافی در عوالم ملک و ملکوت نظر میکرد  
 و از کورستانی گذر مینمود سائلی پرسید که چه میکنی  
 گفت غیر آنچه مردم میکنند زیرا مردم خدا را  
 جویند و بیابند و من غیر خدا را جویم و نیام • و یا آن میل  
 و محبت از مقام تفصیل جمیع است و آن مشاهده و محبت  
 عاشقین و مجتهدین است جمال ذات احدیت و مشوق  
 حقیقت را لکن مغز از غبار تیره و سائل و وسائط  
 و سیر ۱۲ از کدورت مجالی و سراپا و سالکین در این مقام  
 از کثرات وجود بواحد حقیقی ناظر گردند و چنان

۱۱۶

در تجلیات جمال قدیم و در اشراقات اقطاب طلعت محبوب  
 جمیل محو و مستغرق گردند که از کائنات بی خبر شوند  
 و از ممکنات سفر کنند تا در فضای جانفزای لقاء جمال  
 ذات احدیت مفرکزینند از قطره فانی بجزر باقی راجع  
 گردند و سراج تجدد خاموش نمایند و شعل توحید  
 برافروزند و چشم از مشاهده اشراقات و تجلیات شمس  
 حقیقت در خاک بالک نمایند و در خورشید اذلاک نکرند  
 و نظر را از ملاحظه بدر عالجاب در جسم آب منقطع  
 نمایند و فر منیر را در سماء رفیع بانوار بی حد و حساب  
 مشاهده فرمایند و این مقامی است که میفرماید (انی  
 وجهت وجهی للذی فطر السموات والارض حنیفاً  
 وما انا من الشرکین) این رتبه چهارم از محبت بود •  
 اما رتبه پنجم از محبت ان میل روحانی و محبت وجدانی  
 عاشقان جمال احدیت است بجمال خود در نفس خود  
 و این مقام و مرتبه از محبت از جمیع جمیع حکایت نماید  
 زیرا این مقام از عنصر لاهوتی خلق شده و از لطیفه ربانی

موجود گشته حقائق ملکوتی و ماهیات جبروتی را  
 لزان را نغمه و رضوان احدیت و نغمه کلشن هویت  
 نصیبی نه و نفوس مقیده و ارواح محدود را از این  
 مانده قدسیه بهره نه • و در این مقام تجلیات غنای محبت  
 و استنایات از سلطان احدیه در حقائق سلاطین ممالک  
 توحید تجلی کرد و غنای حقیقی و دولت دائمی (بوم یغنی  
 الله کل من سئته) در این مرتبه اعز اعلی رخ کشاید  
 و سالک در این مقام از پدیه محو و سرگردانی بر شاطی  
 بحر بیکران و قلزم بی پایان (و فی انفسکم اهلایبصرون)  
 و در کلستان حقیقت و بوستان هدایت (اترا کتابک  
 کفی بنفسک الیوم علیک حبیباً) داخل شود و لذات  
 تجلیات جمال احدیت را از جزر جمال خود طالع بیند  
 و در و انج رضوان حقیقت را از ریاض توحید و کلشن  
 بجزید که در قلب میروکش سرسبز و خرم گشته ساطع  
 یابد از قدان صرف بر دولت بی زوال بی برد و از فقر  
 کجی و مسکنت و اتمی بر غنای حقیقی و روت دانی

۱۱۷

ابدی رسد جمیع آسما را از مشرق اسمس ظاهر بیند  
 و جمیع صفات را از مطلع ذاتش باهر یابد جمال خود را  
 در جمال حق فانی نکرد و جمال حق را در جمال خود باقی  
 یابد چنانچه شمس فلک توحید و بدر سماء فرید حضرت  
 خاتم النبیین صلی الله علیه وسلم در عروج مدارج احدیه  
 از سزمار ندای جانفزای مشوق حقیقت و غیب هویت  
 تنفی (تف یا محمد ائت الیه و ائت الیه) استماع نمود  
 و در کلزار ملک و ملکوت و کلستان حقیقت و لاهوت  
 بدین نشئه الهی تنفی فرمود که (لی مع الله حالات هو انا  
 و انا هو الا هو و انا انا) و در این مقام ستاره هستی  
 و وجود مقید در مغرب نیستی و فاستواری گردد و آفتاب  
 هستی مطلق از جزر احدیت بی نقاب سر برارد و طلوع  
 فرماید و اتحاد ساقی و شراب و شراب اشکار گردد  
 فتم ماقال •  
 روح دل کومست جام قدسی است  
 خودی و خود ساغر و خود ساقی است



باری این مقام اعظم اکبر در مرتبه اولیه مختص است بشمس حقیقت که از غیر الهی طلوع نمودند و طلوعشان را طلوع و غروب نبی نه و در مغرب ربانی غروب نمودند و غروبشان را افول و نزول نه بلکه لم یزل از صبح الهی انوار جمالشان برها کل توحید لائح و درخشند است و لا یزال در وسط الزوال خورشید طلعتشان بر حقائق تجرید روح بخشند و لیکن تجلیات این مقام از این شمس لامعات در سرمایه حقائق سالکین و طالبین تجلی فرموده چنانچه اگر سرات قلوب از کدورات عوالم کثرت و حدود ممتاز کرد تجلیات این مقام در او منطبق آید و اگر زجاجه نفوس و مشکوه صدور بقوت نفوس قدسیه صافی و رقیق شود سراج فیوضات المیه در او مشتمل گردد و باری ای سالك سبیل هدایت نظر را دقیق نما و بصیر را رقیق فرما تا در این بیخ رتبه از مراتب محبت که ذکر شد جمیع مقامات محبت را که در کل عوالم جمع و تفصیل و جمع جمع و تفصیل

۴۸.

تفصیل مندرج و مندرج است ادراک فرمائی و همچنین بعضی از واقفین اشارات قدسیه بر آنند که محبت حق بباد ظاهر تجلیات الوهیت و ابقاء صفات لا عوتیت است در عیا کل و مجالی ناسوتیه و محبت عبد بحق انضمام هستی و انشاء صفات ناسوتی است در بقاء لا عوتیه و ظهورات الوهیه چنانچه گفته اند که (عجبه الله لا یبد ابقاء الالهوتیه فی فناء الناسوتیه و عبه العبد لله ابقاء الناسوتیه فی بقاء الالهوتیه) و همین دور به اختصار نموده اند و نسبت محبت بحضرت رب العزیز حقیقت دانند ولیکن نسبتش را ببد مجازی دانند زیرا محبت حق اصل است و سبقت داشته بر محبت عباد چنانچه در آیه مبارکه میفرماید (فوف یا ای الله بقوم یحبهم و یحبهون) باری این طیر غائی اگر تا قیام الساعه در کاستان عشق بر شاخسار شوق یدایع نجات روحانی تنهی نماید مراتب و مقامات از اتمام نذیرد و با آخر نرسد و لهذا بدین چند کلمه اختصار نمودیم (و اما مقام خلقت)

حادث است استغفر الله معتقد بجهل در ذات واجب الوجود شده ایم چه وجود علم منوط بوجود معلومات است و اگر معلومات حادث بود لازم آید که از ذات حق قبل از خلق معلومات سلب علم گردد و این کفری است صراح (و تانی) آنکه بدلائل عقلیه و نقلیه ثابت و مبرهن است که جبر باطل و درافرنش حق باید جور و اجبار نمود و عدالت کلیه المیه را ثابت کرده چه اگر کوئیم حق سبحانه کینوتی را بر سادات و کینوتی را بر شماوت خلق نمود اگر اجبار در خلقت لازم آید و حال آنکه جمل و خلق ممکنات نسبت بان سلطان وجود یکسان است چنانچه میفرماید (ماری فی خلق الرحمن من تفاوت) و همچنین (و ما خلقکم و ما بئسکم الاکنفس واحده) و چون ثابت است که حضرت رب العزیز موجودات و ممکنات را بطریق اجبار و اگر حقان نموده پس باید باینجه متضای قابلیت ایشان است خلقی فرماید تا خلقی در عدل کلی

بدانکه مخلوقات بر چند قسمند قسمی خلق ارحام است که در ارحام خلق شوند و قسمی خلق الساعه است که بنفسه متکون گردند چون حیوانات که در اعمار تولید یابند و قسمی در بیضه موجود شوند و این اقسام خاست اجسام است ولیکن خلق باطنیه المیه و بیخ خنیه ربانیه خلق دیگر و بیخ دیگر است و ان خلق ارواح قدسیه است در هیا کل موحدین و در افسدۀ عارفین و خلق اعیان و حقائق است در ملکوت سموات و ارضین اگر چه بعضی از عارفین اعیان و قابلیات و حقائق و ماهیات را محمول و مخلوق ندانند بچند دلیل (اول) آنکه گفته اند که شأن مخلوقات و مجولات حدوث است و حادثان است که نبوده ببد بوجود آید و این حقائق و اعیان لم یزل در مراتب علم حضرت رب العزیز موجود و ثابت بوده چه که علم بی معلوم ممکن نشود و علم از صفات ذاتیه است که عین ذاتست و قدیم است و پس اگر کوئیم که این حقائق و قابلیات

۴۹.

المهي ومقام اعطاء كل ذي حق حقه راه نيابد در اينصورت  
 جائز نموده و نيست كه قابليات موجود است و ماهيات  
 ممكنات ممدوم بوده و بحد موجود شدند و آنچه مقتضاي  
 ذاتي ايشان است از سادات و شقاوت طلب نمايند . زيرا  
 در اينصورت اين ماهيات و قابليات شئ نبوده بلكه  
 تدم صرف بوده چگونه وجود را قابليت و عدم را قابليت  
 وجود نبود چه كه اتصاف شئ بتقيض خود ممكن نبود  
 پس باين دلائل عقليه اين حقايق كه گاهي تعبير ازان  
 بماهيات و قابليات و اعيان نمايند لم يزل بوجود علمي  
 موجود و در مراتب ذات حق بنحو بساطت و وحدت  
 مندرج و مندرج بوده نه بنحو تكثر چه وجود كثر  
 در ذات واجب الوجود نقص است . بدلائي كه از پيش  
 گذشت و لكن بعضي از واقفين اشارات خفيه  
 و متارجين ملارج احمديه بر آنند كه حقايق و قابليات  
 مخلوق و مجبولند و اعيان و ماهيات حادث و معلول  
 و در انچه از روايت قدس لا اوليه استقام نموده اند و نسيبي

50.

از رياض عن قدم استشاق نكرده اند و در رضوان  
 توحيد بر انصاف تجريد و اذنان تقرب بدین نموده لاهوتی  
 ورته ملكوتي در كشف اشكالات و رفع محذوراتي  
 كه از پيش گذشت در تعلق علم بمعلومات تنفي نموده اند  
 و بچند دلائل متقنه و براهين محكمه در اينكه علم الهي  
 مستلزم و تابع معلومات نيست تمسك و تثبيت جسته  
 ( دليل اول ) انكه استدلال نموده اند بر اينكه صفات  
 و اسما ذاتيه ثبوتيه از عظيم و بصير و سمیع و سائر صفات  
 ذاتيه در عالم احمديه عين ذات حق است بدون شائبه  
 غيريت و امتياز بين الصفات و القات بقسي  
 كه در مرتبه ذات علمي غير از ذات نه و ذاتي دون علم نه  
 بلكه در ان مرتبه علم عين ذات و ذات عين سمع و سمع  
 عين بصر و بصر عين حیات و حیات عين ذات است  
 چنانچه دو كتب شيخ اكبر از قوحت و فصوص  
 اشاره بان مطلب بلند اعلی بسیار است . و اين اطلاعات  
 متدوده متكرره بر ان ذات احمديت از سمع و بصير

و علم تميرات كاليه و عنوانات شئ واحد است . والا  
 در ان مرتبه اكبر اعظم صفاتي غير ذات موجود نه  
 چنانچه پادشاه مرصه و ولايت و عنقاء مشرق علم و حكمت  
 حضرت ( علي بن ابي طالب ) كرم الله وجهه مي فرمايد  
 ( كمال التوحيد في الصفات عنه ) چه اگر در بين  
 صفات و ان ذات احمديت فرقي اشكار و امتيازي نمودار  
 بود خارج از دوجت نبود يا جزء ذات بودند يا خارج  
 از ذات در صورت اجزاء تركيب لازم ايد . و ان نیز  
 بدلائل عقليه و نقليه باطل است و در صورت غير اجزاء  
 تمدد قدامه لازم ايد و ان نیز بدلائل عقليه و نقليه  
 باطل است . پس ثابت و مبرهن كشت كه جميع  
 صفات ثبوتيه عين ذات احمديت است بدون امتياز  
 و اختلاف و احدی بكنه ذات اوبي نبرده و حقيقت ان  
 جوهر الجواهر را درك نموده لم يزل در علو تقدیس  
 و سمو تسبیح خود . نیزه از ادراك موجودات و مقدس  
 از احاطه عقول ممكنات بوده چنانچه شمس سماء تقربد

51.

و شمع شبنقان توحيد خلاصه المرسلين خاتم النبیین صلی  
 الله عليه وسلم در مقام معرفت ان ذات احمديت بنشئه  
 ( ما عرفناك حق معرفتك ) در فضاي ملك و ملكوت  
 تنفي نموده اند و برته ( رب زدني فيك تحييراً ) بر انصاف  
 شجره وجود ترني فرموده اند زيرا علم بر شئ احاطه  
 بان شئ است نأفسي بر شئ احاطه نمائيد حقيقت انرا  
 ادراك نكند چنانچه مي فرمايد ( ولا يحيطون بشئ من  
 علمه ) و همچنين مي فرمايد ( بل كذبوا بما لم يحيطوا  
 به لعله ) و اين بسي واضح و اشكار است . كه هيچ  
 موجودي نتواند كه احاطه بر ان ذات احمديت بنماید  
 پس چون ثابت كشت كه معرفت ذات حق متمتع  
 و محال است و معرفت علمي كه عين ذات حق است  
 نیز متمتع و محال است چه كه بين ذات و صفات بويج  
 وجهه من الوجوه فرقي موجود نه در اينصورت ان  
 علمي كه عين ذات است هيچ نفسي بكنه اوبي نبرده  
 و ادراك و تعقل نموده تا مطلع گردد و ملاحظه بنماید

که علم حق باشیا . چگونه است مستدعی معلومات  
بانه و تابع حقائق و تألیفات اشیاء است بانه بلی در چیز  
امکان علم بی معلوم ممکن نکرده و لکن در ذات هیچ  
نفسی ادراک نموده و در امتناع معرفت شیون و صفای که  
عین ذات حق است بلی بستان عجیب و عندلیب  
کستان تجرید (أسد الله الناب علی بن ابی طالب )  
کرم الله وجهه با کل بیان و أفصح بیان نموده اند  
و حقیقت این مطلب بلند اعلی را بچند کلمات لطیفه  
مکشوف و عیان فرموده اند اینست بیان آنحضرت  
که میفرماید ( من سئل عن التوحید فهو جاهل ومن  
أجاب عنه فهو شرك ومن عرف التوحید فهو ملحد  
ومن لم یرف التوحید فهو کافر ) یعنی اگر نفسی  
از توحید بیکه عین ذات احدیت و غیب هویت است  
سؤال نماید دلیل بر جهل آن سائل است زیرا سؤال  
از شیئی که ادراک آن متمم و محال است مدلل بر جهل  
و نادانی است و هر نفسی م که این سؤال را جواب

گوید از برای آن واحد احد شریک و مانندی هست  
زیرا آنچه بمنقل و ادراک خود بمنقل و تصور نموده آن  
صور خیالیه و تصورات عقلیه خود او است و از غیب  
الغیوب معروف هیچ نفسی و معلوم هیچ عالمی نکرده  
پس آنچه ادراک و تصور نموده آن را شریک حضرت  
حق سبحانه انکاشته و هر نفسی که ادعای معرفت  
توحیدی که عین ذات حق است نماید ملحد است .  
زیرا آنچه بمنقل و ادراک خود شناخته و درک نموده آن  
غیر ذات حق است . پس در معرفت الحاد نموده است  
و هر نفسی که عارف بتوحید از ذات بیکانه نظر با آثار  
و افعال نکرده کافر است چنانچه اگر در ذرات ملک  
و ملکوت نظر نمائی جمیع را آیات مدله بر توحیدان  
سلطان احدیه ملاحظه کنی ( ظاهراً دلیل ثانی ) بر اینکه  
علم حق سبحانه و تعالی تابع معلومات نه آنکه گفته اند  
بدلائلی که از پیش گذشت ثابت و مبرهن شد که علم  
عین ذات حق است . بدون شباهت مخالف و تقابلی

ذات تمامه علم است . و ذات تمامه سبوح است .  
و همچنین سایر صفات ذاتیه اگر چه بعضی از علماء گفته اند  
که نه عین ذات است و نه خارج از ذات زیرا اگر  
گوئیم عین ذات است بدون امتیاز نفی علم لازم آید  
و این نقص است . و لکن مقصود این نیست بلکه  
عوالم الهیه مالا الهیه است . و در هر عالم اشیاء و صفات  
حکمی دارد در عالم احدیه عین ذات است . و در عالم  
واحدیه ممتاز از ذات . و این مراتب احدیه و عماد  
واحدیه و الوهیه لم یزل باقی و برقرار بوده چنانچه شخصی  
در حضور یکی از اولیای الهی حدیث ( کان الله ولم یکن  
معه من شیء ) بر زبان راند چون آن واقف اسرار  
مکنونه استماع نمود فرمود ( الآن یکون بمنزل ما قد  
کان ) باری اگر علم حق سبحانه مستدعی و مستلزم  
معلومات و مقتضی تألیفات اشیاء بود ذات او مستدعی  
و مقتضی انت و این باطل است . زیرا طلب و اتصاف  
مستلزم احتیاج است و احتیاج صفت ممکن است

نه واجب و حق سبحانه غنی بالذات است .  
( و اما دلیل ثالث ) آنکه گفته اند که علم ممکن تابع  
و مقتضی معلومات است و بدون معلوم متمم و محال است  
و اگر علم واجب نیز تابع و مستدعی معلومات بود آن  
نیز علم ممکن است . و این واضح و ثابت است که آنچه  
در امکان است در حق محال است چه که بسبب وجه  
مماثلت و مشابهت و مجانست و موافقت مابین خالق  
و مخلوق و وجود و امکان و حق و خالق نبوده و نیست  
زیرا لم یزل صفت حق سبحانه قدرت و عزت و غناء  
بخت بوده و شأن مخلوقات و ممکنات ذلت و مسکنت  
و هر صرف و آنچه صفات ذاتیه که از برای ممکنات  
و موجودات ثابت است . از جوهر الجواهر و حقیقه  
المخالف در علو تنزیه و سمو تقدیس خود از آن صفات  
تنزه و مسبر است . در این صورت چه مناسبتی بین  
وجوب و امکان و حق و خلق بوده . پس باین دلیل علم  
حق تابع معلومات نبوده و نیست زیرا علم ممکن

مستدعی آن است (و اما دلیل رابع) آنکه گفته اند  
اگر اعیان و قالیات اشیاء در ذات حق وجودند عین  
ذات حقند پس قالیات و حقائق نیستند زیرا واضح  
و برهن است • که عالم غیر معلوم است • بلی عالم عین  
معلوم است • و این علم شیء است بنفس خود • و اما  
بغیر خود البته غیر معلوم است • پس اگر این حقائق  
و اعیان عین ذات است بدون تکثر و اختلاف پس  
معلومات نیستند چگونه طالب وجود باشند • و حال  
آنکه ذات حق سبحانه موجود است و او را احتیاج  
علی حده نباشد بوجود باری باین دلائل که ذکر شد  
تمسک و تشبیه و ثابت نموده اند که علم حق تابع  
معلومات نبوده تا کسی مستعد بر این گردد که حقائق  
و اعیان مخلوق و محمول نیستند چه که استدلال نموده اند  
که علم از صفات قدیم است و معلومات در حضرت علم  
ثابت و بوجود علمی موجود بوده اند و قدیم جعل  
تملق نکیرد زیرا محمول مستلزم حدوث است • خلاصه

54.

مطلب آنکه در علم دو ملاحظه نموده اند يك ملاحظه  
عینیت و حقیقت و دیگر ملاحظه فلیت چنانچه از ذکر  
علم علیکه عین ذات حق است قصد کنند و باعلیه که  
تابع و متعلق بمعلومات است اراده نمایند اول را قدیم  
و عین ذات حق دانند و ثانی را حادث و عین اشیاء  
ملاحظه نمایند و دلیل بسیاری بر این مطلب ذکر  
نموده اند و لکن این رساله کنجایش ذکر ندارد •  
باری از این جهت که علم متعلق بمعلومات حادث دانند  
معلومات را که حقائق و قالیات اشیاء است نیز حادث  
و محمول و مخلوق دانند • و همچنین گفته اند که قالیات  
و مقبولات در يك زمان موجود شدند و در يك عین  
منجمل گردیده اند • ملا گفته اند که جمیع اشیاء سر کنند  
از دو چیز یکی قابل و دیگری مقبول و مقصود از مقبول  
ماده و هیولا است و مراد از قابل هیئت و صورت  
که آن ماده را از حیث لا تمین و اطلاق بقید آورد  
و از لحد بر صفت حدود کشاند و بصورت مخصوصه

مینیه متمیز گرداند مثلا در حروفات و کلمات ملاحظه  
نمایند که از دو شیء ترکیب شده اند یکی ماده که مرکب  
و مداد است و مقبول است و دیگری هیئت و صورت  
حروفات و کلمات است که قابلیت • حال این ماده  
مخصوصه و هیئت مخصوصه در یک زمان خلق شدند  
اگر چه ماده کلیه قبل از هیئت مخصوصه خلق شده است  
چنانچه مشهور است که قبل از وجود این صور و اشکال  
مخصوصه در خارج مرکب وجود خارجی موجود بوده  
و بصورت مینیه و هیئت مخصوصه متمیز نگشته  
و لیاقت صور کل حروفات و استعداد و صلاحیت  
تشکیل بیات جمیع کلمات داشته منحصر و مخصوص  
بیئت و صورتی مینیه نبوده و همچنین هیئت و صورت  
کلیه قبل از ماده مخصوصه موجود بوده چنانچه قبل  
از وجود ماده مخصوصه که مرکب و مداد باشد هیئت  
کلیه و صورت کلیه حروفات و کلمات در ذهن کتاب  
بوجود ذهنی موجود بوده و لکن هیئت کلیه و ماده

55.

کلیه نیز بام خلقی شده زیرا ممکن نبوده و نیست  
که شیء وجود خارجی داشته باشد و بیئت  
متصور نباشد • زیرا ماده و هیولا در وجود محتاج  
صورت است و هیئت و صورت در ظهور محتاج  
ماده است • چنانچه گفته اند •  
هیولا در بقا محتاج صورت  
تشکل کرده صورت را گرفتار  
و این دور باطل نیست و این را بمصادقان و متضامان  
تمیز نموده اند زیرا دور باطل آن است که شیء موقوف  
بچیزی بود که آن موقوف بپوست در کربه یا دورب  
و چون مشهور شد که ماده مخصوصه و هیئت مخصوصه  
در یک عین خلق شده و هیئت کلیه و ماده کلیه نیز  
در يك آن خلق شد • پس قالیات و مقبولات  
در یک زمان موجود شدند • و تقدیمی جز بالذات  
در میانشان نیست • و اما آنچه از پیش گذشت که اگر  
ایجاد و حدوث بمقتضی و قالیات تعلق گیرد اگر اه

واجب در آفرینش حق و غنی مطلق لازم آید • و این منافی عدالت کلیه و رحمت منبسطه الهیه است • زیرا اگر حق سبحانه قایلیتی را از سببین و قایلیتی را از علین خالق فرماید عدالت ربانیه مشهود نشود • و این حرفی است تمام و لیکن گسائیکه قائل بحدوث حقائق و قایلیات گشته اند بر آنند که خلق و ایجاد و فعل حق نسبت بمجمیع مجولات و مخلوقات یکسانست بدون فرق و تفاوت و لیکن مجولات و منغولات هر کدام برضا و طلب خود رتبه از وجود را قبول نموده اند • مثلا در شمس و آشنه ان ملاحظه نمائید که نسبت اضافیه و فعل او بمجمیع آشنه یکسان است و لیکن آشنه بطلب و رضای خود بعضی در صدهزار فرسنگ دور از شمس متمرکزیده اند و بعضی در قریب و حول شمس طاقف گشته اند • حال ملاحظه نمائید آشنه که از شمس سب در اطراف و اکناف و محلل بید و مکان قریب منتشر و پراکنده گردیده اند • نه این است که شمس

بعضی را در قریب جمال خود و بعضی را در مکان بید قرار داده • بلکه بیچ وجه در اضافه وجود تفاوت و توفیر بیچ یک نکذاشته و جمیع را یک تجلی ظاهر نموده و لیکن هر کدام بطلب خود مقام و مرتبه را قبول نموده و همچنین آنچه از پیش گذشت که اگر حقائق موجودات معدوم صرف بودند چگونه موجود شدند و حال آنکه عدم را لیاقت وجود نه چه که انصاف شیء بقیض خود ممکن نبوده و نیست در جواب گفته اند که این حقائق و قایلیات معدوم صرف نبوده بلکه در مرتبه امکان وجود امکانی موجود بودند و لیکن نه وجود اعیانی و فرق در میان وجود اعیانی و وجود امکانی بسیار است دیگر ذکر آن سبب تطویل کرده • باری بعضی از عارفین که بسوات معانی عروج نموده اند اعیان و حقائق و قایلیات را قدیم و غیر مجبول دانند و بعضی دیگر از واردین شریعت علم و حکمت ماهیات و حقائق را

مجبول و مخلوق و حادث شمرند • و این عبد قانی بیانات و استدالات هر دو طاقفه را بهم بیان و اکل بیان در این رساله ذکر نموده و لیکن دوزخ خود این عبد جمیع این بیانات و مطالب و مقامات و مراتب در مرتبه و تمام خود تمام است • بدون مشاهده خلل و فتوری زیرا اگر چه منظوریکی است و لیکن نظرات عارفین و تماماتشان متناوبست و هر نظری بالنسبه بتمام و مرتبه که ناظر در انتقام و اتف است تمام و کمال است • و بدان آی عاشق جمال ذی الجلال که اختلاف اقوال اولیا از اختلاف تجلیات اسما حق و اختلاف مظهریت است • زیرا در کینوت هر سر آبی از مرایه صفات حق و حقیقت هر مظهری از مظاهر غنی مطلق اسمی از اسما حق بر سائر اسما سلطنت نمائید اگر چه انسان محظمت (لقد خلقنا الانسان فی احسن تقویم) سزا فر از گشته و قیص روحانی (تبارک الله احسن الخالقین) در بر نموده •

چه چکه حضرت حق سبحانه هر شیء از ممکنات و موجودات را بلسی از اسما تجلی فرموده چنانچه بعضی از اولی الرافان گفته اند که ملائکه مظاهر سبح و قدوسند و شیاطین مظاهر بامضل و متکبرند و همچنین سائر اشیاء هر کدام در ظل تجلیات اسمی از اسما حق موجودند • و اگر این لطیفه ربانی و دقیقه صمدانی یک آن از شیء منقطع شود البته معدوم صرف و مفقود بخت گردد و لیکن انسان مطلع القبر است یعنی بدایت روز وحدت و هدایت است و انتها لیل کثرت و ضلالت و مرآت منطبقه از جمیع اسما متضاده متناوبه است • و منیع ظهور کل صفات الوهیت و ربوبیت است • زیرا عالم انسانی عالم کلمات نامانست این است که میفرماید (خلق الله آدم علی صورته) آی علی هیئت اسما وصفانه • باری با وجود آنکه مطلع ظهور کل اسما الهیه و مشرق طلوع کل صفات ربانیه است لیکن یک اسم از اسما الهیه در او باشد

ظهوراً و اکبر بروز است که کینوتش از ان اسم  
 بد شده و بان اسم عود نماید خلاصه مطلب آنکه  
 بمضی از اولیای الهی چون تشمع آوار جمال باقی را  
 در علو تنزیه و رفرف تقدیس بچشم باقی ملاحظه نمایند  
 لهذا از شئون کل عوالم ذات احدیه را تسبیح  
 و تقدیس نمایند زیرا که در کینوت این هیا کل صمدانی  
 اسما تقدیس و تنزیه تجلی نموده و بمضی از عارفین اسرار  
 خفیه مظاهر اسما الوهیت و ربوبیتند • این است  
 که در ایتقام آواز جمال رب الارباب را بی وجود  
 سر بوب و خالق را بدون مخلوق و علیم را بی معلوم  
 مشاهده نمایند • و اما بمضی از واقفان ره روز احدیه  
 اگر چه در آفته و حقائقشان یک اسم از اسما الهیه باشد  
 ظهور است و لکن از هر اسمی از اسما حق وصفتی  
 از صفات غنی مطلق در کینوتشان عکسی مشهود است  
 و آوازی مشهور از این جهت در مقام تنزیه صرف  
 و تقدیس بحت که میفرماید (کان الله ولم یکن معه من

شیء) آن ذات احدیت را قدیم بالذات و العناات  
 مشاهده نمایند لکن نزه از وجود معلومات و حقائق  
 موجودات • و در این رتبه ماسوی الله را بمدرم صرف  
 و مفقود بحت شمرند • این است در ایتقام حقائق  
 و موجودات و تمککات و احداثیت قدیمی جز ذات  
 حق موجود ندانند • و در مقام دیگر که مقام تجلیات  
 اسم علیم و اسما الوهیت و ربوبیت است • حقائق  
 اشیاء را نیز قدیم شمرند • و علم را تابع معلومات ملاحظه  
 نمایند • ای سالک مسالك هدایت در مغرب نیستی  
 و فنا متواری شونا از مشرق هستی و قاطع شوی و سر  
 در قیص هر واقف از ماسوی الله فرور تا از جیب  
 رحمت ذوالجلال سر براری و در هوای عشق و جنب  
 پرواز کن تا رفرف علم و حکمت صمدانی عروج نمائی  
 و چشم را از عمارت تیره عوالم ملک و ملکوت پاک  
 و مظاهر کن و بین الله الناظره و بصر حدید در صبح  
 جدید بدیع الهی مشاهده فرما تا این اسرار ستوده

و رموز مخفیة الهیه را بی حجاب و تقاب ملاحظه نمائی  
 و در جنت احدیه که مقام اتحاد کل کثرات است •  
 نظر بر جوع بواحد حقیقی وارد کردی • این است  
 نصیب نفوسیکه بانفاس قدسی مؤانست جسته اند  
 اذا طمع بذاتک و روحک و قلبک و فؤادک الی هذا  
 الممین الذی تجرئ منه سلیل حکمة الله الملك  
 العزیز الوهاب •

(و اما) مقصود از معرفت بدان ای سالک سبیل  
 هدی که ابواب معرفت که ذات حق مسدود است  
 بر کل وجود و طلب و آمال در این مقام مردود هرگز  
 عنکبوت او هام بر اغصان عرفان حقیقت عنبر علام بقند  
 و بشه خالک پیرامن عتاب افلاک نکردد حقیقت نیستی  
 چگونگی هویت هستی را ادراک کند و فنا • صرف  
 چگونگی بر جوهر بقا و اتف کردد زیرا که لطائف  
 حقائق جوهریات و موجودات و بدائم جوهر مجردات  
 ممکنات بکلمه اسرار و آیتی از آیات او خلق شده و یک

تجلی از اثرات شمس مثبت او موجود شده •  
 و اگر متارجین سماء عرفان و متباعدین ملکوت  
 حکمت و ایتقان بقاء ذات احدیت در هوای بی منهای  
 معرفت که آن جوهر الجواهر پرواز نمایند • البته  
 شبری طی نمایند و بحقیقت را بی نبرند •  
 جله ادراکات بر خروهای لک

حق سوار باد بر آن چون خدنگ

ایست که سید الاولین و الآخین در ایتقام اظهار بحز  
 و فقر را کمال علم و غایة القسوی حکمت دانسته اند  
 و این جهل را جوهر علم شمرده اند چنانچه میفرماید  
 (ما عرفناک حق معرفتک) و همچنین میفرماید (رب  
 زدنی فیک تمیماً) و در ایتقام جز حیرانی صرف  
 و سرگردانی بحت تحقیق نیاید زیرا ادراک شیء مرئی را  
 منوط بدو چیز است (اول) احاطه است یعنی تاشی  
 بر شیء احاطه نماید ابتدا ادراک کنه او نتواند • و این  
 معلوم است که هیچ نفسی بر ذات حق احاطه نموده

تا بکنش بی برد و با از راض عرفان حقیقت ذاتی  
 رانحه استقام نماید و علم و ادراک بی احاطه محقق نیاید  
 (و تالی) مشابهت و مماثلت است یعنی ناشی مشابهت  
 بشی نداشته باشد بیسج وجه تصور حقیقت آن نتواند  
 چه که فاقد مراتب و عوالم آنست چگونه تواند نقل  
 و تصور آن نماید مثلا حیوانات و نباتات و جماد هرگز  
 تصور حقیقت انسان نتواند • زیرا من حیث الحقیقه  
 در میان انسان و این اجناس بیسج وجه مشابهت  
 و موافقت نبوده نیست و این بسی واضح و مبرهن است  
 که از برای ذات حق سبحانه هیچ شبهی و شلی  
 و نظیری نبوده نیست • زیرا مشابهت در نزد حکما  
 موافقت در کیفیت است و نادو چیز در کیفیت موافق  
 و مطابق نباشند از مشابهت توان گفت • مثلا هرگز روز  
 روشن نورانی را بشب تیره ظلمانی تشبیه نتوان نمود  
 و نادر مسئله موقده را بپایه منجمده مثل نتوان زد •  
 زیرا در کیفیت که آن درخشندگی و تیرگی و اشتغال

و افسردگیست موافق و مطابق نیستند و لکن  
 اگر کوئی که این یاقوت آهر چون سراج منیر  
 مثلا است این تشبیه موافق اقتد زیرا در کیفیت  
 که آن درخشندگی است مطابقند و کیف از جمله  
 اعراض است که حال و عارض اجسام گردد • و این  
 ثابت و محقق است که ذات حق جسم نیست تا عمل  
 اعراض شود و در کیف موافقتی از برای او تصور  
 گردد • نامشابهی از برای او محقق یابد و آن مشابه  
 ادراک کنه ذات حق سبحانه نماید و بحقیقتش بی برد  
 فبحان الله عما یقول الواصلون فی وصفه علوا کیرا  
 پس مقصود از عرفان در این حدیث شریف معرفت  
 کنه ذات حق نبوده نیست چه که از چیز امکان  
 خارج است • بلکه مقصود معرفت آثار و تجلیات آن  
 غیب اقدس است • زیرا هر چه بقول  
 مجرد و نفوس زکیه صافیه طی عوالم عرفان نمایند  
 جز مراتب آیه مدله بر سلطان احدیه که در حقیقتی

انسیه و دیده کفایت شده ادراک نماید و آنچه بیجا  
 بیجا در فضایی بی منهای علم و شهود پرواز نمایند جز  
 احرف کتاب نفس خود نتوانند این است که میفرماید  
 (اقرأ کتابک کفی بنفسک الیوم علیک حییا)  
 مثلا در دایره ملاحظه نماید که آنچه بر کار سیر و حرکت  
 نماید جز بر حول آن نقطه که مرکز آن دایره است  
 دوران نماید و آن آیه متجلیه در حقیقت نفوس ملکوتیه  
 بینه حکم آن نقطه دارد که جمیع حواس و مدارک انسان  
 حول آن آیه لاهوتیه طائفند و لکن این آیه متجلیه  
 از شمس هویه و امانت سلطان احدیه در حقیقت  
 و سجات آنفس محتجب و مستور است • چون شمله  
 نورانی که در غیب شمع و سراج قبل از اشتغال منظوی  
 و مکنونست و تالی نیز ساء توحید در مرتب حقیقی  
 انسیه متواریت هیچ نفسی از ششون لاهوتیه  
 که در غیب حقیقت انسان مکنونست واقف نه این است  
 که چون شمس هویت از مشارق قیومیت طلوع و لایح

کردن نفوسیکه بر فاق این مطالع عز احدیه و مشارق  
 صبح المیه فائز شده در ظل تربستان تربیت شوند  
 تا آن آیت رحمن چون منبع انوار از جیب حقیقتی  
 نفوس مطهته سر بر آرد و درایت ظهور بر اعلام قلوب  
 بر افرازد • و این مشارق انبیاء و اولیای حقند که شمس  
 حقیقت از این آفتاب بر کل شیء افاضه فی جنات نامتاهیه  
 میفرماید و سالک چون با یتقام اعز اعلی فائز شد • محیط  
 اسرار مکنونه المیه و منطلق انوار غیبیه صدایه گردد  
 در هر آبی بخت بدیخی داخل شود • و در هر لحظه  
 نعمت جدیدی مرزوق گردد صدر منشرح و الروح  
 محفوظ الهی مشاهده کند که در او اشراق ما کان وما  
 یکون مستور است • و قلب منیر را سزات صافیه  
 منسکه از صور کل عوالم ملاحظه نماید • جمیع حقیقت  
 عوالم کثرت و ظلمت را بیک شمله نار محبه الله  
 بسوزاند • باری مقصود از معرفت در این حدیث  
 قدسی معرفت ظهور حق است از این مشارق قدس

أحدیت یعنی انبیاء و اولیای الهی والا که ذات او  
لم یزل معروف ضعی نبوده و نخواهد بود / ای سالک  
سبیل محبوب بدان اصل مقصود در این حدیث قدسی  
ذکر مراتب ظهور و بطون حق است در اعراض  
حقیقت که مشارق عز هر چند • مثلاً قبل از اشتغال  
و ظهور نار اُحدیه بنفسها نفسها در هویت غیب مظاهر  
کلیه است • ان مقام کنز مخفی است و چون آن  
شجره • بار که بنفسها نفسها مشتعل گردد و آن نار  
موقده ربایه بذاتها لغاتها بر افروزد ان مقام (فأحیت  
ان أعرف است) و چون از مشرق ابداع جمیع اسماء  
وصفات نامتناهی الهیه بر امکان و لامکان مشرق گردد  
ان مقام ظهور خلق بدیع و صنع جدید است که مقام  
(نفلت الخلق است) و چون نفوس مقدسه حجاب  
کل عوالم و سیعات کل مراتب را خرق نمایند و بتمام  
مشاهده و لقا بشتابند و بر فغان مظهر ظهور مشرق آیند  
و بظهور آیه الله الکبریٰ فی الاقصده قافز شوند

در ان وقت علت خالق ممکنات که عرفان حق است  
مشهود گردد • پس ثابت و برهن شد که مقصود  
از عرفان معرفت مظاهر اُحدیه است چه که جمیع  
مراتب و مقامات بنیات این هیا کل مقدسه میسر  
گردد • و این ابواب لم یزل بر وجه عباد مفتوح بوده  
ولکن ناس خود را باشتغال شئونات و تفکرات بنیات  
یوم الوصال محروم نمایند چنانچه در این آیام شمس  
ولایت از افق اُبی مشرق و لایح است و این کلمات  
لا هویة ناطق (قد فسات قطة الا ولیه قامت الالف  
الالهیه و ظهرت ولایة الله المبین القیوم) و لکن کل  
از او غافل و هوی خود مشغول • فواقه الذی لا اله الا  
هو اگر نفسی را نحه از این ریاض استتمام نماید البته  
بجان بگردد که شاید از این بحر بی پایان نصیبی برد  
اگر چه در این آیام نه چنان عباد از جوهر مقصود  
مجنّب گشته اند که بذکر درواید جز اکتساب  
شئونات دنیه زائله علوی ندانند و غیر از جمع و تخراف

قایه عزتی نخواهند از حصن حصین حکم دوری  
جه اند و در بیت تکبوت که او هن پیوست باوی  
نموده اند • قطرة ماء مبته اجاج از بحر البهور عذب  
مواج گذشته اند • و بظلمت لیل دهماه از ضیاء نیر  
اعظم اعلی غافل گشته اند با وجود آنکه در کل حین  
بصر ظاهر بی اعتباری این خاکدان ترابی را  
مشاهده میکنند • فواقه اگر اقل از ملح بصر تفکر  
نمایند البته چون برق ساطع از امکان و ما فیها بگذرند  
و از این گذشته باین عقل جزئی بر فطور اراده نموده اند  
مقامات و مراتبی را که از عقول کلیه مستور است  
ادراک نمایند و چون این مراتب در تنگنای عقل  
سقیان نمانند انکار کنند با وجود آنکه جمیع اعضا  
و جوارح و ارکانشان شهادت بر حقیقت ان مراتب  
و مقامات دهند از شاه الله امید و اریم که از انفس قدس  
رحمن که از همین سبحان ساطع است • نفوس در ظل  
حق محسوس شوند که بقصدی از سدره النهای عوالم

عرفان در گذرند (ولیس ذلك علی الله بزرز) چه قدر  
حسرت و تأسف است • از برای انسان که از فضل  
اکبر محروم ماند • در این فصل ربیع الهی که اشجار  
جان باوراق و دریا حین حکمت مزین گشته و عندلیبان  
ریاض هویت بدائع الحان بر افان شجره طوبی در تنگی  
و ترفی و سلطان کل در انجمن بلبلان شیدا کشف نقاب  
و خرق خدای فرموده • بلوبی للتأزین • ای حبیب  
این بال و برد در شکسته کل آوده را که از قدم عالم  
حکایت میکند بریز تا برهای عز توحید در این فضای  
وسیع و سما منیع پرواز نمایی بجان بگوش تا بمائده  
بدیمه که از سما هویه در نزول است متمم کردی  
و بنسوا که قدسیه از شجره لا شرقیه و لا غربیه  
سره زوق شوی • این طیور آشیانه حیرت را شوروی  
دیگر در سراسر • و این آواز کان سبیل محبوب را  
جذبی دیگر در دل باید چهار تکبیر بر ما کان و ما  
یکون نزد و عزم کوی جانان کرد چشم را از غیر دوست



بشکر اندوختن خود ای ذوالعلاء  
 این طیور بال و پر اشکسته را  
 از کرم بال و بری احسان نما  
 ﴿ع م﴾

(در لوح دیگر<sup>(۱)</sup>)

این رساله در سن صباوت (مراغه) سرقوم شده است  
 در بعضی مواقع بعضی امیران نظر بشرب بنی  
 ذکر شده است. ملاحظه بحقیقت مقصود  
 باید بشود که چون سرباز روح  
 در عروق و شریان کلات جاری  
 و ساروست. دیگر هر یک  
 هستی در بنام حق باقی  
 ﴿ع ع﴾

(۱) این جلوت در لوح دیگر صادر چون راجح  
 این لوح بود لهذا منیع شد

بر بست و بجمال شهید کشود و سامه را از کل اذکار  
 پاک و مطهر ساخت تا از نریمانیر آل داود الملائک بدیع  
 ملک محمود استماع نمود. ﴿ع﴾  
 ای خدای بر عطای ذوالفق  
 واقف جان و دل و اسرار من  
 در سر ما مونس جلم تویی  
 مطلع بر سوز و حرمانم تویی  
 هر دلی پیوست با ذکر تویی  
 جز غم تویی بخوبی محرمی  
 خورشودان دل که بر این توییست  
 کور به چشی که بر این توییست  
 در شبان تیره و لگرای قدیر  
 یاد تو در دل چه معیاج شیر  
 از غنایات بلبل رویی بدم  
 کلمم کردد زلف تو قدم  
 در ایام مشکرو در قدوما

Library and Archival Resources at the  
 Baha'i World Centre

William P. Collins  
 Haifa, Israel.

A paper presented at the Second Annual  
 Los Angeles Baha'i History Conference  
 30th August - 2 September 1984.

institution will be made clear when the Universal House of Justice creates it, the above-mentioned tasks will, no doubt, be part of its mandate.

The International Bahá'í Library.

As with the Centre for the Study of the Holy Texts, the specific details of the functioning of this institution will only be clear when the Universal House of Justice calls it into being. Nevertheless, it is evident that it will perform the typical duties of a library: acquisition of published materials; arrangement and cataloguing of the items acquired; provision of reference and access to these materials.

A library, in the full formal sense of the word, has been in existence at the Bahá'í World Centre only since 1977. Before that time, a very basic collection of books was maintained with minimal bibliographic control. What is now known as the Bahá'í World Centre Library is a part of the Department of Library and Archival Services. It occupies small temporary quarters in the Seat of the Universal House of Justice--quarters which, in the future, will only house a small branch Reference Library for the Universal House of Justice. The vast majority of what is housed in these present quarters is part of the collection of the International Bahá'í Library, though not yet under the administrative framework or in the physical quarters of that institution.

The Bahá'í World Centre Library seeks to collect all published Bahá'í materials and other publications which have significant reference to the Bahá'í Faith; typescripts of articles, papers and talks delivered at conferences; background material on Iran and Shi'ah Islam; publications on social and development issues affecting the Bahá'í world; and any other literature deemed necessary to support the work of institutions and departments of the Bahá'í World Centre, and the possible needs of future scholars.

The collections of the Bahá'í World Centre Library consist of: nearly

55,000 books, pamphlets, typewritten manuscripts, and journal articles (or photocopies and microfilm of these) in approximately 400 languages [3]; 1200 Bahá'í periodical titles, 400 of which are active and currently being received; between 40,000 and 50,000 newspaper clippings on Bahá'í topics; and a small number of broadsides, posters and maps of historical interest.

Of special interest in the Bahá'í World Centre's holdings are: (1) the aforementioned Bahá'í periodicals, most of which contain historical information unavailable elsewhere. In many cases, the only complete sets, or even the only existing issues, are in the library in Haifa; (2) newspaper clippings brought together in one collection, providing not only a mine of little-known information, but also affording a day by day current history of the Bahá'í Faith around the world; (3) special collections associated with prominent individuals. There exist a number of collections associated with Shoghi Effendi, and the personal libraries of 'Abdu'l-Hamid Isfaháqi-Khávarí and Mirzá Abú'l-Faḍl Gulpáygání, none of which is at present either fully inventoried, catalogued, or arranged. In the 1960s, a large portion of the library of A.-L.-M. Nicolas, the French student of Bahá'ism, was purchased for the Bahá'í World Centre, and is now being processed.

It should be made clear that there are very few Bahá'í publications which could be said to be truly rare, although a number of items are becoming scarce. Most of the published books and pamphlets in major languages that are held in the Bahá'í World Centre Library are also available in other large research libraries in the West: the Library of Congress, Harvard University Library, the New York Public Library, Cambridge University Library, the Bibliothèque Nationale, Lenin Library, the Deutsche Bibliothek, and so forth. The value of what is in the Bahá'í World Centre is that we are attempting to collect everything on the Bahá'í movement in one place, thereby significantly lessening any future problems of Bahá'í scholars and

institutions in locating this material.

While the Bahá'í World Centre Library undoubtedly has the best single collection of published materials on the Bahá'í Faith extant, it does not have everything published. As a special library, it has the task of acquiring not only each work, or each edition of every work, but every printing of every edition. So in addition to many missing works, there are also gaps in the historical record of the printings of each individual work. The Bahá'í World Centre Library maintains a lengthy want list, and is looking for contacts who are willing to assist in finding materials.

Another valuable contribution with which scholars can assist is the development of some properly done, thorough bibliographic listings of Bahá'í literature in Arabic and Persian. The compilation of something approaching comprehensive seems hopeless, even at the World Centre, where large chunks of material are missing all the way from the works printed in Bombay to materials published in Iran between 1930 and 1979. Yet without well-researched bibliographies of the publications that were produced, there is no way to know what is missing.

A further service which scholars can render is the ferreting out of Bahá'í-related material in publications and various public and private archives, and sending this information to the Bahá'í World Centre Library. Examples of such assistance include the information that Cosima Wagner's diaries contained documentation of Richard Wagner's interest in the Bahá'í Faith, and the work being done by Dr. Kent Reveridge in the papers of Count Anton Ritter von Prokesch-Osten. There is an enormous field for preliminary research work which will be of extraordinary value in writing future histories of the Bahá'í community.

Besides collecting published materials, the professional librarians and other library staff at the Bahá'í World Centre have been working on systems for the intellectual organization and easy accessibility of these

publications. There is thorough cataloguing, with access by authors, editors, translators, compilers, titles, series, alternate titles, subjects, languages, and classification or 'call' numbers. We have developed our own classification system which is a modification of the 'Baháism' section of the Library of Congress classification. This is still in the process of development, a radical refinement of it being currently under review at the Library of Congress for addition to its own classification schedules (See appendix 1). We have also created our own list of subject headings, based loosely upon the Library of Congress Subject Headings, 9th ed. (Washington, D.C.: Library of Congress, 1980), Sears List of Subject Headings, 11th ed. (New York: H. W. Wilson Co., 1977) and the Utah Library Association's Classification Schedule and Subject Headings for Mormon Literature (Salt Lake City: Utah Library Association, 1962) (See appendix 2). A project is also under way to develop a computer-searchable index for newspaper clippings, thus reducing the time which is now required for manual searching of the files. The information to be recorded for each clipping will include author, article titles, newspaper title, place, number of column inches, whether the article was from a wire service, subjects and names. The clippings computer index system will be associated with the correspondence and archives systems which will be described later.

In the future, when the International Bahá'í Library will have been created as an institution, and will have occupied its own building, provision will, no doubt, be made for full library service to researchers and scholars. In the meantime, we are attempting to build a complete collection of works on Bahá'í topics, background material on other important related subjects, and to compile a bibliographic record of publishing on the Bahá'í Faith. A bibliography of English language works is currently being compiled and should be published, with annotations, in 1988. It is hoped that this foundation now being laid will provide a firm support for International Bahá'í Library

service to scholars at a time not too distant.

The International Bahá'í Archives.

The International Bahá'í Archives are formally represented by the edifice known as the International Archives Building. This structure is not an archives in the sense of the word as generally understood by the professional archivist or researcher, but rather a museum dedicated to relics of the three Central Figures of the Bahá'í Faith and of members of the Bahá'í Holy Family, and to historical objects associated with some of the outstanding promoters of the Faith. The present Archives Office of the Department of Library and Archival Services will eventually become the institution of the International Bahá'í Archives, and this museum will then come under its aegis.

As in the cases of the Centre for the Study of the Holy Texts and the International Bahá'í Library, the exact nature and functioning of this institution will be known only when it is established by the Universal House of Justice. It can, however, be presumed that its functions will include the usual ones of any archives: collecting, preserving, arranging, listing and indexing material which is not only of interest to scholars and researchers, but also of daily administrative importance to the Universal House of Justice and its auxiliaries at the Bahá'í World Centre.

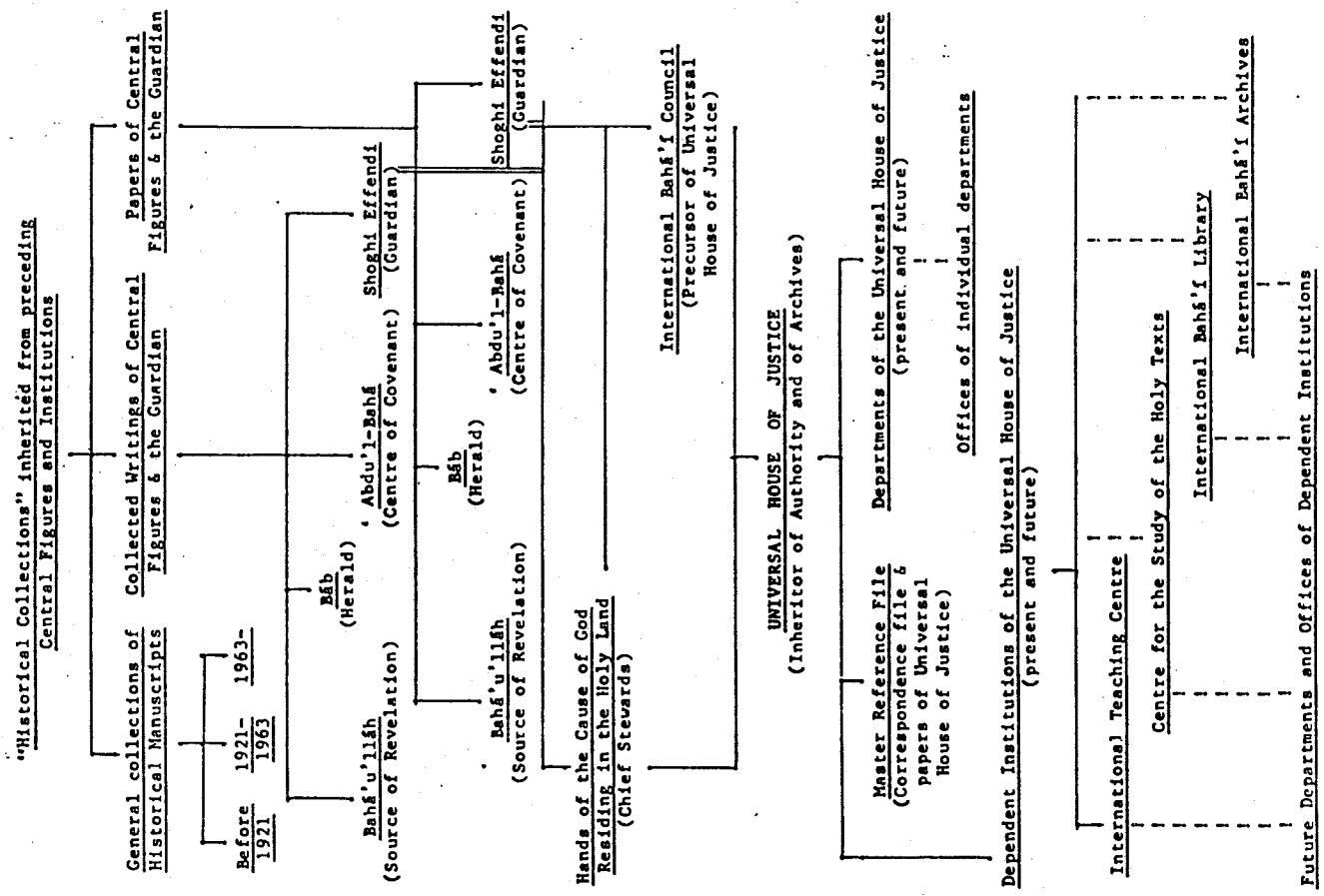
The present Archives Office at the World Centre was established in 1981, and it has been only since that time that the archival material held at the World Centre has been managed on a professional basis. Like the Library, the Archives Office occupies temporary quarters in the Seat of the Universal House of Justice. The Bahá'í World Centre has, however, had an archives (although not formally organized) ever since the early years of the Guardianship of Shoghi Effendi, who took the first steps in the early 1920s towards the collection at the World Centre of the writings of the three Central Figures of

the Faith and Their relics. The collection of these writings was essential to his own work as Guardian in carrying forward the work of the Faith and in discharging his function of interpreter. With the relics, he established the precursor of the present International Archives Building in the three back chambers of the Shrine of the Báb (the Major Archives), and in a building near the monument to the Greatest Holy Leaf (the Minor Archives).

The Archives at the Bahá'í World Centre is unique among archives in a number of respects, the greatest and most important being that for the first time in history the authentic scriptures of a world religion, as revealed by that religion's Founders, have been systematically collected and preserved for their successors--the Guardian and the Universal House of Justice, and for the benefit of future scholars of the Bahá'í religion. Close to this in importance is the fact that the inception and growth of a universal religion has been documented by eye-witnesses and participants in the events themselves, and that a corpus of primary historical source material is being built up for the benefit of future generations of historians and other scholars of the Bahá'í Faith. As George Townshend wrote of Nabíl's Narrative in his essay entitled "Nabíl's History of the Báb," "anyone who investigates the Bábí religion is enabled to learn the true facts concerning the Founder and His immediate followers with a degree of fullness and accuracy never before possible in human history. No earlier Revelation is so well documented as this." [4]

Another unique feature of the Archives at the World Centre is the manner in which the entire body of papers, from the writings of the Central Figures right down to the files of the present offices of the Universal House of Justice, with the exception of three small collections of historical manuscripts, is interrelated (as shown in the accompanying chart). The very foundation of the work which the Universal House of Justice and its offices are doing today, and will do throughout the Bahá'í dispensation, rests on

Diagram showing structure of Bahá'í World Centre Archives



the contents of the collections of writings of the Central Figures and the Guardian. It would indeed be a mistake to think of the information resources in the Archives at the Bahá'í World Centre as consisting only of those items which are popularly thought of as being of immediate interest to scholars of the Bahá'í Faith, namely the sacred texts, their interpretations, and the historical manuscripts which have found their way to Haifa. Archives are first and foremost the memory of an organization, and the files and papers of the Universal House of Justice and its ancillary institutions therefore also have a vital place.

The classes of papers in the Archives which are at present of most interest to researchers on the Bahá'í Faith are those consisting of the collected writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá and the Guardian, and the complementary classes of Their papers; some small general manuscript collections containing, among other things, historical and theological works; and the papers of some distinguished early believers who were companions of Bahá'u'lláh and 'Abdu'l-Bahá. The collections of sacred writings and of general manuscripts are continually growing. The Archives attempts to obtain originals or good copies of the writings of Bahá'u'lláh, the Báb, and 'Abdu'l-Bahá, and letters by Shoghi Effendi or written on his behalf; relics associated with the Central figures, Shoghi Effendi or the Holy Family; other papers and manuscripts of historical value deemed of sufficient importance on an international level to merit preservation in the international archives.

Until the establishment of the Archives Office in 1981, these classes of papers were administered by the Research Department, which arranged them in an elementary fashion and produced rudimentary finding aids, including first line and subject indexes. One of the first tasks of the Archives Office upon its establishment was to analyze these 'collections' and distinguish the different classes of papers they represented, as an essential prerequisite to

their proper arrangement and listing.

One of the chief aims of the Archives Office in documenting the archival and other manuscript material at the World Centre is to make materials available for scholarly research, while at the same time minimizing the need for scholars to have recourse to the original documents. The Bahá'í scriptures and interpretations, on which the existence and activities of the Bahá'í Faith are founded, should be preserved in the original for a period of at least one thousand years, and indeed for as long as possible. Because the content of these archival materials is of inestimable value to the Universal House of Justice and to scholarly research, every effort must be made to increase the life of the physical materials on which these documents are written.

To the end that these materials may be both used and preserved, the Archives Office has embarked on a program which will result in the production of exhaustive computerized finding aids, and of high quality microfilm. Used together, these two aids to research will reduce the necessity for consulting originals to those cases where very minute examination of handwriting or of physical features which cannot be reproduced photographically is necessary.

The computerized finding aids are to be made on a DEC VAX 11/750 computer, using ORACLE software, a relational database package. The same equipment and software are being used to index the correspondence of the Universal House of Justice, which will itself eventually become part of the Archives. The tables of data for the archives system and for the correspondence indexing system will together make up one large information database for the Universal House of Justice and its offices. The common use of computer and software for the two systems is a practical demonstration of the inseparable relationship between the two bodies of documentation to which reference has already been made, and will make it possible to exploit the interrelationship to the full.

In making the computerized lists, many fields of data are to be recorded

for each individual document, ranging from authorship, place and person names, subject index terms and dates, to the identity of scribes, descriptions of seals and paper, and including data related to the previous history of the documents and references to translations, publications, and research and commentary. In addition to research data, the same lists will contain conservation data relative to the repair and preservation of documents. It is intended that these computerized lists be used not only as finding aids, but as research tools in themselves. And it is foreseen that their use will assist in the dating of many undated documents, researches into methods of authentication, the work of early scribes, and other areas of research.

From these remarks, it will be readily understood that the work of organizing and documenting the manuscripts collections and archival material at the Bahá'í World Centre is still in its very early stages. A considerable amount of time has to be spent in these stages, particularly where computers are involved, in planning and formulating standards, to the end that the programs will be as bug-free as possible when they are first put into use. The production of archival finding aids is a slow and painstaking process. An eminent British archivist, Dr. Felix Hull, has defined the task of the archivist as being "to carry out the basic work on which sound scholarship can build," [5] and this is certainly the chief aim of the Archives Office of the Bahá'í World Centre.

#### Access to resources at the Bahá'í World Centre

The scholar, whether Bahá'í or non-Bahá'í, will raise the question of current access to the library and archival resources at the Bahá'í World Centre. It is clear that the Universal House of Justice wishes to encourage the development of a sound and professional scholarship on the subjects of the Bahá'í teachings, and the historical and social development of the Bahá'í Faith. It has encouraged the founding of Bahá'í studies organizations and

the development of journals on Bahá'í studies, and has lauded Bahá'í scholars and students in many letters to individuals. But there are difficulties in opening the World Centre's resources to more regular scholarly research:

First, as already noted, the primary purpose of these resources is support of legislation, propagation and protection, administration, encouragement, elucidation and education. This is not to fault the importance of scholarly research, but under current circumstances outlined below, the Bahá'í World Centre is not able at this time to accept the strain placed upon its resources by an influx of researchers.

Second, the Universal House of Justice has been charged with the preservation of the sacred text. The archival materials must last for many centuries, but this will not be possible with heavy handling. The Bahá'í World Centre has not yet found a way to make perfect facsimiles of the originals for scholars to work with, although current technology is exploring some avenues which should soon prove fruitful. Microfilming was done for the purpose of preservation, but without benefit of proper archival organization and professional microfilmmers, resulting in microfilm which is not suitable for scholarly research. The archivist is proposing a new microfilming program which will result in microfilm capable of serving for scholars as an acceptable substitute for handling of the originals.

Third, we must remember that the Bahá'í religion is quite small, numbering some three million people, the vast majority of whom are devoid of worldly wealth. The Bahá'í World Centre operates on extremely limited resources with a small staff that carries heavy burdens, and on a relatively modest annual budget. One thing which will hasten the day when more scholars will be able to use the facilities in Haifa is an increase in Bahá'í income, which will then support increased staff and increased use of technology to handle public services.

Fourth, there is an urgent need for more people with thorough scholarly expertise and grounding in the Bahá'í Faith to come to the Bahá'í World Centre to deal with identification of manuscripts and the proper annotation of archival lists. It is with the work of qualified scholars and professionals laboring for the Bahá'í World Centre that the various manuscripts and archival collections will be readied for use by academics and researchers.

Fifth, although the Bahá'í archives are not 'secret,' there are considerations which are taken into account in granting access to resources at the Bahá'í World Centre: confidentiality; timeliness and wisdom; and the indicated abilities of the potential researcher.

In the case of confidentiality, it must be remembered that the Central Figures, the Guardian, and now the Universal House of Justice, have all served as confidants to individuals and institutions who revealed the most intimate and secret details of their personal and collective lives. Many of those who wrote to Shoghi Effendi, and most of those who have corresponded with the Universal House of Justice, are still living. It would be inappropriate for the privacy of these individuals to be traduced by the very spiritual leaders in whom they have placed their trust. The Bahá'í World Centre has not yet established a records management program to provide for organized retirement of institutional records from active use, or any statutes of limitation on closure of records.

The consideration of wisdom in releasing certain materials is a less easily quantifiable judgment. Perhaps an illustration will raise some of the issues involved. There are two degrees of release of materials:

1. Release for study. As already explained, it is not feasible, for practical reasons, to have scholars come to the Bahá'í World Centre at the present time to study documents. Therefore, since it is out of the question to send original documents around the world, release for study means, in fact, the sending of a photocopy of the document or portion of document concerned.

Again, for reasons of time, staff, and other priorities, it is necessary to keep this service to a minimum. Therefore it is rendered only for those who are bona fide scholars in whose use of the document the Universal House of Justice has confidence. If the document which exists at the World-Centre is in any way suspect as to its authenticity, or is in a form which cannot be photocopied, the request for a copy would normally be refused.

2. Release for publication. The question of releasing a document for publication is a different matter. No doubt there will ultimately be facsimile publications of many documents of historical or other interest, but at this time when the nature of the Bahá'í Faith is so little understood it can be highly misleading to publish individual documents out of a large collection. The Kitáb-i-Aqdas is a well-known example. When published, it will have to be accompanied by copious annotations referring to other Tablets and interpretations. This does not mean that Bahá'ís are forbidden to read the existing translations of the Kitáb-i-Aqdas, or that its contents are secret. Rather, it is simply a consideration of the importance of making the presentation of Bahá'u'lláh's Most Holy Book as accurate, clear and dignified as possible.

In the case of the abilities of the scholar, it should be noted that most archives and many libraries have a perfectly well-established practice of opening their collections only to researchers with legitimate projects or with a set of credentials accepted by those particular archives and libraries. The British Library Reference Division for instance, has a number of requirements: that the services of the library are generally for those "wishing to carry out research or reference work, normally of a long term nature, which cannot reasonably be carried out in another library"; and "if a long period pass is required" a "form...must be accompanied by a detailed description in writing of the reference or research which the applicant wishes to carry out...."; "applications must be supported by proof of identity and a written



recommendation from a person of recognised position..., based on personal knowledge of the applicant, and certifying that he or she is a fit and proper person to use the Students' Room" in the Manuscript Division. [6] That the Bahá'í World Centre has adopted criteria along these lines should not be a surprise. What is remarkable is that the Universal House of Justice has not only not generally made greater restrictions on the archival materials at the World Centre, but has continued to supply a great deal of information to those who request it, and has steadily worked toward rendering more professional the library and archival staffs in anticipation of ultimately serving scholars.

These temporary restrictions--almost total focus on legislation, elucidation, administration, encouragement, education, propagation and protection; lack of resources and qualified staff; considerations of confidentiality, wisdom, and demonstrated ability of the potential researcher--will, wherever appropriate and as development of the Bahá'í World Centre permits, loosen, culminating in a day not far distant when numbers of qualified researchers will be able to pursue their academic and scholarly studies in the library and archives in Haifa. There are, however, some services that the library and archives can perform now. Those who write the Universal House of Justice with specific questions or in search of some specific piece of information, will receive a reply based upon research done in the information resources available at the World Centre. Where possible, correspondents can be referred to other libraries and archives that hold some of the same material. Those who wish to have copies of original manuscripts and other documents will have their requests considered by a committee which will make recommendations to the Universal House of Justice. It must be recognized that the library and archives staff is unable to undertake detailed research on behalf of scholars, and that any such research could never be a substitute for research conducted by the scholar in person. There is, nevertheless, a commitment which the Bahá'í religion's supreme institution

has made to the development of scholarship as part of the totality of Bahá'í community life. It is clearly shown in the increasing library and archives staffs at the Bahá'í World Centre, in the movement toward better organization of the materials already collected, and in the anticipated future use of these materials by scholars.

#### Notes

1. On the Bahá'í properties on Mount Carmel, Haifa, Israel, Shoghi Effendi laid out a semicircular path and gardens, centered on the graves of 'Abdu'l-Bahá's sister, brother, mother and wife. Around this 'arc' will be constructed the five buildings for the international institutions of the Bahá'í Faith. Already standing are the Seat of the Universal House of Justice and the International Archives Building.
2. Universal House of Justice, "The Constitution of the Universal House of Justice," The Bahá'í World, volume XVII, 1976-1979 (Haifa: Bahá'í World Centre, 1981), p. 286.
3. Bahá'í literature has been translated into over 700 languages, but individual publications stand at almost 400 languages. This is because some of the translated material has yet to be published.
4. George Townshend, "Nabíl's History of the Fáb," The Mission of Bahá'u'lláh and Other Literary Pieces, Rev. Impression (London: George Ronald, 1965), p. 40.
5. Felix Hall, "Foundations," Journal of the Society of Archivists v.7 no.3 (Apr. 1983), p. 154.
6. A Librarian's Handbook (London: The Library Association, 1980), II: 191-2, 216.

AT THE SHORE OF THE BLACK SEA: THE LAWH-I HAWDAJ / SĀMSŪN OF  
MIRZĀ HUSAYN ʿALĪ BAHĀ'U'LLĀH.

In July 1984 the Research Dept. of the Bahā'ī World Centre in Haifa, Israel, were kind enough to supply me with a typed transcript of the Arabic text of Bahā'u'llāh's Lawh-i Hawdaj/Sāmsūn. Not previously published, this important writing of the founder of the Bahā'ī Faith is reproduced below according to the Haifa typescript accompanied by my own provisional English translation. The following introduction and notes are not intended to be exhaustive.

The Lawh i Hawdaj / Lawh i Sāmsūn.

Having intimated the full measure of his claim to independent Prophethood to a few of his trusted devotees Bahā'u'llāh left Baghdad for Constantinople/Istanbul on May 3rd 1863 accompanied by certain members of his family and disciples. Having passed through Kirkūk, Mosul and Diyarbakir ( among other stopping points ) the Bābī exiles arrived at Sāmsūn, a port on the shore of the Black Sea; this in early August 1863. It was on sighting the Black Sea in the vicinity of Sāmsūn that the Lawh i Sāmsūn (hence this title ) was written by Bahā'u'llāh. In view of the fact that Bahā'u'llāh was carried in a litter or howdah ( Arabic, hawdaj ) during this stage of the journey to the Ottoman capital and revealed the aforementioned Tablet on sighting the Black Sea from it, the Lawh-i Sāmsūn is also known as the Lawh-i Hawdaj ( Tablet of the Howdah ). The Lawh-i Sāmsūn/Hawdaj is said to have been revealed by Bahā'u'llāh at the request of his amanuensis Mīrṣā Āqā Jān Kāshānī. Drawing on the unpublished narrative of Āqā Muḥammad Rida-yi Qannād-i Shīrāzī (1880's ? ): Balyuzi has described the writing of this Tablet ( also known as the Sūrat al-Hawdaj = Sūra of the Howdah ) in the following manner: " Mīrṣā Āqā Jān brought writing material. And Bahā'u'llāh's hand moved over the paper, as he sat in His kajāvih [= howdah], reciting aloud what flowed from His creative Pen. That was how the stirring verses of the Surīy-i-Hawdaj (the Surih of Howdah ) were revealed, while drawing close to the shore of the Black Sea and in sight of it..." (H. Balyuzi, Bahā'u'llāh King of Glory, [Oxford 1980 ], p. 195 ). The full text of the Lawh-i Hawdaj was recorded by ( the aforementioned ) Āqā Rida in his narrative and it is probably this text that forms the basis of the Haifa typescript reproduced below (cf. *ibid.* p.195 ).

NOTES

- [1] These verses form a kind of prolegomenon to the rest of the Tablet of the Howdah. Speaking with the voice of God Bahā'u'llāh sets the scene for the occasion of the revelation of this Tablet, refers to the stunning nature of his inspiration and directs the attention of his fellow Bābīs to the previously revealed Tablet of the Holy Mariner ( Lawh-i Mallāh al-Quds; written in Baghdad in late March 1863 ). In the opening line Bahā'u'llāh refers to himself as the "Greatest Name" ( ism al-a'zam ) and to the Black Sea as a "mighty ocean" ( bahr 'azīm ). The howdah from which he sighted the Black Sea is transcendentalised, or brought into relation with the celestial realm; as the "Pavilion of Eternity" ( khidr al-baqā' ) and "Howdah of Holiness" ( hawdaj al-quds ) it symbolizes the enshrouded spiritual heights where revelation originates. The second sentence indicates that Bahā'u'llāh was subject to divine revelation of a stunning nature. The "hosts of the inspiration of God" descended arrayed in such attire that all beings, mystically speaking, were dumbfounded. Alternatively, this second sentence might be translated: " Then did the hosts of the inspiration of God descend upon an Ornament ( tirāz = Bahā'u'llāh himself ) before whom all who are in the heavens and on earth were thunderstruck ( i.e. at the Divine beauty of Bahā'u'llāh ? ). By the "Sum of the Divine Beauty" the spiritual powers are doubtless indicated. They radiated or shone forth from the person of Bahā'u'llāh which is probably what is meant by "an holy, ethereal Temple" ( haykal quds latīf ). From the person of Bahā'u'llāh the Divine light of prophethood beamed forth before the Bābī exiles, in the mystic being of their charismatic leader. The content of Bahā'u'llāh's revelation in the Tablet of the Howdah is in line with that set forth in the Tablet of the Holy Mariner. In the latter Tablet, which intimates Bahā'u'llāh's imminent assumption of leadership of the Bābī community in the face of a largely unreceptive Bābī audience, (to be necessarily brief and simplistic ), God bids the Holy Mariner (= Bahā'u'llāh himself ) let the "Ark" of his Cause set sail or be unveiled. In the Tablet of the Howdah the Tablet of the Holy Mariner is supplemented and given a concrete level of meaning in terms of Bahā'u'llāh's now more open claim to independent Prophethood and his imminent journey across the Black Sea to Constantinople/Istanbul. In the last sentence of this opening paragraph it is indicated that true understanding of these two Tablets would make clear the "Mysteries of the Command" ( asrār al-amr ); most probably the status of the person of Bahā'u'llāh

and/ or God's purpose in exiling the Bābīs from Baghdad: as prophetically indicated in the Tablet of the Holy Mariner and the Tablet of the Howdah. It should be borne in mind when reading the Tablet of the Howdah that at the time of its being written most Bābīs were not aware of the full nature of Bahā'u'llāh's claims. Many still viewed Mīrzā Yahyā — who was present with the exiles by the time of the arrival at Samsūn — as head of the Bābī community; dissatisfied with his position and troubled by his dissimulation though many were — apart from certain staunch supporters antagonistic to Bahā'u'llāh. The journey to Istanbul and the problems associated with Bābī factionalism created some confusion and uncertainty. By means of an insightful comprehension of his "two Tablets", Bahā'u'llāh assures his companions, the "mysteries of God" would become apparent.

[2] Bahā'u'llāh here refers to the transition in his journey from an overland route to a sea voyage; to his imminent departure from Samsūn to Istanbul by sea. The period of his reclining or being 'enthroned' in the "Howdah of Holiness" ( hawdaḥ al-quds ) had come to an end. From it he, "the Beauty of the Divine Essence [Ipseity]" ( jamāl al-huḍūḡa ), has witnessed a marvellous panorama or outlook, the expanse of the Black Sea. Allusion is also made to Bahā'u'llāh's manifestation of his Divine status. His emergence from the howdah symbolizes the unveiling of his prophethood in the contingent realm. His moving from the "Howdah of Immortality" ( hawdaḥ al-khuld ) to a "luminous Ship of holiness" ( safinat quds munīr ) caused the former to weep and the latter to rejoice.

[3] In this paragraph reference is made to the fulfillment of the symbolic "prophecies" in the Tablet of the Holy Mariner — revealed roughly four and a half months previously. God addresses (through Bahā'u'llāh) the Holy Mariner (the Divine Reality of Bahā'u'llāh himself) and informs him that the "promise hath come to pass". It is implied that such passages as the following have, in view of the imminent sea journey, found concrete realization:

" O Holy Mariner!

Bid thine ark of eternity appear before the Celestial Concourse;..  
Launch it upon the ancient sea, in His Name, the Most Wondrous;..  
And let the aneglic spirits enter, in the Name of God, the Most High;..  
Unmoor it, then, that it may sail upon the ocean of glory;.....  
Haply the dwellers therein may attain the retreats of nearness in the everlasting realm;....

Having reached the sacred strand, the shore of the crimson seas;..  
Bid them issue forth and attain this ethereal, invisible station...

( From the opening lines of the Tablet of the Holy Mariner )

The Holy Mariner is commanded to be jubilant in the light of the fact that the "Self of God" ( nafs allāh = Bahā'u'llāh ) is about to embark upon the "Ark" in accordance with God's ancient yet new (i.e. divinely foreknown and foreordained) command. He, that is Bahā'u'llāh, will see all the predictions come to realization; prophecies which none of the Bābīs, on account of their evil ways, were aware of or understood.

[4] Here it is indicated that the associates of Bahā'u'llāh will be seized or overtaken by a "grievous and tormenting mischief" ( alternatively, 'the terror of a mighty test' ḡāḡab ḡatīnā ḡaḡīb ). At one point in his God Passes By Shoghi Effendi refers to this part of the Tablet of the Howdah. He writes,

"... Bahā'u'llāh...revealed a Tablet, designated Lawn-i-Hawdaḥ... which, by such allusions as the 'Divine Touchstone', 'the grievous and tormenting mischief', reaffirmed and supplemented the dire predictions recorded in the recently revealed Tablet of the Holy Mariner." ( Wilmette 1979 ; p. 157 ).

Allusion is made in the Tablet of the Holy Mariner to the Bābī rejection of Bahā'u'llāh's claims and it was probably this that Shoghi Effendi had in mind. More specifically perhaps, the opposition of Yahyā and the emergent Asālī faction. With Bahā'u'llāh's assumption of absolute leadership of the Bābī community confusion would be caused by the (proto-) Asālīs and all would be put to the test. Opposition to Bahā'u'llāh would act as a means of distinguishing 'the faithful' from those antagonistic to Bahā'u'llāh. By the "Touchstone of God" ( mihakk allāh ) Bahā'u'llāh himself may be intended; faith in him being the means of determining "truth" from "falsehood". Alternatively, this phrase may imply that the "grievous and tormenting mischief" would be the means of differentiation.

[5] Having begun to dwell on tribulations to come God here instructs Bahā'u'llāh to cease concerning himself with the "limitations of mortal man". He should direct his gaze towards "this luminous panorama", the majestic sight of the Black Sea symbolic of the spiritual vision before him.

God, further, commands Bahā'u'llāh to waft the "breezes of the Divine Bounty", spiritual graces, upon his contemporaries to the end that they might be inwardly purified and turn towards Him. They might thus find refuge in their original spiritual haven, the "Sacred and Wondrous Homeland" ( a Sufistic phrase indicative of mankind's primordial locale). Should the hearts of Bahā'u'llāh's associates be cleansed his spiritual radiance, the "Beauty of the Divine Oneness" ( jamāl al-tawhīd ), would shine forth in the lamps of their inward selves.

Alluding to those Qur'ānic texts that speak of the setting up of a "Balance" on the eschatological "Day of Judgement" Bahā'u'llāh teaches that mortal men should not put him or his Cause, the "Balance of God" ( mīzān allāh ), to the test. Rather, it is God's creatures who are to be weighed or tested by the manifestation of God.

Having taught that it is not fitting for God's servants to put the Divine Plan to the test Bahā'u'llāh is commanded by God to turn aside from his wayward associates who have stirred sedition or committed "outrages". He should direct his attention to the spiritually receptive Bābīs who are souls of great distinction; such souls as have or will be blessed by attaining the presence of the Manifestation of God, which is the eschatological "Meeting with God" promised in the Qur'ān. His Bābī companions, should they respond to his call, will be the recipients of special divine favours.

[6] Bahā'u'llāh now addresses the "Ark" of the Cause" ( fulk al-amr ) and the "Ship of Holiness" ( safīnat al-quds ) which are most probably symbolic of the haven of faith (in Bahā'u'llāh) and the ship that would carry the exiles to Istanbul. The "Ark of the Cause" should embark, move on, or set sail carrying the Bābīs towards the heights of spiritual realization and the "Ship of Holiness" rejoice on account of Bahā'u'llāh's entering therein.

[7] The Black Sea is here spiritualized and referred to as the "Sea of Immortality" ( bahr al-baqā' ). A personified reality it should be solaced in view of its coming into contact with the spiritual and ethereal "Sea" of Bahā'u'llāh's person/ revelation. Mystically speaking, the transcendentalized Black Sea was created before all other seas. This inasmuch as it is to carry Bahā'u'llāh and his followers. It should honour the migrant Bābīs and keep them safe.

[ 8 ] The fish of the Black Sea are here addressed. They too should rejoice—the language is obviously poetic—and be mindful of God in view of their proximity to the person of Bahā'u'llāh which is the attaining of the eschatological "Meeting with God" ( liqā' allāh ). Bahā'u'llāh doubtless refers to himself as the "Dawning-Place of an Ancient Name".

[ 9 ] Addressed now is the air or atmosphere above the Black Sea. Like a spiritual breeze it should waft upon the luminous, pre-existent spiritual bodies ( ajsād ) of the companions of Bahā'u'llāh. It is here presupposed, as with the realities of the Prophet Muhammad, the Imāms and other prophets and worthies according to a multitude of Shī'ī traditions about the nūr-i muhammadiyya, that the Bābīs were created in primordial times from the "Light of His [God's] Essence" ( nūr dhātīhi ) (For details see U. Rubin, Pre-existence and light, Israel Oriental Studies V (1975), pp. 62-117 ). The air of the Black Sea should, furthermore, be exceedingly joyous on account of its being diffused with the ethereal and spiritual air or atmosphere of Bahā'u'llāh's presence/ revelation.

[ 10 ] In view of the fact that Bahā'u'llāh, the "Beauty of the Divine Essence [Ipsity]" ( jamāl al-huwiyya ) has unveiled himself, emerged from the "Howdah of Eternity" ( hawdah al-baqā' ), and is about to enter on a ship to Istanbul, an "Ark proximate and elevated", the creatures associated with the Black Sea have rejoiced while those that dwell on the land have raised a tumult. Those that dwell on the land do not wish to be deprived of the presence of Bahā'u'llāh.

[ 11 ] It is perhaps the Bābīs who are here addressed as the "people of the secret and the disclosed, the hidden and the manifest" in view of the fact that they are outwardly Bābīs yet potentially devotees of Bahā'u'llāh or inwardly Bahā'īs. Alternatively the denizens of all spheres of existence, seen and unseen, might be intended. Whatever the case they are exhorted to rejoice at or in view of the "Rejoicing of God" ( farah allāh ). By this "Rejoicing of God" is probably meant the spiritual happiness that has captivated all created things on account of Bahā'u'llāh's disclosure of his claim to exalted Prophethood. Those who have been wrapt in joyous ecstasy are those Bābīs who have turned towards Bahā'u'llāh as the locus of the Divine Manifestation, the "Panorama of God" ( manzar allāh ), or who gaze expectantly towards the Black Sea symbolic of the coming episode of Divine disclosure.

The Divine Bounty (fadh) of Bahā'u'llāh's epiphanic disclosure has inclined all atoms towards him; towards the Divine, the "Beauty of the Divine Essence [Ipseity]" (jamāl al-huwiyya). Every atom has been enabled to attain a new level of nearness to God; the kind of nearness evident when a lover is mindful of his beloved or God, the Beloved (al-mahbūb) is mindful of the archetypal reality of that which he loves, the "name of the Loved One" (ism al-habīb). With such declarations or the revealing of verses Bahā'u'llāh sets forth the "verses of the Spirit" (ayāt al-rūh), i.e. he is divinely inspired.

[ 12 ] In this paragraph the Black Sea, personified and transcendentalized, is three times addressed; (1) as the "Depth of Holiness" (lujjat al-quds), (2) the "Billowing Ocean of the Divine Oneness" (tamtām al-ahadiyya), and (3) the "Fathomless Deep of the Divine Might" (qamqām al-'izz). The great expanse of the sea is commanded to raise a proclamatory shout, be joyous in its essence and exhilarated in spirit. This in view of the fact that the ocean of Bahā'u'llāh's presence, the "Depth [or Abyss] of God" (lujjat allāh), the "Billowing Ocean of Joy" (tamtām al-surūr) and the "Fathomless Deep of God" (qamqām allāh) has drawn nigh or overshadowed it. The terms "depth" (lujjat), "billowing ocean" (tamtām) and (note the rhyme in the Arabic) "fathomless deep" (qamqām) are quite common in Bābī and Bahā'ī texts of an esoteric bent and are often associated with various aspects of the Divine. Details cannot be gone into here.

In the finallines of paragraph [12] Bahā'u'llāh and his companions in exile are referred to as "those that are nigh unto God" (muqarrābīn; a Qur'ānic term). The Black Sea should be happy over its transporting such elevated souls.

All atoms, Bahā'u'llāh continues situated near Samsūn at the shore of the Black Sea, have reoriented their gaze and risen up in the air of the Black Sea in order to look upon and catch the "Breezes of Holiness" from the manifest yet hidden "Ridwān" (= [loosely] 'Paradise') of the person of Bahā'u'llāh. Such atoms are blessed as are those persons who have attained Bahā'u'llāh's presence and are strong in faith.

[13] Here it is probably implied that the revelation of such Tablets as the Lawn-i Hawdaj on the part of Bahā'u'llāh and past messengers of God is an expression of the Divine favour which serves to purify receptive hearts. Such as turn to Bahā'u'llāh will be fittingly guided. This is the will of God.

The Tablet of the Howdah  
Text and Provisional Translation  
Stephen N. Lambden.

## [لوح هودج]

تلك آيات طهرت في خدر البقا • و هودج القدس حين ورود اسم الاعظم عن نظر السحان في ارض القامون بم بحر عظيم اذا نزلت جنود وحى الله بطارالذي انصرفت عنها كل من في السموات والارضين واشرفت قدامهم غنى الجمال في هيكل قدس لطيف واطيب الفلك بما جرى من قلم الله من قبل في لوح الذي خاطبنا فيه ملاج القدس بندا • حين غسسى وبما نزل في هذا اللوح من قلم قدس منير و من يريد ان يطلع باسرار الامر من لدن حكيم علم فلينظر في اللوحين ليعرف اسرار الله وتقر بها عيناه ويكون ممن الموقنين

قد تم ميقات الاستوى في هودج القدس وخرج جمال الهيوة بمنظر عز كريم قل قد انتهى بحر الشراب الى ساحل بحر عظيم اذا يبكى هودج الخلد ويستبشر غيبة قدس منير ان يا ملاج القدس قدجا الوعد فيما وعدناك بلسان صدق علم فاستعد في نفسك لتحوّل نفس الله على فلك ما سواه بهذا الامر المحدث القديم سيظهر عليك كل ما وعدناك بالحق ان انت من القارين واخبرناك من قبل كل ما يقضى وما التفت به احد من العالمين واغفلناهم عن ذلك بما اكتسبت ابداهم وان هذا لعدل مبين فوالله ان الذين يدخلون في ذلك ساء اذهم عذاب فتنة عظيم قل تالله هذا ملك الله قد استقام بالعدل وبفعل بين الحق والباطل والتك عن اليقين ولكن انت طهر النظر عن حدود البشر ولا تترد البصر عن هذا المنظر المنير و هب عليهم من رواشح الفضل لعل تخلمهم من ظنونهم وتقلّبهم الى الله العزيز الحكيم وتطهر قلوبهم عن هواهم وتبليغهم الى وطن قدس بديع ولعل تحترق بذلك حجابات التقليد ويستشرق جمال التوحيد في مشكاة افئدة لطيف ولا تن البعاد بمران الله لانهم يزنون في كل حين ويكونن من الراسين فاعف عنهم وتجاوز عن جريراتهم لانك انت الكريم ذو الفضل العميم اذا لقا اغضت عيناك عن العيان وفتحتها بالاحسان هب على اهل الاكوان من سمات قدس كريم لعل يستشعرون في انفسهم بما فقلّبهم الله على الخلائق اجمعين وجعلهم معاشرته وشرفهم ببقائه وانزل عليهم شمات الوصل من شجر قدس مبين واقصمهم قيمي الاختصاص وقلّبهم على خلق ما كان وما يكون واكتب اسمائهم في الواح عز خفيظ كل ذلك يمدق عليهم لو لم يغيروا نعمة الله على انفسهم ويعرفون ما انعم الله عليهم ويشكروه في كل حين واتك انت يا فلك الامر فاعلم

هو • ثم اجر على البحر باذن من الله العزيز القدير ان يا غيبة القدس فابشري في نفسك بما ورد فيك جمال عز منيع ان يا بحر البقا • قر عيناك بما ورد عليك بحر روح لطيف لذا خلقت قبل البحار ان تكون من المستشعرين اذا فاكرم ضيوف الله بما دلتهم ركبوا عليك ووردوا فيك ولاتكن من المعطرين فاحفظ اما انات الله ولا تخان في نفسك ولاتكن من الخاشنين ان يا حيطان البحر فاستبشروا في انفسكم ثم اذكروا بارئكم بما فزتم ببقا • الله في ايام التي اشرفت غنى الجمال عن مطلع اسم قديم ان يا هوا • البحر هب على اجساد الكلبة المنيرة التي خلقهم الله من نور ذاته قبل خلق السموات والارضين وسر في نفسك ثم ابشري في روحك بما رزقك الله من هوا • روح خفيظ فوالله اذا استشرت سكان اهل البحر وفتت سكان البر بما خرج جمال الهيوة عن هودج البقا • واستقر على فلك قرب رفيع قل يا اهل السر والتهابة والغيب والظهور لاتحزنوا عن شيء ثم اغروا بفرح الله المقدس المتعالي العليم قل ان هذا لفرح الذي اخذ الموجودات كلها واحاط كل من في العالمين ولن ياخذ احد دون احد ان يتوجهون الى منظر الله المقدس العزيز المنير قل هذا لفعل يقرب كل الكرات الى جمال الهيوة اقرب من ان يسذكر المحبوب اسم الحبيب وكذلك تلقى من آيات الروح ونسط بساط الفضل على كل من في الملك اجمعين واتك انت اناديك يا لجة القدس في آخر القول بما ورد عليك لجة الله المبين الغالب الطويم ان يا مطام الاحدية فاسر في ذاتك بما استوى عليك مطام السرور وان هذا لفضل عظيم ان يا مقام العز فابح في روحك بما ورد فيك مقام الله المتعالي العزيز القدير فهنيئا لك بما استحضر في حولك ارواح المقربين واستقبلوا حينئذ كل الكرات وقاموا في هواك وكانوا من المنظرين ليمر عليهم نسايم القدس عن شطر الاحدية من هذا الرضوان المفتح المفك المصور المشهود النقا هرا لخلق فطوبى لهم ولمن دخل في ظله وشرف ببقائه وشرب من كأسه وتمسك بحبله المحكم القويم وبذلك اتصمنا الفضل على الاولين والآخرين وانزلنا من سحب القدس ما يظهره افئدة العارفين وقدرنا لكل الاشياء قيمي الهداية ان يقبلن اليه ويكونن من المتقين وكذلك قدرنا في سما • الامر

ما يستغنى به العالمين

THE TABLET OF THE HOWDAH: PROVISIONAL TRANSLATION.

- [1] These are verses which were disclosed in the Pavilion of Eternity and the Howdah of Holiness at the moment when the Greatest Name arrived at the precinct of Majesty in the Land of Samsūm, at the shore of a mighty ocean. Then did the hosts of the inspiration of God descend so splendidly ornamented that all who are in the heavens and on earth were thunderstruck thereat. Before them did the Sun of the Divine Beauty radiate forth in an holy, ethereal Temple and addressed the Ark the like of that which had streamed forth from the Pen of God aforetime in a Tablet in which We addressed the Holy Mariner with a secret, sorrowful Call and in accordance with what hath this moment been sent down in this Tablet from an holy, luminous Pen. And whomsoever desireth to comprehend the mysteries of the Command on the part of One Wise, All-Knowing, let such an one consider these two Tablets and thus become cognisant of the mysteries of God; eyes solaced thereby and one numbered among those possessed of certainty.
- [2] The times of reclining in the Howdah of Holiness hath been completed and the Beauty of the Divine Essence hath emerged unto a mighty, noble panorama.  
Say: 'The terrestrial journey hath found completion at the shore of a mighty ocean.' At this did the Howdah of Immortality weep and a luminous Ship of Holiness rejoice.
- [3] O Holy Mariner! The promise hath come to pass just as We promised thee through a sure and knowing Tongue. So be of good cheer within thyself that the Self of God which is naught save Him might embark upon the Ark through this novel yet ancient Command. Before thee shall be made manifest all that We, in very truth, promised thee, if thou art truly patient. We announced unto thee aforetime all that hath come to pass and none in all the worlds hath been privy thereto. We made them to be heedless thereof on account of that which their hands hath wrought. And this, assuredly, is but manifest justice.
- [4] By God! Such as enter beneath thy shade shall be seized by a grievous and tormenting mischief. By God! This is the Touchstone of God. He hath risen up with justice and shall distinguish between truth and falsehood, doubt and certitude.
- [5] But thou, Purify! thy vision from the limitations of mortal men and suffer not thy sight to be distracted from this luminous Panorama. Waft then upon them [ a portion] of the breezes of the Divine Bounty perchance they might be purified of their idle fancies and be oriented towards God, the Mighty, the Wise; their hearts cleansed of their vain imagining and they enabled to attain unto the Sacred, Wonderous Homeland. And perchance thereby the veils of imitation be burned up and the Beauty of the Divine Oneness radiate forth in the ethereal lamp[s] of the hearts[?]. It is not fitting that the servants [of God] weigh the Balance of God for they shall at every moment be weighed and so be of such as are weighed. So turn aside from them! And disregard their outrages for Thou, verily, art One Generous, Possessed of Grace, All-Knowing. Then, when Thou hast shut Thine eyes to the rebellion and opened them to that which is most-excellent, waft upon the denizens of existence fragrances holy and beneficent perchance they might become cognisant within themselves that God hath preferred them above all creatures, made them to be the associates of His Own Self, ennobled them through the Meeting with Him, caused to descend upon them the fruits of Union from an Holy, Manifest Tree, made them to be robed in the garment of distinction, preferred them above such creatures as have been and now exist, and made their names to be inscribed upon mighty, preserved Tablets. All this shall assuredly be conferred upon them; as long, that is, as they alter not the bounty of God unto themselves, comprehend that which God hath graciously bestowed upon them and at every moment render thanks unto Him.
- [6] And Thou, O Ark of the Cause! Transport them! Embark across the Ocean with the permission of God, the Mighty, the Powerful.  
O Ship of Holiness! Rejoice within thyself for a Beauty, mighty and transcendent hath come upon thee.
- [7] O Sea of Immortality! Delight thine eyes for there hath come upon thee a Sea spiritual and ethereal. Wherefore wert thou created before other seas if thou be of those that are truly aware. Then honour the guests of God, servants who ride upon thee and who have arrived before thee, and be not such as create confusion. Preserve the trustees of God! Act not treacherously within thyself and be not of those that are perfidious.
- [8] O Fishes of the Sea! Be joyous within thyself then be mindful of thy Creator in that thou hast attained to the Meeting with God in the days in which the Sun of the Divine Beauty hath radiated forth from the Dawning Place of an Ancient Name.

- [9] O Atmosphere of the Sea! Waft thou upon the luminous, well-fashioned bodies which God created from the Light of His Essence before He created the heavens and the earth! Exalt within thyself them rejoice in thy spirit for God hath provided for thee and Atmosphere, spiritual and ethereal.
- [10] By God! While the inmates of the inhabitants of the sea hath rejoiced these that dwell on the land hath raised tumult for the Beauty of the Divine Essence hath emerged from the Howdah of Eternity and come to dwell within an Ark proximate and elevated.
- [11] Say: 'O People of Secret and the Disclosed, the Hidden and the Manifest! Let nothing sadden thee. Rejoice at the rejoicing of God, the Sanctified, the Most-Elevated, the All Knowing.'  
 Say: ' This is assuredly the Rejoicing which hath captivated the totality of things existent and hath encompassed all that inhabit all the worlds. Yet hath none been enraptured save such as hath turned towards the Panorama of God, the Sanctified, the Mighty, the Luminous.  
 Say: 'This is assuredly the Divine Bounty which hath inclined all the atoms towards the Beauty of the Divine Essence with a nearness comparable to the Beloved One's being mindful of the name of the Loved One.'  
 Thus do We set forth the verses of the Spirit and widen the expanse of the Divine Bounty for all who are gathered in the earthly dominion.
- [12] And Thou, O Depth of Holiness! Raise thou a Call at the conclusion of this discourse in that the Depth of God, the Help in Peril, the Victorious, the Steadfast, hath arrived before thee.  
 O Billowing Ocean of the Divine Oneness! Be joyous in thine essence in that the Billowing Ocean of Joy hath risen up over thee. This, verily, is a mighty bounty.  
 O Fathomless Deep of the Divine Might! Be exhilarated within thy spirit for the Fathomless Deep of God, the Most-Elevated, the Mighty, the Powerful, hath compassed thee about.  
 So be thou gladdened in that about thee are transported those that are nigh unto God. And at this moment hath all atoms reoriented [ their gaze], risen up in thine atmosphere, and are of such as look on for the Breezes of Holiness passeth over them from the Shore of the Divine Oneness, from this Enshrouded, Veiled, Concealed, Manifest, Apparent and Hidden Ridwān. So blessed be they and such as hath entered beneath His shadow, been ennobled with the Meeting with Him, drunk deep of His Cup, and taken hold on His Strong and Firm Cord.

- [13] In such manner have We graciously conferred Divine Favour upon those of former and of latter times and sent down from the Clouds of Holiness that which serveth to purify the hearts of such as are possessed of divine knowledge. And We have decreed the Robe of Guidance for all things should they give assent to Him and be of the truly pious. Thus hath been decreed in the Heaven of the Divine Command that which is the cause of the enrichment of all the worlds.

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TWO LETTERS OF THE UNIVERSAL HOUSE OF JUSTICE TO  
DR. IAIN S. PALIN.

THE UNIVERSAL HOUSE OF JUSTICE  
 BAHÁ'Í WORLD CENTRE

Department of the Secretariat

22 January 1984

NOTES, COMMUNICATIONS AND  
 BIBLIOGRAPHICAL MISCELLANY

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Dr. Iain S. Palin  
 "Esslemont"  
 13 Summerhill  
 Prehen  
 Londonderry  
 BT47 2PL  
 United Kingdom

Dear Bahá'í Friend,

Your letter of 20 December 1983 has been received by the Universal House of Justice which instructs us to send you the following reply.

Enlistment in Armed Forces

The attached "Summary of the Guardian's Instructions on the Obligations of Bahá'ís in Connection with Military Service", with the added amplification of the Universal House of Justice about voluntary enlistment, will answer your queries on this subject. The Ulster Defence Regiment and the police force in Northern Ireland are, as you state, armed forces.

20,000 Martyrs

We are to inform you that the well-known Bahá'í scholar, Fāḡil-i-Māzandarānī, in his "Zuhūru'l-Ḥaq", states that the number of 20,000 is clearly recorded in the "Nāsikhū't-Tavārikh", which is the official government historical record of events in Iran, written by Muḥammad Taqī, Lisānu'l-Mulk-i-Sipihr.

With loving Bahá'í greetings,

(Mrs) Marjorie Pitts

For Department of the Secretariat

Enclosure

cc: International Teaching Centre  
 Board of Counsellors in Europe  
 National Spiritual Assembly of the  
 United Kingdom

THE UNIVERSAL HOUSE OF JUSTICE  
BAHÁ'Í WORLD CENTRE

Department of the Secretariat

14 February 1984

Dr. Iain S. Palin  
"Esselemont"  
13 Summerhill  
Prehen Park  
Londonderry, BT47 2PL  
United Kingdom

Dear Bahá'í Friend,

The Universal House of Justice has received your letter of 31 January 1984 and has directed us to send you the following comments on its behalf.

Concerning your question as to whether Bahá'ís may join the police force of a country where this force bears arms, there is in general no objection to Bahá'ís' volunteering to serve in the police force. However, police forces vary considerably from country to country, and according to local situations, and conditions can change from time to time. Therefore the House of Justice feels that under current world conditions no hard and fast rules can be laid down, and if the friends have a strong desire to participate in law enforcement they should in such matters come to their own conclusions.

With reference to your question about Bahá'í marriage, there is nothing in the Writings to indicate or imply that Bahá'í marriage is open only to those who are physically able to have children. The bearing of children is but one of the purposes of marriage, albeit the primary one. The consummation of marriage by a couple is an intimate and private matter outside the scrutiny of others. While consummation normally implies a sexual relationship, the Bahá'í law requiring consummation to take place within twenty-four hours of the wedding ceremony can be considered fulfilled if the couple has commenced cohabitation with the intention of establishing the family relationship.

As for a Bahá'í wishing to marry an atheist who states that the Bahá'í marriage vow will compromise his convictions, in order to be married, a Bahá'í must have the Bahá'í marriage ceremony. If, for any reason, the person the Bahá'í wishes to marry refuses to have the Bahá'í marriage ceremony, then the Bahá'í cannot marry that person.

With loving Bahá'í greetings,

*Bethna Archibald*

For Department of the Secretariat

LOUHELEN LAYS GROUNDWORK FOR  
FUTURE BAHÁ'Í UNIVERSITY.

An Article reproduced from  
"The American Bahá'í" April  
1985.

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## Louhelen lays groundwork for future Bahá'í university

The Louhelen Bahá'í School Council, with the enthusiastic approval of the National Spiritual Assembly, has launched a phased and systematic plan that will lay the groundwork over the next 10 to 15 years for the establishment of a Bahá'í university.

RESPONDING to the Guardian's continual encouragement

that Louhelen has "a peculiar responsibility to shoulder in connection with its development into that ideal Bahá'í University of the future," the Louhelen Council has consulted at length over the past two years about how to fulfill this vision of the school's future.

The final plans call for the steady expansion and refinement

of existing programs, the development of certain services into formal centers or departments, and the supplementation of existing facilities as the plans unfold.

"The National Spiritual Assembly reviewed the Louhelen development plan at its meeting in November," says Dr. Robert Henderson, secretary of the National

Assembly, "and was excited by the vision and scope of the Council's thinking.

"The plans are very much in line with the National Assembly's own plans for the future, and the Council has our enthusiastic support and approval."

The development of Louhelen into a full-time post-secondary in-

stitution based on the Bahá'í teachings will proceed along four complementary lines. These four areas are comparable to the four arms of major universities, namely, an educational, a service, a research and publication, and a continuing education arm.

By developing these arms simul-

See LOUHELEN Page 24

THE LOUHELEN Residential College is now accepting applications for September 1986 enrollment. Twenty-six students will be accepted into the program which will combine formal study of the Faith with degree-earning studies at one of two nearby colleges. Enrollment is limited, so apply as early as possible. For more information or an application, write to the Louhelen Bahá'í School, 3208 S. State Road, Davison, MI 48423, or phone 313-653-5033.

## Louhelen

Continued From Page 1

taneously, the Council intends to make significant progress toward the establishment of a diversified and well-developed institution of higher learning by the year 2000.

### Educational arm

As the first step in developing the academic arm, the Council is opening a small residential college in connection with the University of Michigan-Flint and Mott Community College in Flint.

Under this program, about 25 Bahá'í students would live at Louhelen and take credit-bearing courses at one of the colleges. Additionally, they would receive courses in Bahá'í studies and in developing study skills, and would receive help in academic, personal and moral development from resident Bahá'í counselors.

The program would be for one or two years, with students then transferring to four-year schools or completing associate degrees.

"Our goal," says Dr. Geoffrey Marks, Louhelen's academic director, "is to have 25 students for the fall of 1986. We would certainly open the program in the fall of 1985 if we had enough students to make it viable.

"In fact," he adds, "the response we've had to a survey of parents of Bahá'í youth and to very limited publicity has been encouraging. More than 40 students have already indicated a desire to enroll in the program over the next three years.

"We have also been quite pleased at receiving full support for these plans from the officials at UM-Flint and Mott Community College."

The residential college would initially be limited in size so that Louhelen could continue to offer weekend conferences and summer and winter sessions for the Bahá'í community.

Over the course of the subsequent 10 years, the student body would increase and more lodging facilities would be added so that Louhelen could continue to hold conferences as well.

As the student body increases, steps will be taken leading toward independent accreditation.

Initially, credit for the Bahá'í and study skills courses would be secured. Then, increasingly, courses in other areas would be taught at Louhelen by Bahá'í faculty until the entire curriculum would be offered at Louhelen with full accreditation.

### Service arm

Over the next decade a number of service agencies will be established, designed to help the general community in areas in which the Bahá'í Faith has a special impact. The first of these agencies is the Center for Interracial Understanding.

That Center, presently composed of a committee of Bahá'ís from Michigan with recognized expertise in race relations, education and business, is currently conducting assessments of need and preparing position papers to define clearly the role of that agency in working with educational, business and government institutions. The Center is expected to begin functioning by the fall of 1986.

The Center, as well as the other service agencies, will conduct workshops, hold conferences, provide consultative services, undertake research, and work with other public and private agencies.

Through its services, and through conferences sponsored at Louhelen, the Center would support itself financially after the first one or two years. Initially, it will be staffed by an executive secretary and volunteers.

Other service agencies envisioned by the Council include centers for teacher training, marriage and family life, and youth development.

### Research and publication arm

Louhelen is actively engaged in the production and dissemination of educational and special materials through its "Reflections" office.

Audio and video cassettes of major talks given at Louhelen are presently being produced, as are some child education materials, most notably "Hands On!," an extensive handbook of class activities developed by Sandy and Alonzo Coleman and Diane Petit.

These activities will continue as one aspect of the research and publication arm, and will be gradually expanded.

In addition, materials produced by the Center for Interracial Understanding and other service agencies, and by the residential college, will be developed and distributed. Educational activities, books and games employing Bahá'í principles but geared to a general audience will be developed for sale.

Scholarly publications, resulting from a scholar-in-residence program in connection with the college, will also be developed as part of research activities into the application of the Bahá'í teachings to important social, educational and theological issues.

### Continuing education

Since Louhelen opened in 1931, it has functioned as a retreat and conference center for members of the Bahá'í community. Under the newly adopted plan, the retreat and conference center would continue to evolve, increasing the quality and quantity of its programs.

The retreat and conference center is analogous to the continuing education arm of a university and will continue to play an important role in the expansion and consolidation of the Bahá'í community as the other arms of the school develop.

### Prospects

"One of the challenges we face in developing long-range plans," says Dr. William Diehl, Louhelen's administrative director, "is that we know from the Writings and messages of the Guardian and the Universal House of Justice that the next 10 to 15 years will be full of enormous potential for development as well as for destruction.

"We can't foretell how soon or how rapidly the Faith will expand or how the world's financial and political situations will change and affect us. So we have to have plans that are phased and systematic, and that can be held at a certain level or expanded rapidly, depending upon changing circum-



Dr. Geoffrey Marks (left), the Louhelen Bahá'í School's academic director, and Dr. William Diehl (right), Louhelen's administrative director, are pictured with Charles

Rickard, director of admissions at the University of Michigan-Flint, and Dr. Angela M. Reeves, director of admissions at Mott Community College in Flint.

stances.

"This development plan allows such flexibility. Equally important, it calls for each of the arms of the school, after a year of start-up, to be financially self-supporting and hence not a drain on the resources of the National Fund or the operating budget of the retreat and conference center."

Such financial self-sufficiency is vital to Louhelen's development plans. The Council intends to do this in several ways.

First, the Council is seeking about \$70,000 in seed money to start the residential college, expand the publications services and support the executive secretary for the Center for Interracial Understanding during the first year.

Some funds have already been contributed and pledges for more funds have been made. The Council welcomes additional contributions and will be happy to talk with anyone interested in making

a donation.

Also, the National Spiritual Assembly has established the Faizl Endowment for Education, which will be instrumental in the long-range support and development of Louhelen.

The Faizl Endowment has been in place for two years, and several thousand dollars has been contributed and invested in secure investments. Once the Endowment has \$500,000, the interest will begin to be used to help Louhelen become self-sufficient.

The Louhelen Bahá'í School Council encourages the friends to write to the school for more information about any aspect of these plans, to apply for entrance into the residential college, or to volunteer services or materials in any area. Presentations about the school's development plans may also be arranged upon request.

The school's address is 3208 S. State Road, Davison, MI 48423.