

## Appendix

### A Provision Translation of the Khutba Dhikriyya

Translated by J. Vahid Brown from a typescript of a single ms. with handwritten corrections by Nader Saiedi

#### Khutba Dhikriyya<sup>19</sup>

*The sixth epistle<sup>20</sup> of sermons<sup>21</sup>, consisting of fourteen sermons: first sermon.*

*I have revealed this sermon regarding all that hath been inscribed in this book,<sup>22</sup> that all might thereby be of those who bear witness.*

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

*Praise be to God Who hath created the water by the mystery of construction<sup>23</sup>, hath established the throne upon the water<sup>24</sup> by the modality of execution<sup>25</sup>, hath sent down the verses from the world of the divine cloud by the flowing of decree<sup>26</sup>, hath set forth what He determined on Mount Sinai by the power of praise, and accomplished in glory<sup>27</sup> whatsoever He determined by the deliquescence<sup>28</sup> of necessity.<sup>29</sup> So glorified and exalted be He Who hath sent forth the messengers – givers of glad tidings and warners – that none may worship aught but Him. He hath given into their hands a rank of His own power such as all else but He must fail to attain, that they might establish the truth through His words and frustrate falsehood by His verses, that haply these verses might be a proof leading unto a station of wisdom for any who take cognizance thereof, and thus may all be of those who submit unto Him.*

*So glorified and exalted be He, Who hath made between He and His messengers a rank of glory in utterance – the supreme grace in the world of creation – and hath honored thereby some of the messengers above others, as hath been sent down in the revelation<sup>30</sup> by the decree of God, the All-Glorious. Indeed, God hath not spoken to mankind except by prophetic inspiration<sup>31</sup>, or from beyond a veil, or by sending inspired messengers by His permission and according to His will. Verily, He is exalted, wise. He hath established in His utterance a mode of power the like of which He hath not granted unto the utterance of His servants. Verily, He is living, almighty, and sends down*

*unto whomsoever He wills whatsoever He wills of His verses. Glorified and exalted be He above what is attributed to Him.*

*I testify unto God in this book according to what God hath testified of Himself, by Himself, without any need of the testimony of the foremost in knowledge among His servants, that verily there is no God save Him, Who hath existed from everlasting without the mention of any thing, and is now the Existing One as He hath ever been, with nothing with him. Immeasurably exalted is His Essence above the depiction of the realm of construction and its inhabitants. Supremely magnified is His Self above the description of the realm of origination<sup>32</sup> and whatever is like unto it, glorified be He!*

*The realm of origination is cut off from His existential reality, as is the realm of fashioning<sup>33</sup> from His inner identity. Whoever says, "He is He" hath truly lost Him, for none may find Him other than He Himself, and He hath no attribute other than His Essence, no name other than His glory.<sup>34</sup> And whoever declares His unity hath indeed denied Him, for nothing recognizes Him and no servant comprehends Him. The world of names is cut off from the world of the divine cloud by [the interposition of] His realm of omnipotence, and the world of attributes is inaccessibly removed from the imaginal world by [the interposition of] His sovereign Kingdom.<sup>35</sup> He hath from time immemorial been the Lord, with none as objects of His Lordship, the Knower without objects of knowledge, the Almighty without objects of His might, the Creator without any creatures, and He is now as He hath ever been.<sup>36</sup> There is for Him no name, no description, no depiction, and no designation. All things are entirely cut off from His Essence, as are all entirely severed from His existential reality. He cannot be mentioned in terms of separation, nor can He be spoken of in terms of union. Whoever says "He is the True One" depends in this matter [of so designating Him] upon the creation. And whoever says "He is the Just," nevertheless fails to give His justice any description, glorified and exalted be He. The act of origination<sup>37</sup> hath been brought into being by means of the act of construction itself, without a touch of the fire of God's Essence. The Will was fashioned by the act of origination, without any division of God's own Self. Verily, the originated is barred from recognizing the act of origination, while the fashioned realm is severed from His*

*love by its mere fashioned station. Glorified and exalted be He, for whom no praise can be mentioned – not by negation, nor assertion, nor praise, nor signs, nor glory, nor indications, nor by mention of [the letter] há’, nor by flight from wáw, nor arising between the two affairs, nor by the letter lá’<sup>38</sup>. Glorified and exalted be He above what is attributed to Him.*

*I testify unto Muḥammad (blessings ... ) according to what God Himself hath testified concerning him, wherein none have knowledge save Him. He hath fashioned him for the magnification of His Essence, hath chosen him for the holiness of his honor, and hath made him, among his people, unique in beauty, that he be established upon the station of “no vision taketh in Him, but He taketh in all vision. He is the Subtile, the All-Perceiving.” I testify that Muḥammad ibn ‘Abd Alláh is His messenger, who hath transmitted that which he bore of God’s cause and held fast with his own hands to carrying out the Divine Decree, glorified and exalted be He. God hath warned you all lest anyone speak concerning him other than what God hath Himself determined for him. Glorified and exalted be He above what is associated with Him.*

*I testify that the vicegerents of Muḥammad – the blessings of God be upon him and his family – are twelve souls [inscribed] in the Book of God on that day when no letter save them had been created, just as God hath testified of them in the grandeur of His omnipotent realm, the holiness of the world of His divinity, the magnificence of the expanse His majesty, and the loftiness of the kingdom His everlasting bounty, of which none has knowledge save Him. I bear witness that they have transmitted what they bore from the bequest of the messenger of God – the blessings of God be upon him and his family – and that they are truly the triumphant, with whom it shall be well. I testify that he who will arise from among them<sup>39</sup> – the salutations of God be upon him – is alive, that by him God hath raised up all things, that to him God will extend all things, and that by him He will unite all things. I testify that his return is the truth, as is the return of all [of the vicegerents]. Verily, God will give new life to the earth by his manifestation, and he will utterly confound the works of those who join partners with God.*

*I testify that Fáṭīma, the daughter of the messenger of God – the blessings of God be upon him and his family – is a blessed leaf from the snow-white tree of “No god is*

*there but God,” glorified and exalted be He above what is associated with Him.*

*I testify unto the truth of all things unto which God hath testified in His hidden knowledge, and in the same manner do I testify unto the falsity of falsehood. Verily, I am a servant of God, a believer in Him, His verses, and His book, the Discrimination<sup>40</sup> – the like of which there hath never been – and in the love of all that which is most beloved of Him and the rejection of all that which is most despised by Him. Sufficient as a witness is God, the Exalted. I testify unto [the reality of] death, and of the questioning [in the grave], and of the resurrection, and of the reckoning, and of the raising of the bodies of the dead, and unto whatever God hath established, beyond these, in His knowledge, just as the people have believed concerning it.*

*I testify that everything set forth in this book is the truth, by the grace of God, the Exalted, though many of mankind are of the ungrateful. Indeed, there is delineated in this book all that went forth from my hands from the year 1260 unto the middle of the [first?] month of the year 1262. These consist of four perfect books and ten masterful epistles, each one of which is a sufficient proof for leading all who dwell in the heavens and on earth unto a station of servitude. Thus I now mention their names by the names of the members of the Family of God, who are their revealers, that these texts may be canonical within the realm of exposition and honored with divine titles in the domain of conclusive proof.*

*First is the Ahmadian Book, in elucidation of the first thirtieth of the Qur’án and in commentary on the Surah of Praise.<sup>41</sup>*

*Second is the ‘Alawian Book, divided into seven hundred perfect surahs, each of which is of seven verses.<sup>42</sup>*

*Third is the Hasanian Book, divided into fifty books of irresistible verses.*

*Fourth is the Husaynian Book, in elucidation of the Surah of Joseph – upon whom be peace – arranged in one hundred and eleven surahs of forty-two verses, each one of which is a sufficient proof unto whomsoever is on the earth and whatsoever is beneath the throne, should it not suffer any alteration. Sufficient is God as a witness.<sup>43</sup>*

*Fifth is the Fáṭimid Epistle, comprising fourteen chapters on the acts [of worship related to] the twelve months in the Book of God.<sup>44</sup>*

*Sixth is the ‘Alawian Epistle, comprising fourteen prayers in answer to ninety-two questions, composed during the month of fasting, after my return from the pilgrimage.*

*Seventh is the Báqirian Epistle, comprising fourteen chapters in commentary on the letters of the “bismallah.”<sup>45</sup>*

*Eighth is the Ja’farian Epistle, comprising fourteen chapters in elucidation of [Ja’far’s] prayer – upon him be peace – for the days of the Occultation.<sup>46</sup>*

*Ninth is the Músawian Epistle, comprising fourteen chapters in answer to two souls from among the servants of God, provided [in answer to them] in the land of the Two Holy Sanctuaries.<sup>47</sup>*

*Tenth is the Riḍáwian Epistle, comprising fourteen chapters concerning the recitation of fourteen sermons – which are the very height of eloquence – from the tree of the laudation, “No god is there save Him, the All-Glorious, the Beneficent.”<sup>48</sup>*

*Eleventh is the Jawáđian Epistle, comprising fourteen chapters in answer to fourteen questions concerning the realm of Divinity [lahut].*

*Twelfth is the Háđian Epistle, comprising fourteen chapters in answer to fourteen questions concerning the Dominion of Power [jabarut].*

*Thirteenth is the ‘Askarian Epistle, comprising fourteen chapters in answer to fourteen questions concerning the Kingdom [malakut].*

*Fourteenth is the Hujjatian Epistle, comprised of fourteen holy prayers which were revealed at the beginning of this Cause and are related to the Imam of Justice.<sup>49</sup>*

*All fourteen of these holy texts are present in this book, along with – at the end of the text – that illustrious epistle regarding the fourteen books of the Imáms.<sup>50</sup> All of these are inscribed in this book. Regarding that which went forth from my hand and was stolen while [I was] on the path of pilgrimage, a detailed account thereof hath been made in the Riḍáwian Epistle. It is incumbent upon whomsoever may find any of those [stolen texts] to carefully preserve them. Happy is he who preserves all that hath been sent*

*down from my presence in exquisite tablets with the finest of handwriting. And [I testify] by Him who hath honored me with His verses that a single letter thereof is more glorious in My sight than the kingdoms of this world and the next – may God forgive me for such a comparison.*

*And glorified be God, Lord of the Worlds, above what they attribute to Him. And peace be upon His messengers, and praise be to God, the Lord of all the Worlds.*

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