

Simtul Haqaiq The Necklace of Realities

Mohammad Burhanudin, 52nd

1. Praise be to God, the Highest, the Exalted,
2. Far beyond all description of perfection and completion.
3. For perfection and completion are His handiwork,
4. Exalted is He—sublime is His essence!
5. To describe Him as such is but resemblance,
6. And to define or confine Him is mere illusion.
7. Incapacity to comprehend Him is true comprehension,
8. And denial is negation—by it comes ruin.
9. He is too exalted for inquiry with "is He?", "who?", or "why?",
10. And too majestic to be circumscribed by the words of speech.
11. For all letters themselves are invented,
12. And they pertain only to the realm of created things.
13. They have no path that leads to Him,
14. Nor have we anything but affirmation (taṣdīq).
15. That He—glorified be He—is God, the One,
16. And we have no Creator besides Him.
17. So if the necessity of expression calls
18. For the use of letters, then they are but borrowed (metaphors),
19. A result of our inability to make clear the intended meaning
20. Except through them—and our manifest deficiency.
21. When we were stripped by the darkness of inertia,
22. And afflicted by the calamity of limitation,
23. Incapacity enveloped all that was created—
24. From the lowest of the low to the loftiest that preceded.
25. Not because of obscurity did the path go astray—
26. But because of [His] clarity, the intellects were bewildered.

27. Just as we see Him manifest through perception,
28. Yet the eyes fail to grasp the sun's light.

29. Because of the intensity of radiance and appearance—
30. Not due to the concealment of its luminous body.

31. We praise Him, for He has singled us out with blessings
32. By which He favored us over other nations.

33. He made us of the nation of the Messenger,
34. Muḥammad, the one of noble and ancient honor,

35. And He guided us to the loyalty of the Trustee—
36. After him, the Master of Mankind, 'Alī.

37. And Fāṭima the Pure, and our master al-Ḥasan,
38. The bearer of the pure, entrusted secret.

39. Then al-Ḥusayn, the one entrusted with the deposit,
40. The one in whom the lofty rank finds its place.

41. And his son, the one who is the target of illumination's rays,
42. The people of manifestation are veils before the world of origination.

43. He appears one after another,
44. In a purified child from a noble father.

45. Until the Imām of the present age and time,
46. Master of all creation, the Proof of the All-Merciful.

47. The guide of all beings, the seventh among the witnesses,
48. The gate of guidance, the refuge of worshippers.

49. The Ṭayyib, veiled and concealed,
50. The son of the Imām, the Commanding and Victorious.

51. May our Lord's blessings and peace be upon them,
52. As long as the lightning flashes in the sky's horizon.

53. After this, truly happy is the one who reflects

54. Upon himself before death and takes heed.
55. By looking to others who passed away before him,
56. Seizing the moment, while time yet grants reprieve.
57. Before parting and the departure of the vessel—
58. That is, the dissolution of his composite body.
59. Let him behold the world with the eye of reflection,
60. And consider what of his life he has wasted in it.
61. Holding himself accountable, by himself,
62. Fleeing from his prison and his confinement.
63. Reviving the death of his ignorance with the spirit of knowledge,
64. Drawing the light of guidance from its people.
65. Making up for what has passed with what remains
66. Of his lifespan, with sincerity of intention.
67. Hurrying to enter the Gate of Humility (Bāb Ḥiṭṭa),
68. With an aspiration stripped of arrogance.
69. Preserving fidelity to the covenants,
70. Submitting to obedience of the [religious] boundaries.
71. In his age, like Ḥātīm in ours—
72. The Proof of our Master, the Guardian of our affairs.
73. The dā‘ī of the pure, noble Imām al-Ṭayyib,
74. And his son after him, ‘Alī.
75. A lofty summit of pride, majestic and exalted,
76. The son of the pure, chaste al-Walīd.
77. ‘Alī, the one of noble merit and lineage,
78. The star of guidance, son of al-Riḍā, Muḥammad.
79. An ocean of knowledge—how excellent is this chain [of transmission]!
80. Master of creation, what a fine, rightly guided guide!

81. They are the ark amid the flood of misguidance and innovation,
82. And the true believer's refuge from terrifying dread.

83. Through them, we have known the truth in its reality,
84. They rescued our drowning selves from calamity.

85. From the grasp of the dark waves of hayūlā (prime matter),
86. And from the world of the dense and criminal body.

87. They brought us out from the darkness of ignorance,
88. Into the radiance of reason by their light.

89. They brought our souls into being after non-existence,
90. Out of compassion and generosity bestowed upon us.

91. If all the pens were twigs of every tree,
92. And their ink the waters of oceans and rain—

93. They would run dry before recording even a fraction,
94. Of thanks for their slightest virtue or benefaction.

95. So how, then, when the very thanks we express
96. Is itself a gift they granted in their graciousness?

97. May He reward them with finest recompense on our behalf,
98. He who never disappoints those who hope in His path.

99. You asked—and were guided toward what is right
100. About the origin of creation and the bringing into light.

101. And how was the state in the beginning,
102. And to what end does it finally return?

103. And what caused the souls
104. To be bound to the knowledge turned upside-down?

105. So they ended up clothed in bodies,
106. Afflicted therein with enduring sorrow.

107. And exiled far from the world of subtlety,
108. Bound instead to the realm of density.

109. What is it that removes what has clung to them,
110. Of the darkness of ignorance that made them forget
111. Their station in the world of light—
112. Until they became absorbed in the world of night?
113. Until they return to their Lord's nearness,
114. Penitent, repenting of their transgressions,
115. Then pleased, in peace and stillness,
116. Joyful, triumphant with the Garden of Paradise.
117. Proclaiming gratitude to God Most High,
118. For their deliverance from every kind of trial.
119. Listen—guided are you to the answer true—
120. Within it is light for those of understanding too.
121. I say—and my reliance is on the aid of the Creator,
122. And His kindness in the open and the hidden.
123. And on the grace of the pure Caliph,
124. Ruin to the enemy, a paradise to the friend.
125. The good, the pure, the leader of guidance—
126. May God's prayers be upon him whenever a guide calls out.
127. When I reflected upon the various questions,
128. I found an ocean beneath each one.
129. Of radiant sciences and wise judgments,
130. And the secret of the People of the House, lords of blessings.
131. Even the simplest baffles the mind,
132. If there is no guide from among them for it.
133. What became clear to me through these questions
134. Was the insight and brilliance of the questioner,
135. And that he is worthy of a response,

136. For he has not departed from what is correct.
137. Nor did he ask in obstinate defiance
138. Or stray from the ways of God's established custom.
139. For in the firm Book, it is said:
140. "Travel, O people of understanding!"
141. "Journey through the earth so you may truly know Me,"
142. "And then observe how I began creation."
143. "And how I bring forth the final genesis,"
144. "And that it is, by My power, quite easy."
145. And in the sayings of the truthful Messenger,
146. Is his saying: "I am the one who best knows your Creator."
147. His knowledge of God is itself a proof,
148. For the learned and the ignorant are not alike.
149. So I saw it fit to explain what was made easy,
150. Of a response that is brief and concise.
151. In poetic *rajaz* verse, which once complete,
152. I named *Simṭ al-Ḥaqā'iq*—a name derived
153. From what it contains of the cream of truths,
154. And the mysteries of knowledge and the secret of the Creator.
155. I composed it seeking reward and recompense,
156. And to attain divine favor in the final return.
157. In the spirit of inquiry and contemplation,
158. Not seeking fame or boastful elevation,
159. Nor for fleeting and perishing worldly gain,
160. Nor to claim that I am someone who benefits others.
161. No, rather—my tongue confesses its own shortcoming,
162. And that I merely draw from the sea of his boundary.

163. And if I speak, it is through his tongue,
164. Expressing what overflows from his grace.
165. Whatever beauty comes forth in any art,
166. Is from him—and any mistake is from me.
167. Its source is he—and I seek refuge in God
168. From error in my intent or slip in speech.
169. This treasured, hidden poem of mine,
170. Is a trust safeguarded and well-secured.
171. Withheld from all but the one who deserves it;
172. I have forbidden it to all of creation—
173. Except with permission from him who holds command;
174. Whoever oversteps is attacked by ruin.
175. For He is the Creator of all existence,
176. And of the intellects of the spiritual realm.
177. And of the limits of the natural world—
178. Yet some deny all their grace entirely.

Discourse on Divine Unity (Tawḥīd)

1. The discourse on Divine Unity has already come,
2. Briefly touched upon at the start of the praise.
3. In a way that made elaboration unnecessary—
4. For it lies beyond what intellect can grasp.
5. For how could what is made comprehend the Maker's traits?
6. Exalted is the Divine—high and transcendent!
7. The summary of the matter on Divine Unity—
8. Without long discourse or repetition—is this:
9. O friend! Know that the letters of the alphabet,
10. And every word composed from them—

11. Fall short of describing His identity,
12. And that all of creation, equally—
13. Are incapable of grasping it and bewildered,
14. So listen to my speech, seek no other.
15. For the utmost of inquiry and precision,
16. Ends only in the created (things).
17. And every attribute, though it is named,
18. Perfected, honored, and made great—
19. And all that comes to mind in imaginings,
20. Of utmost perfection and completeness—
21. Are all diverted from Him to His creation,
22. And truly fall short of describing Him.

The Discourse on the Existence of the World of Creation and the Occurrence of What Happened in It):

1. He created what He created without cause,
2. And without touching a need or deficiency.
3. From nothing, nor in anything,
4. Nor did any thought ever dwell in the mind.
5. Persons of light, all in the essence,
6. And knowledge, power, and life.
7. And grace, honor, and brilliance,
8. In the beginning of creation equally.
9. He created them in a single act,
10. Just as the pomegranate revealed its blossom.
11. Or like light entering a dark house,
12. Without a preceding example having come before.
13. Nor time when it was, nor

14. Did He create them in a void or filled space.

15. For this is the nature of bodies,

16. Lacking perfection in their rank.

17. One of them preceded by sight,

18. To all existence, then reflected.

19. Upon his own essence and the essence of his kindred,

20. He became certain in his knowledge and intuition.

21. Without inspiration or special selection,

22. It invalidates the justice of the One who holds the reins.

23. That they all have a god,

24. He created them and manifested existence.

25. When He saw their deficiencies in their states,

26. And their inability to exist by themselves,

27. Despite their utmost majesty,

28. And light, power, and beauty,

29. He established in them unity, speaking,

30. Then deserved to be called the Forerunner.

31. He struck upon the substance of the Bestower,

32. Through it, He reached the second perfection.

33. And truly became the place of radiance,

34. And the first in the world of creation,

35. Like the rank of the One among numbers,

36. High above his kindred and peers,

37. In precedence, unity, and virtue,

38. Alone in the glorious rank.

39. When he attained the rank of majesty,

40. He felt the grace that he received.

41. Two individuals from his world,
42. Competed like horses in a race.

43. They glorified, sanctified, and unified,
44. Exalted, magnified, and honored.

45. And acknowledged the virtue of those before them,
46. Submitted to His light and surrendered.

47. One led the race,
48. The second fell short of catching up.

49. So the first attained the rank of merit,
50. His predecessor chose and brought him near.

51. He struck upon the matter of his precedence,
52. Through it, he reached his destined place.

53. The third fell due to shortcomings,
54. Overtaken by the darkness of lethargy.

55. For he thought, but it was not true,
56. That he had the same precedence as his brother.

57. That he and the other were equal,
58. So he leaned toward assumption and whim.

59. Then the ranks of creation followed,
60. Hastening toward the call of the Summoner.

61. Its heavens were divided into seven,
62. According to their slowing and speeding.

63. Within each heaven, among the forms,
64. What man's grasp cannot fully encompass.

65. The ranks of intellects were arranged,
66. Like nine units in a model.

67. Then he who had grown weak awoke,
68. From falling behind his brother, and remembered.

69. He asked the lower ranks,
70. About his sin, like a repentant servant.

71. His sin was explained to him and made clear,
72. So he turned away, repentant and seeking forgiveness.

73. Interceding with Him Who is above him,
74. Pleading for their right with Him.

75. For pardon of what he had erred,
76. In his illusion and negligence which he neglected.

77. So all these ranks inclined downwards,
78. By mercy, and he received his share.

79. Of the other acquired perfection,
80. And became an intellect in the tenth rank.

81. And it was unveiled from his noble essence,
82. When the gentle darkness repented.

83. And he was within the other realm,
84. Before the circles came to their end.

85. At the advent of illusion and imagination,
86. A people from the first beings of existence.

87. In great multitude, to an extent beyond measure,
88. Following closely in the footsteps of the example.

89. Darkness fell upon the arrival of the unknown,
90. Upon those luminous essences.

91. They made him know that this was its seed,
92. And from what was great for him, his recompense was compelled.

93. They obligated him to strive for salvation,
94. For it was a kind of retribution.

95. So he arose calling among them, spreading,

96. Seeking their salvation hastily.

97. Explaining to them the reality of error,
98. Warning against the evil consequence of neglect.

99. But they rejected his words openly,
100. And they crashed down and plunged deeply.

101. And they pondered, exposed to loneliness,
102. Which led them to confusion and astonishment.

103. And whenever they imagined a solution,
104. Their souls turned towards destruction.

105. So their essences all gathered,
106. And beheld a dreadful matter becoming clear.

107. Darkness increased within the essences,
108. And at that time their intentions diverged.

109. They split between one who seeks forgiveness,
110. Another who struggles in bewilderment,

111. And a third arrogant, stubborn,
112. A misguided one running away from the truth.

113. At that time they were called the "Huyuli" (Prime Matter),
114. And they all ignited together, becoming length,
115. And like width and depth,
116. With them, all became truly a body.

117. Then the Planner of the matter looked on,
118. At what befell from the affliction's onset,

119. And that there was no remaining cure,
120. Useful beside the greatness of the illness.

121. Except by gradual unfolding, over a long interval,
122. And a span that required a proper locus to settle.

123. And that subtle, luminous world,
124. The noble, sanctified, radiant realm—
125. Is far removed from the traits of location,
126. And from all that takes place in time and duration.
127. Then His planning, wisdom,
128. Gentleness, justice, and mercy demanded
129. That some be made tools for others,
130. Passive, accepting from the active agents.
131. And He ordered things by levels and stages:
132. The world of spheres and stars—
133. From the one who awakened after his slip,
134. Seeking forgiveness from his heedlessness and lapse.
135. And the world of elements and the primal blocks,
136. Came from the confused, doubting category.
137. And the third rank, fixed and firm,
138. From which was formed the earth—it is the stone.

"On the Existence of the Progenitors, namely the Realm of the Celestial Spheres"

1. The spheres of the heavens were domed,
2. And the centers of the celestial rulers were arranged.
3. From Saturn aligned down to the Moon,
4. Their forms cascaded in measured tune.
5. Each entity was placed in its destined site,
6. According to what the Ordainer deemed right.
7. For the universal good of all creation,
8. He decreed it with prior determination.
9. The two nodes outside the celestial band,
10. Are for the people of deceit and false stand.

11. Evil is a darkness, a magnetic pull—
12. The precious and the base are never equal.

13. Not by coincidence, but by justice decreed,
14. With wisdom that all things comprehends indeed.

15. Then the stars were clothed in their shells of light,
16. And the pearls of their string shone bright.

17. And when the great world was complete in frame,
18. As was willed and destined by precise aim,

19. It proceeded by the command of the Willful One,
20. Without a flaw, neither lacking nor overdone.

21. Not by choice or by knowledge did it move,
22. Neither for its own sake nor what it may prove.

23. Rather, it is a bound and precise device,
24. That acts under compulsion, not by its own advice.

25. Then within it the elements came to be,
26. Four in count, each with eightfold energy.

27. They were made to flow into each other's role,
28. Like fire to water, and air to soil as a whole.

29. And though they clash with strong disparity,
30. Their contact meets along their boundary.

31. Some serve as intermediaries between each pair,
32. Bonding the elements in structured care.

33. So every element with its neighbor aligns,
34. Connected through properties their nature defines.

35. As we see moisture in the air reside,
36. Bridging it to water on its side.

37. And cold links water and earth's form,

38. A medium binding both in storm.
39. While dryness relates both fire and land,
40. So all were bound by mutual strand.
41. And so their opposites became united,
42. Exalted is He who made them—how well-sighted!
43. A mingling thus formed between their parts,
44. From which are born offspring and life's starts.
45. And the starlight reflected and refracted,
46. From it the sphere of breeze was enacted.
47. Oh, what wisdom and what might!
48. Wonders that dazzle the mind with light.

“On the Mixture, the Mixed, and the Cycles of the Seven Planets and Their Effects on Nature”

1. And when the power of influence increased,
2. From the motions of the great world released,
3. It raised a vapor from the primal four,
4. To the sky's horizon it began to soar.
5. And thus became celestial in trace,
6. By the command of the Mighty, Full of Grace.
7. Like the rainbow's arc and meteor flare,
8. And wisps of clouds faint in the air.
9. After that, the mixture grew intense,
10. And down poured rain, heavy and immense.
11. From the straight equinox it flows with might,
12. And thus becomes a mixture in full sight.
13. Pouring down, it washes earth's broad face,
14. In constant seasons, washing every place.

15. This state endured a thousand years in span,
16. All of them under Saturn's plan.

17. In it rose mountains, towering and steep,
18. And oceans burst forth from caverns deep.

19. And from it came all kinds of ore,
20. Every vile and lowly metal store,

21. Like wretched iron and copper base,
22. And other metals of that disgrace.

23. For such vileness is Saturn's trait,
24. Governed by One supremely great.

25. Then followed cycles, a measured score,
26. Six thousand years, then came more—

27. Each thousand assigned to a star in turn,
28. According to how they rise and burn.

29. And all of them give aid to Saturn's reign,
30. With borrowed light, since his work is plain.

31. In the seventh thousand years, the signs were clear,
32. The proof was firm, without doubt or fear.

33. And the one who first began to see,
34. Was the lowest near to Saturn — Jupiter he.

35. So he influenced heavy rain's descent,
36. With some mild balance — not intense.

37. Then those waters began to decline,
38. Little by little, a fading sign.

39. The face of the earth began to show,
40. As sands spread wide where waters go.

41. And the bits of ore that had formed before,
42. Hardened slowly from the core.

43. And that was when it appeared to shift,
44. Reversing path to match the first drift.

45. Then life rose up in the plant domain,
46. To base forms like truffles after rain.

47. And poisonous herbs and stars did rise,
48. And every plant deserving despise.

49. Yet also fermented were noble seeds,
50. Of virtuous folk with chaste deeds.

51. And the faithful, those with Jupiter's nature,
52. Will appear one day with other signs to nurture.

53. And the cycle turned for a thousand years,
54. The third assigned to Mars, it appears.

55. And Saturn joined, the two combined,
56. Their forces blended, their powers aligned.

57. From this appeared the seven beasts,
58. Fierce creatures with savage feasts.

59. They are beings with fangs and claws,
60. Poisonous like snakes and scorpion jaws.

61. Their form is from these harmful breeds,
62. Entrapped by a third design's decrees.

63. The care of the wise, managing all,
64. Every corrupt temperament, every fall.

65. To purify the world from murk and grime,
66. A prelude to the making of humankind.

67. And distinguishing the spirits of the ranks,
68. All warriors of strength and battle's thanks.

69. Those allied with Mars, brave and fierce,

70. Whose nature matches his fiery pierce.

71. Then came the turn of the Sun, the fourth in line,
72. Its action gave birth to natures fine.

73. Its influence multiplied manyfold,
74. More than those stars before it told.

75. For in the aerial world it reigns,
76. Like a sovereign king with mighty chains.

77. And within it are kinds of essence rare,
78. Noble in stature, exalted in air.

79. The horizon filled with radiant light,
80. The quality of air balanced right.

81. Noble spirits distilled in its core,
82. High in rank and dignity evermore.

83. From its kind then came Venus' turn,
84. For a thousand years her cycles burn.

85. She brought forth towering trees with grace,
86. All intelligent, fruitful in place.

87. Rising beasts that roam and range,
88. Useful, subdued, and made to change.

89. Those with hooves and claws align,
90. All healthy species in a line.

91. The earth grew brighter and more fair,
92. Adorned and dressed with its own flair.

93. It laughed and smiled through blooming flowers,
94. Birds sang joyous songs in bowers.

95. The trees approached, becoming tame,
96. And seemed a bride adorned in flame.

97. Its natures balanced and refined,
98. Activated when God designed.
99. Then ended the reign of the fifth sphere,
100. The dawn of the new sixth sphere near.
101. The matter turned to Mercury's sway,
102. All corruption then cleared away.
103. In every fate and place restored,
104. Preserving natures written in the Lord.
105. The ministers skilled in reckoning's art,
106. And every intellect with piercing heart.
107. The will of Qaysa and sound insight,
108. Came forth with vision clear and bright.

“On the Existence of the People of the Creative Body, Description of Their Role, the Role of Revelation, and Their People”

1. When the last of the spheres
2. Was about to pass, followed by the second sphere,
3. I mean the one named the Moon's sphere,
4. The spirit of the spheres, mighty and severe,
5. It is the sphere of fortune and bliss,
6. The utmost desire and willfulness.
7. It required merciful care,
8. And great power of the majestic One,
9. The Wise, the Compassionate Creator,
10. To bring forth the noble human kind,
11. The pure offspring and remedy for ailments,
12. The first of thought and last of action,
13. And the angels became its overseers,
14. Perfect in all their qualities,
15. And the care of the Divine Manager ascended,
16. From the remnants of good animal nature,

17. A pure vapor, healthy in essence,
18. Rising to the air, becoming falling dew,
19. It softened the lands below,
20. Moistening and sifting until purified.

21. That rainy sky condensed,
22. And furrowed those pure lands,
23. Transforming them all into wombs,
24. Resembling in their creation wombs,

25. There pure water settled,
26. Like the semen of women,
27. Then followed by oily rain,
28. Moderate, like the semen,

29. Mixed with male seed,
30. The first mixed with the latter,
31. And the heat of the wombs approached,
32. Rising over the days,

33. Meeting the cold of the air and descending,
34. To the earth's surface, then compressed by,
35. The heat of the earth toward rising,
36. So it tirelessly repeated,

37. Sometimes rising, sometimes falling,
38. Until it all became mixed,
39. Its parts combined and united,
40. Becoming a single, complex thing.

41. Then it began to take form,
42. Nine months reading,
43. Like the example of the embryo's creation,
44. In order, arrangement, and formation,

45. For each month a known planet,
46. Directed in its governance,
47. Until its described months ended,
48. And its known limbs were completed,

49. Then, by the power of the Wise One,

50. The spirit of sensation moved into the breeze,
51. So its inactive organs became,
52. Complete in themselves, active,

53. And it remained attached to its place,
54. Absorbing what strengthens it from its finger,
55. A kindness from God and His inspiration,
56. And an abundant grace and mercy,

57. Sometimes sitting upright,
58. Sometimes reclining and resting,
59. Until the full term was completed,
60. And its body drew through the pores.

61. From the residue of the water from which was formed,
62. Something that stands like a fetus for the child,
63. Then it rose, departing from its place,
64. A body like the body of a four-year-old,

65. Great by the greatness of the ancestors,
66. For it is the child of earth and sky,
67. Then it fed, nourished by what was near,
68. Like figs and kinds of grapes,

69. And remained after the male's existence,
70. From the residue of water in the hollows,
71. After the perfection of its creation like a cycle,
72. It is not a mere substance for that form,

73. Rather, it is the cause of deficiency,
74. Bringing it down from the rank of males,
75. A status, and so with every male,
76. There was a woman, thus human creation was completed,

77. And she is properly his sister,
78. His marriage to her became forbidden,
79. And this growth occurred in the zones,
80. All by the wisdom of the All-Powerful.

81. To encompass the world with righteousness,
82. And to populate the directions and regions,

83. All of them, and the wicked appears,
84. Descending, falling, and exiled,

85. Then it rises in the degree of ascent,
86. To the side of the One worshipped,
87. After that care had guided,
88. The essence of everything, purified and the ultimate,

89. To the noble, balanced place,
90. Corresponding to the point of Aries,
91. The known equator line,
92. And the sacred, honorable place,

93. From which appeared certain persons,
94. They are the cream of creation and the essence,
95. The first to repent after error,
96. For the mistake of his opinion and negligence,

97. One of them stood up thinking,
98. About himself, then he turned his gaze,
99. To this marvelous care,
100. And this strange perfect workmanship.

101. Thought was compelled to confess,
102. To the Maker, the Sovereign, the Almighty,
103. That for creatures there must be,
104. A necessity of a Creator and Maker,

105. Uttering the unity by the tongue,
106. Expressing the hidden in the heart,
107. Witnessing, clarifying, and speaking,
108. That there is no god creating and originating,

109. Except Him and no other,
110. And they have no creator besides Him,
111. So He alone was singled out, the Merciful Creator,
112. The Just, the Planner, the Wise,

113. With a glimpse of that radiance,
114. It became clear to him from the veils of creation,
115. And its gentle lights shone,

116. In His own radiant, noble self,

117. So he comprehended the second perfection,
118. And knew what had passed of the worlds,
119. And what ultimately ends in the utmost goal,
120. He is called Adam, the beginning.

121. And He chose him for His hidden secret,
122. And taught him the concealed and the hidden,
123. And everything that brings about righteousness,
124. And benefit for bodies and souls,

125. He became the head of the psychic world,
126. Like the intellect in his sacred realm,
127. He stood, striving, calling his followers,
128. To acceptance and obedience,

129. And the declaration of unity and detachment,
130. To the Creator, the Fashioner, the Glorious,
131. His exalted call was met,
132. By souls that were pure and honored,

133. They accepted humbly and turned repentant,
134. Listening to his word, responding,
135. Surpassing the predecessors of that land,
136. Twenty-seven noble persons,

137. The limits of the known call,
138. Those who attained the noble ranks,
139. They guided mankind's benefits,
140. In religion, worldly life, welfare, and harm.

141. Like agriculture, marriage, and crafts,
142. And other ways of benefits,
143. Like medicine, astrology, then knowledge,
144. Of every plant that has harmful poisons,

145. Which surpasses knowledge and evades,
146. Those who contemplate or experiment,
147. And they were scattered by the fortunate bird,
148. On the earth, calling to unity,

149. Their languages differ,
150. But all their meanings are united,
151. This cycle lasted among mankind,
152. Until fifty thousand years passed,
153. During which ascended among the images,
154. Seven from the class that had descended,
155. Whose people were of utmost purity,
156. In intuition, insight, and intelligence,
157. They discerned things with minds,
158. Without teaching or reasoning,
159. And perceived with pure souls,
160. What they missed of hidden matters.
161. And they recite the sacred wisdom,
162. Without fear, nor any concealment,
163. Reciting it aloud on high pulpits,
164. Among the people, at the peak of minarets.
165. And among all these thousands,
166. They did not strictly follow the commands of obligation,
167. Except what necessity demanded,
168. Such as burial and covering the nakedness,
169. For the dead, the perished, and marriage,
170. To distinguish between the forbidden and the permitted,
171. So that offspring and lineage may be valid.
172. And these matters and causes,
173. Exist in the earliest minds,
174. Without needing to rely on proof,
175. Necessity of their righteousness and benefit,
176. So it is not permissible for the wise to reject them.

The Discourse on the Existence of the Role of Concealment and Its People

1. Then weakness appeared in the world,
2. And incapacity, heedlessness, and deficiency,
3. And the lack of purity for the word of wisdom,

4. So the doors of that mercy were closed.
5. They clamored with talk of the stars,
6. And its form came from these sciences,
7. Like philosophies, the science of magic,
8. And divination, medicine, and the rules of rebuke.
9. So the Benevolent One's care necessitated,
10. The appearance of a second cycle in creation,
11. In which famous wisdom would be,
12. Hidden, inward, and concealed.
13. Within the envelopes of revelation and law,
14. And that is the rule of the natural world,
15. Its conditions are bound by impossibility,
16. Never does a state in it remain sound.
17. So they turned away from the vast knowledge,
18. Of what had passed in former times,
19. And by loyalty, sincere hatred,
20. Truthfulness, affection, and advice.
21. With ignorance and treachery and severance,
22. And cunning, hatred, and deceit,
23. They adhered to the difficulty of obligation,
24. And were addressed by the known saying:
25. "Descend, each of you, to another,"
26. So they became enemies and dwelled on the earth,
27. Darkness covered the light of truth,
28. And the brilliance of sincerity was concealed.
29. The wicked spread corruption,
30. Oppression and evil in the lands,
31. And God's proofs upon creation,
32. Call them to concealment and secrecy.
33. Not a blink of an eye passes without evidence,
34. They call them to God's path,
35. From the beginning of the first cycle of concealment,
36. To the dawn's first signs of rising.

37. But only a few, rare and little,
38. Accept it from them,
39. And the duration of the cycle, with certainty,
40. Is seven thousand years.

41. In it stand seven speakers,
42. Each comes with a new law,
43. And the other cancels the ruling that has expired,
44. Nullifying what was once prescribed,

45. From the apparent matter and the meaning of all,
46. Agreed upon in their covenant and solution,
47. It is the remedy for creation from what has afflicted them,
48. From the opposing ignorance that removed them.

49. From the world of lights and gentleness,
50. To the place of density and closeness,
51. And only what is acceptable to the remedy,
52. At any time except when unjust,

53. Therefore wisdom necessitates what we observe,
54. Of the differing situations though it is one,
55. If you look from the path of meaning,
56. According to the aspect we explained,

57. It increases what we clarify as proof,
58. What we see clearly manifest,
59. That whoever aims to cure the body,
60. Must be from every one of insight and knowledge.

61. If he sees the deviation of the nature of desires,
62. And their inclination differs among remedies,
63. If he disobeys the wise saying and insists,
64. On one remedy only, destruction occurs,

65. For himself, I mean the patient, and he becomes,
66. In his action blameworthy and rejected,
67. And after every speaker comes a trustee,
68. Who replaces him, chosen and pleasing,

69. Explaining the interpretation of what was brought,
70. From God's law and His Book,
71. Then he establishes after him leaders,
72. Purifiers who spread wisdom,
73. Among his people and preserve what was legislated,
74. Their speaker is free from the innovators of heresies,
75. And the first era was the harshest trial,
76. More severe than what followed and the worst sedition,
77. And whenever the time of a speaker came,
78. The knowledge spread more among the creatures,
79. Until the era ended with our Master,
80. Muhammad, our speaker; he was...
81. The best of all speakers came before,
82. May our Lord bless him and grant him peace,
83. And his law is the best of all laws,
84. And his order is the most complete of all orders,
85. And his family the noblest of all families,
86. And the choicest of women and men,
87. The powers of the eras gathered in them,
88. And the cream of the storms and constellations,
89. And from them addressed us five persons,
90. Whoever does not follow them loses himself,
91. And loses both this world and the next,
92. Becoming filth, wicked, and accursed,
93. To them all the causes have ended,
94. All of them, and the book was sealed,
95. And their era is connected with the resurrection,
96. And among them is the keeper of the veil's era,
97. The seventh speaker, the spirit of the world,
98. The chosen assembly since Adam,
99. The ultimate act of the world of natures,
100. And the purpose of the Almighty Creator, the Maker.
101. For his sake the spheres were set in motion,

102. And within them, the angels were set to action,
103. The natures of the elements intermingled,
104. Returning toward the second perfection,

105. From them arose the generated beings,
106. Sense, minerals, and vegetation,
107. And the souls ascended in rank,
108. In steps of the intelligible and the sensible,

109. By his hand is triumph and reward,
110. For his people — and loss and punishment,
111. For his deniers. We ask the Merciful,
112. The One, the Omnipotent, the Ever-Lasting,

113. To gather all upon love for him from us,
114. And to resurrect us in his company,
115. By his truth — and his truth is great —
116. Upon his mention be blessings and peace.

Discourse on the Return (al-Ma‘ād) and the Beginning with the Praise of the Praiseworthy (al-Maḥmūd)

1. I begin — and God is the Guide to right,
2. And His help is my reliance in my quest.

3. The gaze extending toward His servants,
4. Is from the station of the Seventh Witnesses.

5. The Pure Master, the Elect, the Pure,
6. The Spirit of the Weeks, the Imam of the Age.

7. May God's blessings be upon him as long as rain-clouds weep,
8. And may He grant him His holiness and peace.

9. When the discourse on beginnings came to a close,
10. Summarizing the explanation in its continuity,

11. And what caused deficiency in what became deficient,
12. And its state in decline when it turned away,

13. And the nature of gradation in transitions,

14. Until it reached the First Perfection,
15. Which is the emergence of the human form,
16. The quintessence of this physical world.

17. And its secrets were clarified and fulfilled,
18. We returned to the mention of return and recompense.

19. And after all this, we now say,
20. In brief — for its elaboration would be long.

21. Verily, the one called the descending hyle (prime matter),
22. When it became distant from the world of simples,

23. And its relation to the intellects grew far,
24. Its hyle became apparent, and its form disappeared.

25. The Tenth (Intellect) was charged with healing its ailment,
26. When it began to imitate its own opinion.

27. That first connection — long ago —
28. Had once joined it and the intellects together.

29. So it (the intellect) yearned for it and leaned toward it,
30. And turned toward it with its light.

31. In a manner of gentleness and caring,
32. And with grace, mercy, and support,

33. For the one to whom governance was directed —
34. That is, the Tenth and final rank.

35. Yet it was not within its capacity to accept
36. What the intellects had revealed to it all at once,

37. Due to its remoteness from receptivity,
38. And the limitation of its boundaries.

39. Except by a gradual and deliberate process,
40. For the weakness was in the recipient, not in the giver.

41. His power is the power of the All-Aware,
42. In perfect arrangement and precise measure.

43. He arranged its parts in ordered ranks,
44. And made some parts attract others.

45. Just as we see the plant kind drawing
46. From the mineral rank what is hidden within.

47. So it is nourished by its essence and form,
48. Blending and connecting with its own degree.

49. And likewise, the animal — in what is lower —
50. Draws the mineral as the plant does.

51. And the rule for mankind, the higher type,
52. Follows along this path accordingly.

53. It is what the divine law has permitted
54. From among the existents of the natural world.

55. So he (man) ascends, blending with his body,
56. Mixing with his blood and flesh.

57. Until, when the two spouses unite
58. In marriage, both manifest together

59. What was drawn from those latent forces,
60. And it becomes a refined extract between them.

61. To the depths of the dark womb it descended,
62. By the subtlety of the One who plans and creates.

63. From each person, their known portion,
64. As seen by the One, the Wise.

65. So their forces gathered and intermingled,
66. United, blended, and coupled.

67. Those descending forces came together,
68. And from dispersion, they became a whole.

69. Within them was a subtle essence concealed,
70. Whose visible actions became revealed.

71. In its body was growing, living life,
72. With the motion of the spheres flowing within.

73. The planet grants it in its governance,
74. According to what is known of its influence.

75. So it accepted the effect of every planet,
76. In the continuous order and arrangement.

77. Until it rose through the ranks of the embryo,
78. And reached the peak of formation.

79. Its limbs were perfected, fully completed,
80. Approaching its transition, its term fulfilled.

81. From the darkness of the belly and the womb,
82. To the wide expanse of the open world it emerged.

83. If the will of the Almighty decreed,
84. Its appearance in the seventh month, it would live indeed.

85. But if it came by the rule of the eighth,
86. It would not survive—due to a hidden wisdom faint.

87. Until it reaches the ninth month in time,
88. And is safe from obstacles that might malign,

89. It moves, aiming for its way out,
90. Departing the narrow place without doubt.

91. Then the forces of the heavens spark within,
92. The soul of sensory life and motion begins.

93. They deliver to it its destined share,
94. As it falls and draws in the breath of air.

95. Then the sensible soul spreads throughout,

96. And the five senses begin to work out.

97. It is nourished with the subtlest feed,
98. Protected by the kindness of parents indeed.

99. It progresses in it according to a plan,
100. Adorned with the discipline fit for man.

101. He absorbed all he was taught of speech,
102. And reached the height refinement could teach.

103. When this person sensed his perfection near,
104. And the flaws of childhood disappeared,

105. That is at the time the body attains,
106. The full extent of what the form sustains.

107. It is the end of bodily maturity,
108. And the start of the soul's true clarity.

109. Then in his actions, he is free to choose,
110. To follow guidance—or that path to refuse.

111. He hears the caller to the right way,
112. Crying, "Believe in your Lord today!"

113. If he responds to the call of faith,
114. And turns toward the sanctuary safe,

115. Rushing in, prostrate in devotion,
116. Striving with earnest heart and emotion,

117. And dons the noble covenant's chain,
118. Joining the Brotherhood pure from stain,

119. He is embraced by the trusted wall,
120. And the secret within it flows to his soul.

121. From the Source of Lights his soul did rise,
122. A heaven drawn from the Axis that never dies.

123. Then in his subtle soul there shone,
124. The lights of that noble flash alone.

125. And the more he showed loyalty and love,
126. To God's friends, and disavowed those thereof,

127. And practiced what was thus commanded,
128. Avoiding what was sin or reprimanded,

129. That radiant gleam within expanded wide,
130. And raised the soul in brightness and in pride.

131. Until when the time of passage came,
132. They both were whole, united at the same.

133. It unified with the form that gives,
134. And reached the closest boundary where knowledge lives.

135. At its own level of knowledge and grace,
136. In accordance with justice in every case.

137. Then moved it, seeking further gain,
138. Toward the form to which it would return again,

139. To search the mysteries deep and vast,
140. And rise through them to the heights at last.

141. For by its simple essence, the soul is bound,
142. To His Essence, drawn and tightly wound.

143. Until when death comes near,
144. That form blends into the self most clear.

145. They transition just as those before,
146. Ascending layer by layer, more and more.

147. The abode of the righteous, the faithful and wise,
148. Is at the horizon where distinctions rise.

149. And the rank of the bounded soul when it grows,
150. Ascends to the realm where the Unbounded flows.

151. Its journey in climbing the spiritual stairs,
152. Leads to the ranks of guiding heirs.
153. And the ultimate end without a doubt,
154. Is the Station of the Gate, where all paths route.
155. That is the dwelling of refined souls so high,
156. And the center of noble forms that never die.
157. Gathered there from every place,
158. United by the Creator's grace.
159. Thus they reach that lofty station,
160. The near, majestic, barzakh of elevation.
161. Both noble and lowly found their place,
162. In a form like the human body's grace.
163. Some were like the heart and brain,
164. Those of sincerity and wisdom's reign.
165. Others like limbs in their design,
166. Composed in the radiant body's line.
167. Each person reaps what they have done,
168. The farmer harvests what he's sown under the sun.
169. Even the final ranks, though small,
170. Are like hair or nails—still parts of all.
171. Behold the vast justice of the Creator,
172. Glory to Him, the subtle Sustainer.
173. In His creation, all are shown,
174. That noble, lofty station as their own.
175. And thus all gathered in that Form complete,
176. Where perfect justice held its seat.

The Discourse on the Existence of the Human Nature and Its Union with the Divine Nature

1. And it ascended from the remnant of bodies,
2. Their essence after the rise of the growing one.
3. Which is called the spirit of the wind,
4. The subtlety in the body after the soul.
5. It ascended on the third day,
6. To the vast realm of celestial bodies.
7. And reached the horizon of fortune,
8. To the completion of the appointed term.
9. And descended from the high heaven,
10. Either to some clear waters,
11. Or a noble plant of great stature,
12. Having been secured by the dominion of the fire's rule,
13. Like the generosity of grapes, apples, and palm trees,
14. Its descent is like dew in representation.
15. By which the purest station is nourished,
16. And others by its command do not perceive.
17. And his noble spouse is nourished,
18. By some of that great remnant,
19. Until the moment of direct union,
20. From the station of the pure Virgin.
21. And they met at the noble marriage,
22. And that is a duty that does not cease.
23. For though they were from humans,
24. Their status is like that of a ruby among stones.
25. Between them there is compatibility,
26. By which offspring and suitability are confirmed.

27. Each revealed what he had,
28. Settled from that noble essence,

29. To the virtuous, purified place,
30. And it remained until the months were completed.

31. And the creation of the fragrant spirit was accomplished,
32. And the Creator permitted the crossing.

33. To the place where the air breathes,
34. From the darkness of the belly and the entrails.

35. At this point, the management was achieved,
36. To the intended goal, and the decree was fulfilled.

37. Submission and appointment occurred,
38. To the rank of unity and clarification.

39. And the humanity united with divinity,
40. At the appointed and measured time.

41. And the concealed appeared behind the veil,
42. And that is the utmost goal of the seekers.

43. It is the existence of the archetype, the ultimate hope,
44. The first of thought and the last of action.

45. Then he ascended to the better place,
46. The structure of that first station.

47. Next to the One, the All-Hearing,
48. Who controls the affairs of the natural world.

49. And he stood as a guide for mankind,
50. His station, this lofty station.

51. Extracting from them a successor for himself,
52. Who succeeds him in the noble rank.

53. Until one is created who fulfills,

54. His station and presence in submission.
55. Established to guide the creatures,
56. After him, then he ascended, departing.
57. Refusing the lowly world,
58. And descending to the high abode.
59. Accompanying the foam of storms,
60. His fathers, the pure Imams.
61.
62. In the great sacred barrier,
63. Awaiting the greatest station,
64. The elite of the gate of creation and eras,
65. Their guardian is the Owner of the Day of Judgment.

The discourse on the disliked Resurrection — may God protect us from it

1. And when the discourse on the Resurrection has passed,
2. For the believer following guidance,
3. Clarifying the explanation to completion,
4. Let us now return to the speech,
5. About the Resurrection of the wretched denier,
6. The rejecter, retreating and misguided,
7. And that the discourse has already advanced,
8. Summarized, brought near, and organized,
9. On the attainment of the human form,
10. To the first bodily perfection,
11. And if the caller is heard,
12. Calling to the path of guidance.
13. He suddenly responded to His call,
14. Hastening to accept His obedience.

15. Submitting to His command and moving,
16. Upon sound belief and loyalty.

17. He ascended in the ranks of souls,
18. To the presence of the Holy King.

19. Even if he turned his back on His words,
20. Avoiding His straight path.

21. Deviating from the path of guidance,
22. And denying the duty of allegiance.

23. Darkness rose in his sensory self,
24. The darkness of that evil conduct.

25. As long as he persists in denial,
26. And attacking the ranks of the boundaries.

27. It covered his spiritual essence,
28. The darkness of that oppressive structure.

29. Until his death approached,
30. And his sensory self hid within his body.

31. His cursed image separated,
32. Taken captive by what it earned.

33. Existing by itself, detached,
34. Entering loads of torment.

35. Wandering between earth and sky,
36. In great sorrow and affliction.

37. Perhaps it might succeed in returning,
38. To inhabit its shattered body.

39. No, the meeting has become impossible,
40. They parted and the decree was executed.

41. So they dwell in blameful places,

42. Desolate and dark lands.

43. And they are many kinds beyond counting,

44. A trial for whoever wishes to examine.

45. Some of them are displayed to women,

46. And to the lesser minds and children.

47. Some of them become magnets,

48. Controlling the vile and lowly.

49. And end in the greatest torment,

50. Upon reaching the appointed time.

51. And some hear the call,

52. From the Owner of rank and summons.

53. They accept the call obediently,

54. And come rushing towards it.

55. Avoiding paths of dispute,

56. As stated in Surat Al-Ahqaf.

57. With His words: "O our people, respond" —

58. The call of God who forgives sins.

59. For you to be saved from punishment,

60. And secure success in the hereafter.

61. They adhere to the duties of service,

62. Which contain benefit and the welfare of nations.

63. Like the guidance of a lost guardian,

64. When walking on paths of difficulty.

65. And astray from its straight course,

66. As in the narrated tradition.

67. They work for the interests of mankind,

68. And protect them from harm.

69. They possess the power to repel and prevent,
70. And to stop, deflect, and withhold.

71. Until they establish what is rightfully due,
72. And receive from the blessings what is decreed.

73. They took refuge in the corners and depths,
74. And ascended from this path.

75. They reach the upright stature,
76. And hear the pure call.

77. And hasten towards it quickly,
78. Complying with its commanded order.

79. With souls free from doubt,
80. And suspicion, then they rise in ranks.

81. This is the true explanation,
82. Of that dark conception.

83. So now let us return to the discourse,
84. On the resurrection of his vile body.

85. And his mixed sensory soul,
86. To his developing mixed body.

87. For at the time of death,
88. It radiates in the body contrary to the guardian.

89. And its rule there is like that of a sleeper,
90. For it has been removed for eternal punishment.

91. The burdens of the deeds it chose,
92. And the knowledge of the masters of error.

93. Then when it arrives in its grave,
94. Burdened with the weight of its sin.

95. And is cast into that tomb,
96. Isolated by its evil deeds.

97. It looks at itself within itself,
98. And gazes upon the traces of its faults.
99. It is met with calamity and terror,
100. The severity of horror and a dreadful sight.
101. Words fail to express it,
102. And explanation falls short of its simplicity.
103. Until its limbs separate,
104. And its members detach from its body.
105. Its parts scattered and divided,
106. To the origins of the natural world.
107. Then it returns by the revolving temperament,
108. Being driven to its destined place.
109. And nothing of the nourished food is wasted,
110. Prepared for a known feeder.
111. So it is nourished by itself and the form,
112. Of those worthy of crossing over with it.
113. Then it comes by way of descent,
114. To existence, actually standing.
115. This is the path of rolling,
116. For one who deviates from the straight way.
117. Taken from the firmly knowledgeable,
118. Not according to the views of reincarnation.
119. The first of the gates when descending,
120. Is a pit where the path meets.
121. The gate of the fox, and it is of the type of humans,
122. Every evil deed has a blameworthy effect.
123. Like the Turk, the black person, and every kind,

124. Far from good and distant in perception.
125. Deviated from the path of correctness,
126. It has lost acceptance for discourse.
127. And is transformed away from the fox's path,
128. Descending to the path of opposition.
129. Like the bear, the ape, and the monkeys,
130. And the wild, distant animals.
131. The aggressive, unjust, and foul,
132. And every kind that is rejected and unlucky.
133. Among the dwellers of seas and wilderness,
134. And creatures from the limbs of birds.
135. Then it descended to the path of downfall,
136. Where the feelings of sense were revealed.
137. It is the destructive harmful plant,
138. The foul-smelling, bitter wind.
139. After it, it descends towards the reverse,
140. Reversed in it is the worst opposite.
141. It is the emergence from the corrupt essence,
142. In every type of it, disgrace and baseness.
143. These are the four gates,
144. To which those who miss the right path return.
145. It will always be stripped of form,
146. A vile, blameworthy, evil form.
147. And it wears no other form,
148. Worse than the one from which it descended.
149. Completing in each type of them,
150. Seventy garments there is no escape from.

151. For the chiefs among those led astray,
152. Claiming the rank of majesty.
153. And others may perhaps return
154. From some of them when the Glorious One has decreed.
155. Every person, according to what he has done before,
156. Will be recompensed, and the deeds of creation differ.
157. Until the chain of succession is completed,
158. In every gate he is judged and assigned a rank.
159. He departs from the balanced ranks,
160. Punished in the universe at the edges.
161. Sometimes by cold, sometimes by ether,
162. On the side empty of construction.
163. Wearing a despised and disliked garment,
164. And a malformed, deformed creation.
165. Like the creation of mountains,
166. Having sensation without transition.
167. We seek refuge in God from torment,
168. And from the arrival of evil at the final abode.

On the Nature of Resurrection, Judgment, Reward, and Punishment

1. Until the cycle of concealment was complete,
2. And the signs of the dawn light became clear,
3. And the will of the Director was fulfilled,
4. And the signs of the Day of Resurrection appeared—
5. That is, the rise of the awaited Mahdi,
6. The pure, awaited, righteous guide.
7. And with his blessed light were connected
8. The lights of those in the praised Barzakh (intermediate realm).

9. And they gathered in that station,
10. Like the form of the Imamic structure.

11. And they were ordered like the limbs of a body—
12. A heart and a hand are not equal in virtue.

13. And the time for resurrection and reckoning arrived,
14. For the dwellers in the Barzakhs of punishment.

15. They dissolved into the mass of vapor,
16. Driven by the care of the Compeller (God),

17. To the settlement of the inhabited quarter,
18. And descended in the pouring rain.

19. And they all reappeared into existence,
20. Through food, lineage, and reproduction.

21. And they came forth like scattered locusts,
22. When the caller summoned to an awful matter.

23. The lands of the earth spat them out,
24. And they rushed to the place of gathering.

25. The vast gathering place overflowed with the throng,
26. And all eyes were fixed—none could blink.

27. Their minds were bewildered with anxiety,
28. And their hearts burst from sheer terror.

29. All creation was gathered from every plain,
30. And the forms of boundaries were made manifest.

31. Rebuke and confrontation took place,
32. For the past sins and misdeeds.

33. Despair from deliverance became absolute,
34. And they were certain of the justice of retribution.

35. So they were slaughtered like sacrifices,
36. And cast away into the wilderness, discarded.

37. And a fire descended from the sky,
38. Commanded and sent by the Almighty.

39. It purified the land from their filth,
40. And prepared them for pure punishment.

41. So they arrived at the most wretched destination,
42. To the eternal and greatest torment.

43. In the lowest depths of the earth, from Sijjin,
44. Condemned to dwell there for endless years.

45. No relief is granted, nor is there an end,
46. As long as the heavens and the earth endure.

47. Except if the Glorious One shows mercy,
48. For He does whatever He wills.

49. He can return them if He so chooses and manifest again,
50. None can reverse what He has decreed.

51. Then, the form of that gathering ascended,
52. Toward the everlasting, highest reward.

53. The Tenth (Imam) then succeeds in governance,
54. Preparing a final gathering anew.

55. And the Tenth rises up, ascending,
56. Returning to the rank that follows his.

57. He then climbs those stations, one by one,
58. Reaching the highest hopes and aims.

59. And the journey concludes, stage by stage,
60. Until he abides in the company of the next (Imam).

61. In the Garden of Refuge that never fades,
62. And the eternal comfort that is never lost.

63. Its nourishment is infallibility and divine support,

64. And its action is glorification and praise.

65. It is secured from the threat of annihilation,
66. And blessed with the joy of eternal existence.

67. And whenever it reflects on its own perfection,
68. And contemplates its wondrous state,

69. With each glance it is renewed,
70. In bliss and joyful delight.

71. What no eye has ever seen,
72. Nor has it ever crossed the heart of any human.

73. It is safe from disasters and trials,
74. And delivered from tribulations and afflictions.

75. So we ask God with the plea of one humbled,
76. Supplicating in earnest submission,

77. By the highest of His noble names,
78. To grant us place in that station,

79. Elevated above the changes of others,
80. Purified from all traces of distress.

81. And the matter continues in perpetual motion,
82. With a cycle of unveiling after a cycle of concealment.

83. And every upright and pure person (ṭāhir),
84. Works to redeem another soul.

85. And the remnants of the virtuous (al-faḍalā') appear,
86. In every cycle, once again they manifest.

87. In every manifestation, a limb speaks,
88. And a part reaches completion and perfection.

89. Until the fulfillment of the great and mighty cycle (al-kawr al-kabīr al-a'ḍam),
90. Which is the stilling of the motions of the stars (ḥarakāt al-anjum).

91. When the bonds of the celestial spheres (al-aflāk) are torn apart,
92. And the body becomes incapable of movement.
93. And creation returns to the rule of nonexistence (ḥukm al-‘adam),
94. Just as it was in primordial time (al-qidam).
95. And God (Allāh) does whatever He wills,
96. If He wills to annihilate it forever, He does.
97. Or if He wills to restore and renew it,
98. None may object to His action or withhold it.
99. From Him is existence, and to Him is the return (al-ma’il),
100. The Wise (al-Ḥakīm) is not questioned about what He does.
101. These are the answers to the questions,
102. Supported by the clearest of evidences.
103. They have been completed with full meanings,
104. Enriched in explanation and exposition.
105. So heed, O listener, the duty of trust (al-amānah),
106. And guard it with the greatest care.
107. For it is a deposit entrusted to you,
108. And God (Allāh), my Lord, is a witness over you.
109. And as the discourse on what we explained has ended,
110. Let us conclude the exposition as we began.
111. With praise to God (Allāh) for the success,
112. In walking the most upright path.
113. And with blessings as long as the dawn shines,
114. And the rain falls from the horizon of the sky.
115. Upon the chosen, pure Prophet (al-nabī al-muṣṭafā al-zakī),
116. Muḥammad and his peer ‘Alī (ṣanwah ‘Alī).
117. His trustee, the one who interprets (al-qā’im bi’l-ta’wīl),
118. And his support, the pure Virgin (al-ṭāhirah al-batūl).

119. And her entrusted son (al-mustawda‘ al-amīn),
120. And the permanent one (al-mustaqarr), her steadfast peer (ṣanwah al-makīn).
121. And the pure ones from among his radiant sons,
122. Forms of light, the guardians of authority (hayākil al-nūr, wulāt al-amr).
123. To the station of the seventh witness (al-maqām sābi‘ al-ashhād),
124. The gate of salvation, the Kaaba of guidance (Bāb al-najāh, Ka‘bat al-rashād).
125. The Master of all people, of the most famous rank,
126. The refuge of salvation, the pure son of al-Āmir (ṭayyib ibn al-Āmir).
127. Of the highest, exalted station,
128. The just witness over all creation.
129. And his noble forefathers, the righteous ones,
130. And the pure from among his chosen sons.
131. All of them, as long as the light shines,
132. And as long as day and night alternate.

Conclusion

The writing of this blessed poem, titled “The Necklace of Realities” (Simṭ al-ḥaqā’iq), was completed with the help of God (Allāh) the Exalted, and the grace of His Walī (‘alayhi al-salām), and the summoner of the Imam of the Age (Dā‘ī Imām al-Zamān), the eminent summoner, our Master and Lord Abu al-Qā’id Jawhar Muḥammad Burhān al-Dīn (Aṭāla Allāh baqā’ahu al-sharīf ilā yawm al-dīn) — may God prolong his noble life until the Day of Judgment.

It was written on the computer on Friday, the 20th of Jumādā al-Ūlā, 1419 AH (corresponding to September 11, 1998 CE), as a gift to our generous Mawlā T.A. (Ṭ.A.), in congratulations on completing ten years of fasting in the month of Rajab al-Aṣabb.

This was done by the servant of our noble Mawlā T.A., the unique one: al-Shaykh Muḥammad Bahā’ī Dahanīrawala, in the city of Surat.