

Baha'u'llah's "Commentary on the Súrah of the Sun"

Introduction and Translation

by

Juan R.I. Cole

Qur'án commentary proved an important literary genre in Shaykhism, Bábism, and the primitive Bahá'í Faith, the three religious traditions that formed the matrix for the emergence of the modern Bahá'í community. One perspicacious observer has already drawn attention to the paradox implicit in Bábi scripture consisting in part of commentary on previous scripture.<sup>1</sup> Although such commentary played a considerably less important role in Bahá'u'lláh's writings, some Qur'án commentary (*tafsír*) does occur in them. Here I would like to bring attention to a central text for this issue, Bahá'u'lláh's commentary on Súrah 91 of the Qur'án, "The Sun" (*ash-Shams*). Obviously, where Bahá'u'lláh himself says something about how one should go about interpreting scripture, the Bahá'í commentator must take it extremely seriously. Yet this

---

<sup>1</sup>. Todd Lawson, "Interpretation as Revelation: The Qur'án Commentary of Sayyid `Alí Muhammad Shirázi, the Báb (1819-1850), in Andrew Rippin, ed., *Approaches to the History of the Interpretation of the Qur'án* (Oxford at the Clarendon Press, 1988), pp. 223-53.

Arabic Tablet, most probably written during the `Akká period, has not to my knowledge been discussed in Bahá'í literature. Muhyi'd-Dín Sabrī, the Kurdish-Egyptian intellectual who undertook an important compilation of Bahá'u'lláh's Tablets and published them in Cairo in 1920, thought the commentary so important that he placed it first in the book.<sup>2</sup> In this work, Bahá'u'lláh sets out some general guidelines for commenting on scripture, and I offer a translation of it in Appendix II below, with some brief comments here.

Before turning to the hermeneutical and exegetical principles elaborated by Bahá'u'lláh in his brief commentary on the Súrah of the Sun, written at the request of one of the Ottoman ulama, some of this tablet's general features should be mentioned. First, the reader will be struck by the eloquence of Bahá'u'lláh's Arabic. Unlike his Baghdad and Edirne works, this piece completely conforms to the conventions of standard nineteenth-century Arabic, showing neither the Persian grammatical influences we find elsewhere nor the Dadaist, Bábi disdain for conventional grammar apparent in some earlier works. Some of its passages display a fine literary flair, such as Bahá'u'lláh's satirical description of how the sciences cultivated in Muslim polite society had caused him so much grief.

My main interest in this tablet, however, derives from the manner in which Bahá'u'lláh expresses himself on how he thinks scripture commentary should be carried out. He shows himself altogether opposed to literalism and fundamentalism. "Know thou," Bahá'u'lláh writes in this Tablet, "that whoso clingeth to the outward sense of the words, leaving aside their esoteric significance, is simply ignorant."<sup>3</sup> One has only to examine classical Qur'án

<sup>2</sup>. Bahá'u'lláh, *Majmú'ih-yi alvâh-i mubârakih-yi ḥaḍrat-i Bahá'u'lláh*, ed. Muhyi'd-Dín Sabrī (Cairo: Sa`ádat Press, 1920; repr. Wilmette, Il.: Bahá'í Publishing Trust, 1978), pp. 2-17.

<sup>3</sup>. "Tafsír Súrat 'Wa'sh-Shams,'" in Bahá'u'lláh, *Majmú'ih*, Sabrī ed., p. 11.

commentaries such as that of al-Baydāwī, to see such an exoteric approach at work. For al-Baydāwī, the sun is the sun is the sun.<sup>4</sup> On the other hand, Bahá'u'lláh has equally little patience with those mystics or sectarians who wholly neglect the plain, commonsense meaning of scripture in favor of wild, unanchored flights of speculation. "Only the one," he concludes, "who interpreteth the verses esoterically while harmonizing this reading with their literal meaning can be said to be a complete scholar." The Muslim civilization had developed an elaborate apparatus for understanding the literal or outward (*az-záhir*) meaning of a verse of scripture. It included the study of Arabic grammar, lexicology, and rhetoric so that the commentator could be sure he understood the structural place of the various elements in the verse. That is, the scholar had to take into account syntax and morphology, as well as seeking the meaning of obscure words in parallel usages in pre-Islamic poetry. The commentator also attempted to put the chapters of the Qur'án in chronological order and studied their context in the biographies of the Prophet and in a literature known as "occasions of revelation" (*asbáb an-nuzúl*). Bahá'u'lláh clearly requires that commentators attain such linguistic and historical competency, all of which is required for an understanding of the verse's outward meaning.

The outward sense of the verse must not be disregarded in Bahá'u'lláh's view. In his *Most Holy Book*, he castigated those who performed an esoteric exegesis (*ta'wíl*) on revealed verses, accusing them of corrupting the word of God.<sup>5</sup> An entire disregard for the literal,

4. Naṣíru'd-Dín Abú Sa'id `Abdu'lláh ash-Shírání al-Baydāwī, *Anwár at-tanzíl wa asrár at-ta'wíl* (Beirut: Dar al-Jil, n.d.), pp. 800-801 for a literalist, or at least highly concrete, exegesis of the Súrah of the Sun.

5. Bahá'u'lláh, *al-Kitáb al-aqdas* (Bombay, n.d.), p. 107: "Inna'lladhí yu'awwílu má nuzzila min samá'i'l-wahy wa yukhrijuhu `an az-záhiri, innahu ḥarrafa kalimata'lláhi."

commonsense meaning of scripture would open the door, after all, for antinomianism.

Bahá'u'lláh, weary of the endless parade of Bábi manifestations of God, at one point in the Most Holy Book declares himself the last prophet who will arise for at least 1,000 years. Yet Bábis were nothing if not clever in matters of numerology, and he felt it necessary specifically to forbid believers to interpret this verse in anything but a literal manner, excluding esoteric exegesis or *ta'wíl*.<sup>6</sup> He feared that too subjective an approach to hermeneutics could harm his religion, especially if applied to matters of law and authority.

On the other hand, an exegesis concerned wholly with details of grammar and items of lexicology could only deaden the soul. In his commentary on the Súrah of the Sun, Bahá'u'lláh goes beyond such dry exercises in pedantry advising exegetes to set up a tension between the outward and the manifold subjective meanings of scriptural verses, and let them play off one another. Here, it seems to me, the cultural tradition in which Bahá'u'lláh stood, of Persian mysticism and gnosticism, resonates rather nicely with aspects of contemporary postmodernism. Bahá'u'lláh completely rejected the primacy of common-sense or positivist approaches to meaning. A proposition, in his view, had many potential meanings, tens of them, not just a single literal one. One reason for the semantic ambiguity or instability of statements and texts lies in the multiple nature of reality itself. Reality is not exhausted by what can be experienced by sense-perception, as a positivist would maintain. Rather, reality consists of a series of graded "planes" or "stations" (*rutbah, maqám*), which run the spectrum between pure Being and pure nothingness. At the pole of pure Being is the plane of absolute unity, which is the domain of God's preexistent essence. Below this domain is the plane of God's Word or Command, the domain of the Logos. Then come various lesser stations or planes of the created, contingent world. Some of these planes have to do with human psychology and the attainment of certain mystical states, and they are often metaphorically

<sup>6</sup>. Ibid., pp. 38-39.

called by Bahá'u'lláh "cities" or "valleys," in Persian mystical style. Thus, we have the city or plane of *ridá*, wherein the believer radiantly acquiesces in whatever God wills for him or her. All this is well-known, of course. But the point I want to make here is that Bahá'u'lláh envisions these various planes or stations of reality, whether they be metaphysical or psychological, as sites of discourse. A person speaks from some plane and understands the discourse of others within the subjective context of that particular plane or station which he or she inhabits at that moment. A verse of scripture, in short, will carry a different meaning to different believers, depending on what plane they inhabit, or even depending upon what plane they are meditating on when considering the verse.

Any verse of scripture, then, carries an obvious literal sense, along with a myriad of metaphorical or subjective significations which will differ from believer to believer, and from station to station. A proper exegesis would take account of these several semantic dimensions. Thus, when the Qur'án represents God as taking an oath by the sun and "by the moon when it followeth it!" one may say on the prosaic plane that the Qur'án is appealing to the grandeur of nature in order to exalt its Creator. But according to Bahá'u'lláh, such terms as sun and moon also carry a great many subjective or metaphorical meanings for the believer who meditates upon them. In the station of absolute divine unity, the sun refers to the emanations of the Self or the Primal Will upon creation, a reference to Neoplatonic conceptions of metaphysics and theology wherein a demiurge emanates from God, from whom in turn emanates the contingent world. In other stations, on other planes, the sun can refer to prophets, or to imams and saints. The potential numbers of referents for the word sun are infinite, depending upon the station in which the word is considered. Unlike the case in postmodernism, these contending significations appear to war with one another only if one neglects to take account their various semantic levels, which exist in a hierarchical arrangement. Disputes among believers about

the metaphorical sense of a particular passage might arise if the two believers were speaking from, or in the context of, different metaphysical or psychological planes.

This semantic ambiguity and multiplicity is what makes it impossible for any believer to promulgate an authoritative interpretation of scripture. Any individual's interpretation would be bounded by his or her stage of spiritual development, and readers dwelling on other planes would interpret in a wholly different manner the proof-texts of which the exegete made use. The ability of `Abdu'l-Bahá and Shoghi Effendi to interpret scripture authoritatively for the community appears primarily to have concerned the legal or doctrinal implications of the verses' outward meanings; neither suggested that he had exhausted the verses' esoteric meanings. Even this central teaching authority is now absent in the Bahá'í Faith, leaving even greater scope for a decentralization of theology. With the passing of the guardianship, the new leadership of the Bahá'í Faith, the Universal House of Justice (elected in 1963), has the prerogative only of legislating on matters not covered by scripture. The authority to interpret scripture was confined solely to the Guardian, and the Universal House of Justice, Shoghi Effendi wrote, would never "infringe upon the sacred and prescribed domain" of interpretation.<sup>7</sup>

The ambiguity and semantic instability of texts, then, requires that Bahá'ís tolerate a wide variety of theologies within their faith, recognizing the subjective element in exegesis. I do not myself find this prospect at all problematic. All world-religions have in fact been very diverse, but their ecclesiastical representatives have often attempted to deny that diversity and to play upon the community's anxieties about ambiguity in order to gain more power by persecuting those they branded heretics. Islam, for instance, encompasses persons in West Africa who have essentially the same mindset and basic beliefs as their neighbors who follow

<sup>7</sup>. Shoghi Effendi Rabbani, *The World Order of Baha'u'llah* (Wilmette, IL: Baha'i Publishing Trust, 1969), p. 150.

indigenous African religions, as well as encompassing Indian Muslim villagers who, in their illiterate ecumenism, often call upon Hindu deities for help. Admittedly, modern literacy, printing, and mass media are making inroads against this kind of localism and popular syncretism. But for most of history, the world-religions have been little more than umbrellas under which all sorts of folk and local practices were pursued. The Qur'án clearly meant something different to the Gambian Muslims than it did to those in South India. A fundamentalist might argue that these mostly illiterate believers misunderstood their own religion. But that would require the absurd conclusion that the vast majority of Muslims have been daily misunderstanding Islam for 1400 years. The alternative explanation, that a world-religion necessarily involves the subsuming under a few broad symbols of millions of localistic subjectivities, is hateful to fundamentalists because it challenges their conviction that there is only one, literalist way to read scripture.

In matters of theology, Bahá'ís have the magnificent opportunity to let a thousand flowers bloom. Many of the otherwise admirable saintly figures in human history, from St. Augustine to Sir Thomas More, have been guilty of having heretics burned to death. This hypocrisy was forced upon them by the vain belief that it was possible and necessary to achieve an absolute creedal consensus within their religious community. Bahá'u'lláh himself made this sort of ugly Inquisition wholly unnecessary by recognizing the ambiguity and semantic instability of texts, even revealed ones. His theory of exegesis deserves a more rigorous investigation than I can offer here. I think the idea of plane-specific semantic universes offers a fascinating area for the interplay of Bahá'í ideas with those of modern philosophers of language such as Wittgenstein, Eco, and Derrida. But the most important and lasting contribution of Bahá'u'lláh's exegetical principles may be the creation, at last, of a self-consciously diverse world religion, which achieves unity, not by Inquisition, but by tolerance.

## Appendix I

## Qur'án 91, The Súrah of the Sun

By the sun and its noonday brightness!

By the moon when it followeth it!

By the day when it revealeth its glory!

By the night when it enshroudeth it!

By the heaven and that which built it!

By the earth and that which spread it forth!

By a soul and Him who fashioned it!

And informed it of its wickedness and its piety;

Blessed now is he who hath kept it pure,

and undone is he who hath corrupted it!

Thamúd in their insolence rejected their prophet,

When the greatest wretch among them rushed up:

Said the Apostle of God to them, "The Camel of God! Let her drink."

But they treated him as an impostor and hamstrung her.

So their Lord destroyed them for their crime, and visited all alike:

Nor feared He the issue thereof.

[Translation based on Rodwell, but modified by Cole, sometimes with reference to Arberry.]



## Appendix II

Bahá'u'lláh's

## Commentary on the Súrah of the Sun

*In the Name of God, the Merciful, the Compassionate*

Praise be to God, Who hath set the dove of eloquence, perched among the twigs of the tree of explanation, to weaving her divers melodies. Her lyrics tell of how there is no God but God, Who hath brought new beings into existence, and created the contingent world by means of his Primal Will, whereby He hath caused to exist all that was and yet shall be. May God be glorified, Who hath embellished the heavens of reality with the sun of hidden meanings and divine knowledge, as inscribed by the Pen of the Most High. Sovereignty belongeth to God, the Omnipotent, the Help in Peril, the Self-Subsisting. He hath brought forth upon the earth the Most Great Ocean, into which flow the waters of the letter H, the second consonant of the Most Ancient Name (Baha), from which the Primal Point had been separated, such that the unifying Word hath become manifest and both spiritual truth and religious law were revealed. The upholders of the divine unity broke through its surface and soared up into the heavens of revelation and divine presence. The sincere ones thus attained the beatific vision of their Lord, the All-Glorious, the Devoted Friend.

Then peace and blessings be upon the Dawning-Place of the Most Beautiful Names and the Most Exalted Attributes, in every letter of Whose appellation is concealed the Divine Names, and whereby have all beings, visible and invisible, been adorned. He was called Muhammad in the realm of names, and Ahmad in the Kingdom of eternity. And peace be upon His House and His Companions, from this day until that upon which the Tongue of Grandeur shall speak forth. Sovereignty belongs to God, the One, the All-Conquering.

Your letter reached Us, and We have perused it, with all its allusions. We beseech God to aid thee in doing that which He loves, that He might bring thee nigh unto the shores of that sea from which rise up the waves of the Name of thy Lord, the Most High. Every drop thereof whispers, "There is no God but God, the Creator of all Names and of the Heavens above."

O questioner, if thou seekest the Sacred Fold and the Sinai of divine proximity, then cleanse thy heart of all else but Him. Remove the sandals of thy suppositions and idle fancies, that thou mightest see with the eye of thine heart the effulgences of God, the Lord of the Throne and of the Earth. For this is the day of unveiling and witnessing. Separation hath

passed away, and union hath arrived. This is from the bounty of thy Lord, the Cherished, the Beloved. Leave posing questions and seeking answers to the people of this earth, and ascend by the wings of abnegation into those skies wherein thou shalt draw nigh to the forbearance of thy Lord, the Merciful, the Compassionate.

Say: O people, the Primal Point hath been revealed, the Universal Word hath been brought to fruition, and the kingdom of God, the Help in Peril, the Self-Subsisting, hath been made manifest. Say: O people, ye disport yourselves in a puddle, oblivious to the sweet sea that billoweth before your faces. What aileth ye, that ye comprehend not? Do ye speak forth with the knowledge ye possess when He hath appeared, Who knew the Point of Knowledge that generated all things, and to which they all returned? From this Point did issue God's own words of wisdom, and sciences that yet remain concealed in the treasuries of the purity of thy Lord, the Exalted, the Almighty. Leave allusions to those trapped in them, and set out toward that station wherein ye shall perceive the fragrances of knowledge from His heavens. Thus counseleth ye this Servant, every member, every artery, of whose body testifieth that there is no God save He. He still subsisteth in the exaltation of His might and glory, and in the heights of His honor and radiance. The Ones He sent with truth and guidance are the Dawning-places of His revelation to all creation, and the Daysprings of His Cause among His servants. Through them were the mysteries unveiled, and the divine Laws legislated, and by Them was realized the Cause of God, the All-Powerful, the Mighty, the Unconstrained. No God is there but He, the Omniscient, the All-Knowing.

O questioner, know thou that the people pride themselves upon knowledge, and praise it, whereas this Servant complaineth of it. For without it Baha would not have been imprisoned in Akka with extreme abasement, nor would He have drunk from the cup of woes proffered by His enemies. Eloquence hath banished Me, and rhetoric brought Me low. My mention of union with God hath torn Me limb from limb. My succinctness hath provoked a

long-winded affliction, grammar hath deprived Me of all comfort, and syntax hath disordered the pleasures of My heart. My knowledge of God's mysteries hath become a chain about my neck. Given all this, how can I respond to your question concerning the verses revealed from the heavens of majesty and grandeur, especially since the hearts of the discerning have hitherto failed to comprehend them, and the minds of the sagacious never soared into the heavens of their meanings?

My pinions have been clipped by the shears of envy and rancor. Should this broken bird find wings, He would fly into the sky of meaning and exposition and warble on the twigs of the tree of knowledge a song that would lift up the hearts of the sincere ones into the firmament of longing and attraction. They would then witness the effulgences of their Lord, the Mighty, the Bestower. At this time, however, I am forbidden to uncover what was hidden, release what was repressed or speak openly of what was concealed. We must withhold it rather than revealing it. Were We to speak of what God hath taught Us by His grace, the people would back away from Us and flee, save for those who have imbibed the elixir of life from the chalice of the words of their Lord, the All-Merciful.

For, every word sent down from the heavens of revelation upon the prophets and messengers hath been filled with the sacred waters of meaning, explanation, wisdom and exposition. Blessed are they that drink thereof. Since We have perceived in thee the fragrance of love, We shall reply to thee briefly and with concision. Thus mightest thou sever thyself from those who interpret all scripture metaphorically, who have opposed the truth and its mystery and cling instead to their own conjectures and vain imaginings, even though aforesaid it was revealed that "Conjecture availeth nothing against the truth"<sup>8</sup> and in another place "Some conjecture is a sin."<sup>9</sup>

<sup>8</sup>. Qur'án 53:28 (53:29, Flügel).

<sup>9</sup>. Qur'án 49:12.

Know that the sun mentioned in this blessed sūrah hath divers meanings. At the level of primacy and unity, and in the city of pre-existent divinity, it is one of God's mysteries, one of his sanctuaries, stored away in His treasurehold, concealed in His knowledge, and sealed by God's own seal. No one is informed thereof save the One, the Unique, the Omniscient. For in this station the sun signifieth the Primal Will and the illumination of divine oneness that by means of its Self sheddeth its effulgence upon the horizons. Whoever approached it was illumined thereby just as, when the sun riseth, its rays encompass the world, all save those bits of land that remain shaded from it. Consider the land unencumbered by trellis or wall: it is irradiated by the sun, whereas walls cast a shadow that prevents the earth from receiving this effulgence. In the same way, behold the sun of reality. It sheddeth the light of meanings and explanation upon beings. Whoso turned toward it was rendered luminous by its rays, and such a one's heart glowed with its light. Whoso turneth away will never have any portion therein, for the veil of self and passion hath intervened, and such a one remaineth far from the emanations of the sun of reality that flashed forth from the horizons of the heaven of heavens.

Then, in another station, it refereth to the prophets and pure ones of God, for they are the suns of His names and attributes amid his creation. Were it not for them, no one would have been illumined by the mystical knowledge of God. As you see, every nation on earth hath been enlightened by one of these brightly shining suns. Whoso denied them remained deprived. For instance, those of God's servants who followed the Christ were irradiated by the sun of his knowledge, until the luminary of all horizons dawned over the Hijaz. Those who denied him [Muḥammad] among the Christians and other communities were thereby deprived of that sun and its rays. Their very repudiation of him became a wall that locked out the light emanating from the horizon of the Cause of their Lord, the Omnipotent, the Succorer.

On yet another level of reality, it refereth to the friends and lovers of God, since they are the suns of guardianship among his creatures. Without them, gloom would have

encompassed the entire earth, save those thy Lord willed to escape it. The word hath many other referents. Were ten scribes to come into Our presence and take down Our utterances for a year, or two years, they would in the end confess their inability to keep pace. Were it not for the denials of some ignoramuses, We would have discoursed at greater length, and the revered Pen of God would have gone beyond the mention of limitations.

Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth for ever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted.<sup>10</sup> They who are its appointed interpreters, they whose hearts are the repositories of its secrets are, however, the only ones who can comprehend its manifold wisdom. Whoso, while reading the Sacred Scriptures, is tempted to choose therefrom whatever may suit him with which to challenge the authority of the Representative of God among men, is, indeed, as one dead, thought to outward seeming he may walk and converse with his neighbors, and share with them their food and drink.

Oh, would that the world could believe Me! Were all the things that lie enshrined within the heart of Bahá, and which the Lord, His God, the Lord of all names, hath taught Him, to be unveiled to mankind, every man on earth would be dumbfounded.

How great the multitude of truths which the garment of words can never contain! How vast the number of such verities as no expression can adequately describe, whose significance can never be unfolded, and to which not even the remotest allusion can be made! How manifold are the truths which must remain unuttered until the appointed time is come! Even as it hath been said: "Not everything that a man knoweth can be disclosed, nor can everything

<sup>10</sup>. This and the following three paragraphs were translated by Shoghi Effendi Rabbani in *Gleanings from the Writings of Bahá'u'lláh* (Wilmette, Il.: Bahá'í Publishing Trust, 2nd edn 1976), LXXXIX.

that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it."

Of these truths some can be disclosed only to the extent of the capacity of the repositories of the light of Our knowledge, and the recipients of Our hidden grace. We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest detach thyself from all human learning, for "what would it profit any man to strive after learning when he hath already found and recognized Him Who is the object of all knowledge?" Cleave to the Root of knowledge, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support.<sup>11</sup>

In another station, it refereth to the most beautiful names of God, insofar as every one of His names constituteth a sun shining above the horizon. Consider the name of God, "the knowing." This sun dawneth above the horizon of the will of thy Lord, the All-Merciful, its rays bathing the bodies of things in the known universe. Thou wilt find every correct science among those persons of learning who have not given in to their passions and base desires, who have acknowledged the path of the divine decree and held fast to the firm handle of faith. Know that such a one is in the right, and that his knowledge is a ray that emanated from the light of this sun. We have, verily, interpreted the names and elucidated their mysteries, effulgences, and coruscations, their externality and internality, the secrets of their letters and the wisdom of their composition in an epistle that We penned for one of Our friends who had inquired concerning the names and what they contained.

Know that the Word of God, in the primal reality and the first station, compriseth those meanings that most of the people have failed to perceive. We bear witness that His words are

<sup>11</sup>. Here ends the section translated by Shoghi Effendi.

complete, and in every one of these words lie concealed meanings apprehended by no one but Himself, and He possesseth knowledge of the Book. No God is there but Him, the Almighty, the Omnipotent, the Bestower.

Those who wrote commentaries on the Qur'án fell into two sorts. The first neglected the literal sense in favor of an esoteric exegesis. The other interpreted literally and ignored its metaphorical dimension. Were We to review all their sayings and statements, thou wouldst be overtaken with fatigue and unable to read what We have written for thee. Therefore, We have declined to mention them here. Blessed are they that cling both to the literal and to the esoteric, for those are His servants that have believed in the universal Word.

Know that whoso clingeth to the outward sense of the words, leaving aside their esoteric significance, is simply ignorant. And whoso concentrateth on the metaphorical sense to the exclusion of the prosaic meaning is heedless. Only the one who intepreteth the verses esoterically while harmonizing this reading with the literal meaning can be said to be a complete scholar. This maxim hath dawned from the horizon of knowledge, so know thou its value and cherish its excellence. Verily, we mention Our object allusively in our words and intimations. Blessed is the one who graspeth Our intent and arriveth at the goal.

Say: O people, the nightingale warbleth upon the twigs, the royal cockerel crieth out with wisdom and utterance, and the peacock spreadeth its feathers in paradise. How long will ye sleep upon the couch of heedlessness and transgression? Rise from the bed of selfish passion and advance toward the dawning-place of the compassion of thy Lord, the Sovereign of Eternity, the Revealer of Names. Beware lest ye oppose Him, who calleth you to God and to His precepts. Fear ye God and be not of the negligent.

Then know that God swore to His prophet by the sun of divinity, sovereignty, will, volition, and names; by the lights of these suns, their effulgences, emanations, and influences, and by the sun shining and apparent above the horizon of this exalted firmament.<sup>12</sup>

"By the moon when it followeth it!"<sup>13</sup> The moon signifieth the station of guardianship, which followeth the sun of prophethood, that is, it appeareth afterward, to vindicate the cause of the prophet among God's servants. Were We to elaborate on the stations of the moon, thou wouldst be presented with a hefty tome indeed.

"By the day when it revealeth its glory!" The intent of the word "day" on the level of primal reality is every Day whereon a prophet or messenger of God appeared, to establish His mention among His servants and to implement His laws among His creatures. Thereon, the Manifestation of His Cause emanateth forth upon phenomenal beings. On that Day, the lights of the sun are manifest, and He is the One who sends them forth in the sense that in Him and by Him the sun of prophethood shineth and sheddeth its light.

"By the night when it enshroudeth it!" By the night is meant the veil of oneness behind which was hidden the Point of Reality. After this Point descended from its highest station, it settled into the realm of oneness, the plane of unity. The soft form of the letter *alif* gave way to its upright form, so as to cover the veil itself, and to conceal the Point of Reality that constituted the actuality of the sun of prophethood.

"By Heaven and that which built it!" Heaven possesseth, for the people of truth, divers referents: the heaven of meaning, the heaven of divine knowledge, the heaven of the religions,

12. In Súrah 91 of the Qur'án, entitled "The Sun," verse 1: "*By the sun and its morning brightness!*"

13. Qur'án, 91:2. Subsequent verses quoted are all from the same súrah, and are quoted in order, so further identification of them would seem pedantic.



the heaven of learning, the heaven of wisdom, the heaven of grandeur, the heaven of exaltation, the heaven of glory. The phrase "*that which built it*" signifieth the One Who created all the heavens just mentioned, and all that thou seest in the phenomenal world.

"*By the earth and Him who spread it forth!*" By the earth is intended the hearts. They are, indeed, vaster than the earth and heaven, for the heart is the most great throne upon which descendeth the effulgence of thy Lord, Creator of the nations and Reviver of mouldering bones. This is an earth in which God hath sown the seeds of His knowledge and love, that the sprouts of learning and certitude might shoot forth. Say, O people: Today is the day of sowing. Plant in your hearts with the hands of certitude that which hath been bestowed upon you by your Lord, the All-Knowing, the All-Wise. "*And Him who spread it forth*" means the One who unfolded it with the hand of His might and the power of His Cause.

"*By a soul and Him who fashioned it!*" The soul or self hath numerous stations and subsists upon divers planes. Among them is the self of the kingdom, the self of sovereignty, the self of Godhead, the self of divinity, the self of holiness, the self of serenity, the self of contentment, the self of satisfaction, the self of inspiration, the blameworthy self, and the self that is at the command of evil. The soul intended in this verse is the one that God hath rendered capable of all works, including acceptance and opposition, error and guidance, belief and unbelief. "*And Him who fashioned it*" means the One who created it and elevated it.

"*And informed it of its wickedness and its piety.*" This verse signifieth that God informed and instructed the soul concerning its wickedness, that is, the deeds that benefit it not and that take it far from its sovereign Creator. "*Its piety*" referreth to the inspiration that he giveth the soul concerning that which will sanctify it from what hath been forbidden it. That is, He created it and informed it of the path of guidance and error, truth and falsehood, light and darkness. The He commanded it to forsake what was prohibited to it and to perform that which was enjoined upon it.

*"Blessed now is he who hath kept it pure."* This verse constituteth an answer to the previous one, wherein He swore upon the soul. It signifieth that whoso cleanseth the soul from shortcomings and passions, from all that hath been interdicted in the Book, hath attained the ultimate goal. Consider those who purify their souls in these days. By My Life! They, verily, are blessed. They are persons undeterred by the world and all that is therein from setting out on the clear and straight path. Verily, they exemplify this blessed verse, clothing themselves in piety and clinging to the hem of the loving-kindness of their Lord in these days, wherein most have stumbled. We bear witness to whatever God hath attested, and confess the truth of that which He hath revealed. Verily, He is the Truth, and after the truth there is naught but falsehood.

*"And undone is he who hath corrupted it!"* That is, whoso causeth the soul to become lost hath gone astray, and hath neglected to forbid it that which was prohibited or to enjoin upon it that which it was commanded to perform.

*"The Thamúd tribe in their impiety rejected their prophet."* Thamúd, according to what is recorded in the books, was a community to whom God sent the Prophet Sálíh, but they rejected him after he enjoined them to good and forbade them from evil. They did not follow the commands and precepts of God. Finally, they hamstrung Sálíh's camel.

*"So their Lord destroyed them for their crime."* That is, God visited His wrath upon them and made of them an object lesson to all the peoples on earth. In reality, all those who oppose the truth belong to the tribe of Thamúd, whatever their actual genealogy. They shall be tormented and destroyed, just as were their predecessors. Verily, God is Almighty and Omnipotent. Praise be to God, Lord of all the worlds.

We have forborne to mention what the commentators have said in interpreting this blessed chapter, for such commentaries are freely available among the people and whoso desireth may consult them. They have interpreted the sun as the outward sun, and likewise the

moon, and so forth throughout the sūrah. They trod down the path of fundamentalism and satisfied themselves with what they possessed. We have, on the other hand, interpreted it in a way not mentioned in such books. We beseech God to render every letter of what was mentioned a chalice brimming with meanings and knowledge, and to give thee to drink therefrom what will enable thee to detach thyself from all that runneth contrary to His good-pleasure. May it bring thee nigh unto the station He hath preordained for His pure ones, for He is, verily, the Forgiving, the Merciful. Praise be to God, Lord of the Worlds.

Praise be to thee, O Lord, My God! I beseech thee by Thy name, whereby all things glorify Thee, to open the eyes of thy creatures, that they may see the evidences of Thy splendor, and the effulgences of the sun of thy loving-kindness. O Lord, leave them not to themselves, for they are thy servants and creatures. Attract them by the exalted Word unto the Dayspring of Thy most beautiful names and the treasury of Thy highest attributes. Thou art, verily, potent to do whatsoever Thou desirest. No God is there but thee, the Almighty, the All-Wise.

---

THE ARABIC TEXT OF BAHÁ'U'LLÁH'S TAFSÍR ŞÚRAT 'WA'SH-SHAMS' AS PRINTED IN MUHYÍD-DÍN SABRÍ [ED], MAJMÚ'IH-YI ALWÁĤ-I MUBÁRAKIH-YI HADRAT-I BAHÁ'U'LLÁH (CAIRO SA'ÁDAT PRESS 1920). <sup>1</sup>

\*\*\*\*\*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذى أنطق ورقاء البيان على أفنان دوحه  
التبيان بفنون الألحان \* على أنه لا إله إلا هو \* قد  
أبدع الأكوان واخترع الامكان بمشيبته الأولية التى  
بها خلق ما كان وما يكون \* والحمد لله الذى زين  
سماء الحقيقة بشمس المعاني والعرفان التى رُقم ليهامن  
القلم الأعلى \* الملك لله المقتدر المهيمن القيوم \* الذى  
أظهر البحر الأعظم المجتمع من الماء الجارى من عين  
الماء المنهية الى الاسم الأقدم الذى منه فصلت  
النقطة الأولية وظهرت الكلمة الجامعة وبرزت  
الحقيقة والشريعة \* ومنه طار الموحدون الى هواء

1. The Arabic text has been appended to the foregoing translation by the Eds.

المكشفة والحضور • والمخلصون الى منظر ربهم العزيز  
الودود • والصلاة والسلام على مطلع الأسماء الحسنى  
والصفات العليا الذي في كل حرف من اسمه كُنزت  
الأسماء وبه زين الوجود من الغيب والشهود • وسُمي  
بمحمد في ملكوت الأسماء • وبأحمد في جبروت  
البقاء • وعلى آله وصحبه من هذا اليوم الى يوم فيه  
ينطق لسان العظمة • الملك لله الواحد القهار • قد  
حضر بين يدينا كتابك • وأطلعنا على ما فيه من  
اشاراتك • نسأل الله أن يؤيدك على ما يجب ويرضى  
ويقر بك الى ساحل البحر الذي يروج باسم ربك  
الأعلى • وتنطق كل فطرة منه أنه لا إله إلا هو  
وأنه خالق الأسماء وظاهر السماء •

يا أيها السائل اذا قصدت حظيرة القدس وسببناه  
القرب طوّق قلبك عن كل ماسواه • ثم اخلع قلبك  
الظنون والأوهام لرى بين قلبك تجليات الله رب  
العرش والعرشي لأن هذا اليوم يوم المكشفة والشهود  
قد • ضى الفصل وأتى الوصل • وهذا من فضل ربك

3.

العزيز المحبوب • دع السؤال والجواب لأهل القلوب  
اصمد بمخاض الاقطار الى هواه قرب رحمة ربك  
الرحمن الرحيم • قل يقوم قد فصلت النقطة الأولية  
وقت الكلمة الجامعة وظهرت ولاية الله الميمون  
القيوم • قل يقوم • بإنشئتم بالتدبير والبحر العذب  
يتوج أمم وجوهكم فلهم لا تقهون • أنتطقون بما  
عندكم من العلوم بمد ما ظهر من كان واقفا على  
نقطة العلم التي منها ظهرت الأشياء واليها رجعت  
وعادت ومنها ظهرت حكم الله والمعلوم التي كانت  
لمزل مكتونة في خزان عصمة وبكم العلي العظيم •  
دعوا الاشارات لأهلها واقصدوا المقام الذي تجدون  
روائح العلم من هوائه كذلك يعظكم هذا المبدأ الذي  
يشهد كل جارحة من جوارحه وكل عرق من عروقه  
أنه لا إله إلا هو • لم يزل كان في علو العظمة والجلال  
وسمو الرقة والاجلال • والذين أوصلهم بالحق  
والهدى أوصلك مشرق وجهه بين خلقه ومطالع  
أمره بين عباده وما يبط الهامة في برته • وبهم ظهرت

4.

الأسرار وشرفت الشرائع وحقق أمر الله المتسدر  
العزيز المتكبر • لا إله إلا هو الليم الخبير •  
يا أيها السائل ظالم بأن الناس يتخرون بالعلم  
ويعسرون ولكن المبدأ أشكوه منه لولاه ما حيس  
البهاء في • جن عكاه بالذلة الكبرى • وما شرب كأس  
البلاء من يد الأعداء • أن البيان أبدني • وهلم الماني  
أزلفي • وبذكر الوصل انفصلت أركانتي • والايجاز  
صلو سبب الاطباب في ضربي وبلاني • والصرف  
صرفني عن المرآحة • والتحرر عما عن القلب سروري  
وهيجتي • وعلني بأسرار الله صار سلاسل عنتي مع  
ذلك كيف أنسر أن أذكر ما سألت في الآيات التي  
نزلت من جبروت العزة والعظمة ويجزت عن ادراكها  
أقتة أولى النهي • وما طارت الى هواه معانيها طيور  
قلوب أولى الحبسى • قد فرض جناحي بمقراض  
الحسد والبغضاء • لو وجد هذا الطير المقطوعة للقولم  
والخوافي جناحا لطير في هوله الماني والبيان ونفرد  
على أفنان دوحه العلم والبيان بما تطير به أقتة الخلفين

5.

الى سماء الشوق والانجذاب بحيث يرون تجليات ربهم  
العزيز الوهاب • ولكن الآن أكون ممنوعا عن اظهار  
ما خزني وسط ما قبض واجهار ما خفي • بل ينبي  
لنا الاضمار دون الاظهار • ولو تكلم بما طمنا الله بتمنه  
وجوده لينفض الناس عن حولى ويهرجون ويفرون  
الأمن شرب كوتر الحيوان من كؤوس كلمات ربه  
الرحمن • لأن كل كلمة نزلت من سماء الوحي على  
النبيين والمرسلين أنها ملئت من سلسيل الماني  
والبيان والحكمة والبيان طوبى للشاربين • ولكن  
لما وجدنا منك رائحة الحب نذكرك ما سألت  
بالاختصار والايجاز لتقطع من أهل الهجاز الذين  
أعرضوا عن الحقيقة وسرها وتمسكوا بما عندهم من  
الظنون والأوهام • بمد ما نزل من قبل • إن الظن  
لا ينشئ من الحق شيئا • وفي مقام آخر • إن بعض  
الظن أم •

ثم أعلم بأن للنس التي نزلت في السورة المباركة  
اطلاقات شتى • وأنها في الرتبة الأولية والطرز

6.

الواحدية والقصبة اللأهوتية القديمة سر من سر الله  
 وحرز من حرز الله مخزون في خزان الله مكنون في  
 علم الله محتوم بختام الله ما أطلع عليها أحد إلا الواحد  
 الفرد الخبير • لأن في ذلك المقام أنها هي نفس المشية  
 الأوتية واشراق الأحدية • تجلّت بنفسها على الآفاق  
 واستضاء منها من أقبل إليها كما كان الشمس إذا طلعت  
 يحيط اشراقها على العالم إلا الأراضى التي احتجبت بمانع •  
 فانظر في الاراضى التي ليست لها عروش وجداراتها  
 تستضيء منها والتي لها جدار تمنع من اشراقها كذلك  
 فانظر في شمس الحقيقة أنها تجلّي بأوار الممانى  
 والبيان على الاكوان • والذي أقبل إليها يستضيء من  
 أنوارها ويستنير قلبه من ضيائها واشراقها • والذي  
 أعرض لن يحد لنفسه نصيباً منها لأنه حال بينه وبينها  
 حجاب النفس والهوى لذا بعد عن تجلّي شمس الحقيقة  
 التي أشرقت عن أفق سماء الأسماء •  
 ثم في مقام • تطلق على أنبياء الله وصفونه  
 لأنهم شمس أسمائه وصفاته بين خلقه لولا هم

7.

ما استضاء أحد بأوار الرضان كما ترى إن كل ملة من  
 ملل الأرض استضاءت بنس من هذه الشمس  
 المشرقة والذي انكر أنه صار محرماً منها • مغللاً  
 عباد أتبعوا المسيح هم استضاءوا من عيس عرفانه  
 الى أن أشرق نير الآفاق من أفق الحجاز • الذين  
 أنكروه من النصرارى ومال أخرى جهلوا همومين  
 عن تلك الشمس وأنوارها • ونفس أنكارهم صار  
 جداراً لهم ومنهم عن النور المشرق عن أفق أمر  
 ربك العزيز المستعان •  
 وفي مقام • تطلق على أولياء الله وأودائه لأنهم  
 شمس الولاية بين البرية لولا لم لأخنت الظلمة  
 من على الأرض كلها إلا من شاء ربك • ولها اطلاقات  
 شتى لويوم عشرة كتاب تلقاه الوجه وتلقى عليهم  
 سنة أو ستين ليرون مجزاً أنفسهم • ولولا انكار  
 بعض الجهلاء لأمدنا المدة وجاوز قلب الله الممود  
 عن ذكر الحدوده •  
 فاعلم بأنك كما أيقنت بلن لا تقاد لكلماته تعالى

8.

أيقن بلن لمانيها لا تقاد أيضاً ولكن عند ميبتها  
 وخزنة أسرارها • والذين ينظرون الكتب ويتخذون  
 منها ما يترضون به على معال الولاية أنهم أموات  
 غير أحياء ولو يعيشون ويشككون ويأكلون ويشربون  
 فأه آه لو يظهر ما كُنز في قلب البهاء عما علمه ربه  
 مالك الأسماء لينصق الذين تراهم على الأرض • كم  
 من معان لا تحويها قص الألفاظ • وكمنها ليست  
 لها عبارة ولم تُعط بياناً ولا إشارة • وكمنها لا يمكن  
 بيانه لمسلم حضور أوتها كما قيل "(لا كل ما يُسلم  
 يُقال • ولا كل ما يُقال حان وقته • ولا كل ما حان  
 وقته حضر أهله) ومنها ما يتوقف ذكره على عرفان  
 المشارق التي فيها فصلنا السلام وأثارنا المكتوم •  
 نسأل الله أن يوفّقك ويؤيدك على عرفان المعلوم لتتقطع  
 عن المعلوم لأن طلب العلم بعد حصول المعلوم مذموم •  
 تمسك بأصل العلم ومعدنه لترى نفسك غنياً عن  
 الذين يدعون العلم من دون بيته ولا كتاب منير •  
 وفي مقام أنها تطلق على الأسماء الحسى بحيث

9.

كل اسم من أسمائه تعالى يكون شمساً مشرقة على  
 الآفاق • انظر في اسم الله العظيم أنه شمس أشرقت عن  
 أفق ارادة وبلت الرحمن • ويلوح على هياكل المعلوم  
 أنوارها وآثارها واشراقها • كل علم حق تراه عند  
 العلماء الذين ما أتبعوا النفس والهوى واعترفوا بركن  
 الفضله وتمسكوا بالبروة الوثقى فاعلم بأنه حق  
 وعلمه اشراق من اشراقت هذه الشمس • أنا فسرنا  
 الأسماء وبيننا أسرارها واشراقها وأنوارها وظواهرها  
 وبواطنها وأسرار حروفها وحكمة تراكيها في  
 الكتاب الذي كتبه له لأحد من أحبائي الذي سأل  
 عن الأسماء وما فيها •  
 فاعلم بأن كلمة الله تبارك وتعالى في الحقيقة  
 الأوتية والرؤية الأولى تكون جامعة للمعان التي  
 احتجب عن ادراكها أكثر الناس تشهد بأن كلماته  
 تامات • وفي كل كلمة منها سُتِرت معاني ما أطلع بها  
 أحد إلا نفسه ومن عنده علم للكتاب • لا إله إلا  
 هو المقتر للعزيز الوهاب •

10.

البقاء ومنزل الأسماء • إنا كم أن نعترضوا على  
الذي يدعوكم إلى الله وسنته • اتقوا الله ولا تكونوا  
من النافلين •

ثم اعلم بأنه تبارك وتعالى أقسم لنبيه بشمس  
الألوهية • وشمس الولاية • وشمس المشية • وشمس  
الارادة • وشمس الاسماء وأنوار هذه الشمس  
واشراقهن وتجليتهن وظهورتهن وتأثيرتهن •  
وبالشمس الظاهرة المشرقة من أفق هذه السماء المرتفعة  
والقمر إذا تلاها • والقمر رتبة الولاية الذي تلا  
شمس النبوة أي يظهر بسده ليقوم على أمر النبي  
بين المبدأ • والتأنيذ كرمقات القمر ترى الكتاب  
ذا حجم عظيم • والتأنيذ إذا جلاها • والمقصود من  
التأنيذ في الحقيقة الأولية كل يوم ظهر فيه نبي من  
أنبياء الله ورسوله لاقامة ذكره بين عباده واجراء  
حدوده بين برته وفيه تجلّى مظهر الامر على مظاهر  
الاشياء • وفي ذلك اليوم تظهر أنوار الشمس وأنه  
جليها بهذا المعنى أي فيه وبه أضاءت ولاحت شمس

12.

ثم اعلم بان المفسرين الذين فسروا القرآن كانوا  
سنتين صنف غفلوا عن الظاهر وفسروه على الباطن •  
وصنف فسروه على الظاهر وغفلوا عن الباطن ولو  
نذكر مقالاتهم وياناتهم لتأخذك الكسالة بحيث تمنك  
عن قراءة ما كتبناه لك لئلا تركنا أذكارهم في هذا  
المقام • طوبى للذين أخذوا الظاهر والباطن أولئك  
عباد آمنوا بالكلمة الجامعة •

فاعلم من أخذ الظاهر وترك الباطن انه جاهل •  
ومن أخذ الباطن وترك الظاهر انه غافل • ومن أخذ  
الباطن بإيقاع الظاهر عليه فهو عالم كامل • هذه كلمة  
أشرقت من أفق العلم فأعرف قدرها وأغل مهرها •  
إننا نذكر المقصود بتلويحنا في اشاراتنا وكلماتنا طوبى لمن  
أطلع عليه أنه من الفائزين • قل يا قوم تأله قد غنت  
الورقة على الأفتان ودلع ديك العرش بالحكمة  
والبيان • وانتشرت أجنحة الطائوس في الرضوان •  
الأم ترقدون على فراش النقلة والنوى • قوموا عن  
مرائد الهوى • وأقبلوا إلى مشرق رحمة ربكم مالك

11.

ازرعوا في قلوبكم بأيدى اليقين ما أوتميم به من فن  
ربكم العظيم الحكيم • وللأرض معان لا تحصى وأنا  
أكتفينا بوحدة منها • وما طحاها • أي والذي  
بسطة ييدقمره وسلطان أمره • ونفس وما سواها •  
وللنفس مراتب كثيرة ومقامات شتى • ومنها نفس  
ملكوتية • ونفس جبروتية • ونفس لاهوتية • ونفس  
إلهية • ونفس فلسفية • ونفس مطيشة • ونفس راضية •  
ونفس مرضية • ونفس ملهمة • ونفس لائمة • ونفس  
أمانة • والمقصود فيما نزل هي النفس التي جعلها الله  
جامعة لكل الأعمال من الأقبال والامراض والضلالة  
والهداية والايان والكفر • وما سواها • أي والذي  
خلقها وأقامها • فألمها بجورها وتقواها • أي علمها  
وأخبرها بجورها أي الأعمال التي لا تنفعها وتبهدا  
عن مالكتها وموجدتها • وتقواها • أي ألمها ما  
يقدمها مما نهيت عنه أي خلقها وعرفها سبيل الهداية  
والضلالة والحق والباطل والنور والظلمة • ثم أمرها  
بتركها ما نهيت عنه وأقبلها إلى ما أمرت به • قد

14.

النبوة • والليل إذا ينشأها • والمقصود من الليل  
هو حجاب الأودية الذي كان مستورا خلفه النقطة  
الحقيقية وأنها بمد تنزلها عن مقامها استقرت في مقر  
الوحدانية رتبة الواحدية وكانت عنها الألف اللبنة  
وتحت حجاب الواحدية ظهرت بالألف المتحركة  
وهي الألف القائمة والنقطة الحجاب • والنقطة  
الحقيقية التي كانت حقيقة شمس النبوة • والسماء  
وما بناها • وللسماء عند أهل الحقيقة اطلالات شتى •  
سما المعاني • وسما العرفان • سما الأديان • سما العز  
سما الحكمة • سما العظمة • سما الرزمة • سما  
الاجلال • وما بناها • أي والذي خلق هذه السموات  
المذكورة وما تراه في الظاهر • والأرض وما طحاها •  
والمقصود من الأرض أرض القلوب • أنها أوسع من  
الأرض والسماء لأن القلب العرش الأعظم لا يستواء  
تجلي ربك خالق الأمم ومصور الرمم • وأنه أرض  
أودع الله فيها حبوب معرفة وجهه لتثبت منها  
سبلات العلم والايقان • قل يا قوم اليوم يوم الزرع

13.

أطلع من زكاتها • هذا جواب القسم أي فاز من زكاتها  
 أي طهرها من النقائص والمهوى وعن كل ما نهي عنه  
 في الكتاب • فانظر في الذين زكوا أنفسهم في هذه  
 الأيام لمصرى أنهم المفلحون • أنهم رجال مامنهم  
 الدنيا وما فيها من التوجه إلى السبيل الواضح المستقيم •  
 أنهم مصاديق هذه الآية المباركة وجعلوا التقوى  
 سراييلهم وتشبثوا بذيل غياة ربهم في هذه الأيام  
 التي فيها زلت الأقدام • نشهد بما شهد الله ونترف  
 بما نزل من عنده أنه هو الحق وما بعد الحق إلا  
 الضلال • وقد خاب من دسأها • أي وقد خسر من  
 دسأها أي من ضيقها ومازكاتها وما منها عما نهي عنه  
 وما أمرها بما أمر به • كدبت عمود بطنواها • وعمود  
 على ما هو المذكور في الكتب طائفة بمث الله عليهم  
 صالحا عليه السلام وأنكره بعد ما أمر بالمعروف  
 ونهاهم عن المنكر وهم ما اتبعوا أمر الله وما أطاعوه  
 فيما أمروا به وتركوا أمر الله وسقته إلى أن عقروا  
 الناقة • فقدم عليهم ربهم بذنبهم • أي غضب الله

15.

عليهم وجعلهم هبرة للمالين • ولكن في الحقيقة كل  
 من أعرض عن الحق فهو من عمود من أي نسل كل من  
 سوف يدمدم عليهم العذاب كما دمدم على الأحزاب  
 من قبلهم إن ربك هو المقدر القدير • والحمد لله رب  
 العالمين • إنا ما ذكرنا ما قاله المفسرون في تفسير  
 السورة المباركة لأن الكتب التفسيرية عند القوم  
 موجودة من أراد أن يطالع على تفاسيرهم ويألتهم  
 فليظنر إلى كتبهم أنهم فتمروا الشمس بالشمس  
 الظاهرة وكذلك في القمر إلى آخر السورة سلكوا  
 سبيل الظاهر وتموا بما عندهم • ولكن إنا فترنا بما  
 لم يذكر في الكتب • نأل الله أن يجعل كل حرف  
 عما ذكر كاس الداني والمارف ويسقيك منها ما تنقطع  
 به عما يكرهه رضاه ويخر بك إلى المقام الذي قدره  
 لأصفيائه أنه هو الغفور الرحيم • والحمد لله رب  
 العالمين • سبحانك اللهم يا ألهمي أسألك باسمك الذي  
 به ينطق كل شيء بشأه فذك أن تمتح أبصار ربك  
 ليروا آتله من أحديتك وتجليات شمس حياتك •

16.

أي رب لا تدعهم بأنفسهم لأنهم مبادك وخلقك  
 فاجنبهم بالكلمة المليا إلى مطلع أسمايك الحسنى  
 وتخزن صفاتك المليا • إنك أنت المقدر على ما تشاء •  
 لا إله إلا أنت العزيز الحكيم •

17.