

## four valleys with annotations

## چهار وادی

ص ۱

هو العزيز المحبوب

" ای ضیاء الحق حسام الدین راد که فلک و ارکان چه تو شاهی نژاد "

نمیدانم چرا یک مرتبه رشته محبت را گسیختید و عهد محکم مودت را شکستید مگر خدا نکرده قصوری در ارادت بهمرسید و یا فتوری در خلوص نیت پیدا گشت که از نظر محو شدم و سهو آمدم ؟

" چه مخالفت بدیدی که ملاطفت بریدی مگر آنکه ما ضعیفیم و تو احتشام داری "

ص ۲

و یا بیک تیر از کارزار برگشتی مگر نشنیده‌اید استقامت شرط راه است و دلیل ورود بارگاه ؟ " اِنَّ الَّذِینَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَیْهِمُ الْمَلَائِكَةُ " و دیگر میفرماید " فاستقم كما امرت " لهذا مستقرین بساط وصول را این سلوک لازم و واجب است .

" من آنچه شرط بلاغ است باتو میگویم تو خواه از سخنم پند گیر و خواه ملال " اگر چه زیارت جواب نامه ننموده ذکر ارادت نزد عقلا خطا و بیجاست و لکن محبت بدیع ذکر و قواعد قویم را منسوخ نمود و معدوم کرد .

" قصه لیلی مخوان و غصه مجنون عشق تو منسوخ کرد ذکر اوائل "

" نام تو میرفت عاشقان بشنیدند هر دو برقص آمدند سامع و قائل "

فی حکمة الالهیة و تنبیه الرایة

ص ۳

" من سر هر ماه سه روز ای صنم بی گمان باید که دیوانه شوم "

" هان که امروز اول سه روزه است روز فیروز است نه فیروزه است "

شنیدم برای تبحیث و تدریس بتبریز و تفلیس حرکت فرموده اید و یا برای عروج معارج بسندج تشریف برده اید . ای سید من متصاعدان سموات سلوک از چهار طایفه بیش نیستند مختصری ذکر میشود که در آن خدمت معلوم و مبرهن گردد که هر طایفه را چه علامت است و چه مرتبت .

## The Four Valleys

44 45 46 47

He is the Strong, the Well-Beloved!

O light of truth, Hisám-i-Dín, the bounteous,  
No prince hath the world begot like unto Thee! 1

I am wondering why the tie of love was so abruptly severed, and the firm covenant of friendship broken. Did ever, God forbid, My devotion lessen, or My deep affection fail, that thou hast thus forgot Me and blotted Me from thy thoughts?

What fault of Mine hath made thee cease thy favors?  
Is it that We are lowly and thou of high degree? 2 Or is that a single arrow hath driven thee from the battle? 3 Have they not told thee that faithfulness is a duty on those who follow the mystic way, that it is the true guide to His Holy Presence? "But as for those who say, 'Our Lord is God,' and who go straight to Him, the angels shall descend to them...." 4

Likewise He saith, "Go straight on then as thou hast been commanded." 5 Wherefore, this course is incumbent on those who dwell in the presence of God.

I do as bidden, and I bring the message,  
Whether it give thee counsel or offense. 6

Albeit I have received no answer to My letters and it is contrary to the usage of the wise to express My regard anew, yet this new love hath broken all the old rules and ways.

Tell us not the tale of Laylí or of Majnún's woe—  
Thy love hath made the world forget the loves of long ago.  
49 When once thy name was on the tongue, the lovers caught it  
And it set the speakers and the hearers dancing to and fro. 7

And of divine wisdom and heavenly counsel, [Rúmi says]:

Each moon, O my beloved, for three days I go mad;  
Today's the first of these—'Tis why thou seest me glad.

We hear that thou hast journeyed to Tabríz and Tiflis to disseminate knowledge, or that some other high purpose hath taken thee to Sanandaj. 8, 9

O My eminent friend! Those who progress in mystic wayfaring are of four kinds. I shall describe them in brief, that the grades and qualities of each kind may become plain to thee. 50

1. Mathnaví of Rumi. [↑ Back To Reference]
2. Sa'dí, Muslihu'd-Dín of Shiráz (ca. 1184–1291), famed author of the Gulistán and other poetical works. [↑ Back To Reference]
3. Persian proverb describing a man who gives up easily. As used here one connotation is that the Shaykh might have considered his station as a mystic leader compromised by the fact of his being taught the new truth by Bahá'u'lláh. [↑ Back To Reference]
4. Qur'án 41:30. [↑ Back To Reference]
5. Qur'án 11:114; 42:14. [↑ Back To Reference]
6. Sa'dí. [↑ Back To Reference]
7. Ibid. [↑ Back To Reference]
8. Senna, capital of Persian Kurdistan. [↑ Back To Reference]
9. This preamble to The Four Valleys is written in the finest Persian epistolary style. The rules of classical letter writing in Persian require quotations from literary works, and assertions of abiding love for the one addressed, who is chided for having neglected the writer. [↑ Back To Reference]

## The First Valley

If the travelers seek after the goal of the Intended One (maqṣúd, مقصود), this station appertaineth to the self—but that self (نفس) which is "The Self of God standing within

اول اگر سالکان از طالبان کعبه مقصودند این رتبه متعلق بنفس است  
ولکن نفس الله القائمة فيه بالسَّن مراد است و در این مقام نفس  
محبوب است نه مردود و مقبول نه مقهور. اگر چه در اول این رتبه محلّ

جدال است ولیکن آخر آن جلوس بر عرش جلال چنانچه میفرماید

ص ۴

" ای خلیل وقت و ابراهیم هش این چهار اظیار رهزن را بکش "  
تا بعد از ممات سرحیات ظاهر شود و این مقام نفس مرضیه است  
که میفرماید " فادخلی فی عبادی و ادخلی جنتی ". این مقام را اشارات  
بسیار است و دلالات بیشمار اینست که میفرماید " سترهیم آیاتنا  
فی الافاق و فی انفسهم حتّی یتبین لهم انه الحق " لا اله الا هو پس  
معلوم میشود که کتاب نفس را باید مطالعه نمود نه رساله نحور را چنانچه  
میفرماید " اقرء کتابک و کنفی بنفسک الیوم حسبیا "  
حکایت آورده اند که عارف الهی با عالم نحوی همراه شدند  
و همراه گشتند تا رسیدند بشاطی بحر العظمة. عارف بی تأمل توّسل فرموده  
و بر آب راند و عالم نحوی چون نقش بر آب محو گشته مبهوت ماند .

ص ۵

بانگ زد عارف که چون عنان پیچیدی ؟ گفت ای برادر چکنم چون  
پای رفتنم نیست سر نهادن اولی بود گفت آنچه از سیبویه و قولویه  
اخذ نموده و از مطالب ابن حاجب و ابن مالک حمل فرموده ای بریز و از آب بگذر  
" محو مییابد نه نحو اینجا بدان گرتو محوی بیخطر بر آب ران "  
و دیگر میفرماید " لا تكونوا کالَّذین نسوا الله فانساهم انفسهم اولئک  
هم الفاسقون ". و اگر سالکان از ساکنان حجره محمودند این مقام راجع

Him with laws." <sup>1</sup>

On this plane, the self is not rejected but beloved; it is well-pleasing and not to be  
shunned (مقبول نه مقهور). Although at the beginning, this plane is the realm of conflict (جدال  
[battle]), yet it endeth in attainment to the throne of splendor (عرش جلال). As they have said:  
"O Abraham of this day (وقت), O Friend Abraham of the Spirit! Kill these four birds of  
prey," <sup>2</sup> that after death the riddle of life (سر حیات) may be unraveled.

This is the plane of the soul who is pleasing (مقام نفس مرضیه) unto God. Refer to the  
verse:

O thou soul who art well assured (an-nafsu'l-  
mut.ma'inna) ,

Return to thy Lord, well-pleased, and pleasing unto Him. <sup>3</sup>

[above not in farsi edition]



which endeth:

Enter thou among My servants,  
And enter thou My paradise. <sup>4</sup> 51

This station hath many signs (اشارات {allusions}), unnumbered proofs (دلالت بيشمار). Hence  
it is said: "Hereafter We will show them Our signs in the regions of the earth, and in  
themselves, until it become manifest unto them that it is the truth," <sup>5</sup> and that there is  
no God save Him.

One must, then, read the book of his own self, rather than some treatise on rhetoric.  
Wherefore He hath said, "Read thy Book: There needeth none but thyself to make out  
an account against thee this day." <sup>6</sup>

The story is told of a mystic knower, who went on a journey with a learned  
grammarian (عالم نحوی) as his companion. They came to the shore of the Sea of Grandeur  
(بحر العظمة). The knower (عارف) straightway flung himself into the waves, but the  
grammarian stood lost in his reasonings, which were as words that are written on  
water. The knower called out to him, "Why dost thou not follow?" The grammarian  
answered, "O Brother, I dare not advance. I must needs go back again." Then the  
knower cried, "Forget what thou didst read in the books of Sībāvayh and Qawlāvayh  
(سبویه و قولویه), of Ibn-i-Hajīb and Ibn-i-Mālik, <sup>7</sup> and cross the water." 52

The death of self is needed here, not rhetoric:  
Be nothing, then, and walk upon the waves. <sup>8</sup>

Likewise is it written, "And be ye not like those who forget God, and whom He hath  
therefore caused to forget their own selves (انفسهم). These are the wicked doers (الفاسقون)." <sup>9</sup>

[see valley of contentment]

1. Hadīth. [[↑ Back To Reference](#)]

2. The Maṭṭḥavī. Here Rūmī tells a story of four evil birds which, when put to death, changed into  
four birds of goodness. The allegory refers to subduing evil qualities and replacing them with  
good. [[↑ Back To Reference](#)]

3. Qur'ān 89:27-30. [[↑ Back To Reference](#)]

4. Qur'ān 89:27-30. [[↑ Back To Reference](#)]

5. Qur'ān 41:53. [[↑ Back To Reference](#)]

6. Qur'ān 17:15. [[↑ Back To Reference](#)]

7. Famed writers on grammar and rhetoric. [[↑ Back To Reference](#)]

8. The Maṭṭḥavī. [[↑ Back To Reference](#)]

9. Qur'ān 59:19. [[↑ Back To Reference](#)]

## The Second Valley

If the wayfarer's (سالکان) goal be the dwelling of the Praiseworthy One (محمود Maḥmūd

و دیگر میفرماید " لا تكونوا كالأذنين نسوا الله فانساهم انفسهم اولئك هم الفاسقون ". و اگر سالکان از ساکنان حجره محمودند این مقام راجع بعقل میشود که او را پیغمبر مینامند و رکن اعظم دانند لیکن عقل کلی ربانی مقصود است که در این رتبه تربیت امکان و اکوان بسلطنت اوست نه هر عقل ناقص بیمعنی چنانچه حکیم سنائی میگوید

ص ۶

" عقل جزئی کی تواند گشت بر قرآن محیط عنکبوتی کی تواند کرد سیمرغی شک  
" عقل اگر خواهی که ناگه در عقیلت نفکند گوش گیرش در دبیرستان الرحمن در  
و در این مقام تلاطم بسیار است و طماطم بیشمار گاهی سالک را متصاعد  
مینماید و گاهی متنازل این است که میفرماید  
" مرّة تجذبني الى عرش العماء و مرّة تهلكني بنار الاغماء "  
چنانچه سر مکنونه از آیة مبارکه کهف در این مقام معلوم میشود که میفرماید :

" و ترى الشمس اذا طلعت تزاور عن كهفهم ذات اليمين و اذا غربت  
تقرضهم ذات الشمال و هم في فجوة منه ذلك من آيات الله من يهد الله  
فهو المهتد و من يضلل فلن تجد له ولياً مرشداً " اگر کسی اشارات  
همین یک آیه را مطلع شود او را کافی است . این است که در وصف

ص ۷

این رجال میفرماید " رجال لا تلهيهم تجارة ولا بيع عن ذكر الله " این  
مقام میزان است و پایان امتحان و در این رتبه هم استفاده ضرور  
ندارد و در تعلیم سالکین این لجه میفرماید " اتقوا الله يعلمكم الله " و  
همچنین میفرماید " العلم نور يقذفه الله على قلب من يشاء " پس باید محل را  
آماده نمود و مستعد نزول عنایت شد تا که ساقی کفایت خمر مکرمیت از زجاجة  
رحمت بنوشاند " الا انّ بذلك فليتنافس المتنافسون " و حینئذ  
اقول " انا لله و انا اليه راجعون ". و اگر عاشقان از عاکفان بیت مجذوبند

), <sup>1</sup> this is the station of primal reason ( بعقل مقام راجع ) which is known as the Prophet ( [seer, <http://reference.bahai.org/search?max=10&lang=fa&first=1&query=%D9%BE%D9%8A%D8%BA%D9%85%D8%A8%D8%B1>] پیغمبر ) and the Most Great Pillar ( رکن اعظم ). <sup>2</sup> Here reason signifieth the divine, universal mind ( لیکن رتبه تربیت امکان و اکوان ), whose sovereignty enlighteneth all created things ( کالی ربانی مقصود عقل )—nor doth it refer to every feeble brain ( عقل ناقص ); for it is as the wise Saná'ī hath written:

How can feeble reason encompass the Qur'án,  
Or the spider snare a phoenix ( سیمرغ ) in his web?

Wouldst thou that the mind should not entrap thee?  
Teach it the science of the love of God! <sup>53</sup>

On this plane ( مقام ), the traveler meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: "Now Thou drawest me to the summit of glory, again Thou castest me into the lowest abyss." The mystery treasured ( ایه مبارکه ) in this plane is divulged ( معلوم ) in the following holy verse from the Súrih of THE CAVE: <sup>3</sup>

"And thou mightest have seen the sun when it arose, pass on the right ( اليمين ) of their cave, and when it set, leave them on the left ( غربت ), while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron ([guardianship] رتبه )."

If a man could know what lieth hid in ( اشارات ) this one verse, it would suffice him. Wherefore, in praise of such as these, He hath said: "Men whom neither merchandise nor traffic beguile from the remembrance of God ( dhikr Allah )...." <sup>4</sup>

This station conferreth the true standard of knowledge, and freeth man from tests. In this realm, to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God <sup>54</sup> will instruct thee." <sup>5</sup> And again: "Knowledge is a light which God casteth into the heart ( قلب ) of whomsoever He willeth." <sup>6</sup>

Wherefore, a man should make ready his heart that it be worthy of the descent of heavenly grace, and that the bounteous Cup-Bearer may give him to drink of the wine of bestowal from the merciful vessel. "For the like of this let the travelers travail!" <sup>7</sup>

And now do I say, "Verily we are from God, and to Him shall we return." <sup>8</sup>

[see Valley of Wonderment, also Valley of Knowledge in Haft Vadi]

1. An attribute of God and one of the titles of Muḥammad. [↑ Back To Reference]
2. Maqám-i-Mahmúd—Praiseworthy Station—is the rank of Prophets endowed with constancy. [↑ Back To Reference]
3. Qur'án 18:16. This is a reference to the station of complete faith. The companions of the Cave are identified with early Christian martyrs. [↑ Back To Reference]
4. Qur'án 24:37. [↑ Back To Reference]
5. Qur'án 2:282. [↑ Back To Reference]
6. Hadith. [↑ Back To Reference]
7. Qur'án 37:59. [↑ Back To Reference]
8. Qur'án 2:151. [↑ Back To Reference]

### The Third Valley

If the loving seekers ( عاشقان ) wish to live within the precincts of the Attracting One ( بیت عشق ), <sup>1</sup> no soul may dwell on this Kingly Throne save the beauty of love ( عشق ). This realm is not to be pictured in words.

Love shunneth this world and that world too,  
In him are lunacies seventy-and-two.  
The minstrel of love harpeth this lay:  
Servitude enslaveth, kingship doth betray. <sup>2</sup> <sup>55</sup>

This plane requireth pure affection ( این رتبه صرف محبت ) and the bright stream of fellowship. In telling of these companions of the Cave He saith: "They speak not till He hath spoken; and they do His bidding." <sup>3</sup>

اقول " انا لله وانا اليه راجعون ". و اگر عاشقان از عاكفان بيت مجنونند

این سریر سلطنت را جز طلعت عشق جالس نتواند شد این مقام

را شرح نتوانم و وصف ندانم

" با دو عالم عشق را بیگانگی و ندر او هفتاد و دو دیوانگی "

ص ۸

" مطرب عشق این زند وقت سماع بندگی بند و خداوندی صداع "

این رتبه صرف محبت میطلبد و زلال مودت میجوید و در وصف این

اصحاب میفرماید " اَلَّذِينَ لَا يَسْقُونَهُ بِالْقَوْلِ وَ هُمْ بَامِرِهِ يَعْمَلُونَ "

این مقام نه سلطنت عقل را کفایت مینماید و نه حکومت نفس را چنانچه

نبیّی از انبیاء الله عرض نمود " الهی کیف الوصول الیک قال

القی نفسک ثمّ تعال ". ایشان قومی هستند که صفّ نعال را

با صدر جلال یک دانند و ایوان جمال را با میدان جدال در سبیل

محبوب یک شمرند . و معتکفین این بیت مطلب ندانند و مرکب پرانند

جز نفس دوست از دوست هیچ نبینند کلّ الفاظ را مهمل دانند و

جميع مهملات را مستعمل دارند سر از پا نشناسند و دست از پا فرق نیابند

ص ۹

سراب را نفس آب گویند و ذهاب را سرایاب خوانند اینست

که میگویند

On this plane, neither the reign of reason (سلطنت عقل) is sufficient nor the authority of self (حکومت نفس). Hence, one of the Prophets of God hath asked: "O my Lord, how shall we reach unto Thee?" And the answer came, "Leave thyself behind, and then approach Me."

These are a people (فرسی) who deem the lowest place to be one with the throne of glory (Jalal, جلال), and to them beauty's (Jamal, جمال) bower differeth not from the field of a battle fought in the cause of the Beloved (محبوب).

The denizens of this plane (بیت مطلب) speak no words—but they gallop their chargers. They see but the inner reality of the Beloved. To them all words of sense are meaningless, and senseless words are full of meaning. They cannot tell one limb from another, one part from another. To them the mirage is the real river; to them going away is returning. Wherefore hath it been said:

The story of Thy beauty reached the hermit's dell; 56  
Crazed, he sought the Tavern where the wine they buy and sell.  
The love of Thee hath leveled down the fort of patience,  
The pain of Thee hath firmly barred the gate of hope as well. 4

In this realm, instruction is assuredly of no avail.

The lover's teacher is the Loved One's beauty,  
His face their lesson and their only book.  
Learning of wonderment, of longing love their duty,  
Not on learned chapters and dull themes they look.  
The chain (سلسله [genealogy]) that binds them is His musky hair (جعد [lock of hair]),  
The Cyclic Scheme, 5 to them, is but to Him a stair. 6

last line has farsi typos, rumi has,

مسئله دورست لیکن دور یار

<http://ganjoor.net/moulavi/masnavi/daftar3/sh184/>

Mathnawi book 3 #184

nichoson translation:

For lovers, the (only) lecturer is the beauty of the Beloved,  
their (only) book and lecture and  
lesson is His face.  
They are silent (outwardly), but the shrill noise of their  
repetition is going up to the throne and  
high-seat of their Friend.  
Their (only) lesson is enthusiasm and the whirling dance  
and quaking agitation; not the  
Ziyādāt  
and the chapter on "the chain."  
3850.  
The "chain" of these people (the lovers of God) is the  
musk-dropping curls (of the  
Beloved); they have the question of "the circle," but it is  
the "circle" of the Friend.

[http://www.scribd.com/doc/](http://www.scribd.com/doc/94527887/Rumi-s-Mathnawi-Books-3-4)

[94527887/Rumi-s-Mathnawi-Books-3-4](http://www.scribd.com/doc/94527887/Rumi-s-Mathnawi-Books-3-4)

Here followeth a supplication to God, the Exalted, the Glorified: 57

O Lord! O Thou Whose bounty granteth wishes!  
I stand before Thee, all save Thee forgetting.  
Grant that the mote of knowledge in my spirit  
Escape desire and the lowly clay;  
Grant that Thine ancient gift, this drop of wisdom,  
Merge with Thy mighty sea. 7

Thus do I say: There is no power or might save in God, the Protector, the Self-

" وصفی ز حسن روی تو در خانه فتاد صوفی طریق خانه خمّار برگرفت

" عشقت بنای صبر بکلی خراب کرد جورت در امید بیکبار برگرفت "

در این مقام تعلیم و تعلّم البتّه عاطل ماند و باطل گردد

" عاشقان را شد مدرّس حسن دوست دفتر درس و سبقشان روی اوست

" درسشان آشوب و شور و ولوله نی زیادات است و باب سلسله "

" سلسله این قوم جعد مشکبار مسأله دور است اما دور یار "

فی المنجات لله تبارک و تعالی

" ای خدا ای لطف تو حاجت روا با تو یاد هیچکس نبود روا "

ص ۱۰

" ذرّه علمی که در جان من است و رهانش از هوا و خاک پست

" قطره دانش که بخشیدی ز پیش متصل گردان بدریاهای خویش

اذّا اقول لا حول ولا قوّة الا بالله المهيمن القیوم . و اگر عارفان از واصلان

Subsistent. <sup>8</sup>

[although the lata'if qalb is not mentioned here it is connected to this valley in a quote in the 4th valley:

“Love is a light that never dwelleth in a heart possessed by fear.”

see Valley of Love in Haft Vadi

]

1. That attribute of God which draws all creatures to Him. [[↑ Back To Reference](#)]

2. The Mathnaví. [[↑ Back To Reference](#)]

3. Qur'án 21:27. [[↑ Back To Reference](#)]

4. Sa'dí. [[↑ Back To Reference](#)]

5. The Cyclic Theory of Abú-'Alí Síná (Avicenna—980–1037) as expressed by him in the quatrain:

Every semblance, every shape that perisheth today  
In the treasure-house of Time is safely stored away.  
When the world revolveth to its former place,  
Out of the Invisible He draweth forth its face.

See also Some Answered Questions, p. 284. [[↑ Back To Reference](#)]

6. The Mathnaví. [[↑ Back To Reference](#)]

7. Ibid. [[↑ Back To Reference](#)]

8. From Qur'án 18:37. [[↑ Back To Reference](#)]

### ***The Fourth Valley***

If the mystic knowers be of those who have reached to the beauty of the Beloved One (Mahbúb, محبوب), this station is the apex of consciousness (مقام عرش فؤاد) and the secret of divine guidance (سر رشد). This is the center of the mystery: “He doth what He willeth, ordaineth what He pleaseth.” <sup>1</sup>

Were all the denizens of earth and heaven to unravel this shining allusion, this darksome riddle (رمز شریف و سر لطیف), until the Day when the Trumpet soundeth, <sup>58</sup> yet would they fail to comprehend even a letter thereof, for this is the station of God's immutable decree (قادر مقام), His foreordained mystery (سر مقدر). Hence, when searchers inquired of this, He made reply, “This is a bottomless sea which none shall ever fathom.” <sup>2</sup> And they asked again, and He answered, “It is the blackest of nights through which none can find his way.”

Whoso knoweth this secret will assuredly hide it, and were he to reveal but its faintest trace they would nail him to the cross. Yet, by the Living God, were there any true seeker, I would divulge it to him; for they have said: “Love is a light that never dwelleth in a heart possessed by fear.”

Verily, the wayfarer who journeyeth unto God, unto the Crimson Pillar (الركن الحمراء) in the snow-white path, will never reach unto his heavenly goal unless he abandoneth all that men possess: “And if he feareth not God, God will make him to fear all things; whereas all things fear him who feareth God.” <sup>3</sup>

Speak in the Persian tongue, though the Arab please thee more;  
A lover hath many a tongue at his command. <sup>4</sup> <sup>59</sup>

How sweet is this couplet which revealeth such a truth:

See, our hearts come open like shells, when He raineth grace like  
pearls,  
And our lives are ready targets, when agony's arrows He hurls.

And were it not contrary to the Law of the Book (اگر مخالف حکم کتاب), I would verily bequeath a part of My possessions to the one who would put Me to death, and I would name him My heir; yea, I would bestow upon him a portion, would render him thanks, would seek to refresh Mine eyes with the touch of his hand. But what can I do? I have no possessions, no power, and this is what God hath ordained (سلطان قضای). <sup>5</sup>

Methinks at this moment, I catch the fragrance of His garment <sup>6</sup> blowing from the Egypt of Bahá (یوسف البهاء); <sup>7</sup> verily He seemeth near at hand, though men may think Him far away. <sup>8</sup> My soul doth smell the perfume shed by the <sup>60</sup> Beloved One; My sense is filled with the fragrance of My dear Companion.



اذا اقول لا حول ولا قوة الا بالله المهيمن القَيُّوم . و اگر عارفان از اصالان  
طلعت محبوبند این مقام عرش فؤاد است و سرِ رشاد این محلّ رمز  
یفعّل ما یشاء و یحکم ما یرید است که اگر کلّ من فی السّموات  
والارض الی یوم ینفخ فی الصّور شرح این رمز شریف و سرّ لطیف را  
فرمانند البتّه از عهدۀ حرفی بر نیایند و احصا نتوانند زیرا که این مقام  
قَدَر است و سرّ مقدّر اینست که سؤال نمودند از این مسأله فرمودند  
"بحرُ ذخارٍ لا تلجه ابدأ" باز سؤال فرمودند فرمودند "لیلُ دامنُ  
لا تسلكه" . و هر کس ادراک این رتبه نمود البتّه ستر نماید و اگر رشی

ص ۱۱

اظهار دارد و یا ابراز نماید البتّه سراو بر دار مرتفع خواهد شد . با وجود این  
قسم بخدا که اگر طالب مشهود می گشت مذکور می آمد زیرا که میفرماید  
"الحبّ شرفٌ لم یکن فی قلب الخائف الزّاهب و انّ السّالک  
الی الله فی منہج البیضاء و الرّکن الحمراء لن یصل الی مقام وطنه الا  
بکفّ الصّبر عمّا فی ایدی النّاس و من لم یخف الله اخافه الله  
من کلّ شیء و من خاف الله یخاف منه کلّ شیء" .  
"پارسی گوگر چه تازی خوشتر است عشق را خود صد زبان دیگر است"  
چه ملیح است این فرد در این مقام  
"گر در عطا بخشد اینک صدقش دلها و ر تیر بالا آید اینک هدفش جانها"  
و اگر مخالف حکم کتاب نمی بود البتّه قاتل خود را از مال خود قسمت

ص ۱۲

میدادم وارث می بخشیدم و منتش می بردم و دستش بر چشم  
می مالیدم و لیکن چکنم نه مال دارم نه سلطان قضا چنین امضا فرموده .  
حینئذ اجد رائحة المسک من قمص الهاء عن یوسف البهاء کائنی  
وجدتها قریباً ان انتم تجدونها بعيداً  
"بوی جانی سوی جاتم میرسد بوی یار مهربانم میرسد"  
"از برای حقّ صحبت سالها بازگو حالی از آن خوش حالها"  
"تا زمین و آسمان خندان شود عقل و روح و دیده صد چندان شود"  
این محلّ صحو بحت و محو بات است محبّت را در این رتبه راهی نیست  
و مودّت را مقامی نه چنانچه میفرماید "المحبّة حجابٌ بین المحبّ و المحبوب"  
محبّت در این مقام قمص و حجاب میشود و آنچه غیر از او است غطا

The duty of long years of love obey  
And tell the tale of happy days gone by,  
That land and sky may laugh aloud today,  
And it may gladden mind and heart and eye. <sup>9</sup>

This is the realm of full awareness, of utter self-effacement (این محلّ صحو بحت و محو بات). Even love is no pathway to this region, and longing hath no dwelling here; wherefore is it said, "Love is a veil betwixt the lover and the beloved." Here love becometh an obstruction and a barrier, and all else save Him is but a curtain. The wise Sanā'ī hath written:

Never the covetous heart shall come to the stealer of hearts,  
Never the shrouded soul unite with beauty's rose.

For this is the realm of Absolute Command (عالم امر) and is free of all the attributes of earth (اشارات خلق).

The exalted dwellers in this mansion do wield divine authority (الوہیت) in the court of rapture (ردیوبیت), with utter gladness, and they do bear a kingly <sup>61</sup> sceptre. On the high seats of justice (نمارق عدل), they issue their commands (حکم), and they send down gifts according to each man's deserving. Those who drink of this cup abide in the high bowers of splendor above the Throne of the Ancient of Days (عرش قدم), and they sit in the Empyrean of Might (کرمسی عظمت) within the Lofty Pavilion (خیام رفعت): "Naught shall they know of sun or piercing cold." <sup>10</sup>

Herein the high heavens are in no conflict with the lowly earth, nor do they seek to excel it, for this is the land of mercy, not the realm of distinction. Albeit at every moment these souls appear in a new office, yet their condition is ever the same. Wherefore of this realm it is written, "No work withholdeth Him from another." <sup>11</sup> And of another state it is said: "Every day doth some new work employ Him." <sup>12</sup> This is the food whose savor changeth not, whose color altereth not. If thou eatest thereof, thou shalt verily chant this verse: "I turn my face to Him Who hath created the Heavens and the earth ... I am not one of those who add gods to God." <sup>13</sup> "And thus did we show Abraham the Kingdom of the Heavens and of the Earth, that He might be established <sup>62</sup> in knowledge." <sup>14</sup> Wherefore, put thy hand into thy bosom, then stretch it forth with power, and behold, thou shalt find it a light unto all the world." <sup>15</sup>

How crystal this cool water that the Cup-Bearer bringeth! How bright this pure wine in the hands of the Beloved! How delicate this draught from the Heavenly Cup! May it do them good, whoso drink thereof, and taste of its sweetness and attain to its knowledge.

It is not fitting that I tell thee more,  
For the stream's bed cannot hold the sea. <sup>16</sup>

For the mystery of this utterance is hid within the storehouse of the Great Infallibility (عصمت مکتون) <sup>17</sup> and laid up in the treasuries of power (قدرت). It is sanctified above the jewels of explanation; it is beyond what the most subtle of tongues can tell (لطائف تبیان).

Astonishment here is highly prized, and utter poverty essential. Wherefore hath it been said, "Poverty is My pride." <sup>18</sup> And again: "God hath a people beneath the dome of glory, whom He hideth in the clothing of radiant poverty." <sup>19</sup> These are they who see with His eyes, hear with His ears, as it is written in the well-known tradition.

Concerning this realm, there is many a tradition (حدیث) and many a verse, of broad or special relevancy, but two of these will suffice to serve as a light for men of mind and heart.

The first is His statement: "O My Servant! Obey Me and I shall make thee like unto Myself. I say 'Be,' and it is, and thou shalt say 'Be,' and it shall be."

And the second: "O Son of Adam! Seek fellowship with none until thou hast found Me, and whenever thou shalt long for Me, thou shalt find Me close to thee."

Whatever high proofs and wondrous allusions are recounted herein, concern but a single Letter, a single Point (نقطه واحدہ). "Such hath been the way of God ... and no change canst thou find in the way of God." <sup>20</sup>

I began this epistle some time ago, in thy remembrance, and since thy letter had not

ص ۱۳

میگردد این است که حکیم سنائی میگوید  
 "سوی آن دلبر نپوید هیچ دل با آرزو با چنان گُل رخ نخسید هیچ تن با پیرهن"  
 زیرا که این عالم امر است و منزّه از اشارات خلق رجال این بیت  
 بر بساط نشاط با کمال فرح و انبساط الوهیت مینماید و ربوبیت میفرماید  
 و بر نمارق عدل متمکّن شده‌اند و حکم میرانند و هر ذی حقّی را بقدر و اندازه  
 عطا میفرمایند و شاریان این کأس در قباب عزّت فوق عرش قدم  
 ساکنند و در خیام رفعت بر کرسی عظمت جالس الدّین "لا یرون فیها  
 شمساً ولا زهیراً". در این رتبه سموات علی با ارض ادنی تعارض ندارد  
 و تفاوت نجویذ زیرا که مقام الطاف است نه بیان اضداد اگر چه  
 در هر آن در شأن جلوه نمایند یک شأن بیش نیست این است

ص ۱۴

که در این مقام میفرماید "لا یثقله شأن عن شأن" و در مقام دیگر  
 "کلّ یوم هو فی شأن" - ذلک من طعام الذی لم یتسنّه طعمه ولن  
 یتغیّر لونه اگر قدری میل فرمائی البتّه این آیه را تلاوت مینمائی  
 "وَجْهٌ وَجْهٌ لِلذّی فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ  
 الْمُشْرِکِینَ" و "کذلک نرى ابراهیم ملکوت السّموات والارض و لیکن  
 من الموقنین" اذا فادخل یدک فی جیبک ثم اخرجها بالقوّة لتشهدا

نوراً للعالمین . چه لطیف است این ماء عذب از ید ساقی محبوب و چه  
 رقیق است این خمر طهور از دست طلعت مخمور و چه نیکوست این طعام  
 سرور از کؤوس کافور هنیئاً لمن شرب منها و عرف لذّتها و بلغ الی مقام معرفتها

ص ۱۷

"من کوی تو جویم که به از عرش برین است من روی تو بنیسم که به از باغ جنان است"  
 اذا عرضت امانة العشق علی القلم ابی ان یحملها فصار منصعقاً  
 "فلما افاق قال سبحانک ائی تبت الیک و انا اول المستغفرین"

و الحمد لله رب العالمین .

"شرح این هجران و این سوز جگر این زمان بگذارتا وقت دگر"  
 "خوشتتر آن باشد که سر دلبران گفته آید در حدیث دیگران"  
 "فتنه و آشوب و خون ریزی مجو بیش ازین از شمس تبریزی مگو"  
 و السّلام علیکم و علی من طاف حولکم و فاز بقلانکم . آنچه بنده از  
 پیش عرض نمودم مگس میل فرمود این از خوبی مرگب میشود  
 اگر چه سعدی در این مقام فردی ذکر نموده

ص ۱۸

"من دگر چیز نخواهم بنویسم که مگس زحمتم میدهد از بسکه سخن شیرین است"  
 دیگر دست از تحریر عاجز شد التماس مینماید که بس است  
 لهذا میگویم سبحان ربّی و ربّ العزّة عمّا یصفون .

reached me then, I began with some words of reproach. Now, thy new missive hath dispelled that feeling and causeth Me to write thee. To <sup>64</sup> speak of My love for thine Eminence is needless. "God is a sufficient witness!" <sup>21</sup> For his Eminence Shaykh Muhammad—May God the Exalted bless him!—I shall confine Myself to the two following verses which I request be delivered to him:

I seek thy nearness, dearer than sweet Heaven;  
 I see thy visage, fairer than Paradise bowers. <sup>22</sup>

When I entrusted this message of love to My pen, it refused the burden, and it swooned away. Then coming to itself, it spoke and said, "Glory be to Thee! To Thee do I turn in penitence, and I am the first of them that believe." <sup>23</sup> Praise be to God, the Lord of the worlds!

Let us tell, some other day  
 This parting hurt and woe;  
 Let us write, some other way,  
 Love's secrets—better so. <sup>65</sup>  
 Leave blood and noise and all of these,  
 And say no more of Shams-i-Tabriz. <sup>24</sup>

Peace be upon thee, and upon those who circle around thee and attain thy meeting.

What I had written ere this hath been eaten by the flies, so sweet was the ink. As Sa'di saith: "I shall forbear from writing any longer, for my sweet words have drawn the flies about me."

And now the hand can write no more, and pleadeth that this is enough. Wherefore do I say, "Far be the glory of thy Lord, the Lord of all greatness, from what they affirm of Him." <sup>25</sup>

1. Qur'án 2:254; 5:1, etc. [[↑ Back To Reference](#)]
2. Statement attributed to 'Alí. [[↑ Back To Reference](#)]
3. This quotation is in Arabic. [[↑ Back To Reference](#)]
4. The Mathnaví. [[↑ Back To Reference](#)]
5. This was revealed before the Declaration of Bahá'u'lláh. The lines following refer to the imminence of His Manifestation. [[↑ Back To Reference](#)]
6. Literally, the garment of Ha', which is the letter "H" and here represents Bahá. [[↑ Back To Reference](#)]
7. This reference is to the story of Joseph in the Qur'án and the Bible. [[↑ Back To Reference](#)]
8. This refers to those who did not expect the imminent advent of Him Whom God Shall Manifest. [[↑ Back To Reference](#)]
9. The Mathnaví. [[↑ Back To Reference](#)]
10. Qur'án 76:13. [[↑ Back To Reference](#)]
11. This quotation is from one of the commentators on Qur'án 55:29. Cf. the dictionary Lisánu'l-'Arab. [[↑ Back To Reference](#)]
12. Qur'án 55:29. [[↑ Back To Reference](#)]
13. Qur'án 6:79. [[↑ Back To Reference](#)]
14. Qur'án 6:75. [[↑ Back To Reference](#)]
15. Cf. Qur'án 7:105 etc., and Hadíth. [[↑ Back To Reference](#)]
16. The Mathnaví. [[↑ Back To Reference](#)]
17. Ismat-i-Kubrâ, the invariable attribute of the Divine Manifestation. [[↑ Back To Reference](#)]
18. Muḥammad. [[↑ Back To Reference](#)]
19. Hadíth. [[↑ Back To Reference](#)]
20. Qur'án 33:62; 48:23. [[↑ Back To Reference](#)]
21. Qur'án 4:164. [[↑ Back To Reference](#)]
22. Sa'dí. [[↑ Back To Reference](#)]
23. Qur'án 7:140. [[↑ Back To Reference](#)]
24. Shams-i-Tabriz, the Sufí who exerted a powerful influence on Jalálu'd-Dín Rûmí, diverting his attention from science to Mysticism. A great part of Rûmí's works are dedicated to him. These lines are from the Mathnaví. [[↑ Back To Reference](#)]
25. Qur'án 37:180. [[↑ Back To Reference](#)]

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<http://reference.bahai.org/en/t/b/SVFV/svfv-8.html>