

The Seven Valleys

هفت وادی

by Bahá'u'lláh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Clement, the  
Merciful

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ الْوُجُودَ مِنْ  
الْعَدَمِ

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

وَرَقَمَ عَلَى لَوْحِ الْإِنْسَانِ مِنْ أَسْرَارِ  
الْقَدَمِ

graven upon the tablet of man the  
secrets of preexistence;

وَعَلَّمَهُ مِنَ الْبَيَانِ مَا لَا يُعْلَمُ

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

وَجَعَلَهُ كِتَابًا مُبِينًا لِمَنْ آمَنَ وَ  
اسْتَسْلَمَ

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

وَأَشْهَدَ خَلْقَ كُلِّ شَيْءٍ فِي هَذَا  
الزَّمانِ الْمُظْلَمِ الصَّيْلَمِ

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

وَأَنْطَقَهُ فِي قُطْبِ الْبَقَائِ عَلَى  
الْأَلْحَنِ الْبَدِيعِ

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

فِي الْهَيْكَلِ الْمُكَرَّمِ لِيَشْهَدَ الْكُلُّ فِي  
نَفْسِهِ بِنَفْسِهِ فِي مَقَامٍ تَجَلَّى رَبِّهِ

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

بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ

that verily there is no God save Him,

وَلْيَصِلَ الْكُلُّ بِذَلِكَ إِلَى ذُرْوَةِ  
الْحَقَائِقِ

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

حَتَّى لَا يُشَاهِدَ أَحَدٌ شَيْئاً إِلَّا وَ قَدْ  
يَرَى اللَّهَ فِيهِ

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

وَوُصِّلَى وَوُسِّلَمَ عَلَى أَوَّلِ بَحْرِ  
تَشَعَّبَ مِنْ بَحْرِ الْهَوِيَّةِ

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

وَأَوَّلِ صُبْحٍ لَا حَ عَنْ أَفْقِ الْأَحَدِيَّةِ

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

وَأَوَّلِ شَمْسٍ أَشْرَقَتْ فِي سَمَائِ  
الْأَزَلِيَّةِ

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

وَأَوَّلِ نَارٍ أُوقِدَتْ مِنْ مِصْبَاحِ  
الْقَدَمِيَّةِ فِي مَشْكُورَةِ الْوَاحِدِيَّةِ

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

الَّذِي كَانَ أَحْمَدًا فِي مَلَكُوتِ  
الْعَالَمِينَ

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

وَمُحَمَّدًا فِي مَلَأَى الْمُقَرَّبِينَ

and Muẖammad amongst the  
concourse of the near ones,

وَمَحْمُودًا فِي جَبَرُوتِ الْمُخْلِصِينَ

and Maẖmūd in the realm of the  
sincere ones.

«وَأَيَّامًا تَدْعُو فَلَهُ الْأَسْمَاءُ  
الْحُسْنَى فِي قُلُوبِ الْعَارِفِينَ»

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

وَعَلَى آلِهِ وَصَحْبِهِ تَسْلِيمًا كَثِيرًا  
دَائِمًا أَبَدًا

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

وَبَعْدَ قَدْ سَمِعْتَ مَاغْنَتْ وَرَقَائِي  
الْعِرْفَانُ عَلَى أَفْنَانِ سِدْرَةِ فُؤَادِكَ

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

وَعَرَفْتَ مَاغَرَّدَتْ حَمَامَةُ الْإِيقَانُ  
عَلَى أَغْصَانِ شَجَرَةِ قَلْبِكَ

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

كَأَنِّي وَجَدْتُ رَوَائِحَ الطَّيِّبِ مِنْ  
قَمِيصِ حُبِّكَ

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

وَأَدْرَكْتَ تَمَامَ لِقَائِكَ فِي مُلَاحِظَةِ  
كِتَابِكَ

and attained thy very meeting from  
perusing thy letter.

وَلَمَّا بَلَغْتَ إِشَارَاتِكَ فِي فَنَائِكَ  
فِي اللَّهِ

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

وَبَقَائِكَ بِهِ وَحُبِّكَ أَحِبَّائِ اللَّهِ وَ  
مَظَاهِرِ أَسْمَائِهِ وَمَطَالِعِ صِفَاتِهِ

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

لِذَا أَذْكُرُكَ إِشَارَاتِ قُدْسِيَّةً  
شَعْشَعَانِيَّةً مِنْ مَرَاتِبِ الْجَلَالِ

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

لِتَجْذِبَكَ إِلَى سَاحَةِ الْقُدْسِ وَ  
الْقُرْبِ وَالْجَمَالِ

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

وَتَوْصِلَكَ إِلَى مَقَامٍ لَا تُرَى فِي  
الْوُجُودِ إِلَّا طَلْعَةَ حَضْرَةِ مَحْبُوبِكَ

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

وَلَنْ تَرَى الْخَلْقَ إِلَّا كَيَوْمٍ لَمْ يَكُنْ  
أَحَدٌ مَذْكُورًا

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

وَهِيَ مَاغَنَّ بُلْبُلُ الْأَحَدِيَّةِ فِي  
الرِّيَاضِ الْعَوْتِيَّةِ

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

«قَوْلُهُ وَتَظْهَرُ عَلَى لَوْحِ قَلْبِكَ

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

رَقُومَ لَطَائِفِ أَسْرَارِ» اتَّقُوا اللَّهَ  
يُعَلِّمُكُمُ اللَّهُ»

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

وَيَتَذَكَّرُ طَائِرُ رُوحِكَ حَظَائِرِ الْقِدَمِ

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

وَيَطِيرُ فِي فَضَائِ «فَاسْلُكِي سُبُلِ  
رَبِّكَ» ذُلَّلاً بِجَنَاحِ الشُّوقِ

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

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

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



إِنْتَهَى وَعَمْرِي يَا حَبِيبَ لَوْ تَذُوقَ  
هَذِهِ الثَّمَرَاتِ

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

مِنْ خَضِرِ هَذِهِ السُّنْبُلَاتِ الَّتِي  
نَبَتَتْ فِي أَرْضِي الْمَعْرِفَةِ

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

عِنْدَ تَجَلِّيِ أَنْوَارِ الذَّاتِ فِي مَرَايَا  
الْأَسْمَاءِ وَالْصِّفَاتِ

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

لِيَأْخُذَ الشُّوقُ زَمَامَ الصَّبْرِ وَ  
الْإِصْطِبَارَ عَنْ كَفِّكَ

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

وَيَهْتَزُّ رُوحَكَ مِنْ بَوَارِقِ الْأَنْوَارِ

and make thy soul to shake with the  
flashing light,

وَتُجَذِّبَكَ مِنَ الْوَطَنِ التُّرَابِيِّ إِلَى  
الْوَطَنِ الْأَصْلِيِّ الْإِلَهِيِّ فِي قُطْبِ  
الْمَعَانِي

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

و تَصْعَدُكَ إِلَى مَقَامٍ تَطِيرُ فِيهِ  
الْهَوَاءُ كَمَا تَمْشِي عَلَى التُّرَابِ

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

و تَرْكُضَ عَلَى الْمَاءِ كَمَا تَرْكُضُ  
عَلَى الْأَرْضِ

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

فَهْنِيءًا لِي وَ لَكَ وَ لِمَنْ سَمَا  
إِلَى سَمَائِ الْعِرْفَانِ وَ صَبَائِ قَلْبِهِ  
بِمَاهَبٍ عَلَى رِيَاضِ

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

سِرُّهُ صَبَائِ الْإِيْقَانِ مِنْ سَبَائِ  
الرَّحْمَنِ

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

و السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the  
Right Path!

وادی طلب

THE VALLEY OF SEARCH

و بَعْدَ مَرَاتِبِ سِيرِ سَالِكَانَ رَا

And further: The stages that mark the  
wayfarer's journey

أَزْ مَسْكَنِ خَاكِي بَوَطنِ إلهِي

from the abode of dust to the heavenly  
homeland

هَفْت رُتَبِه مُعَيَّنِ نَمُودِه آند

are said to be seven.

چُنانچِه بَعْضِي هَفْتِ وادی وَ  
بَعْضِي هَفْتِ شَهرِ ذِکرِ کَرْدِه آند

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

وَ کُفْتِه آند کِه سَالِکِ تا از نَفْسِ  
هِجَرَتِ نَنماید وَ این اَسفار را طِي  
نَکُنْد

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

بِیَحَرِ قُربِ وَ وِصالِ وارِدِ نَشُودِ وَ  
از خَمَرِ بَیْمِثالِ نَچِشَد

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

اَوَّلُ وَادِي طَلَبٍ اَسْتُ مَرَكَبِ اَيْنِ  
وَادِي صَبْرِ اَسْتُ

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

وَ مُسَافِرٍ دَرِ اَيْنِ سَفَرِ بِي صَبْرِ بِجَايِ  
نَرَسِدَ وَ بِمَقْصُودِ وَاَصِلَ نَشُودَ

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

وَ بَايِدَ هَرَكِزِ اَفْسُرِدِه نَكِرْدَدَ اَكْرَ  
صَدِ هِزَارِ سَالِ سَعِي كُنْدَ وَ جَمَالِ  
دُوسْتِ نَبِيْنَدِ پَرْمُرْدِه نَشُودَ

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

زِيْرَا مُجَاهِدِيْنَ كَعْبُهُ «فِيْنَا»  
بِيْشَارَتِ «لَنَهْدِيَنَّهُمْ سُبُلَنَا»  
مَسْرُورَانْدَ

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

وَ كَمَرِ خِدْمَتِ دَرِ طَلَبِ بَغَايَتِ  
مُحَكَمِ بَسْتِهْ اَنْدَ وَ دَرِ هَرِ اَنْ اَزِ  
مَكَانِ غَفَلَتِ يَامَكَانِ طَلَبِ سَفَرِ  
كُنْدَ

In their search, they have stoutly  
girded up the loins of service, and seek  
at every moment to journey from the  
plane of heedlessness into the realm of  
being.

هیچ بندی ایشان را منع ننماید و  
هیچ پندی سد نکند

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

و شرط است این عباد را که دل را  
که منبع خزینۀ الهیّه است از هر  
نقشی پاک کنند

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

و از تقلید که از اثر آباء و اجداد  
است اعراض نمایند

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

و ابواب دوستی و دشمنی را با کلّ  
اهل ارض مسدود کنند

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

و طالب در این سفر بمقامی رسد  
که همه موجودات را در طلب  
دوست سرگشته بیند

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

چہ یعقوبہا بیند کہ در طلبِ  
یوسف آوارہ مانده آند

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

عالمی حبیب بیند کہ در طلبِ  
محبوب دوان آند

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

و جہانی عاشق ملاحظہ کند کہ  
در پی معشوق روان

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

و در ہر آنی امری مشاہدہ کند

At every moment he findeth a weighty  
matter,

و در ہر ساعتی بر سِری مُطَّلِع  
گردد

in every hour he becometh aware of a  
mystery;

زیرا کہ دل از ہر دو جہان برداشتہ  
و عزمِ کعبہٴ جانان نمودہ

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

وَ دَر هَر قَدَمیِ اِعاَنَتِ غِیبیِ اُورا  
شامِل شَوَد وَ جُوشِ طَلَبَش زیاده  
گَرَدَد

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

طَلَب را بایَد از مَجنونِ عِشقِ اَندازه  
گِرِفَت

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

حِکایتِ کُنند کِه روزی مَجنون را  
دیدند خاکِ میبِیخت وَ اَشگ  
میرِیخت

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

گُفتند چِه میكُنی گُفت لیلی را  
میجویم

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

گُفتند وای بَر تو لیلی از روحِ پاک  
وَ تو از خاکِ طَلَب میكُنی

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

گُفت هَمِه جا دَر طَلَبَش می‌کوشَم  
شاید دَر جای بِجویم

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

بلی دَر تُراب رَبُّ الْأَرْبابِ جُسْتَن  
اگر چه نَزْدِ عَاقِلِ قَبیحِ اَسْت لَکِن  
بَر کَمالِ جِدِّ وَ طَلَبِ دَلیلِ اَسْت

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

«مَنْ طَلَبَ شَيْئاً وَجَدَّ وَجَدَّ»

"Whoso seeketh out a thing with zeal  
shall find it."

طالِبِ صَادِقِ جُزِ وِصالِ مَطْلُوبِ  
چیزی نَجوید وَ حَبیبِ را جُزِ وِصالِ  
مَحَبُوبِ مَقْصُودِی نَباشد

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

وَ این طَلَبِ طالِبِ را حاصِلِ نَشُود  
مَگر بِنِثارِ آنچِه هَست

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



يَعْنِي أَنِجِه دِيدِه وَ شَنِيدِه وَ فَهْمِيدِه  
هَمِه رَا بِنَفِي «لَا» مَنَفِي سَاژَد تَا  
بِشَهْرِسْتَانِ جَانِ كِه مَدِينَه «إِلَّا»  
أَسْت وَاصِل شَوَد

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

هَمَّتِي بَايَد تَا دَر طَلَبَش كُوشِيم

Labor is needed, if we are to seek Him;

وَ جَهْدِي بَايَد تَا أَز شَهْدِ وَصَلَش  
نُوشِيم

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

اَگَر أَز اَيْنِ جَامِ نُوشِ كُنِيم

and if we taste of this cup,

عَالَمِي فَرَامُوشِ كُنِيم

we shall cast away the world.

وَ سَالِكِ دَر اَيْنِ سَفَرِ بَرِ هَرِ خَاكِ  
جَالِسِ شَوَد وَ دَرِ هَرِ بِلَادِي سَاكِ  
گَرَدَد

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

از هر وجه ای طلبِ جمالِ دوست  
کند و در هر دیار طلبِ یار نماید

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

با هر جمعی مُجْتَمِعِ شُود و با هر  
سری همسری نماید

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

که شاید در سری سِرِّ مَحْبُوب  
بیند و یا از صورتی جمالِ مَحْبُوب  
مُشَاهِدِه کند

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

### وادی عشق

### THE VALLEY OF LOVE

و اگر در این سَفَرِ بِاعَانَتِ باری از  
یارِ بَیْنِشَانِ نِشَانِ یافت

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

و بویِ یوسفِ گُمگَشْتِه از بَشِیرِ  
اَحَدِیَّه شنید

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

فُوراً بِوادی عِشْقِ قَدَمِ گُذارَد وَ اَز  
نارِ عِشْقِ بَگُذارَد

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

دَر اَین شَهرِ آسَمانِ جَذبِ بُلند  
شَوَد وَ اَفتابِ جَهانتابِ شُوقِ طالِع  
گَرَدَد وَ نارِ عِشْقِ بَر اَفروزَد

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

وَ چُون نارِ عِشْقِ بَر اَفروخت خَرَمَنِ  
عَقْلِ بِکُلّی بِسوخت

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

دَر اَین وَقْتِ سَالِکِ اَز خُود وَ غَیرِ  
خُود بَیخَبَر اَست

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

نَه جَهل وَ عِلْمِ دانَد وَ نَه شَکّ وَ  
یَقینِ نَه صُبحِ هِدایتِ شِناسَد وَ نَه  
شامِ ضِلالت

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

اَز كُفَرٍ وَ اِيْمَانِ هَر دُو دَر گَرِيز وَ  
سَمِّ قَاتِلَش دِل پَذِير

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

اَيْنَسْت كِه عَطَّار كُفْتِه

Wherefore ‘Aẖẖār saith:

كُفَرِ كَافِرِ رَا وَ دِيْنِ دِيْنْدَارِ رَا

For the infidel, error—for the faithful,  
faith;

ذَرَّةٔ دَرْدَتِ دِلِ عَطَّارِ رَا

For ‘Aẖẖār’s heart, an atom of Thy  
pain.

مَرَكَبِ اِيْنِ وَاْدِي دَرْدِ اَسْت

The steed of this Valley is pain;

وَ اَكْر دَرْدِ نَبَاشْدِ هَر گِزِ اِيْنِ سَفَرِ  
تَمَامِ نَشَوَد

and if there be no pain this journey  
will never end.

وَ عَاشِقِ دَرِ اِيْنِ رُتْبِهٖ جُزِ مَعْشُوقِ  
خِيَالِي نَدَارَدِ وَ جُزِ مَحْبُوبِ پَنَاهِي  
نَجْوِيَد

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

وَ دَر هَر آن صَد جان رایگان دَر  
رُ جانان دَهَد وَ دَر هَر قَدَمی هزار  
سَر دَر پایِ دوست آندازَد

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

ای برادرِ مَن تا بِمِصرِ عِشق  
دَرنیایِ یوسفِ جَمالِ دوست  
واصلِ نشوی

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

وَ تا چون یعقوب از چَشمِ ظاهری  
نَگذری چَشمِ باطنِ نَگشائی

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

وَ تا بنارِ عِشق نَیَفروزی بِیارِ شوق  
نَیامیزی

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

وَ عاشقِ را از هیچ چیز پَروا نیست  
وَ از هیچ ضَرّی ضَرر نَه

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

از نار سَرَدَش بینی و از دریا  
خُشکَش یابی

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

نِشانِ عاشِقِ آن باشد کِه سَرَدَش  
بینی از دوزَخ

A lover is he who is chill in hell fire;

نِشانِ عارفِ آن باشد کِه خُشکَش  
بینی از دریا

A knower is he who is dry in the sea.

عِشَقِ هَسْتی قَبول نَکُنَد و زِندِگی  
نَخواهد

Love accepteth no existence and  
wisheth no life:

حِیاتِ دَر مَماتِ بَیْنَد و عِزَّتِ از  
ذِلَّتِ جَوید

He seeth life in death, and in shame  
seeketh glory.

بِسیارِ هوشِ بایَد تا لایِقِ جوشِ  
عِشَقِ شَوَد

To merit the madness of love, man  
must abound in sanity;

وَ بَسِیَارِ سَرِّ بَایَدِ تا قَابِلِ کَمَنْدِ  
دوست گردد

to merit the bonds of the Friend, he  
must be full of spirit.

مُبَارَکِ گَرْدَنِی کِه دَر کَمَنْدَش اُفْتَدِ  
وَ فَر خَنْدِه سَرِی کِه دَر رَاهِ مُحَبَّتَش  
بِخَاکِ اُفْتَدِ

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

پَسِ ای دوست از نَفَسِ بَیگانِه شو  
تا بَیگانِه پی بَرِی وَ از خَاکدَانِ  
فَانِی بُگَذرِ تا دَر آشیانِ اِلَهِی جَای  
گیری

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

نیستی بَایَدِ تا نارِ هَسْتِی بَرِ اَفروزی  
وَ مَقْبُولِ رَاهِ عِشْقِ شَوِی

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

نَکُنْدِ عِشْقِ نَفَسِ زَنْدِه قَبُولِ

Love seizeth not upon a living soul,

نَکُنْد باز موشِ مُردِه شِکار

The falcon preyeth not on a dead mouse.

عِشْق دَر هَر آنی عَالَمی بِسوزَد وَ  
دَر هَر دیارِ کِه عَلمِ بَر آفرازَد ویران  
سازَد

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

دَر مَمَلِکَتَش هَستی را وُجودی نَه  
وَ دَر سَلطَنَتَش عاقلان را مَقَرّی نَه

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

نَهَنگِ عِشْقِ اَدیبِ عَقل را بِلَعَد وَ  
لَبیبِ دَانِشِ بِشِکُرد

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

هَفْت دَریا بِیاشامَد وَ عَطَشِ قَلَبَش  
نَیْفَسُرد وَ هَلْ مِنْ مَزیدْ گوید

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

اَز خویِش بیگانه شَوَد وَ اَز هَر چِه  
دَر عَالَمِ اَسْتُ کِنارِه گیرَد

He shunneth himself and draweth away from all on earth.



با دو عالمِ عشق را بیگانگی

Love's a stranger to earth and heaven  
too;

آندر او هفتاد و دو دیوانگی

In him are lunacies seventy-and-two.

صد هزار مظلومان در کمندش  
بسته و صد هزار عارفان بتیرش  
خسته

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

هر سُرخِی که در عالمِ بینی از  
قهرش دان و هر زردی که در  
رُخسارِ بینی از زهرش شمر

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

جز فنا دوائی نبخشَد و جز در  
وادی عَدَم قدم نگذارد

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

وَلَكِنْ زَهْرَشْ دَرِ كَامِ عَاشِقِ اَزْ  
شَهْدِ خُوشِ تَرِ وَ فَنَاشِ دَرِ نَظَرِ  
طَالِبِ اَزْ صَدِ هِزَارِ بَقَا مَحْبُوبِ تَرِ  
اَسْت

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

پَسْ بَايَدِ بِنَارِ عِشْقِ حِجَابِ هَايِ  
نَفْسِ شَيْطَانِي سُوخْتِه شُودْ

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

تَا رُوحِ بَرَايِ اِدْرَاكِ مَرَاتِبِ سَيِّدِ  
«لَوْلَاكَ» لَطِيفِ وَ پَاكِزِهْ گَرْدَدِ

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

نَارِ عِشْقِي بَرْفُروُزِ وَ جُمْلِهْ هَسْتِيهَا  
بِسُوزِ

Kindle the fire of love and burn away  
all things,

پَسْ قَدَمِ بَرْدَارِ وَ اَنْدَرِ كُويِ عُشَّاقَانِ  
گُذَارِ

Then set thy foot into the land of the  
lovers.

مَمْلَكَتِ مَعْرِفَتِ

THE VALLEY OF KNOWLEDGE

وَ اَکَرِ عَاشِقِ بِتَائِیدَاتِ خَالِقِ  
اَز مَنقَارِ شَاهِینِ عِشْقِ بِسَلَامَتِ  
بُگَزَرَد دَر مَمْلِکَتِ مَعْرِفَتِ وَ اَرِد  
شَوَد

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

وَ اَز شَکِ یَقِینِ آید وَ اَز ظُلْمَتِ  
ضِلَالَتِ هَوٰی بِنورِ هِدَايَتِ تَقْوٰی  
رَاجِعِ گَرَدَد

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

وَ چَشمِ بَصِیرَتَش باز شَوَد وَ با  
حَبِیبِ خُود پَرَاز مَشغُولِ گَرَدَد

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

دَر حَقِیقَتِ وَ نِیازِ بَکُشَايَد وَ اَبَوَابِ  
مَجَازِ دَر بَنَدَد دَر اِین رُتَبَه قَضَارَا  
رِضَا دَهَد

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

وَ جَنگِ رَا صُلحِ یَبِند وَ دَر فَنَا  
مَعَانِی بَقَا دَرکِ نَمَایَد

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

و بِچشمِ سَرِّ و سِرِّ دَرِ آفاقِ اِیجادِ  
و اَنفُسِ عِبَادِ اَسرارِ مُعادِ بَیْنَدِ

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

و حِکْمَتِ صَمَدانِی را بِقَلْبِ  
روحانی دَرِ مَظاهِرِ نامُتَناهی اِلهی  
سیرِ فرماید

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

دَرِ بَحْرِ قَطْرِه بَیْنَدِ و دَرِ قَطْرِه اَسرارِ  
بَحْرِ مُلاحِظَه کُنَدِ

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

دِلِ هَرِ ذَرَّه ای کِه بِشِکافِی

Split the atom's heart, and lo!

اَفتابِیش دَرِ میانِ بَیْنِی

Within it thou wilt find a sun.

و سَالِکِ دَرِ اَینِ وادی دَرِ اَفَرِینِشِ  
حَقِّ بَیْنِشِ مُطَلَقِ مَخالِفِ و مُغایِرِ  
نَیْنَدِ

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

وَدَر هَر آن « مَا تَرَى فِي خَلْقِ  
الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ  
هَلْ تَرَى مِنْ فُطُورٍ » گوید

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

دَر ظُلْمِ عَدَلِ بَیْنَد و دَر عَدَلِ فَضْلِ  
مُشَاهِدِه کُند

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

دَر جَهْلِ عِلْمِهَا مَسْتُور بَیْنَد و دَر  
عِلْمِهَا صَد هِزار حِکْمَتِهَا أَشْکار و  
هُویدا اِدْراکِ نَمَایَد

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

و قَفَسِ تَن و هَوٰی بِشْکَنَد و بِنَفْسِ  
أَهْلِ بَقَا اُنْسِ گِیرَد

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

بَنَرِد بانِ هَايِ مَعْنَوٰی صُعودِ نَمَایَد  
و بِسَمَاءِ مَعَانِي بِشْتَابَد

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

دَر فُلْكِ «سَنَرِيْهُمُ آيَاتِنَا فِي الْأَفَاقِ  
وَ فِي أَنْفُسِهِمْ» سَاكِنِ شَوَد

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

وَ بَر بَحْرِ «حَتَّى يَتَبَيَّنَ لَهُمْ إِنَّهُ  
الْحَقُّ» سَائِرِ گَرَدَد

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

وَ اِگَر ظُلْمِي بِيْنَد صَبْر نَمَايَد وَ اِگَر  
قَهْر بِيْنَد مِهْر آرَد

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

حِكَايَتِ كُنْد عاشِقِي سَالِهَا دَر  
هَجْرِ مَعشوقش جَان مِيْبَاخْت وَ دَر  
آتَشِ فِرَاقش مِيْگُداخْت

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

اَز غَلْبَةِ عِشْقِ صَدْرش اَز صَبْرِ خَالِي  
مَانَد وَ جِسْمَش اَز رُوحِ بِيْزَارِي  
جُسْت

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

وَ زَندِگی دَر فَرَاقِ رَا از نِفاق  
مِشُمُرد وَ از آفاقِ بَغایتِ دَر  
اِحترَاق بود

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

چَه روزها کِه از هِجرَش رَاحَت  
نَجُستِه وَ بَسا شَبها کِه از دَرَدَش  
نَخُفتِه

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

از ضَعفِ بَدَن چَوَن آهی گَشتِه وَ  
از دَرَدِ دِل چَوَن وای شُدِه

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

بِیک شُرْبِه وَصلَش هِزار جان  
رایگان میداد وَ مُیَسَّر نِمِیشد

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

طَبیبان از عِلاجَش دَر ماندَند وَ  
مُؤانِسان از اُنسَش دوری جُستَنَد

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

بلی مریضِ عشقِ را طیبِ چاره  
نداند مگر عنایتِ حبیبِ دستش  
گیرد

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

باری عاقبتِ شجرِ رجاش ثمرِ یأس  
بخشید و نارِ امیدش بیفسرد

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

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

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

ناگاه اورا عسسی تعاقب نمود

on a sudden, a watchman followed  
after him.

او از پیش تازان و عسس از پی  
دوان

He broke into a run, with the  
watchman following;

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

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



وَ آن فقیر از دل مینالید و باطراف  
میدوید و با خود میگفت

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

این عَسَسِ عزرائیلِ مَنْ اَست کِه  
باین تَعَجیلِ دَر طَلَبِ مَنْ اَست و یا  
شَدَّادِ بِلادِ اَست کِه دَر کینِ عِبَادِ  
اَست

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

آن خَسْتِه تیرِ عِشقِ پیا دَوان بود و  
بِدِلِ نالان

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

تا بَدیوارِ باغی رَسید و بَهزار  
زَحَمَتِ وَ مَحَنَتِ بالایِ دیوار رفت  
دیواری بَغایتِ بُلند دید

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

از جان گُذشت و خُود را دَر باغ  
انداخت

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

دید مَعشوقش دَر دَسْت چِراغی  
دارَد وَ تَفْحُصِ اَنگُشتری مینماید  
کِه از او گُم شُدِه بود

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

چون آن عاشِقِ دِل داده مَعشوقِ  
دِل بُرده را دید آهی بَرگشید وَ  
دَسْت بَدُعا بَرداشت

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

کِه ای خُدا این عَسَس را عِزَّت دِه  
وَ دُولت بَخش وَ باقی دار

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

کِه این عَسَس جِبْرِئیل بود کِه دَلیلِ  
این عَلیل گشت یا اِسرائیل بود کِه  
حَیات بَخش این ذَلیل شُد

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

وَ آنچه گُفت فی الْحَقِیقَهِ دُرُست  
بود زیرا مُلاحِظَهِ شُدِ کِه این ظُلُم  
مُنکِرِ عَسَس چَقْدَر عَدَلِها دَر سَر  
داشت

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

وَ چِه رَحْمَتِها دَر پَرِدِه پَنهان نَمودِه  
بود

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

بِیک قَهَر تَشْنِئِ صَحْرايِ عِشْقِرا  
بِبحرِ مَعشوقِ واصلِ نَمودِ وَ  
ظُلْمَتِ فَراقِ را بِنورِ وصالِ رُوشَن  
فرمود

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

بَعیدی را بِيُستَانِ قُربِ جای داد وَ  
عَلیلی را بِطَبیبِ قَلْبِ راهِ نَمودِ

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

حال آن عاشق اگر آخر بین بود  
در اوّل بر عَسَسِ رَحْمَتِ مینمود  
و دُعَاشِ میگفت و آن ظُلم را عدل  
میدید

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

چون از آخر مَحجوب بود در اوّل  
نالِه آغاز نمود و بِشِکایتِ زبان  
گُشود

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

و لَکِن مُسافِرانِ حَديقَه عِرْفان چون  
آخِرا در اوّل بینند

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

لَهْذا در جَنگِ صُلح و در قَهْر  
آشتی مُلاحِظَه کنند

see peace in war and friendliness in  
anger.

و این رُتبه اهلِ این وادی است

Such is the state of the wayfarers in  
this Valley;

وَ أَهْلِ وَادِي هَايِ فُوقِ اَيْنِ وَادِي  
أَوَّلَ وَ آخِرًا يَكُ بَيْنَهُ بَلَكِ نَهْ أَوَّلَ  
بَيْنَهُ نَهْ آخِرَ لَا أَوَّلَ وَ لَا آخِرَ بَيْنَهُ

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

بَلَكِ أَهْلِ مَدِينَةٍ بَقَا كِهْ دَرِ رُوضَةٍ  
خَضْرَا سَاكِنْدَ لَا أَوَّلَ وَ لَا آخِرَ هَمْ  
نَبِينْدَ أَزْ أَوَّلَهَا دَرِ كُورِزَنْدَ وَ بَاخِرَهَا  
دَرِ سَتِيزِ

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

زِيرَا كِهْ عَوَالِمِ أَسْمَاءِ رَا طِي  
نَمُودِهْ أَنْدَ وَ أَزْ عَوَالِمِ صِفَاتِ چُونِ  
بَرْقِ دَرِ كُذْشْتِهْ أَنْدَ

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

چَنَانِچِهْ مِیْفَرْمَايَدِ « كَمَالِ التَّوْحِيدِ  
نَفِي الصِّفَاتِ عَنْهُ »

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

وَ دَرِ ظِلِّ ذَاتِ مَسْكَنِ گِرْفَتِه‌آند

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

اینست که خواجه عَبدُله قَدَسَ  
الله تعالی سِرُّه العَزِیز

Wherefore, relevant to this, Khájih  
'Abdu'l-Iláh—may God the Most  
High sanctify his beloved spirit—

در این مقام نُکْتَه دَقِیقِی وَ کَلَمَه  
بَلِیغِی در مَعْنِی «إِهْدِنَا الصِّرَاطَ  
المُسْتَقِیم» فرموده‌آند

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

وَ آن اینست که بِنمایِ بِمَا رَاهِ  
راست

which is: “Show us the right way,

یعنی بِمُحَبَّتِ ذَاتِ خُود مُشَرَّفِ  
دار تا اَزِ الْإِتِفَاتِ بِخُود وَ غَیْرِ تَو  
آزاد گشته

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

بَتَمَامی گِرِفْتارِ تو گردیم جُز تو  
نَدانیم جُز تو نَبینیم وَ جُز تو  
نَندیشیم

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

بَلْکِه از این مقام هَم بالا رَوَند

Nay, these even mount above this  
station,

چنانچِه میفرماید «الْمُحَبَّةُ حِجَابٌ  
بَيْنَ الْمُحِبِّ وَالْمَحْبُوبِ» بیش از  
این گفتن مرا دَسْتور نیست

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

دَر این وَقت صُبحِ مَعْرِفَتِ طالع  
شُد وَ چراغ‌هایِ سیرِ وَ سُلوک  
خاموش گشت

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

وَهَمِ موسیٰ با هَمِه نور و هُنر

Veiled from this was Moses,

شُد از آن مَحْجُوبِ تو بی پَر مَپر

Though all strength and light;

Then thou who hast no wings at all,

Attempt not flight.

اگر اهلِ راز و نیازی پیرهایِ همتِ  
اولیا پرواز کُن

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

تا اسرارِ دوست بینی و بانوارِ  
محبوب رسی اِنَاللّٰهِ وَ اِنَّا اِلَيْهِ  
رَاجِعُونَ

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

### مقام توحید

### THE VALLEY OF UNITY

و سَالِكِ بَعْدَ اَز سِيرِ وَادِي مَعْرِفَتِ  
كِه آخِرِ مَقَامِ تَحْدِيدِ اَسْتِ بِاَوَّلِ  
مَقَامِ تَوْحِيدِ وَاَصِلِ شَوَد

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



وَ از کَاسِ تَجْرِیدِ بِنُوشَد وَ دَر  
مَظَاهِرِ تَفْرِیدِ سِیرِ نَمَایَد

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

دَر این مَقَامِ حِجَابِ کِثَرَتِ بَرِ دَرَد  
وَ از عَوَالِمِ شَهَوَتِ بَرِ پَرَد وَ دَر  
سَمایِ وَحَدَتِ عُرُوجِ نَمَایَد

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

بِگُوشِ اِلَهِیِ بِشَنُود وَ بِچَشمِ رَبَّانِی  
اَسْرارِ صَنِعِ صَمَدانِی بِنَد

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

بِخَلَوَتِ خانِهٖ دُوستِ قَدَمِ گُذارَد وَ  
مَحَرَمِ سُرَادِقِ مَحَبُوبِ شُود

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

وَ دَسْتِ حَقِّ از جِیبِ مُطْلَقِ بَرِ آرد  
وَ اَسْرارِ قُدَرَتِ ظاهِرِ نَمَایَد

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

وَصَفِ وَاسْمَ وَرَسْمَ اَزْ خُودِ نَبِيْنَد  
وَصَفِ خُودِ رَا دَرِ وَصَفِ حَقِّ بِيْنَد

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

وَاسْمِ حَقِّ رَا دَرِ اسْمِ خُودِ مُلَا حِظِّه  
نَمَايَد

He beholdeth in his own name the  
name of God;

هَمِهْ آوَا زِهَا اَزْ شَهْ دَانَد وَ جَمِيْعِ  
نَعْمَاتِ رَا اَزْ اَوْ شَنِوَد

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

بَرِ كُرْسِيِ «قُلْ كُلُّ مَنْ عِنْدَ اللّٰهِ»  
جَالِسِ شَوْد وَ بَرِ بَسَا طِ «لَا حُوْلَ  
وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ» رَا حَتِّ گِيْرَد

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

وَ دَرِ اَشْيَاءِ بِنَظَرِ تَوْحِيْدِ مُشَاهِدِه  
كُنْد

He looketh on all things with the eye  
of oneness,

وَ إِشْرَاقِ تَجَلَّى شَمْسِ إِلَهِي رَا از  
مَشْرِقِ هُوِيَّتِ بَرِ هَمِيَّهٖ مُمَكِّنَاتِ  
يَكِ سَانِ بِيْنَدِ

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

وَ اَنْوَارِ تَوْحِيدِ رَا بَرِ جَمِيْعِ  
مُوجُوْدَاتِ مُوْجُوْدِ وَ ظَاْهِرِ مُشَاهِدِهٖ  
كُنْدِ

and the lights of singleness reflected  
over all creation.

وَ مَعْلُوْمِ اَنْ جَنَابِ بُوْدِهٖ كِهٖ جَمِيْعِ  
اِخْتِلَافَاتِ عَوَالِمِ كُوْنِ كِهٖ دَرِ  
مَرَاتِبِ سُلُوْكِ سَالِكِ مُشَاهِدِهٖ  
مِيْكَنْدِ اَز نَظَرِ خُوْدِ سَالِكِ اَسْتِ

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

مَثَالِي دَرِ اَيْنِ مَقَامِ ذِكْرِ مِيْشُوْدِ تا  
اَيْنِ مَعْنٰی تَمَامِ مَعْلُوْمِ گَرْدَدِ

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

مُلاحِظُهُ دَر شَمْسِ ظَاهِرِي فَرَمَائِدِ  
كِه بَر هَمِّهِ مُوْجُودَاتِ وَ مُمَكِّنَاتِ  
بِيَكِ إِشْرَاقِ تَجَلِّي مَيَنَمَايَدِ

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

وَ إِفَاضِيَّةُ نَوْرِ بِأَمْرِ سُلْطَانِ ظُهُورِ بَرِ  
هَمِّهِ أَشْيَاءِ مَيَفَرَمَايَدِ

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

وَ لِيَكُنْ دَر هَرِّ مَحَلِّ بِإِقْتِضَائِي  
إِسْتِعْدَادِ أَنْ مَحَلِّ ظَاهِرٍ مَيَشْوُدِ وَ  
أَعْطَايِ فَيُضِ مَيَكُنْدِ

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

مِثْلِ اَيْنِ كِه دَر مِرْآتِ بِقِرْصِهَا وَ  
هَيَاتِهَا جِلْوِه مَيَنَمَايَدِ وَ اَيْنِ بِوَاسِطِئِ  
لِطَافَتِ خُودِ مِرَاتِ أَسْتِ

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

وَ دَر بَلُورِ نَارِ إِحْدَاثِ مَيَكُنْدِ وَ دَرِ  
سَايِرِ أَشْيَاءِ هَمَانِ أَثَرِ تَجَلِّيِ ظَاهِرِ  
أَسْتِ نَه قُرْصِ

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

وَ بَانَ أَثَرُ هَرِّ شَيْئٍ رَا بِأَمْرِ مُؤَثِّرٍ  
بِاسْتِعْدَادِ او تَرْبِیَّتِ مِیْکُنْد چنانچه  
مُشَاهِدِه مِیْکُنِید

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

وَ هَمچنین اَلَوَانِ هَم بِاِقْتِضایِ مُحَلِّ  
ظَاهِر مِیْشَوَد

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

مِثْلِ اِینِ کِه دَر زُجَاجِیْهِ زَرْد تَجَلِّی  
زَرْد وَ دَر سِفِیدِ تَجَلِّی سِفِید وَ دَر  
سُرخ تَجَلِّی سُرخ مُلَاحِظِه مِیْشَوَد

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

پَس اِینِ اِخْتِلَافَاتِ اَز مُحَلِّ اَسْتُ  
نَه اَز اِشْرَاقِ ضِیَاءِ

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

وَ اِگَر مُحَلِّ مانِعِ دَاشْتِه باشَد مِثْلِ  
جِدَارِ وَ سَقْفِ اَن مُحَلِّ بِالْمَرَّةِ اَز  
تَجَلِّی شَمْسِ مَحْرُومِ مانَد وَ اَقْتَابِ  
بَر اَن نَتَابَد

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

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

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

و حجابِ غفلت و عمی حایل  
نموده‌اند

and clouded them with ignorance and  
blindness,

لهذا از اشراقِ شمس معانی و  
آسرارِ محبوب لایزالی محجوب  
مانده‌اند

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

و از جواهرِ حکمتِ دینِ مُبینِ سید  
الْمُرسلین دور مانده‌اند

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

و از حرمِ جمالِ محروم شدند

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

و از کعبهٔ جلالِ مهجور

and banished from the Ka'bih of  
splendor.

اینست رُتبهٔ اهلِ زمان

Such is the worth of the people of this  
age!

وَ اَگر بُلبلی از گلِ نفسِ بر خیزد وَ  
بَر شاخسارِ گلِ قلبِ جای گیرد

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

وَ بِنِغماتِ حِجازی وَ آوازهایِ  
خوشِ عراقی اسرارِ الهی ذکر نماید

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

کِه حرفی از آن جمیعِ جَسَدِهایِ  
مُرده را حیاتِ تازهٔ جدید بَخشد

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

وَ روحِ قُدسی بَر عَظامِ رَمیمهٔ  
مُمكناتِ مَبذول دارد

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

هزار چنگالِ حسد و منقارِ بغض  
بینی که قصدِ او نمایند و با تمامِ  
جدّ در هلاکَش کوشند

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

بلی جُعَل را بوی خوش ناخوش  
آید و مزکوم را رایحه طیب ثمر  
ندهد

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

اینست که برای ارشادِ عوام  
گفته اند

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

دفع کن از مغز و از بینی زُکام

Cleanse thou the rheum from out  
thine head

تا که ریحُ الله در آید در مشام

And breathe the breath of God  
instead.

باری اختلافِ محلّ واضح و  
مُبرهن شد

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



وَ اَمَّا نَظَرَ سَالِكٍ وَقْتِي دَر مُحَلِّ  
مَحْدُودِ اَسْت يَعْنِي دَر زُجَاجَاتِ  
سِير مِينَمَايَد

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

اَيْنَسْت كِه زَرْد وَ سُرخ وَ سِفِيد  
بِينَد

he beholdeth yellow and red and  
white;

بَايِن جَهَّتِ اَسْت كِه جِدَالِ بَيْنِ  
عِبَادِ بَرِ پَا شُدِه

hence it is that conflict hath prevailed  
among the creatures,

وَ عَالَمِ را غُبَارِ تِيرِه اَز اَنفُسِ  
مَحْدُودِه فَرَاگِ رَفْتِه

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

وَ بَعْضِي نَظَرَ بِاشْرَاقِ ضُوءِ دَارَنَد وَ  
بَرْخِي اَز خَمَرِ وَحْدَتِ نوشِيدِه اَنَد  
جُز شَمْسِ چيزِي نَبِينَنَد

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

پَسِ بِسَبَبِ سِيرِ اَيْنِ سِه مَقَامِ  
مُخْتَلِفِ فَهَمِ سَالِكِينَ وَ بَيَانِ ايشان  
مُخْتَلِفِ مِيشُودِ

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

اينست كه اَثَرِ اِخْتِلَافِ دَرِ عَالَمِ  
ظَاهِرِ شُدِه وَ مِيشُودِ

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

زيرا كه بَعْضِي دَرِ رُتْبَهٗ تَوْحِيدِ  
وَاقِفَنَدِ وَ اَزْ اَن عَالَمِ سُخْنِ گويندِ

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

وَ بَرَخِي دَرِ عَوَالِمِ تَحْدِيدِ قائمِ اَنَدِ  
وَ بَعْضِي دَرِ مَرَاتِبِ نَفْسِ وَ بَرَخِي  
بِالْأَمْرِ مُحْتَجِبِ اَنَدِ

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

اينست كه جُهَّالِ عَصْرِ كه اَزْ  
پَرْتُو جَمَالِ نَصِيبِ نَبْرَدِه اَنَدِ بِيَعْضِي  
مَقَالِ تَكَلُّمِ مِينَمَاينَدِ

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

و در هر عصر و زمان بر اهل لَجَّة  
توحید وارد می آورند آنچه را که  
خود بآن لایق و سزا وارند

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

«وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا  
مَاتَرَكَ عَلَى ظَهَرِهَا مِنْ دَآبَّةٍ  
وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى»

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

ای برادرِ من قلبِ لطیفِ بِمَنْزِلَةِ  
آئینه است

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

آن را بِصِقْلِ حُبِّ وَ انْقِطَاعِ اَزْ  
ماسوی الله پاک کن

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

تا آفتابِ حَقِیقِی در آن جِلْوِه نماید  
و صُبحِ اَزلی طالع شود

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

مَعْنَى « لَا يَسَعْنِي أَرْضِي وَ لَا  
سَمَائِي وَ لَكِنْ يَسَعْنِي قَلْبُ عَبْدِي  
الْمُؤْمِنِ » رَا أَشْكَارَ وَ هُوِيْدَا بَيْنِي

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

وَ جَانِ دَر دَسْتِ گِیرِی وَ بِهَزَارِ  
حَسْرَتِ نِثَارِ یَا رِ تَا زِهْ نَمَائِی

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

وَ چُونِ اَنوَارِ تَجَلَّی سُلْطَانِ اَحَدِيَّه  
بَرِ عَرْشِ قَلْبِ وَ دِلِ جُلُوسِ نَمُودِ

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

نُورِ او دَر جَمِيعِ اَعْضَا وَ اَرْكَانِ  
ظَاہِرِ مِيشَوَدِ

His shining becometh visible in every  
limb and member.

اَن وَ قْتِ سِرِّ حَدِيثِ مَشْهُورِ سَرِ اَزِ  
حَجَابِ دِيجُورِ بَرِ اَرْدِ

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

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

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

زیرا که صاحبِ بیتِ درِ بیتِ خود  
تَجَلَّى نمود

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

وَأَرْكَانِ بَيْتِ هَمِهِ أَزْ نَوْرِ أَوْ رُوشَنِ  
وَأَمْنُورِ شُدِّهِ

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

وَأَفْعَلِ وَأَثَرِ نَوْرِ أَزْ مُنِيرِ أَسْتِ

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

اینست که همه به او حَرَكَتِ  
نمایند و بِإِرَادِهِ أَوْ قِيَامِ كُنْدِ

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

وَأَيْنِسْتِ أُنْ چَشْمِهِ أَيْ كِهْ مُقَرَّبِينَ  
أَزْ أُنْ مِينُوشَنْدِ

And this is that spring whereof the  
near ones drink,

چنانچه میفرماید «عَيْنًا يَشْرَبُ بِهَا  
الْمُقَرَّبُونَ»

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

و دیگر آنکه مبدا در این بیانات  
رایحه حلول

However, let none construe these  
utterances to be anthropomorphism,

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

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

زیرا که بذاته مقدس است از  
صعود و نزول و از دخول و خروج

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

لَمْ يَزَلْ أَزْ صِفَاتِ خَلْقِ غَنِيٍّ بُوْدِه  
وَ خواهد بُد

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

و نشناخته او را احدی و بکنه او  
راه نیافته نفسی

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

كُلُّ عُرْفَا دَر وَادِي مَعْرِفَتَش سَر  
گَرْدَان وَ كُلِّ اُولِيَا دَر اِدْرَاكِ ذَاتَش  
حِيرَان مَنَزّه اَسْت

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

اَز اِدْرَاكِ هَر مُدْرِكِي وَ مُتَعَالِي  
اَسْت اَز عِرْفَان هَر عَارِفِي

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

اَلْسَّبِيلُ مَسْدُودٌ وَ اَلطَّلُبُ مَرْدُودٌ

The way is barred and to seek it is  
impiety;

دَلِيلُهُ آيَاتِهِ وَ وُجُودُهُ اِثْبَاتِهِ

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

اَيْنَسْت كِه عاشِقَان رُويِ جَانَان  
گُفْتِه اَنَد «يَا مَنْ دَلَّ عَلَيِّ ذَاتِهِ بِذَاتِهِ  
وَ تَنَزَّهَ عَنْ مُجَانِسَةِ مُخْلُوقَاتِهِ»

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

عَدَمٍ صِرْفِ کُجَا تَوَانَدِ دَر مَیْدَانِ  
قَدَمِ اَسْبِ دَوَانَدِ وَ سَايَهٗ فَاَنی کُجَا  
بِخُورَشیدِ بَاقی رَسَدِ

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

حَبِیْبِ «لَوْلَاکَ»، «مَا عَرَفْنَاکَ»  
فَرموده

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

وَ مَحْبُوبِ «أَوَاذْنِی»،  
«مَا بَلَغْنَاکَ» کُفْتِه

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

بَلِی اَیْنِ ذِکْرَهَا کِه دَر مَرَاتِبِ عِرْفَانِ  
ذِکْر مِیْشُود

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

مَعْرِفَتِ تَجَلِّیَاتِ اَن شَمْسِ حَقِیْقَتِ  
اَسْتُ کِه دَر مَرَايَا تَجَلِّی مِیْفَرمَایَد

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



و تَجَلَّى آن نور در قلوب هست و  
لكن بِحُجَبَاتِ نَفْسَانِيَّةٍ وَ شُؤُنَاتِ  
عَرَضِيَّةٍ مَحْجُوبِ اسْت

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

چون شمع زیر فانوسِ حديد چون  
فانوسِ مُرتَفَعِ شُد نورِ شمعِ ظاهر  
گردد

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

و هَمچنين چون خرقِ حُجَبَاتِ  
أَفْكِئِهِ از وَجْهِ قَلْبِ نَمَائِي أَنْوَارِ  
أَحَدِيَّةٍ طَالِعِ شَوَد

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

پس معلوم شد كه از بَرَايِ تَجَلِّيَّاتِ  
هَم دُخُولِ وَ خُرُوجِ نِيست

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

تا چه رَسَد بَانَ جُوهَرِ وُجُودِ وَ سِرِّ  
مَقْصُودِ

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

ای برادر من در این مراتب از روی  
تحقیق سیر نما نه از روی تقلید

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

و سالک را دور باش کلمات منع  
نکند و هیمنه اشارت سد ننماید

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

پرده چه باشد میان عاشق و  
معشوق

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

سد سکندر نه مانع است و نه  
حائل

Not Alexander's wall can separate  
them!

اسرار بسیار و اغیار بیشمار

Secrets are many, but strangers are  
myriad.

سِرِّ مَحْبُوبِ رَا دَفْتَرَهَا كِفَايَتِ نَكُنْد  
وَ بَايِنِ الْوَا حِ اِتْمَامِ نِيَابَدِ بَا اَيْنِ كِه  
حَرْفِي بِي شِ نِي سْتِ وَ رَمْزِي بِي شِ نَه

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

«اَلْعِلْمُ نُقْطَةٌ كَثَرَهُ اَلْجَاهِلُونَ»

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

وَ اَزْ هَمِيْنِ مَقَامِ اِخْتِلَافَاتِ عَوَالِمِ رَا  
هَمْ مُلَاحِظَه كُنْ

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

اَكْرَ چِه عَوَالِمِ اِلَهِيْ نَامُتِنَاهِيْ اَسْت  
وَ لَكِيْنِ بَعْضِيْ چِهَارِ رُتْبَه ذِكْرِ  
نَمُوْدِه اَنْد

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

عَالَمِ زَمَانِ وَ اَن اَن اَسْت كِه اَز  
بِرَايِ اَوْ اَوَّلِ وَ اَخِرِ بَاشَد

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

وَ عَالَمٍ دَهْرٍ يَعْنِي أَوَّلَ دَاسْتِهِ بَاشَد  
وَ آخِرَش پَدید نَبَاشَد

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

وَ عَالَمٍ سَرَمَدِ كِه أَوَّلِی مُلَاحِظِه  
نَشَوَد وَ آخِرَش مَفْهُوم شَوَد

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

وَ عَالَمٍ اَزَلِ كِه نَه أَوَّلِی مُشَاهِدِه  
شَوَد وَ نَه آخِرِی

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

اَگَر چِه دَر این بَیَانَاتِ اِخْتِلَافِ  
بَسِیَار اَسْت اَگَر تَقْصِیل ذِکْر شَوَد  
کِسَالَت اَفزَایَد

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

چِنَانِچِه بَعْضِی عَالَمِ سَرَمَدِ را بی  
اِبْتِدَا وَ اِنْتِهَا گُفْتِه اَنَد

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

وَ عَالَمٍ أَزَلْ رَا غِيبٍ مَنِيْعٍ لَا يُدْرِكُ  
ذِكْرَ نَمُوْدِهِ اَنَدَ

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

وَ بَعْضَى عَوَالِمٍ لَاهُوْتٍ وَ جَبْرُوْتٍ  
وَ مَلَكُوْتٍ وَ نَاسُوْتٍ كُفْتِهَ اَنَدَ

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

سَفَرَهَايِ سَبِيْلِ عِشْقِ رَا چِهَار  
شُمُرْدِه اَنَدَ

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

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

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

وَ هَمچَنِینِ بَسِیَارِ یِیَانَاْتِ اَزْ عُرْفَا  
وَ حُكْمَايِ قَبْلِ هَسْتِ كِهْ بَنْدِه  
مُتَعَرِّضِ نَشُدَمَ

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

و دوست ندارم که اذکار قبل بسیار  
إظهار شود

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

زیرا که اقوال غیرا ذکر نمودن  
دلیل است بر علوم کسبی نه بر  
مُوهبت الهی

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

و لکن این قدر هم که ذکر شد  
بواسطه عادت ناس است

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

و تأسی باصحاب و علاوه بر  
این درین رساله این بیانات نگنجد

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

و عدم اقبال بذکر اقوال ایشان نه  
از غرور است بل بواسطه ظهور  
حکمت و تجلّی مُوهبت است

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

گر خِضر در بحر کشتی را  
شکست

If Khidr did wreck the vessel on the  
sea,

صد دُرستی در شکستِ خِضر  
هست

Yet in this wrong there are a thousand  
rights.

وَ إِلَّا این بنده خُود را در ساحتِ  
یکی از احبای خُدا معدوم میدانم  
وَ مَفقود می‌شُمُرم تا چه رسد در  
بساطِ اولیا

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

فَسُبْحَانَ رَبِّيَ الْأَعْلَى

Exalted be My Lord, the Supreme!

وَ از اینها گُذشته مقصود ذکرِ  
مَرَاتِبِ سَالِکین است نه بیانِ اقوالِ  
عارفین

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

اگر چه مثالِ مُختَصَری در اوّل و  
آخرِ عالمِ نِسبی و اِضافی زده شد

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

مُجَدّد مثالی دیگر ذکر میشود تا  
تمامِ معانی در قَمِیصِ مثالی ظاهر  
شود

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

مثلاً آن جناب در خود مُلاحظه  
فرمایند

For instance, let thine Eminence  
consider his own self;

که نسبتِ پِسرِ خود اوّلند و  
نسبتِ پِدرِ خود آخر

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

و در ظاهرِ حِکایت از ظاهرِ قُدَرَت  
میکنید در عوالمِ صُنْعِ الهی

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



وَدَرِ بَاطِنِ بَرِ اسرارِ باطنِ کِه وَدِیعَهُ  
إِلَهِيَّهٖ اَسْت

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

دَر شُما پَس صِدْقِ اَوَّلِيَّتِ وَ  
اَخَرِيَّتِ وَ ظَاهِرِيَّتِ وَ باطنِيَّتِ باين  
مَعْنٰی کِه ذِکْر شُد بَر شُما ميکُنَد

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

تا دَر اين چِهار رُتَبِه کِه بِشُما  
عِنايَت شُد چِهار رُتَبِۀِ اِلَهِيَّهٖ را  
اِدراکِ فرمائيد

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

تا بُلبُلِ قَلْبِ بَر جَمِيعِ  
شاخسارهاي گُلِ وُجودِ اَز غِيبِ  
وَ شُهودِ نِدا کُنَد

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

بَأنه «هُوَ اَلْأَوَّلُ وَ اَلْآخِرُ وَ اَلْظَّاهِرُ  
وَ اَلْبَاطِنُ»

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

وَ اَيْنَ ذِكْرَهَا دَر مَرَاتِبِ عَوَالِمِ  
نِسْبَتِ ذِكْرِ مِيشُودِ

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

وَ اِلَّا اَن رِجَالِي كِه بِقَدَمِي عَالَمِ  
نِسْبَتِ وَ تَقْيِيدِ رَا طِي نَمُودِه اَنَد

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

وَ بَر بَسَاطِ خُوشِ تَجْرِيدِ سَاكِنِ  
شُدِه اَنَد

and dwelt on the fair plane of the  
Absolute,

وَ دَر عَالَمِ هَايِ اِطْلَاقِ وَ اَمْرِ خِيَمِه  
بَر اَفْرَاخْتِه اَنَد

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

جَمِيعِ اَيْنِ نِسْبَتِ هَارَا بِنَارِي  
سُوخْتِه اَنَد

have burned away these relativities  
with a single spark,

وَ هَمِه اَيْنِ اَلْفَاظِ رَا بِنَمِي مَحُو  
نَمُودِه اَنَد

and blotted out these words with a  
drop of dew.

وَ دَرِ یَمِ رُوحِ شِناوَری مینمایند وَ  
دَرِ هَوایِ قُدسِ نورِ سیرِ میکنند

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

دیگرَ اَلْفاظِ دَرِ این رُتَبِه کُجا وُجود  
دارَد تا اَوَّلِ یا اَخرِ یا غَیرِ اینها مَعْلوم  
شود وَ مَذکور آید

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

دَرِ این مَقامِ اَوَّلِ نَفْسِ اَخرِ وَ اَخرِ  
نَفْسِ اَوَّلِ اَست

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

اَتِشی از عِشقِ جانانِ بَرْفُروز

In thy soul of love build thou a fire

سَرِ بَسَرِ فِکَرِ و عِبادَتِ را بَسوز

And burn all thoughts and words  
entire.

ای دوستِ مَن دَرِ خُودِ مُلاحِظِه  
فَرما

O my friend, look upon thyself:

که اگر پدر نمیشدی و پسر ندیده  
بودی این الفاظ هم نشنیده بودی

Hadst thou not become a father nor  
begotten a son, neither wouldst thou  
have heard these sayings.

پس حال همه را فراموش کن تا  
در مُصْطَبَه توحید نزد ادیبِ عشق  
پیاموزی

Now forget them all, that thou mayest  
learn from the Master of Love in the  
schoolhouse of oneness,

و از «اَنَا» به «راجعون» رجعت  
کنی

and return unto God,

و از باطنِ مجازی بمقامِ حقیقی  
خود واصل گردی

and forsake the inner land of unreality  
for thy true station,

و در ظلِ شجره دانش ساکن شوی

and dwell within the shadow of the  
tree of knowledge.

ای عزیز نفس را فقیر نما تا در  
عرصه بُلند غنا وارد شوی

O thou dear one! Impoverish thyself,  
that thou mayest enter the high court  
of riches;

وَ جَسَدِرا ذَلِيلُ کُنْ تا از شَرِیعَه  
عِزَّتِ بِیاشامی

and humble thy body, that thou  
mayest drink from the river of glory,

وَ بِجَمِیعِ مَعانی اشعارِ کِه سُؤالِ  
فَرمودی بِرِسی

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

پَس مَعْلوم شُد کِه این مَراتبِ بَسِته  
بِسیرِ سَالِکِ اَست

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

وَ دَرِ هَر مَدینَه عَالَمی بَیْنَد وَ دَرِ هَر  
وادی بِچَشْمِه ای رِسد وَ دَرِ هَر  
صَحرا نَغْمِه ای شَنود

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

وَلی شاه بازِ هَوایِ مَعنوی را  
شَهنازهایِ بَدیعِ روحانی دَر دِل  
اَست

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

و مُرَغِ عِرَاقِي رَا آوَاذِهَایِ خُوشِ  
حِجَازِی دَر سَرِ

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

و لَکِن مَسْتُورِ بُوْدِه وَ مَسْتُورِ خَوَاهَد  
بُود

yet these are hidden, and hidden shall  
remain.

کَرِ بَکُویِم عَقْلَهَا بَرِ هَم زَنَد

If I speak forth, many a mind will  
shatter,

وَرِ نَوِیْسَم بَس قَلَمَهَا بِشْکَنَد

And if I write, many a pen will break.

و اَلْسَّلَامُ عَلٰی مَنْ قَطَعَ هَذَا السَّفَرَ  
اَلَاغَلٰی وَ اِتَّبَعَ الْحَقَّ بِاَنْوَارِ الْهُدٰی

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

مَدِیْنَةُ اسْتِغْنَا

THE VALLEY OF CONTENTMENT

وَ سَالِكٌ بَعْدَ أَزْ قَطْعِ مَعَارِجِ اَيْنِ  
سَفَرِ بُلَنْدِ اَعْلَى دَرِ مَدِينَةِ اِسْتِغْنَا  
وَارِدِ مِشْوَدِ

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

وَ دَرِ اَيْنِ وَادِي نَسَائِمِ اِسْتِغْنَايِ  
اَلْهَى رَا بَبِيْنْدِ كِهْ اَزْ بِيْدَايِ رُوحِ  
مِيُوَزْدِ

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

وَ حِجَابِ هَايِ فَقَرِ رَا مِيسُوَزْدِ

He burneth away the veils of want,

وَ «يَوْمِ يَغْنِي اَللَّهُ كُلًّا مِنْ سَعَتِهِ»  
رَا بِچَشْمِ ظَاهِرِ وَ بَاطِنِ دَرِ غَيْبِ وَ  
شِهَادَةِ اَشْيَاءِ مُشَاهِدِهِ فَرْمَايْدِ

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

اَزْ حُزْنِ بِسُرُورِ آيْدِ وَ اَزْ غَمِ بِفَرَحِ  
رَاجِعِ شَوْدِ

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

قَبْضُ وَ انْقِبَاضِ را بَسْطُ وَ انْبِساطِ  
تَبْدِيلِ نَمَایَد

His grief and mourning yield to  
delight and rapture.

مُسَافِرانِ این وادی اگر دَر ظاهِرِ بَر  
خاک ساکِنِ اَنَد

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

اَمّا دَر باطنِ بَر رَفَرَفِ مَعانی جالِسِ

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

وَ از نِعَمَتِ هایِ بی زوالِ مَعنوی  
مَرزوقِ اَنَد

they eat of the endless bounties of  
inner significances,

وَ از شَرابِ هایِ لَطیفِ روحانی  
مَشروبِ

and drink of the delicate wines of the  
spirit.

زبانِ دَر تَفصیلِ این سِه وادی عاجِز  
اَسْتُ وَ بَیانِ بَغایتِ قاصِرِ

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



قَلَمٌ دَرِ اَیْنِ عَرَصِهٖ قَدَمٌ نَکُذَّارَدَ وَ  
مِدَادِ جُزْ سَوَادِ ثَمَرِ نِیَّارَدَ

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

بُلْبُلِ قَلْبِ رَا دَرِ اَیْنِ مَقَامَاتِ  
نَوَاهِیِ دِیْگَرِ اَسْتِ وَ اَسْرَارِ دِیْگَرِ

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

کِه دِلِ اَزِ اَوِ بِجَوْشِ وَ رُوحِ دَرِ  
خُرُوشِ

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

وَ لَکِنِ اَیْنِ مُعَمَّایِ مَعَانِیِ رَا دِلِ  
بِدِلِ بَایَدِ کُفْتُ وَ سِیْنِهٖ بِسِیْنِهٖ بَایَدِ  
سِیْرَدِ

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

شَرْحِ حَالِ عَارِفَانِ دِلِ بَدِلِ تَوَانَدِ  
کُفْتُ

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

اَیْنِ نَهْ شِیْوَهٗ قَاصِدِ وَ اَیْنِ نَهْ حَدِّ  
مَکْتُوبِ اَسْتِ

No messenger can tell it and no  
missive bear it.

وَاسْكُتْ عَجْزاً عَنْ أُمُورٍ كَثِيرَةٍ

I am silent from weakness on many a  
matter,

بِنُطْقِي لَنْ تُحْصَى وَلَوْ قُلْتُ قَلَّتْ

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

إِي رَفِيقِ تَا بِحَدِيقِهِ اَيْنَ مَعَانِي  
نَرْسِي أَرْ خَمْرِ بَاقِي اَيْنَ وَادِي  
نَچِشِي

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

وَ أَگَرِ چِشِي أَرْ غَيْرِ چِشَمِ پُوشِي وَ  
أَرْ بَادِهِ اِسْتِغْنَا بِنُوشِي

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

وَ أَرْ هَمِّهِ بُگَسَلِي وَ بِهِ اَوِ پِيُونَدِي وَ  
جَانِ دَرِ رَهْشِ بَازِي وَ رَوَانِ رَايْگَانِ  
بَرِ أَفْشَانِي

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

اگر چه غیری در این مقام نیست  
تا چشم پوشی «كَانَ اللَّهُ وَ لَمْ  
يَكُنْ مَعَهُ مِنْ شَيْءٍ»

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

زیرا که سالیک در این رتبه جمال  
دوست را در هر شیء بیند

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

از نار رُخسار یار بیند و در مَجاز  
رَمَزِ حَقِیْقَتِ مُلَاحِظِه کُند و از  
صِفَاتِ سِرِّ هُوَیِّتِ مُشَاهِدِه نماید

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

زیرا پرده هارا باهی سوخته و  
حجاب هارا بِنِگَاهی بَرداشتِه

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

بِیَصَرِ حَدیدِ در صُنْعِ جَدیدِ سیر  
نماید

with piercing sight he gazeth on the  
new creation;

وَبِقَلْبٍ رَقِيقٍ آثَارِ دَقِّقٍ إِدْرَاكِ كُنْدِ

with lucid heart he graspeth subtle  
verities.

وَجَعَلْنَا الْيَوْمَ بَصَرِكَ حَدِيداً شَاهِدِ  
مَقَالَ وَكَافِي أحوالِ أَسْتِ

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

### وادی حیرت

### THE VALLEY OF WONDERMENT

وَ سَالِكِ بَعْدَ أَزْ سِيرِ مَرَاتِبِ  
إِسْتِغْنَايِ بَحْتِ دَرِ وادی حیرتِ  
وَاصِلِ مِشْوَدِ

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

وَ دَرِ بَحْرَهَائِ عَظُمَتِ غَوِطِهِ  
مِخْوَرْدِ وَ دَرِ هَرِ آنِ بَرِ حیرتَشِ  
می افزاید

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

گاهی هَيْكَلِ غَنَارَا نَفْسِ فَقَرِ مِیْبِینَدِ  
وَ جُوهرِ إِسْتِغْنَارَا صِرْفِ عَجَزِ

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

گاهی مَحْوِ جَمَالِ ذَوِّ الْجَلالِ  
میشود و گاهی از وجودِ خود بیزار

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

این صَرَصِرِ حیرت چه  
درخت‌های معانی را که از پا  
انداخت و چه نفوس هارا که از  
نفس برانداخت

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

زیرا که این وادی سالک‌را در  
انقلاب آورد

For in this Valley the traveler is flung  
into confusion,

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

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

و در هر آن عالمِ بدیعی و خلقِ  
جدیدی مشاهده کند

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

وَ حِیرَتِ بَرِ حِیرَتِ أَفزاید مَحَوِ  
صُنْعِ جَدیدِ سُلْطَانِ أَحَدِیَّه شَوَد

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

بَلِی ای بَرادَرِ اَکَرِ دَرِ هَرِ خَلْقِ  
تَفْکُرِ نَمائیم

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

صَدِ هِزارِ حِکْمَتِ بِالِغِه بِنِیم وَ  
صَدِ هِزارِ عُلُومِ بَدِیعِه بِیاموزیم

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

اَز جُمْلِه مَخْلُوقاتِ نُومِ اَسْتُ

One of the created phenomena is the  
dream.

مُلاحِظِه کُن چِقْدَرِ اَسرارِ دَرِ او  
وَدِیعِه گُذاستِه شُدِه اَسْتُ

Behold how many secrets are  
deposited therein,

وَ چِه حِکْمَتِها دَرِ او مَخزونِ گَشْتِه  
اَسْتُ وَ چِه عَوالِمِ دَرِ او مَسْتور  
ماندِه

how many wisdoms treasured up, how  
many worlds concealed.

مُلاحِظْهُ فَرْمَائِدِ كِه شُما دَر بَیتی  
میخوایید وَ دَرهایِ آن بَیتِ بَسته  
اَست

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

یَک مَرْتَبَه خُود را دَر شَهرِ بَعدی  
مُشاهِدَه می‌کنید بی حَرکَتِ رِجلِ وَ  
تَعَبِ جَسَدِ بَآن شَهرِ داخِل می‌شوید

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

وَ بی زَحَمَتِ چَشمِ مُشاهِدَه  
می‌کنید وَ بی مِحنَتِ گوشِ  
می‌شنوید وَ بی لِسانِ تَکَلُّمِ مِینمائیید

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

وَ گاهَست کِه آنچِه اِمشبِ  
دیدِه اید دَه سالِ بَعدِ دَر عَالَمِ زَمانِ  
بِحَسَبِ ظاهِرِ بَعینَه آنچِه دَر خوابِ  
دیدِه اید میبینید

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

حال چند حکمت است که در  
این نوم مشهود است

Now there are many wisdoms to  
ponder in the dream,

و غیر اهل این وادی بر کماهی  
ادراک نمیکنند

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

اول آنکه آن چه عالم است که  
بی چشم و گوش و دست و  
لسان حکم همه اینها در او معمول  
میشود

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

و ثانی آنکه در عالم ظهور اثر  
خواب را امروز مشاهده میکنی و  
لیکن این سیر را در عالم نوم در ده  
سال قبل دیده‌ء

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



حَالِ تَفَكُّرٍ نَمَا فَرَقِ اَيْنِ دُو عَالَمِ  
وَ اَسْرَارِ مُودِعِهِ اَن رَا تَا بِتَايِيدَاتِ  
وَ مُكَاشِفَاتِ سُبْحَانِي فَائِزِ شَوِي وَ  
پِي بَعَالَمِ قُدَسِ بَرِي

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

وَ اَيْنِ آيَاتِ رَا حَضَرَتِ بَارِي دَرِ  
خَلْقِ گُذَاشْتِه تَا مُحَقِّقِينَ اِنْكَارِ  
اَسْرَارِ مُعَادِ نَكُنْد وَ بَا نِچِه وَعِدِه  
دَا دِه شُدِه اَن د سَهْلِ نَشْمُرَنْد

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

مِثْلِ اَيْنِ كِه بَعْضِي تَمَسُكِ بِعَقْلِ  
جُسْتِه وَ اَنِچِه بِعَقْلِ نِيَايَدِ اِنْكَارِ  
نَمَايَنْد

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

وَ حَالِ اَن كِه هَر گِزِ عُقُولِ ضَعِيفِه  
هَمِينِ مَرَاتِبِ مَذْكُورِه رَا اِدْرَاكِ  
نَكُنْد مَكْرَ عَقْلِ كُلِّي رَبَّانِي

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

عَقْلِ جُزْئِی کی تَوَانَد گِشْتِ بَر  
قُرْءَانِ مُحِیْطِ

How can feeble reason encompass the  
Qur'án,

عَنْكَبُوتِی کی تَوَانَد كَرْد سِیْمُرْغِی  
شَكَارِ

Or the spider snare a phoenix in his  
web?

وَ اِیْنِ عَوَالِمِ كُلِّ دَرِ وَادِی حِیْرَتِ  
دَسْتِ دَهْدِ وَ مُشَاهِدِهْ گَرْدَدِ

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

وَ سَالِكِ دَرِ هَرِ آنِ زِیَادَتِی طَلَبِ  
نَمَایَدِ وَ كَسِلِ نَشَوَدِ

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

اِیْنَسْتِ كِهْ سِیِّدِ اَوَّلِیْنِ وَ اَخِرِیْنِ  
دَرِ مَرَاتِبِ فِكْرَتِ وَ اِظْهَارِ حِیْرَتِ  
«رَبِّ زِدْنِی فِیْكَ تَحِیُّرًا» فَرْمُودِهْ

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

وَ هَمْچِیْنِ تَفَكُّرِ دَرِ تَمَامِیَّتِ خَلْقِ  
اِنْسَانِ كُنْ

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

كِه اِين هَمِه عَوَالِم وَ اِين هَمِه  
مَرَاتِب دَر اَو مُنطَوِی وَ مَسْتَوِر شُدِه

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

اَتَحْسَب اِنَّكَ جُرْمٌ صَغِيرٌ

Dost thou reckon thyself only a puny  
form

وَ فِیْكَ اَنْطَوِی اَلْعَالَمُ الْاَكْبَرُ

When within thee the universe is  
folded?

پَس جَهْدِی بَايَد كِه رُتْبَةُ حَيَوَانِی  
مَعْدُوم كُنِیْم تا مَعْنِی اِنْسَانِی ظَاہِر  
شَوَد

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

هَمْچَنِیْن لُقْمَان كِه اَز چَشْمِه  
حَكَمَت نوشِيْدِه وَ اَز بَحْرِ رَحْمَت  
چَشِيْدِه

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

پِسرَش ناتان بِجَهَتِ اِثباتِ  
مَقاماتِ حَشَر و مُوتِ هَمین  
خواب را دَلیلِ اُورده و مَثَلِ زَدِه

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

دَرین مَقامِ ذِکرِ مِینَمائیم تا ذِکری  
از آن جَوانِ مَصطَبِۀ تُوَحید و پیرِ  
مَراتبِ تَعَلیم و تَجْرِید از این بَنده  
فانی باقی بماند

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

فَرمود ای پِسر اگر قادِر باشی کِه  
نَخوابی پَس قادری بَر آنکِه نَمیری

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

وَ اگر بَتوانی بَعَد از خواب بیدار  
نَشوی مِیتوانی کِه بَعَد از مَرگ  
مَحشور نَگردی

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

ای دوست دِل کِه مُحَلِّ اَسرارِ باقیه  
اَسْت

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

مُحَلِّ افکارِ فانیہ مَکُن و سَرْمایِہ  
عُمَرِ گِرانِ مایہ را بِاشتِغالِ دُنیاِی  
فانیہ از دَسْتِ مَدِہ

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

از عَالَمِ قُدسی بُتْرابِ دِلِ مَبَند

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

و اَہْلِ بَساطِ اُنسی وَطَنِ خاکی  
مِپَسَند

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

باری ذِکْرِ این مَرَاتِبِ را اِنْتِہائی نَہ

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

و این بَندِہ را از صَدَمِہ اَہْلِ روزِ گار  
اَحوالی نَہ

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

این سُخَنِ ناقِصِ بِماند و بِیَقَرار

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

دَلِ نَدَارَم بیدِلَم مَعذُور دَار

Then pray forgive me.

قَلَم نَالِه مِیْکُنْد وَ مِدَاد مِیْگَرِیْد وَ  
جِیْحُونِ دِل خُون مُوج مِیْزَنْد

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

«لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا»

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

وَ السَّلَامُ عَلٰی مَنْ اَتَّبَعَ الْهُدٰی

Peace be upon him who followeth the  
Right Path!

وادی فقر حقیقی و فنای اصلی

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

وَ سَالِکْ بَعْدَ اَزِ اِرْتِقَايِ بِمَرَاتِبِ  
بُلَنْدِ حِیْرَتِ بُوَادِی فَقْرِ حَقِیْقِی وَ  
فَنَائِی اَصْلِی وَاِرِدِ شَوْد

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

وَ اَیْنَ رُتَبِهٖ مَقَامِ فَنَایِ اَز نَفْسِ وَ  
بَقَایِ بِاللّٰهِ اَسْتُ

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

وَ فَقَرِ اَز خُودِ وَ غَنَایِ بِمَقْصُودِ  
اَسْتُ

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

وَ دَرِ اَیْنِ مَقَامِ کِهْ ذِکْرِ فَقَرِ مِیْشُودِ  
یَعْنِیْ فَقِیْرِ اَسْتُ اَز اَنْجِهْ دَرِ عَالَمِ  
خَلْقِ اَسْتُ وَ غَنِیْ اَسْتُ بِاَنْجِهْ دَرِ  
عَوَالِمِ حَقِّ اَسْتُ

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

زِیْرَا کِهْ عَاشِقِ صَادِقِ وَ حَبِیْبِ  
مُوَافِقِ چُونِ بِلِقَایِ مَحْبُوبِ وَ  
مَعْشُوقِ رَسِیدِ

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

اَز پَرْتُو جَمَالِ مَحْبُوبِ وَ آتِشِ قَلْبِ  
حَبِیْبِ نَارِیْ مُشْتَعِلِ شُودِ وَ جَمِیعِ  
سَرَادِقَاتِ وَ حُجُبَاتِ رَا بِسُوزَانْدِ

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

بَلَكِهْ اَنچِه با او اَسْت حَتّٰی مَغز وَ  
پوست مُحْتَرِقِ گَرْدَد وَ جُز دوست  
چیزی نَمَانَد

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

چون تَجَلّٰی کَرْد اُوصافِ قَدیم

When the qualities of the Ancient of  
Days stood revealed,

پَس بِسوزَد وَصِفِ حَادِثِ را کَلیم

Then the qualities of earthly things  
did Moses burn away.

وَ دَر اَین مَقَامِ وَاَصِلِ مُقَدَّسِ اَسْت  
اَز اَنچِه مُتَعَلِّقٌ بِدُنیا سَت

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

پَس اَگَر دَر نَزْدِ وَاَصِلِینِ بَحْرِ وِصالِ  
اَز اَشیاِی مَحْدودِه کِه مُتَعَلِّقٌ بِعَالَمِ  
فانی اَسْت یافَت نَشَوَد

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

چِه اَز اَموالِ ظاهِرِیّه باشد وَ چِه اَز  
تَفکُّراتِ نَفْسِیّه بَأسی نیسْت

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



زیرا که آنچه نزدِ خَلق است  
محدود است بِحدودِ ایشان و آنچه  
نزدِ حَق است مُقدَّس از آن

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

این بیان را بسیار فکر باید تا پایان  
آشکار شود

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

«إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ  
مِزَاجُهَا كَافُورًا»

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

اگر معنی کافور معلوم شود مقصود  
حقیقی معلوم گردد

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

این مقام از فقر است که میفرماید  
«الْفَقْرُ فَخْرِي»

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

وَ از بَرایِ فَقْرِ باطنی وَ ظاهری  
مَرَاتِبِهَا وَ مَعْنِیْهَا اَسْتُ کِهْ ذِکْرِ آن را  
مُنَاسِبِ این مَقَامِ نَدیدَم

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

لِهَذَا بِعُهُدِهِ وَقْتِیْ گُذَاشْتَم تا خُدا  
چِهْ خَواهد وَ قُضا چِهْ اِمضا نَمَاید

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

وَ این مَقَامِ اَسْتُ کِهْ کَثَرَاتِ کُلِّ  
شَیْءِ دَرِ سَالِکِ هَالِکِ شَوَد

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

وَ طَلَعَتْ وَجْهَ از مَشْرِقِ بَقَا سَرِ از  
غُطا بیرون آوَرَد

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

وَ مَعْنِیْ «کُلِّ شَیْءِ هَالِکِ اِلَّا  
وَجْهَهُ» مَشْهُودِ گَرَدَد

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

ای حَبِیبِ مَنْ نَعَمَاتِ رُوحِ رَا بِجَانِ  
وَ دِلِ گُوشِ کُنْ وَ چُونِ بَصَرِ  
حِفْظِشِ نَمَا

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

کِه هَمِیشْهٖ اَیَّامِ مَعَارِفِ اِلَهِی بِمَثَابِهٖ  
اَبَرِ نِیْسَانِی بَرِ اَرَاضِی قُلُوبِ اِنْسَانِی  
جَارِی نِیست

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

اَگَرِ چِه فِیضِ فِیاضِ رَا تَعطِیْلِی وَ  
تَعْوِیْقِی نَه

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

وَ لَکِنْ هَرِ زَمَانِ وَ عَصْرِ رَا رِزْقِی  
مَعْلُومِ وَ نِعْمَتِی مُقَدَّرِ اَسْتُ وَ بِقَدَرِ  
وَ اَنْدَازِهٖ اِفَاضِهٖ مِیْشُود

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

«وَ اِنْ مِنْ شَیْءٍ اِلَّا عِنْدَنَا خَزَا اِنَّهُ  
وَ مَا نَزَّلَهُ اِلَّا بِقَدَرٍ مَعْلُومٍ»

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

سَحَابِ رَحْمَتِ جَانَانِ جُزْ بَرِ  
ریاضِ جانِ نَبَارَدِ وَ دَرِ غَیْرِ بَهَارانِ  
این کَرَمِ نَفَرَمَایَدِ

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

فُصولِ دیگر را از این فَضْلِ اکْبَرِ  
نَصِیبِ نیست وَ آراضِی جَرَزِه را از  
این کَرَمِ قِسْمَتِی نَه

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

ای بَرادَرِ هَرِ بَحْرِ لُؤْلُؤِ نَدَارَدِ وَ  
هَرِ شاخِی کُلِّ نِیَارَدِ وَ بُلْبُلِ بَرِ آنِ  
نَسْرَایَدِ

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

پَسِ تا بُلْبُلِ بَوسْتانِ مَعْنَوِی  
بِگُلِستانِ اِلَهِی باز نَگِشتِ

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

وَ اَنوارِ صُبْحِ مَعانی بِشَمْسِ حَقِیقِی  
راجِعِ نَشُدِ

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

سَعَى كُنَيْدِ كِه شَايِدِ دَرِ اَيْنِ گُلْخَنِ  
فَانِي بُوئِي اَز گُلْشَنِ باقِي بِشْنَوِيدِ

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

وَ دَرِ ظِلِّ اَهْلِ اَيْنِ مَدِينَهُ جَاوِيدِ  
بِمَانِيدِ

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

وَ چُونِ بَايِنِ رُتْبَهُ بُلَنْدِ اَعْلَى رَسِيدِ  
وَ بَايِنِ دَرَجَهُ عُظْمَى فَايْزِ شُدِ

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

يَا رِ بِيْنِي وَ اَغْيَا رَ فَرَامُوشِ كُنِي

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

يَا رِ بِيْپَرْدِه اَزِ دَرِ وَ دِيْوَا رِ

The Beloved shineth on gate and wall

دَرِ تَجَلِّيِ اَسْتِ يَا اَوْلَى الْاَبْصَا رِ

Without a veil, O men of vision.

از قَطْرِ جان گذشتی و بِحَرِ جانان  
واصل شدی

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

اینست مقصودی که طلب  
فرمودی انشا الله بآن فائز شوی

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

در این مدینه حُجَباتِ نور هم خرق  
میشود و زایل میگردد

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

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

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

ای عَجَبِ که یارِ چون شمس  
آشکار و آغیار در طلبِ زخارف  
و دینار

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

بلی از شدتِ ظهور پنهان مانده و  
از کثرتِ بروز مخفی گشته

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

حَقِّ عَیَّانِ چُونِ مِهْرِ رَخْشَانِ آمَدِه

Even as the sun, bright hath He  
shined,

حَیْفِ کَنْدَرِ شَهْرِ کُورَانِ آمَدِه

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

دَرِ اَیْنِ وَادِی سَالِکِ مَرَاتِبِ وَحَدَثِ  
وُجُودِ وَ شُهوْدِ رَا طِی نَمَایَدِ

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

وَ بِوَحْدَتِی کِه مُقَدَّسْ اَزِ اَیْنِ دُو  
مَقَامِ اَسْتِ وَاَصِلِ گَرْدَدِ

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

اَحْوَالِ پِی بَایْنِ مَقَالِ بَرَدِ نَه بَیَّانِ وَ  
جِدَالِ

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

وَ هَر کَسِ دَرِیْنِ مَحْفِلِ مَنَزَلِ گُزِیْدِه  
وَ یَا اَزِ اَیْنِ رِیَاضِ نَسِیْمِی یَافْتِه  
مِیْدَانَدِ چِه عَرَضِ مِیْشَوَدِ

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

و سَالِك بَايَد دَر جَمِيعِ اَيْن اَسْفَار  
بِقَدْرِ شَعْرِى اَز شَرِيعَت كِه فِى  
اَلْحَقِيقَه سِرِّ طَرِيقَت وَ ثَمَرَه شَجَرَه  
حَقِيقَت اَسْت اِنْجِرَاف نَوْرَزَد

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

وَ دَر هَمِهٖ مَرَاتِب بِذِيْل اِطَاعَتِ  
اَوَامِر مُتَشَبِّث بَاشَد

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

وَ بِحَبْلِ اِعْرَاضِ اَز مَنَاهِي مُتَمَسِّك  
تَا اَز كَاسِ شَرِيعَت مَرْزُوق شَوَد وَ  
بَر اَسْرَارِ حَقِيقَت وَاَقِفْ گَرْدَد

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

وَ هَر چِه اَز بَيَانَاتِ اَيْن بَنَدِه مَفْهُوم  
نَشَوَد وَ تَزَلُّلِى اِحْدَاث كُنْد بَايَد  
مُجَدِّد سُؤَالَ شَوَد تَا شُبْهَه نَمَانَد

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



وَمَقْصُودٍ چُونِ طَلَعَتِ مَحْبُوبِ اَز  
مَقَامِ مَحْمُودِ ظَاهِرِ گَرْدَدِ

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

وَ اَيْنِ اَسْفَارِ كِه اَن رَا دَرِ عَالَمِ زَمَانِ  
اِنْتِهَائِي پَدِيدِ نِيستِ

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

سَالِكِ مُنْقَطِعِ رَا اَكْرَ اِعَانَتِ غَيْبِي  
بِرَسَدِ وَ وَلِي اَمْرِ مَدَدِ فَرْمَايَدِ

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

اَيْنِ هَفْتِ رُتْبَه رَا دَرِ هَفْتِ قَدَمِ طِي  
نَمَايَدِ بَلَكِه دَرِ هَفْتِ نَفْسِ بَلَكِه دَرِ  
يَكِ نَفْسِ اِذَا شَاءَ اللّٰهُ

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

وَ اَرَادَ وَ ذَلِكَ مِنْ فَضْلِهِ عَلٰى مَنْ  
يَشَاءُ

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

طایرانِ هَوایِ توحیدِ وَ واصلانِ  
لُجَّهٔ تجریدِ این مقام را که مقامِ  
بقاء بالله است

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

در این مدینه منتهی رُتبهٔ عارفان وَ  
منتهی وطنِ عاشقان شمرده‌اند

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

وَ نزدِ این فانی بحرِ معنی این مقامِ  
اول شهر بندِ دل است

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

یعنی اول ورودِ انسان است بِمدینهٔ  
قلب

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

وَ قلب را چهار رُتبهٔ مقرر است

and the heart is endowed with four  
stages

اگر اهلش یافت شد مذکور آید

which would be recounted should a  
kindred soul be found.

چون قَلَمِ دَر وَصْفِ اَیْنِ حَالَتِ  
رَسید

When the pen set to picturing this  
station,

هَم قَلَمِ بِشِکَسْتِ وَ هَم کَاغَذِ دَرِید

It broke in pieces and the page was  
torn.

وَ اَلْسَلَامُ

Salám!

مؤخره

EPILOGUE

ای حَبِیبِ مَن اَیْنِ غَزَالِ صَحْرَايِ  
أَحَدِيَّه رَا کَلَابِی چَند دَر پِی

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

وَ اَیْنِ بُلْبُلِ بُسْتَانِ صَمَدِيَّه رَا مَنقَارِی  
چَند دَر تَعَاقُبِ

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

وَ اَیْنِ طَايِرِ هَوَايِ اِلَهِي رَا غُرَابِ  
کَیْنِ دَر کَمِیْنِ وَ اَیْنِ صَیْدِ بَرِّ  
عَشَق رَا صَيَّادِ حَسَدِ دَر عَقَبِ

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

ای شیخ همت را زُجاج کُن که  
شاید این سراج را از بادهای  
مُخالف حفظ نماید

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

اگر چه این سراج را اُمید چنان  
است که در زُجاجِ الهی مُشتعل  
گردد و در مُشکوة معنوی برافروزد

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

زیرا گردنی که بعشقِ الهی بُلند  
شد البتّه بِشمشیر افتد

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

و سَری که بِحُبِّ برافراخت البتّه  
بیاد رَوَد

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

و قلبی که بِذِکرِ محبوب پیوست  
البتّه پُر خون گردد

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

فَنَعَمْ مَا قَالَ

How well is it said:

وَعَشْنٌ خَالِيًا فَالْحُبُّ رَاحَتًا عَنَّا

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

فَأَوَّلُهُ سُقْمٌ وَآخِرُهُ قَتْلٌ

Its beginning is pain, its end is death.

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the  
Right Path!

آنچه از بدایعِ فکرِ درِ معنی طَیْرِ  
معروفِ که بِفارسی گُنَجِشک  
مینامند ذکر فرمودند معلوم و  
مُحَقَّق شد

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

گویا برِ اسرارِ معانی واقف شده‌اند

Thou appearest to be well-grounded in  
mystic truth.

وَلَكِنْ هَرَّ حَرْفٍ رَا دَرِ هَرِّ عَالَمِی  
بِاِقْتِضَائِ آن مَقْصُودِی مُقَرَّرِ اَسْتُ

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

بلی سالِکین از هر اسمی رمزی و  
از هر حرفی سری ادراک مینمایند

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

و این حُرُوفات در مقامی اشاره  
بِتقدیس است

In one sense, these letters refer to holiness.

کَ اَیْ کَفَّ نَفْسِکَ عَمَّا یَشْتَهِیْهُ  
هُوَ أَکَ ثُمَّ أَقْبِلْ إِلَى مُوَلِّئِکَ

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

نَ نَزَّهَ نَفْسِکَ عَمَّا سِوَاهُ لِتَفْدِیَ  
بِرُوحِکَ فِی هَوَاهُ

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

جَ جَانِبِ جَنَابِ الْحَقِّ إِنْ بَقِیَ  
فِیکَ مِنْ صِفَاتِ الْخَلْقِ

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

شْ أَشْكُرُ رَبِّكَ فِي أَرْضِهِ لِيَشْكُرَكَ  
فِي سَمَائِهِ وَ إِنْ كَانَتْ السَّمَاءُ فِي  
عَالَمٍ الْآحَدِيَّةِ نَفْسِ أَرْضِهِ

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

كَ كَفَّرَ عَنْكَ الْحُجَبَاتِ  
الْمَحْدُودَةِ لِتَعْرِفَ مَا لَا عَرَفَتُهُ  
مِنْ الْمَقَامَاتِ الْقُدْسِيَّةِ وَ إِنَّكَ  
لَوْ تَسْمَعُ نَعَمَاتٍ

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

هَذِهِ الطَّيْرُ الْفَانِيَّةُ لِتَطْلُبَ مِنْ  
الْكُؤُسِ الْبَاقِيَّةِ الدَّائِمَةِ وَ تَتْرَكَ  
الْكُؤُبَ الْفَانِيَّةَ الزَّائِلَةَ

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

وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who walk in the Right Path!