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|  | Chihár-Vádí (Four Valleys) | چهار وادی |
|  | BAHÁ’U’LLÁH | حضرتبهاءالله |
|  | Translated. From Original Persian  by Ali Kuli Khan | اصلفارسی |
|  |  |  |
|  | The Four Valleys | چهار وادى |
|  | ﴾ He is the Strong, the Well-Beloved! ﴿ | ﴿هو العزيز المحبوب ﴾ |
| 3 | O light of truth, Hisam-i-Din, the bounteous, No prince hath the world begot like unto Thee! | ایضياءالحقحسامالدّينرادکهفلکوارکانچهتوشاهینزاد |
|  | 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? | نميدانمچرايکمرتبهرشتهمحبّتراگسيختيدوعهدمحکممودّتراشکستيدمگرخدانکردهقصوریدرارادتبهمرسيدويافتوریدرخلوصنيّتپيداگشتکهازنظرمحوشدموسهوآمدم |
|  | What fault of Mine hath made thee cease thy favors?  Is it that We are lowly and thou of high degree? | چهمخالفتبديدیکهملاطفتبريدیمگرآنکهماضعيفيموتواحتشامداری |
|  | Or is that a single arrow hath driven thee from the battle? 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 | ويابيکتيرازکارزاربرگشتیمگرنشنيده‌ايداستقامتشرطراهاستودليلورودبارگاه﴿إِنَّالَّذِينَقَالُوارَبَّنَااللّهُثُمَّاسْتَقَامُواتَتَنَزَّلُعَلَيْهِمُالمَلَئِکَةِ﴾ |
|  | Likewise He saith, "Go straight on then as thou hast been commanded." Wherefore, this course is incumbent on those who dwell in the presence of God. | وديگرميفرمايد﴿فَاسْتَقِمْکَمَاأُمِرْتَ﴾لهذامستقرّينبساطوصولرااينسلوکلازموواجباست |
|  | ...." I do as bidden, and I bring the message, Whether it give thee counsel or offense | منآنچهشرطبلاغاستباتوميگويمتوخواهازسخنمپندگيروخواهملال |
|  | 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. | اگرچهزيارتجوابنامهننمودهذکرارادتنزدعقلاخطاوبيجاستولکنمحبّتبديعذکروقواعدقويمرامنسوخنمودومعدومکرد |
|  | Tell us not the tale of Layli or of Majnún's woe Thy love hath made the world forget the loves of long ago. | قصّهليلیمخوانوغصّهمجنونعشقتومنسوخکردذکراوائل |
|  | When once thy name was on the tongue, the lovers caught it And it set the speakers and the hearers dancing to and fro | نامتوميرفتعاشقانبشنيدندهردوبرقصآمدندسامعوقائل |
|  | And of divine wisdom and heavenly counsel, [Rumi says]: | فیحکمةالالهيّةوتنبيهالرّبّانيّة |
|  | - Each moon, O my beloved, for three days I go mad; | منسرهرماهسهروزایصنمبیگمانبايدکهديوانهشوم |
|  | Today's the first of these - 'Tis why thou seest me glad | هانکهامروزاوّلسهروزهاستروزفيروزاستنهفيروزهاست |
|  | We hear that thou hast journeyed to Tabríz and Tiflis to disseminate knowledge, or that some other high purpose hath taken thee to Sanandaj 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. | شنيدمبرایتبحيثوتدريسبتبريزوتفليسحرکتفرمودهايدويابرایعروجمعارجبسنندجتشريفبرده‌ايدایسيّدمنمتصاعدانسمواتسلوکازچهارطايفهبيشنيستندمختصریذکرميشودکهدرآنخدمتمعلومومبرهنگرددکههرطايفهراچهعلامتاستوچهمرتبت |
|  | ﴾ THE FIRST VALLEY ﴿ | ﴿وادی اول﴾ |
|  | If the travelers seek after the goal of the Intended One (maqsud), this station appertaineth to the self - but that self which is "The Self of God standing within Him with laws." | اوّلاگرسالکانازطالبانکعبهمقصودنداينرتبهمتعلّقبنفساستولکننفساللّهالقائمةفيهبالسّننمراداست |
|  | On this plane, the self is not rejected but beloved; it is well-pleasing and not to be shunned. Although at the beginning, this plane is the realm of conflict, yet it endeth in attainment to the throne of splendor. As they have said: "O Abraham of this day, O Friend Abraham of the Spirit! Kill these four birds of prey," that after death the riddle of life may be unraveled | ودراينمقامنفسمحبوباستنهمردودومقبولنهمقهوراگرچهدراوّلاينرتبهمحلّجدالاستوليکنآخرآنجلوسبرعرشجلالچنانچهميفرمايدایخليلوقتوابراهيمهشاينچهاراطياررهزنرابکشتابعدازمماتسرّحياتظاهرشودو |
|  | . This is the plane of the soul who is pleasing unto God. Refer to the verse: | اينمقامنفسمرضيّهاستکهميفرمايد |
|  | O thou soul who art well assured  , Return to thy Lord, well-pleased, and pleasing  unto Him. which endeth Enter thou among My servants,  And enter thou My paradise. | ﴿فَادْخُلِيفَيعِبَادِيوَادْخُلِيجَنَّتِي﴾ |
|  | This station hath many signs, unnumbered proofs. 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," and that there is no God save Him. | اينمقامرااشاراتبسياراستودلالاتبيشماراينستکهميفرمايد﴿سَنُرِيْهِمْآيَاتِنَافِيالآفَاقِوَفِيأَنْفُسِهِمحَتَّىيَتَبَيَّنَلَهُمْأَنَّهُالحَقُّ﴾﴿لَاإِلَهَإِلَّاهُوَ﴾ |
|  | 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." | پسمعلومميشودکهکتابنفسرابايدمطالعهنمودنهرسالهءنحوراچنانچهميفرمايد﴿اقْرَءْکِتَابَکَوَکَفَیبِنَفْسِکَاليَوْمَحَسِيبًا﴾ |
|  | The story is told of a mystic knower, who went on a journey with a learned grammarian as his companion. They came to the shore of the Sea of Grandeur. The knower 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 Sibavayh and Qawlavayh, of Ibn-i-Hajib and Ibn-i-Malik, and cross the water." | حکايتآوردهاندکهعارفالهیباعالمنحویهمراهشدندوهمرازگشتندتارسيدندبشاطیبحرالعظمة . عارفبیتامّلتوسّلفرمودهوبرآبراندوعالمنحویچوننقشبرآبمحوگشتهمبهوتماندبانگزدعارفکهچونعنانپيچيدیگفتایبرادرچکنمچونپایرفتنمنيستسرنهادناولیبودگفتآنچهازسيبويهوقولويهاخذنمودهوازمطالبابنحاجبوابنمالکحملفرمودۀایبريزوازآببگذر |
|  | The death of self is needed here, not rhetoric  Be nothing, then, and walk upon the waves | محو ميبايد نه نحو اينجا بدان گر تو محوی بيخطر بر آب ران |
|  | Likewise is it written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers." | و ديگر ميفرمايد ﴿ لَا تَکُونُوا کَالَّذِينَ نَسُوا اللّهَ فَأَنْسَاهُم أَنْفُسَهُم أُوَلَئِکَ هُمْ الفَاسِقُونَ ﴾ |
|  | ﴾THE SECOND VALLEY ﴿ | ﴿وادیدوم﴾ |
|  | If the wayfarer's goal be the dwelling of the Praiseworthy One (Maḥmúd), this is the station of primal reason which is known as the Prophet and the Most Great Pillar. Here reason signifieth the divine, universal mind, whose sovereignty enlighteneth all created things - nor doth it refer to every feeble brain; for it is as the wise Sana'i hath written: | و اگر سالکان از ساکنان حجرهء محمودند اين مقام راجع بعقل ميشود که او را پيغمبر مينامند و رکن اعظم دانند ليکن عقل کلّی ربّانی مقصود است که در اين رتبه تربيت امکان و اکوان بسلطنت اوست نه هر عقل ناقص بيمعنی چنانچه حکيم سنائی ميگويد |
|  | How can feeble reason encompass the Qur’án,  Or the spider snare a phoenix in his web? | عقلجزئیکیتواندگشتبرقرآنمحيطعنکبوتیکیتواندکردسيمرغیشکار |
|  | Wouldst thou that the mind should not entrap thee?  Teach it the science of the love of God! | عقل اگر خواهی که ناگه در عقيلت نفکند گوش گيرش در دبيرستان الرّحمن در آر |
|  | On this plane, 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 in this plane is divulged in the following holy verse from the Surih of THE CAVE: | و در اين مقام تلاطم بسيار است و طماطم بيشمار گاهی سالک را متصاعد مينمايد و گاهی متنازل اين است که ميفرمايد ( مرّة تجذبنی الی عرش العماء و مرّة تهلکنی بنار الاغمآء ) چنانچه سرّ مکنونه از آيهء مبارکهء کهف در اين مقام معلوم ميشود که ميفرمايد |
|  | "And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, 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." | ﴿ وَ تَرَی الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ کَهْفِهِم ذَاتَ اليَمِينَ وَ إِذَا غَرَبَتْ تَقْرِضُهُم ذَاتَ الشِّمَالَ وَ هُمْ فِي فَجْوَةٍ مِنْهُ ذَلِکَ مِنْ آيَاتِ اللّهِ مَنْ يَهْدِ اللّهُ فَهُوَ المُهْتَدِ وَ مَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴾ |
|  | If a man could know what lieth hid in 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...." | اگر کسی اشارات همين يک آيه را مطّلع شود او را کافی است اين است که در وصف اين رجال ميفرمايد ﴿ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيعٌ عَنْ ذِکْرِ اللّهِ ﴾ |
|  | 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 will instruct thee." And again: "Knowledge is a light which God casteth into the heart of whomsoever He willeth." | اين مقام ميزان است و پايان امتحان و در اين رتبه هم استفاده ضرور ندارد و در تعليم سالکين اين لجّه ميفرمايد ﴿ اتَّقُوا اللّهَ يُعَلِّمُکُمْ اللّهُ ﴾ و همچنين ميفرمايد ( العلم نور يقذفه اللّه علی قلب من يشاء ) |
|  | 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 travailers travail!" | پس بايد محلّ را آماده نمود و مستعدّ نزول عنايت شد تا که ساقی کفايت خمر مکرمت از زجاجه رحمت بنوشاند الا انّ بذلک فليتنافس المتنافسون |
|  | And now do I say, "Verily we are from God, and to Him shall we return | و حينئذٍ اقول ﴿ إِنَّا للّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ﴾ |
|  | ﴾ THE THIRD VALLEY ﴿ | ﴿وادىسوم﴾ |
|  | If the loving seekers wish to live within the precincts of the Attracting One (Majdhub), no soul may dwell on this Kingly Throne save the beauty of love. This realm is not to be pictured in words | و اگر عاشقان از عاکفان بيت مجذوبند اين سرير سلطنت را جز طلعت عشق جالس نتواند شد اين مقام را شرح نتوانم و وصف ندانم |
|  | Love shunneth this world and that world too  In him are lunacies seventy-and-two. | با دو عالم عشق را بيگانگی وندر او هفتاد و دو ديوانگی |
|  | The minstrel of love harpeth this lay:  Servitude enslaveth, kingship doth betray | مطرب عشق اين زند وقت سماع بندگی بند و خداوندی صداع |
|  | This plane requireth pure affection 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." | اين رتبه صرف محبّت ميطلبد و زلال مودّت ميجويد و در وصف اين اصحاب ميفرمايد الّذين ﴿ لَا يَسْبِقُونَهُ بِالقُولِ وَ هُم بِاَمْرِهِ يَعْمَلُونَ ﴾ |
|  | On this plane, neither the reign of reason is sufficient nor the authority of self. 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." | اين مقام نه سلطنت عقل را کفايت مينمايد و نه حکومت نفس را چنانچه نبيّی از انبياء اللّه عرض نمود ( الهی کيف الوصول اليک قال الق نفسک ثمّ تعال ) |
|  | These are a people who deem the lowest place to be one with the throne of glory, and to them beauty's bower differeth not from the field of a battle fought in the cause of the Beloved. | ايشان قومی هستند که صفّ نعال را با صدر جلال يک دانند و ايوان جمال را با ميدان جدال در سبيل محبوب يک شمرند |
|  | The denizens of this plane 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: | و معتکفين اين بيت مطلب ندانند و مرکب برانند جز نفس دوست از دوست هيچ نبينند کلّ الفاظ را مهمل دانند و جميع مهملات را مستعمل دارند سر از پا نشناسند و دست از پا فرق نيابند سراب را نفس آب گويند و ذهاب را سرّ اياب خوانند اينست که ميگويند |
|  | The story of Thy beauty reached the hermit's dell;  Crazed, he sought the Tavern where the wine they buy and sell. | وصفی ز حسن روی تو در خانقه فتاد صوفی طريق خانهء خمّار بر گرفت |
|  | The love of Thee hath leveled down the fort of patience,  The pain of Thee hath firmly barred the gate of hope as well. | عشقت بنای صبر بکلّی خراب کرد جورت در اميد بيکبار بر گرفت |
|  | In this realm, instruction is assuredly of no avail | دراينمقامتعليموتعلّمالبتّهعاطلماندوباطلگردد |
|  | The lover's teacher is the Loved One's beauty,  His face their lesson and their only book. | عاشقان را شد مدرّس حسن دوست دفتر درس و سبقشان روی اوست |
|  | Learning of wonderment, of longing love their duty  Not on learned chapters and dull themes they look | درسشان آشوب و شور و ولولهنی زيادات است و باب سلسله |
|  | The chain that binds them is His musky hair,  The Cyclic Scheme, to them, is but to Him a stair. | سلسله اين قوم جعد مشکبار مسأله دور است امّا دور يار |
|  | Here followeth a supplication to God, the Exalted, the Glorified: | فی المناجات للّه تبارک و تعالی |
|  | O Lord! O Thou Whose bounty granteth wishes!  I stand before Thee, all save Thee forgetting. | ای خدا ای لطف تو حاجت روا با تو ياد هيچکس نبود روا |
|  | Grant that the mote of knowledge in my spirit  Escape desire and the lowly clay | ذرّه علمی که در جان من است وا رهانش از هوا و خاک پست |
|  | Grant that Thine ancient gift, this drop of wisdom  Merge with Thy mighty sea | قطره دانش که بخشيدی ز پيش متّصل گردان بدرياهای خويش |
|  | Thus do I say: There is no power or might save in God, the Protector, the Self-Subsistent. | اذًا اقول لا حول و لا قوّة الّا باللّه المهيمن القيّوم |
|  | ﴾ THE FOURTH VALLEY ﴿ | ﴿وادیچهارم﴾ |
|  | If the mystic knowers be of those who have reached to the beauty of the Beloved One (Mahbub), this station is the apex of consciousness and the secret of divine guidance. This is the center of the mystery: "He doth what He willeth, ordaineth what He pleaseth." | و اگر عارفان از واصلان طلعت محبوبند اين مقام عرش فؤاد است و سرّ رشاد اين محلّ رمز يفعل ما يشاء و يحکم ما يريد است |
|  | Were all the denizens of earth and heaven to unravel this shining allusion, this darksome riddle, until the Day when the Trumpet soundeth, yet would they fail to comprehend even a letter thereof, for this is the station of God's immutable decree, His foreordained mystery. Hence, when searchers inquired of this, He made reply, "This is a bottomless sea which none shall ever fathom." And they asked again, and He answered, "It is the blackest of nights through which none can find his way." | که اگر کلّ من فی السّموات و الارض الی يوم ينفخ فی الصّور شرح اين رمز شريف و سرّ لطيف را فرمايند البتّه از عهده حرفی بر نيايند و احصا نتوانند زيرا که اين مقام قدر است و سرّ مقدّر اينست که سؤال نمودند از اين مسأله فرمودند ( بحر ذخّار لا تلجه ابدا ) باز سؤال فرمودند فرمودند ( ليل و امس لا تسلکه ) |
|  | 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." | و هر کس ادراک اين رتبه نمود البتّه ستر نمايد و اگر رشحی اظهار دارد و يا ابراز نمايد البتّه سر او بر دار مرتفع خواهد شد . با وجود اين قسم بخدا که اگر طالب مشهود می گشت مذکور می آمد زيرا که ميفرمايد ( الحبّ شرف لم يکن فی قلب الخائف الرّاهب ) |
|  | Verily, the wayfarer who journeyeth unto God, unto the Crimson Pillar 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." | (و انّ السّالک الی اللّه فی منهج البيضاء و الرّکن الحمراء لن يصل الی مقام وطنه الّا بکفّ الصّفر عمّا فی ايدی النّاس ) و من لم يخف اللّه اخافه اللّه من کلّ شیء و من خاف اللّه يخاف منه کلّ شیء |
|  | Speak in the Persian tongue, though the Arab please thee more;  A lover hath many a tongue at his command | پارسی گو گر چه تازی خوشتر است عشق را خود صد زبان ديگر است |
|  | . How sweet is this couplet which revealeth such a truth: | چه مليح است اين فرد در اين مقام |
|  | 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 | گر درّ عطا بخشد اينک صدفش دلها ور تير بلا آيد اينک هدفش جانها |
|  | And were it not contrary to the Law of the Book, 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. | و اگر مخالف حکم کتاب نمی بود البتّه قاتل خود را از مال خود قسمت ميدادم و ارث می‌بخشيدم و منّتش می‌بردم و دستش بر چشم می‌ماليدم و ليکن چکنم نه مال دارم نه سلطان قضا چنين امضا فرموده |
|  | Methinks at this moment, I catch the fragrance of His garment blowing from the Egypt of Bahá; verily He seemeth near at hand, though men may think Him far away.. | حينئذ اجد رائحة المسک من قمص الهآء عن يوسف البهاء کانّی وجدتها قريبا ان انتم تجدونها بعيدا |
|  | My soul doth smell the perfume shed by the Beloved One; My sense is filled with the fragrance of My dear Companion | بوی جانی سوی جانم ميرسد بوی يار مهربانم ميرسد |
|  | . The duty of long years of love obey  And tell the tale of happy days gone by, | از برای حقّ صحبت سالها بازگو حالی از آن خوش حالها |
|  | That land and sky may laugh aloud today  And it may gladden mind and heart and eye. | تا زمين و آسمان خندان شود عقل و روح و ديده صد چندان شود |
|  | This is the realm of full awareness, of utter self-effacement. 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 Sana'i hath written: | اين محلّ صحو بحت و محو بات است محبّت را در اين رتبه راهی نيست و مودّت را مقامی نه چنانچه ميفرمايد ( المحبّة حجاب بين المحبّ و المحبوب ) محبّت در اين مقام قمص و حجاب ميشود و آنچه غير از او است غطا ميگردد اين است که حکيم سنائی ميگويد |
|  | Never the covetous heart shall come to the stealer of hearts  , Never the shrouded soul unite with beauty's rose | سوی آن دلبر نپويد هيچ دل با آرزو با چنان گُل رخ نخسبد هيچ تن با پيرهن |
|  | For this is the realm of Absolute Command and is free of all the attributes of earth. | زيرا که اين عالم امر است و منزّه از اشارات خلق |
|  | The exalted dwellers in this mansion do wield divine authority in the court of rapture, with utter gladness, and they do bear a kingly sceptre. On the high seats of justice, they issue their commands, 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, and they sit in the Empyrean of Might within the Lofty Pavilion: "Naught shall they know of sun or piercing cold." | رجال اين بيت بر بساط نشاط با کمال فرح و انبساط الوهيّت مينمايند و ربوبّيت ميفرمايند و بر نمارق عدل متمکّن شده‌اند و حکم ميرانند و هر ذی حقّی را بقدر و اندازه عطا ميفرمايند و شاربان اين کأس در قباب عزّت فوق عرش قدم ساکنند و در خيام رفعت بر کرسيّ عظمت جالس الذّين ﴿ لَا يَرَوْنَ فِيْهَا شَمْسًا وَ لَا زَمْهَرِيرًا ﴾ |
|  | 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." And of another state it is said: "Every day doth some new work employ Him." 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." "And thus did we show Abraham the Kingdom of the Heavens and of the Earth, that He might be established in knowledge." 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." | در اين رتبه سموات عُلی با ارض ادنی تعارض ندارد و تفاوت نجويد زيرا که مقام الطاف است نه بيان اضداد اگر چه در هر آن در شأن بديع جلوه نمايند يک شأن بيش نيست اين است که در اين مقام ميفرمايد ( لا يشغله شأن عن شأن ) و در مقام ديگر ( کلّ يوم هو فی شأن ) ذلک من طعام الّذی لم يتسنّه طعمه و لن يتغيّر لونه اگر قدری ميل فرمائی البتّه اين آيه را تلاوت مينمائی ﴿ وَجَّهْتُ وَجْهِی لِلَّذِی فَطَرَ السَّمَوَاتِ وَ الأَرْضِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ المُشْرِکِينَ ﴾ ﴿ وَ کَذَلِکَ نُرِي إِبْرَاهِيْمَ مَلَکُوتَ السَّمَوَاتِ وَ الأَرْضِ وَ لِيَکُونَ مِنَ المُوْقِنِينَ ﴾ اذا فادخل يدک فی جيبک ثمّ اخرجها بالقوّة لتشهدها نورا للعالمين |
|  | 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. | چه لطيف است اين ماء عذب از يد ساقی محبور و چه رقيق است اين خمر طهور از دست طلعت مخمور و چه نيکوست اين طعام سرور از کؤوس کافور هنيئاً لمن شرب منها و عرف لذّتها و بلغ الی مقام معرفتها |
|  | It is not fitting that I tell thee more,  For the stream's bed cannot hold the sea | بيش از اين گفتن مرا در خوی نيست بحر را گنجايش اندر جوی نيست |
|  | . For the mystery of this utterance is hid within the storehouse of the Great Infallibility and laid up in the treasuries of power. It is sanctified above the jewels of explanation; it is beyond what the most subtle of tongues can tell. | زيرا که سرّ اين بيان در کنائز عصمت مکنون است و در خزائن قدرت مخزون منزّه از جواهر بيان است و مقدّس از لطائف تبيان |
|  | Astonishment here is highly prized, and utter poverty essential. Wherefore hath it been said, "Poverty is My pride." And again: "God hath a people beneath the dome of glory, whom He hideth in the clothing of radiant poverty." These are they who see with His eyes, hear with His ears, as it is written in the well-known tradition. | حيرت در اين مقام بسيار محبوب است و فقر بحت بسيار مطلوب اينست که ميفرمايد ( الفقر فخری ) و ديگر ذکر شده للّه تحت قباب العزّ طائفة اخفاهم فی ردآء الفقر اجلالا آنها هستند که از چشم او ملاحظه نمايند و از گوش او گوش دارند چنانچه در حديث مشهور مذکور است |
|  | Concerning this realm, there is many a tradition 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. | اخبار و آيات آفاقی و انفسی در اين رتبه بسيار و لکن بدو حديث اکتفا ميرود تا نوری باشد از برای مطالعين و سروری باشد برای مشتاقين |
|  | 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." | اوّل اينست که ميفرمايد ( عبدی اطعنی حتّی اجعلک مثلی انا اقول کن فيکون و انت تقول کن فيکون ) |
|  | 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." | و ثانی اين است که ميفرمايد ( يا ابن آدم لا تأنس باحد ما وجدتنی و متی اردتنی وجدتنی بارّا قريبا ) |
|  | Whatever high proofs and wondrous allusions are recounted herein, concern but a single Letter, a single Point. "Such hath been the way of God ... and no change canst thou find in the way of God." | آنچه مذکور شد از اشارات بديعه و دلالات منيعه راجع است بحرف واحد و نقطه واحده ذلک من سنّة اللّه و لن تجد لسنّة اللّه تبديلا و لا تحويلا |
|  | I began this epistle some time ago, in thy remembrance, and since thy letter had not 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 speak of My love for thine Eminence is needless. "God is a sufficient witness!" For his Eminence Shaykh Muḥammad - May God the Exalted bless him! - I shall confine Myself to the two following verses which I request be delivered to him: | مدّتی است که اين نوشته را بياد شما شروع نمودم و چون کاغذ قبل ملاحظه نشد قدری ابتدا گله و شکايت رفت و ليکن توقيع تازه رفع نمود و سبب شد که رقعه را ارسال نمايم ذکر حبّ بنده در آن حضرت احتياج اظهار ندارد و کفی باللّه شهيدا و در خدمت جناب شيخ محمّد سلّمه اللّه تعالی باين دو فرد اکتفا نمودم معروض دارند |
|  | I seek thy nearness, dearer than sweet Heaven;  I see thy visage, fairer than Paradise bowers. | من کوی تو جويم که به از عرش برين است من روی تو بينم که به از باغ جنان است |
|  | 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." Praise be to God, the Lord of the worlds! | اذا عرضت امانة العشق علی القلم ابی ان يحملها فصار منصعقا فلمّا افاق قال سبحانک انّی تبت اليک و انا اوّل المستغفرين و الحمد للّه ربّ العالمين |
|  | Let us tell, some other day  This parting hurt and woe  Let us write, some other way | شرح اين هجران و اين سوز جگر اين زمان بگذار تا وقت دگر |
|  | Love's secrets - better so. | خوشتر آن باشد که سرّ دلبران گفته آيد در حديث ديگران |
|  | Leave blood and noise and all of these,  And say no more of Shams-i-Tabríz Peace be upon thee, | فتنه و آشوب و خون ريزی مجو بيش ازين از شمس تبريزی مگو |
|  | and upon those who circle around thee and attain thy meeting. | و السّلام عليکم و علی من طاف حولکم و فاز بلقائکم |
|  | 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." | . آنچه بنده از پيش عرض نمودم مگس ميل فرمود اين از خوبی مرکّب ميشود اگر چه سعدی در اين مقام فردی ذکر نموده من دگر چيز نخواهم بنويسم که مگس زحمتم ميدهد از بسکه سخن شيرين است |
|  | 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." | ديگر دست از تحرير عاجز شد التماس مينمايد که بس است لهذا ميگويم سبحان ربّی و ربّ العزّة عمّا يصفون |
|  |  |  |