

## در رموز اسم اعظم

### شیخ البهائی

Dar rumūz-i ism-i a`zam of Shaykh Bahā'ī or Bahā' al-Dīn al-`Āmilī

(d. Isfahan c. 1031/1622)

On the secrets of the Mightiest Name [of God]: A Poem of Shaykh Bahā'ī

**Trans. Stephen N. Lambden (2006-7)**

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**Textual corrections or better mss. of the Dar rumūz-i ism-i a`zam of Shaykh Bahā'ī would be gratefully received as would corrections to the translation below. [slambden@ucmerced.edu](mailto:slambden@ucmerced.edu)**

The text translated here is reproduced from that printed in Kulliyāt-i ash`ār va āthār-i fārsī. ed. Ghulām Ḥusayn Javāhirī. [Tehran]: Intishārāt-i Maḥmūdī, 1372/1993, pages 93-99. Many thanks to Dr. Sholeh Quinn and Manijeh Samandari-Quinn and others for assistance with the translation. Errors, of course, remain my own. Further good mss. need to be consulted and the text of a good critical edition established before an assured translation can be made. The text and translation typed below remain very provisional and the latter will be constantly revised and corrected. In due course a commentary on this work of Shaykh Bahā'ī will also be posted.

It will be evident from the poem translated below that though Shaykh Bahā'ī believed himself privy to the secret mystery of the al-ism al-a`zam (Per. ism-i a`zam), the Mightiest Name of God, he gave out wide-ranging intimations of its secrets and nature (see line 102). His many different statements are based on variant traditions about the Mightiest Name which cannot all, if at all, easily be systematized. Through inner contemplation he believed he had penetrated different facets of a larger divine

secret. On reading his poem one remains in a state of awe over this matter but with plenty to contemplate and puzzle over.

A good many of the cryptic remarks of Shaykh Bahāṭī are rooted in variant Shi`i traditions about the nature and power *ism-i a`zam*. The mystery of this Name is related to the Islamic *basmala* ("In the Name of God, the Merciful the Compassionate") and to various Qur'anic verses and Attributes of God such as *al-Qayyūm* (loosely, "the Self-Subsisting"). For some it is the personal Name of God Allah but for many it is something beyond that as variously spelled out in perhaps fifty or more statements attributed to the Prophet Muhammad and various of the twelver Imams. For most it remains an impenetrable eschatological mystery. Shaykh Bahāṭī and other Shi`i writers and initiates, however, such as Raḍī al-Dīn `Alī ibn Mūsā ibn Ṭāwūs al-Hasanī al-Ḥillī (d. 664/1226), claimed knowledge of the secret of the Mightiest Name of God.

Shaykh Bahāṭī often dwelt on the fact that Names of God, including the Mightiest Name of God, are composed of letters of the alphabet which, when configured appropriately, can unleash tremendous power and bestow untold blessings. How many letters there are in the *al-ism al-a`zam*, what these letters are, and in which script(s) they might be written, is variously stated in arcane texts and often conflicting traditions. In Islamic gnosis the power of the Mightiest Name is said to be supreme. The poem of Shaykh Bahāṭī often repeats this well-known fact and meditates upon its mystical implications. The great Prophets performed miracles through knowledge and recitation of the Mightiest Name. Noah, Jethro, Amram-`Imrān, Moses, Jesus and others are counted among these initiates by Shaykh Bahāṭī. He himself, it might be surmised, revealed his own thoughts on this matter when around 71 years of age (see line 64 below). He hoped that sincere supplicants of God might pray for him in gratitude for his communicating his mystical insights on the Mightiest Name.

In Shi`i treatises and traditions the Mightiest Name of God is sometimes expressed in graphic forms which are often often rooted in a somewhat cryptic poem ascribed to Imam `Ali ibn Abi Talib (d. 40/661). One of its forms is made up of seven or eight sigla (with something like 14 elements) which has been drawn out as follows:



Prayer to God through this Mightiest Name is reckoned most effective and powerful. It is stated that it ever brings speedy answers or results (cf. Dar Rumuz line 8).

**Dar rumūz-i ism-i a`zam of Shaykh Bahā`ī or Bahā' al-Dīn al-`Āmilī**

Translation Stephen Lambden

[1]

ای دو عالم بیک امر از تو تمام	کاینات از تو به تنسیق و نظام
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O two worlds!

With a single command from Thee were we complete; for through Thee the realms of existence (kānāt) were ordered (tansīq) and arranged (niẓām)!

[2]

هرچه برخاست از این تسع بساط	و آنچه پیداست از این هفت رباط
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Whatsoever came to be of these nine extended zones (bisāt);

And whatsoever was generated through these seven way stations (ribāt),

[3]

همه از جود تو دارند وجود	پیش ذاتت برکوع و بسجود
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They all have existence (wujūd) through Thy Bounty (jūd).

Before Thine Essence are they all genuflected (bi-rukū`) and prostrate (bi-sujūd).

[4]

چشم بر لطف عمیمت داریم	چون به هستی ز تو در آثاریم
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Since existence derives from Thee, it is through our own image-identities (āthār),  
That the eye does seek the benevolence of Thine abundance (luṭf-i `amīmat).

[5]

نزد اهل خرد و اهل عیان	حرف جیم و عدد اوست چو جان
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For the people of wisdom (ahl-i khirad) and the people of insight (ahl-i `ayān),  
The letter “J” (jīm) and its number (= abjad 3) betoken Soul-Spirit-Life (chū jān).

[6]

یعنی اسماء حروف ار نبود	سر دعوات ، مقرر نشود
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That is to say, if the Names of the Letters (asmā'-i ḥurūf) did not exist (a[ga]r nabūd),  
The depth of [our] supplications (sirr-i da`wāt) would in no wise be established.

[7]

اثر اسم بهر اندازه	گر بخوانند بهر آوازه
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The trace-image configurations of the Name (āthār-i ism) [would be evident] in every measure (bi-har andāza);

This no matter what melody (bi-har āvāza) you should sing it in.

[8]

هیچ شک نیست که در اسرع حال	باجابت برسد بی اهمال
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There is no doubt (shakk) that, in the quickest fashion (asra-i ḥāl) would the  
[Divine] response (ijābat) [to the supplicants prayer] be attained, without [the slightest]  
inattention (bī-ihmāl) [on the part of God]!

[9]

گنج اسرار الہی حرف است	گوهر مخزن شاہی حرف است
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The treasury of the Divine Mysteries (ganj-i asrār-i ilāhī) are [expressed] in (a) letter(s) (ḥarf)!

The Jewel of the Kingly Treasury (jawhar-i makhzan-i shāhī) are indeed but a/the letter(s) (ḥarf)!

[10]

سی و شش حرف کہ در گفت و شنید	کس بیایان رموزش نرسید
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Thirty six letters (ḥarf) [= 29 + 7 = 36 = 3x12], [there are] whether spoken or heard!

No person could never attain the limits of their secret configurations [ciphers] (rumūz-ash).

[11]

آرش نامتناہی بدوام	منتفع زوجہ خواص و چہ عوام
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The infinitude (nāmutanāhī) of their [alphabetical] configurations (āthār-ash) are inexhaustible;

The one who makes advantageous utilization (muntafi`) thereof [will benefit]

whether [they be] of the elect (khwāṣṣ) or common folk (`avāmm).

[12]

شارع عالم خاص جبروت	فاتح عالم ملک لاهوت
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[Such shall be even as] The Legislator of the World (shāri`-yi `ālam), the Locus [Elect One] of Jabarūt (the "Empyrean heaven") (khāṣṣ-i jabarūt);

The Conqueror of the World (fātiḥ-i `ālam), the King-Angel of Lāhūt-(“the Divine realm”) (malak-i lāhūt)!

[13]

سر ناسوت از آن در خطر است	جان ملکوت از آن در حذر است
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The Mind of this world (sar-i nāsūt) is in danger [turmoil] (khaṭar) over that;

The very Soul-Life of the Kingdom (jān-i malakūt) is in dread (ḥadhar) thereof.

[14]

نطق هر ذره از آن در قال است	داند آن هر که زاهل حال است
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The articulation of every [human] potential [atom] (har dharra) is utterance (qāl) through that [Ultimate Reality];

Whoever is of the people of ecstasy [Sufis] (ahl-i ḥāl) is well aware of that.

[15]

هر چه پیداست در این دیردو راه	نیست بی جلوه اسماء الله
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Whatsoever is evident in this mortal world (dayr) of twofold ways (dū-rāh);

Is not deprived of the Splendor of the Names of God (jilwah-i asmā' Allāh).

[16]

بس اثرهاست در این عالم خاک	که کنند اهل معانی ادراک
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The [trace-image] configurations are many in this world of dust;

Such are understood by the custodians of mystic meaning (ahl-i ma`ānī).

[17]

اسم اعظم که نهان از نظر است	عقل ها جمله از آن بی خبر است
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The Mightiest Name (ism-i a`ẓam) is that which is hidden from [mortal] understanding (naẓar);

For the totality of human Intellects are uninformed about it.

[18]

هر یکی فائده یی را در کار	الف ویک نام که دارد دادار
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One thousand and one Names (alif va yek nām) has the Justice Distributor [God];

Each one being a benefit when so required.

[19]

پدر مادر موسی از بر	بک از آن داشت یکی پیغمبر
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One of these [Names] is allotted to [each] one of the Prophets (payghambar);

[Including] The father of the mother [maternal grandfather] of Moses from the desert (az barr) [= Jethro].

[20]

پدر آن نام بدختر بنهاد	مادر موسی عمران چون زاد
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The mother of Moses (mādar-i mūsā) when she begat [through] `Imrān [Amran];

The father that Name on a daughter bestowed [= Mary = Daughter of `Imrān]

(cf. Q. 66:12. Maryam ibnat `Imrān ("daughter of `Imrān" cf. 19:27-8).

[21]

پدرش بود از آن واقف و بس	لیک میداشت نهان از همه کس
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Nevertheless, He kept it hidden from every [other] person;

Although her father [Imrān = Amran] was assuredly well-aware thereof?

[22]

یافت عمران شرف وصلت آن	تا بفرمان خداوند جهان
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Through the decree (firmān) of the God of this world (khudāvand-i jahān),

Did `Imrān achieve the honor of attainment (sharaf-i vaṣlat) thereto.

[23]

که بود اعظم اسماء الله	شد از آن اسم مقدس آگاه
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He was made aware of that Sanctified Name

Which is the Mightiest of the Names of God (a`zam asmā' Allāh)

[24]

گفت یا رب بصفات این اسم	بحق حرمت ذات این اسم
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He said, `O Lord! Through the attributes of this [Mightiest] Name (bi-ṣifāt-i īn ism),

Nigh the Real One (bi-ḥaqq) [do I pray] in reverence (ḥurmat) for the quintessence of this

[Mightiest] Name (dhāt-i ism) [saying] :

[25]

که مراده پسری با مقدار	صاحب معرفت و علم و وقار
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`Give me then a son (pesarī) with Powerful capacity (bā miqdār) [= Moses son of `Imrān = Amram],

A Master of deep Gnosis (ma`rifat), knowledge (`ilm) and modesty too (waqār)'.

[26]

نبی مرسل خود ساز او را	در همه باب تو بنواز او را
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Make him a Prophet (nabī), a Sent-Messenger (mursal) of Thine,

In every circumstance (bāb) do Thou nurture him.'



[27]

داد او را پسری رب جلیل	که زد او جامه فرعون به نیل
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So the Lord of Glory (rabb-i jalīl) did give him a son (pisarī) [e.g. Moses].

He cast his [Moses'] Pharaohic garments into the Nile (cf. "mourning", St. 351).

[28]

نوح از برکت این اسم وصفات	یافت از مهلكه آب نجات
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Noah, through the Blessing of this Name (ism) and [its] Attributes (ṣifāt),

Was saved (najāt) from the destruction of water (maḥlaka-i āb).

[29]

موسی از پرتو این اسم به طور	یافت گفتار تجلی با نور
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Moses through [the power of but] a Sunbeam (partū) of this Name attained unto the Mount [Sinai] (ṭūr).

[There] He found that [theophanic] conversation [with God] (guftār) to be a theophany of Light (tajallī bā nūr).

[30]

عیسی این اسم چو بر خواند اموات	یافتند از اثر اسم حیات
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When Jesus through this Name addressed the dead;

They found life (ḥayāt) through but a vestige of the Name (athar-i ism).

[31]

هرچه در عالم از این اسم پیاست	زانکه این اسم کنوز الاسماست
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Whatever is in the world is upstanding (bipā) through this [Mightiest] Name,

Because this Name upholds the treasures of the Names (kunūz al-asmā’).

[32]

این درازنه صدف اسرار است	بی بدل چون گهر شهوار است
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This Pearl (durr) is of the nine gems of the mysteries (ṣadaf-i asrār).

Changeless (bī badal) are they as a royal jewel without peer (gahar- i shahvār).

[33]

وہ چه اسم است کہ بسیار کسی	نیستش بر سر این دسترسی
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Oh! What a Name is this that many persons,

Can never even hope to attain, the ability to penetrate this mystery.

[34]

خاصیتهاش ندارد پایان	عارفانند بآن دانایان
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Its characteristics (khāṣiyyathā-esh) are without end;

The mystic knowers (ārifān) are wise ones (dānāyyān) on its account.

[35]

وضع آفاق زنیك و بد حال	زان توان یافت بسنج اجمل
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The setting of the horizons [parameters of fate], be they of good or bad omen,

By virtue of that [Name] may one may discover the most auspicious [all-beautiful] of outcomes (bi-sinaj-i ajmal).

[36]

سم خاصی استکه اسرار جهان	هست در کنز حروفش پنهان
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The chosen [Mightiest] Name it is whereby the Mysteries of Existence (asrār-i jahān),  
Are hidden within the Treasury of its Letters (kanz-i hurūf-esh).

[37]

کس چه داند که چه اسرارست این	خاصه زمره ابرار است این
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Who then is aware of what mysteries they are?

Tis this the chosen [Name] among the multitude of the pious ones (zumra(t)-yi abrār).

[38]

لفظ این اسم چو تکرار کنی	چون به آداب و عدد کار کنی
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The pronunciation of this Name, when you repeat it,

When you apply it to letters and numbers,

[39]

قفل هر کار گشائی بمراد	گردی از فیض مداما دلشاد
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You [thereby] open the lock of every matter through intent

On account of its Bounty (fayḍ) you shall achieve eternal happiness (ma-dāmā an delshad)

[40]

چهارده نفع رساند این اسم	اولین آنکه گشائی تو طلسم
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Fourteen benefits are bestowed through this Name;

The first (avvalīn) is thine ability to open the talisman (tilism).

[41]

دشمنت نیست شود چون سیماب	بند گردد بدمیدن سیلاب
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Thine enemies will be scattered like mercury (sīmāb);

You can even stop [through the Mightiest Name] a flood with your blowing.

[42]

گربخوانی ز سر صدق و یقین	کشف گردد همه گنج زمین
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If you should recite it [the Mightiest Name] with veracity and certitude;

All of the treasure(s) of the earth (ganj-i zamīn) would be revealed.

[43]

جنیان با تو مصاحب گردند	اولیاء جمله بتو پیوندند
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The jinn then become thy associates (muṣāhib);

Saints (awliyā'), one and all, will join with thee,

[44]

جملهء خلق سرافکندهء تو	قیصر روم شود بندهء تو
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All creation would become subservient before thee;

[Even] the Ceasar of Rome would become thy servant (bandah).

[45]

همهء خلق مطیعت گردد	کیمیا نیز نصیبت گردد
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All creatures would become obedient to thee;

Alchemy also would become your share (naṣīb).

[46]

هیچ علمی بتو مشکل نشود	یکزمان حق ز تو غافل نشود
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No science (‘ilmī) will be difficult for you;

The One True [God] (ḥaqq) will not forget you for a moment.

[47]

دین و دنیای تو گردد آباد

متصل باللب خندان دل شاد

Lips always smiling and thy heart happy;

Your religion (dīn) and the world (dunyā) become eternal (ābād) [for you].

[48]

دارد از حالت این اسم خبر

لیک هر کس بطریقی دیگر

Yet everybody has another way;

Of knowing the nature of this [Mightiest] Name.

[49]

نتوان گفت مبادا که عوام

سر اسماء حروفش بتمام

The mystery of the Names, all of their Letters;

Should not be communicated on account of the common folk (‘avāmm).

[50]

خلق را بیهده آزار کنند

مطلع گشته بدان کار کنند

For they, on becoming aware (muṭala‘) [of this secret],

Would want to utilize it and in vain damage creation (khalq).

[51]

تا نیابد اثرش جاهل خام

امر خاصان نتوان گفت بعام

One should not communicate the concern (amr) of the elite ones (khāṣān) to the common folk (ʿāmm);

Such that is, that crude, ignorant persons (jāhil) are prevented from discovering its trace configurations (āthār).

[52]

باشد از حسن عمل اهل کمال	چو بیابند از این اسم مجال
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It is appropriate to the excellence (ḥusn) of the people of perfection (ahl-i kamāl),  
That they find strength through this [Mightiest] Name.

[53]

نروند از پی انصاف بدر	وز بدی ها بنمایند حذر
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They go not out from the path of equity;

Neither do they commit bad things.

[54]

در عمل عزم بدی ها نکنند	فکر در باب ایذا نکنند
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In [their] action(s) they do not pursue bad things;

They ponder not over the way of troublesome things (bāb-i īdhā).

[55]

هر کسی داده از این اسم نشان	بطریقی که بر او گشته عیان
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Each person has indicated this [Mightiest] Name,

In a way that is clear to him.

[56]

در صحف خواند خدایش بخوات

بوخوا گفت حق اندر تورات

Jochebed [? Bukheva?] said that the Truth [of the Name] (ḥaqq) is in the Torah [Bible] (tawrāt);  
In the Ṣuḥuf (“scriptural leaves”) her God called [her name] Yochwāt [= Jochebed = the wife of Moses]:

[57]

بحقیقت که هم اینست و هم آن

حنه در سوره انجیل بخوان

Read [about] Ḥanna [bint Fāqūdh] (= Anna mother of Mary) [see Q. 3:35] in the Sūrahs of the Evangel (injīl);

In truth it is both this and that!

[58]

مغربی گفت که هست او هیوم

خوانده طیوم دیگر یک قیوم

Twas read Ṭayyūm and by another Qayyūm (Ar. Self-Subsisting);

A Maghribī (N-African) said, ‘He is Ḥayyūm’.

[59]

عجمی گفت ورا پر خانه

هست مشهور عرب برجانه

He is famous among the Arabs as Bar Jānah;

The Persians say that He is Bar Khānah

[60]

باز جمعی دگرش راحلنا

دیلمی کرد رقم کافلنا

A Daylamite inscribed Kāfalnā.

Yet another group had Rāḥalnā.

[61]

هست بو خانه دگر طاهر شا	نجیه قوم دگر جاهر شا
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Another people the Najiyya [have] Jāhirshā;

The Bukhanites [of Khurasan?] are another [who say] Ṭāhirshā.

[62]

هر یکی راست طریقی دیگر	در احادیث و روایات و خبر
------------------------	--------------------------

The traditions (aḥādīth), the transmitted matters (ravāyyāt) and the things announced (khabar);

Each one prefers a different Way- Path (ṭarīqī).

[63]

لیک اینجا نه چنین منظور است	گرچه این اسم بسی مشهور است
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Although this Name is very famous;

But here this [time] is not that purposed.

[64]

فکر تو پرده از این رمز کشید	سال هفتاد و یک عمرم چو رسید
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When seventy and one years of my life have transpired;

In contemplation of Thee will the veil surrounding this cipher (ramz) be removed.

[65]

بنده این اسم بر آوردم راست	از ذخایر که کنون الاسماست
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Through the treasures (dhakā'ir) which are now the Names (asmā) ;

This servant brought forth the truth of this [Greatest] Name.



[66]

بهر آسانی ارباب طلب	کردم اینکار بقانون ادب
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For the sake of simplicity for the masters of search;  
I performed this task according the law of piety (adab).

[67]

خواستم تا که در این علم بکام	بنهم بر قدم مردان گام
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I desired this science (`ilm) from the depth of my heart ;  
Place my footsteps in their pathway.

[68]

لله الحمد که توفیق احد	داد از این هنرم فیض مدد
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Unto God be praise that the assistance of the One;  
Gave eternal grace (fayḍ) through this talent of mine.

[69]

من در این علم بسی بردم رنج	تا طلسمات گشودم زین گنج
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I suffered a lot in the pursuit of this science;  
Until I uncovered the talismans from this Treasury (ganj).

[70]

سر این گنج گهر بگشودم	گوهرش بین که عیان بنمودم
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I unlocked the secret (sirr) of this Treasury (ganj)  
I gazed at its treasure therein.

[71]

پرده از چهره او بگشودم

گوهر از کان عمل بنمودم

I took part in mining the treasury;

I uncovered the veil from its countenance

[72]

گوهرش را چو بیابد بخواص

مزدمردی که از این معدن خاص

The reward for the man who, from this specific mine (ma`dan),

Manages to discover its special jewel.

[73]

از (بهایی) بدعا یاد کند

عمل خیر به بنیاد کند

He will inaugurate a goodly deed (`amal khayr);

And will remember [Shaykh] Bahā'ī in his supplication (du`ā).

[74]

نبرند از پی مقصود تعب

غرض اینست که ارباب طلب

The purpose is this, that the masters of search (arbāb-i ṭalab)

Will not suffer in their pursuit thereof.

[75]

بهر ما فاتحه یی بر خوانند

این قواعد چو سراسر خوانند

These supporting words [guidelines] (qawā'id) when they read them from beginning to end;

They will recite an Opening - Fātiḥa [Q. 1] on our behalf.

[76]

چون از این اسم بیابند اثر	نروند از ره انصاف بدر
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When of this [Mightiest] Name they find trace configurations (āthār);

They will never stray on the path of equity (rah-i inṣāf).

[77]

اینکه خواهی بودت عقل و عمل	تا شود مشکل از این علمت حل
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What you should [ardently] desire is intelligence and right action;

Such that through this science you find a solution to your problem.

[78]

گوش جان باز کن و دیده دل	تا کنم بهر تو حل این مشکل
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Open the ear of your soul and the eye of the heart;

Such that I will solve this complexity on thy behalf.

[79]

گر ترا میل بتقریر من است	بر گشا گوش که وقت سخن است
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If you desire to know what I have to communicate;

Open then your ears for it is the time for discourse.

[80]

سخنم گوهر گوش دل کن	گوهر گوش خرد حاصل کن
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Make my speech to be the ornament of the ear of your heart;

Obtain then the ornament of the ear of wisdom!

[81]

اگر از علم ولی الهی	بی تعلم سبقی میخواهی
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If, that is, of the knowledge of the divine viceregent (‘ilm-i valī-yi ilāhī)

Thou desire [to know] without previous instruction.

[82]

بهر طلاب از این نسخه ژرف	کاملان راست در او چند شگرف
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For students (ṭulāb) of this copious manuscript (nashi’ zharf).

[Know] that perfect ones (kāmilān) stand in awe (shigarf) of it.

[83]

من از این طایفه دارم سبقی	خوانده ام دربر ایشان ورقی
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I am ahead of this faction (ṭāifa);

For I have read directives (waraqī) unto them!

[84]

در رموزات که فکرم جلی است	از عطاهاى نبی و ولی است
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Regarding the ciphers (rumūzāt) about which my mind is clear;

This on account of the bestowals of the Prophet [Muhammad] (‘aṭā-hā-yi nabī)

and the viceregent [‘Alī] (valī).

[85]

هست در مصحف ما بعد سه میم	در میانهای سور در حامیم
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In the Book [Qur’ān] (muṣḥaf) after three “M”s (mīm), they are;

In the midst of the sūrahs, in Ḥā-Mīm (Q. 41 = al-Sajdah).

[86]

عددش با سور قرآنی	متساوی است اگر میدانی
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Its number with suraqs qur'ānic (suwar qur'ānī) [=114]

Corresponds if you did but know.

[87]

هشت حرف است بترتیب و نظام	بسط حرفیش چهل گشته تمام
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They are eight letters (hasht ḥarf) in order-layout and arrangement (bi-tartīb va nizām);

When outstretched (baṣṭ) their letters compute to forty complete.

[88]\*

نقطه اش نوزده از روی جمل	هست چون مدخل باسط بعمل
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Its locus-point (nuqṭah) is altogether (jumal) nineteen [= the basmala];

This since these [letters] are the nexus of far-reaching activity (bāsiṭ bi-`amal).

[89]

اولش میم و چهارم لام است	سیمش شهره در این ایام است
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Its first is Mīm ("M") and its fourth is Lām ("L");

Its third is well-known during these days.

[90]

طا بود آخر شش حرف در او	گوش دل باز کنی گر نیکو
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The [letter] ṭā' (ط) was the last of the six letters within it;

If you open up completely the ear of the heart.

[91]

در سر آیه یی از انفال است

در سه جا مصدر اسمش دال است

In three places the source-word (maṣḍar) of its-His Name is the [letter] “D” (dāl);

At the outset is a verse from [the Sūrat al-] Anfāl (“Plunder-Spoils” = Q. 8).

[92]

متصل در وسط یاسین است

اولش هفده آخرسین است

Its commencement is seventeen its termination [the letter] “S” (sīn) [= abjad 60]; [cf. Graphic form 17 signs?]

It is linked up (muttaṣil) in the centre of [Surat al-] Yā'-Sīn (Q. 36 = [Meccan, 5 sections, 83 verses] abjad 70).

[93]

فتح و نصبش همگی نورو ضیاست

قلب او باعث خوشحالیهاست

Its heart (qalb) is the originator of all manner of happiness;

Commencement [Victory] (faṭḥ) and its realization (naṣb) are all Light (nūr) and Splendor (ḍiyā).

[94]

جامع علت آثار حروف

شامل کلی او دار حروف

It consists wholly of the letters (dār-i ḥurūf);

The nexus of causality (jām`illat) [is generated through] the traces of the letters (āthār-i ḥurūf).

[95]

این هم از قاعده استاد است	عدد بینه اش هفتاد است
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The number of its explanation is seventy;

This also is from the directive of the master (qā`ida-yi ustād).

[96]

نکته فاش رموزات بغمز	خوانم آن دل که بیابد این رمز
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I call that heart which discovers this cipher (ramz);

The clear allusion of the ciphers (rumūzāt) beckons.

[97]

کردی و یافتی آن نقد کنوز	ای (بهایی) چو تو این کشف رموز
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O Bahā'ī !

Since you unveiled these ciphers (rumūz);

And thus discovered the coinage of the treasures (naqd-i kanūz).

[98]

راز پنهان کن و غماز مباش	بیش از این کاشف این راز مباش
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Do not now be the discloser of this secret (rāz) any further;

Hide the secret (rāz) and do not be an informer thereof (ghamāz).

[99]

بدعا حاصل از این قالش هست	هر که اهلیت این حالش است
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Anyone who is among the custodians of this [secret] matter;

[Is aware that] through supplication there is an actualization of [the mystery of] its pronunciation [utterance] (qawl).

[100]

نشود زین روش خاص خبیر	دم فرو بند که نا اهل شریر
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Be silent then! that the people of wickedness;

May not become informed of this specific directive.

[101]

طالبان را بنمودم دستور	من به توفیق خداوند غفور
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I, through the favour (tafwīq) of the God of forgiveness;

Showed the seekers (ṭālibān) the rule.

[102]

فاش کردم بهمه نقد کنوز	اصل و فرعش بنمودم به رموز
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The Foundation (aṣl) and its aspects (far`) have I given out in ciphers (rumūz).

I disclosed to all the coinage of the treasures (naqd-i kunūz) [of its mysteries].

[103]

بکنند از سر اخلاص دعا	به (بهایبی) همه از صدق و صفا
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For [Shaykh] Bahā'ī all, [in gratitude] with righteousness and purity,

should supplicate with pure sincerity (sar al-ikhlāṣ).





