



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 101:

Writings of Baha'u'llah in 'Akka
(1873-1892, year unknown) part I



Version: 1.0 • Revision date 23-May-2026

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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for 'Abdu'l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308-1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 101

This first volume of undated later ‘Akka-period Tablets (1873-1892) is relatively small and heterogeneous, but it is revealing precisely because it juxtaposes a few substantial doctrinal or apologetic tablets with a larger body of shorter, occasional pieces of encouragement, commemoration, and admonition. As a whole, it belongs to the mature phase of Baha’u’llah’s ministry, when the great themes of the later Akka writings are already fully formed: the rejection of taqlid or merely inherited belief, the insistence that the Manifestation’s own verses are the decisive proof, the reinterpretation of prophetic expectation, the call for steadfastness under persecution, and an increasingly practical concern with the internal discipline and moral coherence of the Baha’i community. The volume opens strongly with BH00168, a long address to a learned correspondent that is one of the most noteworthy tablets in the collection: it argues for independent investigation, elevates reason as a God-given faculty for recognizing truth, critiques sectarian reliance on inherited readings and disputed traditions, and recasts the differences among Jews, Christians, and Muslims as differences of symbolic expectation rather than of ultimate reality. In effect, BH00168 offers a late ‘Akka hermeneutic of religion, one in which prophetic promises are fulfilled only when their inner meaning is grasped and the Manifestation is known through His own revelation rather than through inherited dogmatic schemes.

The most strikingly specific tablet is BH00199, which is especially important for its demotion of antinomian or self-styled mystical exceptionalism: in this day, the “people of spiritual state” are not those who claim esoteric interpretations [ta’wil] above the law, but those who recognize the Manifestation and obey His ordinances. The same tablet also explicitly rejects uncontrolled esoteric interpretation and forcefully condemns premature claims to a subsequent manifestation, including allusions to concrete local disturbances and false claimants. For the history of the late community, BH00199 is therefore valuable not only doctrinally but institutionally, since it shows Baha’u’llah defending the finality and normative authority of His own dispensation against both ecstatic and charismatic destabilization. A rather different but equally noteworthy text is BH00423 (Lawh-i Haqu’u’n-Nas), which stands out for its speculative treatment of justice and recompense after death: through a series of analogies—most memorably the transformation of stolen seed into later fruit—it argues that rights are restored in the next world not by crude material replication but by correspondence across ontological planes. Alongside these, BH00399 deserves notice as a vivid anti-imposture polemic, preserving concrete memory of a claimant’s forged rhetoric and using Shi’i eschatological incomprehension as a foil for Baha’i claims about resurrection, balance, and fulfilled expectation.

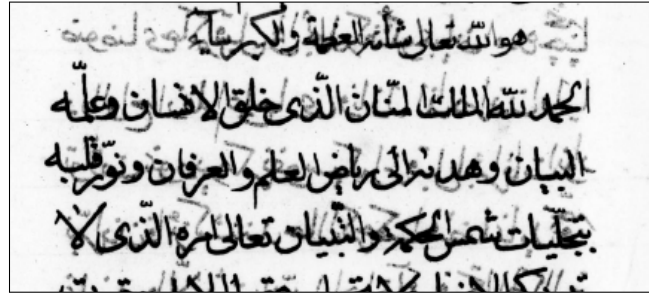
The remaining notable tablets are shorter, but they illuminate the ethical and communal texture of Baha’u’llah’s later ministry. BH00767 is particularly important because, amid its paraenetic material, it links the betterment of the world to consultation and refers approvingly to consultative bodies associated with the House of Justice; it also emphasizes a theme central to late Baha’i ethics,

namely that the Cause is to be rendered victorious by deeds and character more than by words. BH00743, an eulogy connected with the sufferings of the believers and the King of Martyrs, is notable for transmuting oppression into providential history: tyranny becomes the prelude to “the Most Great Justice,” and the proper response is patience, concealment of others’ faults, and wise restraint rather than reactive militancy. Around these stand other brief but characteristic tablets—such as BH10646, BH00744, and BH00764—which proclaim the greatness of the day, invoke Sinai and fulfilled prophecy, call for unity and teaching, and send greetings to named believers and handmaidens; and BH00262, which is valuable as evidence of the intimate commemorative and pastoral work of the Akka period, including remembrance of imprisoned or martyred individuals. Taken together, the volume is less a repository of major public declarations than a window into the consolidation of the Baha’i dispensation in Akka: intellectually self-confident, morally exacting, hostile to both fanaticism and disorder, and concerned with preserving unity, obedience, consultation, and endurance under pressure.

Contents

BH00168	1
BH00199	14
BH00262 to Jamal Burujirdi et al.	23
BH00270 to Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran	31
BH10646 to Haydar Ali Uskui et al.	39
BH00399	46
BH00423 Lawh-i-Haqqu'n-Nas	52
BH00744 to Fadlullah et al., in Shiraz	57
BH00743 Eulogy for Ashraf	60
BH00767 to Nasrullah Baqiruf	64
BH00764 to Ismus-Sin et al.	67
Study guide to this volume	73

BH00168



British Library OR15693

- 1 He is God, exalted be His glory, the Lord of majesty and glory. 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God, the King, the All-Bountiful, Who hath created man, taught him the art of utterance, guided him unto the gardens of knowledge and true understanding, and illumined his heart with the effulgences of the Sun of wisdom and exposition. Exalted is His command, which the minds of men can never apprehend, nor can the intellects of all that dwell on earth encompass. The reach of human fancy and conjecture can never grasp the hem of His knowledge. 2 الحمد لله الملك المنان الذي خلق الانسان وعلمه البيان وهداه الى رياض العلم والعرفان ونور قلبه بتجليات شمس الحكمة والتبيان تعالى امره الذي لا تدركه الافهام ولا تحيط به عقول الانام وقصرت عن ذيل معرفته ايدي الظنون والاهوام
- 3 He it is Who hath adorned the Book of existence with the brocade of the mysteries of unveiling and vision, and hath breathed into the inmost heart of man that which sanctifieth him above hints and limitations, and conducteth him unto his praiseworthy station on that Day which is His promised, witnessed Day, and maketh him to know His decreed, appointed Cause. Blessed is he who purifieth his hearing from idle tales, and his heart from unworthy fancies and imaginings, and who standeth in calm and dignity to hearken unto the call of his Lord, the All-Glorious, the All-Chosen. 3 هو الذي زين كتاب الموجود بديباج اسرار الكشف والشهود ونفخ في روع الانسان ما يقدره عن الاشارات والحدود ويوصله الى مقامه المحمود في يومه المشهود ويعرفه امره الموعود طوبى لمن قدس سمعه عن الاذكار وفؤاده عما لا ينبغي من الاهوام والافكار وقام بالسكينة والوقار لاصغاء نداء ربه العزيز المختار
- 4 Verily, that call is raised from the hollows of the mountains, from the thickets and the forests, from the crags and the hill-tops, in such wise that every lowly and lofty one can hear it; yet none recognize it save they who have attained unto perfection, those who have repaired unto the river-bed of knowledge and wisdom, who wing their flight with the pinions of detachment in the atmosphere of divine unity, who quaff from the cups of everlasting, imperishable wine, and are enkindled with the lights of the All-Sufficing that shine from the Sun of eternity. May God stablish their feet, exalt in both worlds their station, prolong their rising up for the guidance of the people, increase, in His remembrance, their rapture and their yearning, and enable them to attain their goal beneath the banners of His mention and praise. 4 انه يسمع من قنان الجبال والشواجن والادغال والشناخيب والاثلال بحيث يسمعه كل سافل وعال ولكن لا يعرفه الا اولو الكمال الواردون شريعة العلم والحكمة الطائرون بقوادم الانقطاع الى هواء الاحدية والشاربون من الكؤوس الباقية السرمدية والمستنبطون بالانوار الصمدية الالائحة من الشمس الابدية ثبت الله اقدامهم ورفع في الدارين مقامهم واطال لارشاد القوم قيامهم وزاد في ذكره وجدهم وهيامهم وحصل في اعلام الذكر والثناء مرآهم

- 5 O ye who cherish hopes, and ye lords of discernment! Consider the handiwork of your Lord, the Most Exalted, and ponder His might, the Possessor of names, the Producer of all things. He verily hath created the creation through His power, and hath distinguished man by His knowledge and His wisdom. He hath bestowed upon him the light of reason, that by it he may be marked out amongst His creatures, may walk therewith in the darkness of allusions and symbols, and not be lost in the wildernesses of veils and imaginings. It is the means of salvation, the very cause of life. Through it man is distinguished above all other created things. By its aid he ordereth his affairs, refraining from evil deeds, and by this light is he guided unto the knowledge of his Lord, the All-Forgiving.
- 6 It behoveth every soul to strive to know God, exalted be He, through the guidance of this light, to contemplate by its power the signs and traces of God, and to weigh every matter therewith, and to examine all things in its balance. Should he abandon this manifest light and follow those that are deluded, his distinction would be effaced. For every species among created things followeth its leader and obeyeth its driver without reflection, perception or discrimination, since it is incapable of possessing its own self or ordering its own affairs, and hath perforce surrendered its reins into another's hand. Is it seemly, then, that man should walk under the guidance of another, even as a blind man, when his Lord, the All-Informed, hath vouchsafed unto him sight and insight, whereby he can order his own concerns and those of others, be himself guided and guide his fellows without recourse to any beside him?
- 7 Strange and wondrous is it that men should be content with the lowest station, whilst wings have been given them wherewith they may soar unto the loftiest pinnacle and the most exalted centre. In the knowledge of God, imitation is not permissible: nay rather, earnest striving, exertion and reflection upon the tokens of power, meditation upon the mysteries of creation, and advancement, under the guidance of the light of reason, upon the highway of knowledge and wisdom are indispensable. Were imitation herein allowable, none would have the right to cavil at any one of the religions; for each hath followed the opinions of its divines and walked in the footsteps of its leaders, even as the All-Glorious, the All-Knowing, hath announced in His mighty Book: "Verily we found our fathers following a certain religion, and we, verily, are walking in their footsteps."
- 8 And if it be said that, by reason of the differing degrees of men in knowledge and perfection, this is impossible for every individual, we answer: we do not deny seeking assistance; but he from whom aid is sought must needs fulfil certain conditions
- يا اولى المنى وارباب الحجي تفكروا فى صنع ربكم
الاعلى وتأملوا فى قدرة مالك الاسماء وموجد
الاشياء انه خلق الخلق بقدرته وخص الانسان
بعلمه وحكمته واعطاه نور العقل ليمتاز فى خليقته
ويمشى به فى ظلمات الاشارات ولا يضيع فى
فلوات الحجاب انه سبب النجاة وعلة الحياة وبه
امتاز الانسان عن سائر المخلوقات به يدبر الامور
ويمتنع عن الشرور ويهتدى بهذا النور الى معرفة
ربه الغفور
- 6 ينبغي لكل نفس ان يجتهد فى معرفة الله تعالى
بارشاده ويتفرس فى الايات والاثار بقوته ويزن
به كل امر ويحقق كل شئ ولو ترك هذا النور
المبين واتبع المتوهمين لما حصل الامتياز لان كل
جنس من الخلائق يتبع قائده ويطيع سائقه بلا
فكر ودراية وتمييز لانه بما لا يقدر على تملك نفسه
وتدبير امره مسلم زمامه الى غيره ايجوز للانسان ان
يمشى بدلالة غيره كالضير وقد اعطاه ربه الخبير
بصرا وبصيرة يدبر بها اموره وامور غيره ويهتدى
ويهدى دونه
- 7 يا للعجب كيف يقتنع القوم بالمقام الادنى ولهم
اجنحة بها يصلون الى الذروة العليا والمركز الاعلى
ان فى معرفة الله لا يجوز التقليد بل ينبغي لها
الجد والاجتهاد والتفكر فى اثار القدرة والتأمل فى
اسرار الخلقة والورود بهداية نور العقل على شريعة
العلم والحكمة ولو يجوز ذلك لا ينبغي الاعتراض
على ملّة من الملل لان كل واحدة منها اتبعت
اراء علمائها وتمشى على اثر رؤسائها كما اخبر العزيز
العليم فى كتابه الحكيم "انا وجدنا ابائنا على امة وانا
على اثارهم مقتدون"
- 8 ولو قيل انه لا يمكن لكل فرد من الافراد بسبب
اختلاف الدرجات فى المعارف والكمالات نقول
انا لا ننكر الاستعانة ولكن للمستعان شروطا
لا يجوز مفارقتها كما لا يخفى على ارباب البصر

which may on no account be overlooked, as is evident unto the people of insight, they who behold the Most Great Outlook. And yet, even then, it behoveth no soul to surrender its assent save after complete and searching investigation, each according to his capacity and understanding. Thus hath He revealed: "God tasketh not any soul beyond its power."

وَالنَّاطِرِينَ إِلَى الْمَنْظَرِ الْكَبِيرِ وَمَعْذَلِك لَا يَنْبَغِي التَّسْلِيمُ إِلَّا بِالتَّدْقِيقِ التَّامِّ كُلِّ نَفْسٍ عَلَى حَسَبِ اسْتِعْدَادِهِ وَ مَعْرِفَتِهِ قَوْلُهُ تَعَالَى "لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا"

- 9 If we observe the present days with discernment, we shall behold the people wandering distracted in their desires and lusts. None occupieth himself with learning save for the sake of leadership and the acquisition of influence. Indeed, they bar the people and withhold them from reflection and careful enquiry, lest their own ascendancy and authority be diminished. They are well-pleased with the ignorance and heedlessness of their fellow-men, that they may safeguard their rank and compass their designs. They glory in their knowledge, whereas knowledge is but a single point, which the ignorant have multiplied; they boast of their worship, whereas reflection for but one hour excellet the adoration of seventy years.

9 أَنَا لَوْ تَنْفَرَسَ فِيهِذِهِ الْيَّامِ نَرَى الْقَوْمَ هَائِمِينَ فِي شَهَوَاتِهِمْ لَا يَتَعَاطَى الْعِلْمَ أَحَدٌ إِلَّا لِلرِّيَاسَةِ وَحَصُولِ النَّفُوذِ بَلْ يَصُدُّونَ الْخَلْقَ وَيَمْنَعُونَهُمْ عَنِ التَّفَكُّرِ وَالتَّدْقِيقِ لَثَلَا يَنْقُصَ نَفُوذُهُمْ وَرِيَاسَتُهُمْ يَرْضَوْنَ بِجَهَالَةِ أَبْنَاءِ جَنْسِهِمْ وَغَفْلَتِهِمْ لِحِفْظِ مَرَاتِبِهِمْ وَاقْتِضَاءِ مَقَاصِدِهِمْ يَفْتَخِرُونَ بِالْعِلْمِ وَالْعِلْمُ نَقْطَةٌ كَثَرَهَا وَيَبَاهُونَ بِالْعِبَادَةِ وَتَفَكَّرْ سَاعَةً خَيْرَ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً

- 10 We beseech God, exalted be His glory, to protect us from the thieves of the highway, and to conduct us, through investigation and discernment, unto the gardens of His knowledge. Verily He is over us watchful, compassionate.

10 نَسْأَلُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَحْفَظَنَا مِنْ لُصُوصِ الطَّرِيقِ وَيُوصِلَنَا إِلَى جَنَّاتِ عِرْفَانِهِ بِالتَّحْقِيقِ وَالتَّدْقِيقِ أَنَّهُ عَلَيْنَا رَقِيبٌ وَشَفِيقٌ

- 11 O thou noble savant, thou distinguished and peerless one! May God prolong thy days, exalt in both worlds thy station, enable thee, through His bounty, to attain what thou desirest, and vouchsafe thee what thou lovest and approvest. The star of knowledge hath arisen from the horizon of thy book, and the light of true recognition hath shone from the lamp of thy letter which thou didst despatch unto one of the friends, thereby seeking to establish love and loyalty purely for the sake of thy Lord, the Possessor of names. This lowly one perused it with the eye of close attention, and apprehended what thou hadst written therein of the subtleties of utterance. Well done, O thou illustrious one! Thine is the recompense with God for thy quest after the proof and thy endeavour to establish the straight path unto the All-Glorious, the All-Beautiful.

11 أَيُّهَا الْفَاضِلُ الْجَلِيلُ وَالْبَارِعُ النَّبِيلُ اطَّالَ اللَّهُ أَيَّامَكَ وَرَفَعَ فِي الدَّارَيْنِ مَقَامَكَ وَأَوْصَلَكَ بِجُودِهِ إِلَى مَا تَمْتَنَّى وَرَزَقَكَ مَا تَحِبُّ وَتَرْضَى قَدْ نَجَّمَ نَجْمَ الْمَعَارِفِ مِنْ أَفْقِ كِتَابِكَ وَلَمَعَ نُورُ الْعَوَارِفِ مِنْ نَبْرَاسِ خُطَابِكَ الَّذِي أَرْسَلْتَهُ إِلَى أَحَدِ الْأَصْدِقَاءِ قَاصِدًا بِهِ اثْبَاتَ الْحُبِّ وَالْوَفَاءِ لُوْخَالَصًا لُوجَهُ رَبِّكَ مَالِكِ الْأَسْمَاءِ وَالْفَقِيرِ تَأْمَلُهُ بَعِينَ الْأَمْعَانِ وَادْرَكَ مَا رَقِمَ فِيهِ مِنْ لَطَائِفِ الْبَيَانِ اللَّهُ دَرَكَ أَيُّهَا الْجَلِيلُ وَعَلَى اللَّهِ أَجْرَكَ فِي طَلَبِ الدَّلِيلِ وَاثْبَاتِ السَّبِيلِ إِلَى الْعَزِيزِ الْجَمِيلِ

- 12 Yet, in this age, wherein the faculties of man have developed, and he hath surpassed past nations in knowledge and understanding, and wisdom and exposition have been manifested, it beseemeth us not to cling to what hath been or shall be uttered of the illusions of the people of error. Nay rather, we must dispel the murky fancies by drawing upon the shining lights of the sciences. Let the discerning one ponder what hath transpired in former centuries. Had the people of truth clung unto idle suppositions, they would never have discovered the hidden mystery nor the treasured sign. How could it be

12 وَلَكِنَّ فِي هَذَا الزَّمَانِ بِمَا تَرْتَقِي مَدَارِكُ الْإِنْسَانِ وَامْتَازَ عَنِ الْأُمَمِ الْحَالِيَةِ بِالْعِلْمِ وَالْعِرْفَانِ وَظُهُورِ الْحِكْمَةِ وَالْبَيَانِ لَا يَنْبَغِي التَّشَبُّثُ بِمَا قِيلَ أَوْ يُقَالَ مِنْ أَوْهَامِ أَهْلِ الضَّلَالِ بَلْ يَنْبَغِي لَنَا أَنْ نَزِيلَ الظُّنُونِ الْحَالِكَةِ بِاقْتِبَاسِ أَنْوَارِ الْعُلُومِ اللَّامِحَةِ فَلْيَتَفَكَّرْ الْبَصِيرُ فِيمَا مَضَى مِنَ الْقُرُونِ لَوْ تَمَسَّكَ أَهْلُ الْحَقِّ بِالظُّنُونِ لَمَا عَرَفُوا السِّرَّ الْمَكْنُونِ وَالرَّمْزَ الْمَخْرُوجَ كَيْفَ لَا وَقَدْ تَاهَ الْقَوْمُ فِي فَيَافَى

otherwise, when the people, in the days of the appearance of the Prophets – upon them be peace and blessings – were as wanderers in the deserts of allusions and vain imaginings, holding fast to what was then current among them, and expecting the manifestation of the Truth in accordance with their own fancies? Had they been themselves upon the truth, the laws would not have become diversified, nor would the wondrous ordinances have been revealed; rather would the first law have sufficed all mankind.

- 13 Let thine eminence, then, reflect upon this noble verse, whereof He, exalted be He, saith: "The Jews have said: 'The hand of God is chained up.'" Did they utter such a phrase with their tongues, whilst professing the oneness of the All-Merciful and exalting the Book which the noble Prophet confirmed through His mighty Revelation? Nay rather, in that they confined the manifestation of the Cause of God within the compass of their own imaginings, and awaited the rising of the Sun of Prophethood in a manner consonant with their own thoughts and understandings, and asserted that He could not appear save in the form delineated and set down in their books, therefore did God – magnified be His glory – reveal this blessed verse in His mighty Book and ancient Word.

- 14 Were we, then, to cling to what hath been said aforetime and follow it unreservedly, we should be imitating those people in their idle suppositions and meagre understanding. Can we fix a limit to the attributes after having confessed the unity of the Essence? How shall we, after the tongue of the Revelation hath proclaimed His sanctity above all limitation, set bounds unto the manifestation of His Cause by what is unworthy of His praiseworthy station? For He verily is the One Who chooseth as He willeth, and the Ruler in the beginning and in the end.

- 15 And if it be said that these utterances are established by verses and traditions, we reply: this saying is sound and this judgment manifest; yet it behoveth, first, to establish the authenticity of the tradition from its beginning unto its end; and secondly, to acquire a knowledge of the inner meanings of the verses, of the circumstances of their revelation, of their connection one with another, and of the distinction between what is clear and what is ambiguous therein. In like manner, one must understand the meanings, allusions, occasions and contexts of the recorded traditions.

- 16 Should a follower of another religion desire to be illumined by the light of Islam, he would find himself bewildered between acceptance and rejection by reason of the abundance of divergences and the dearth of unity and concord. If he holdeth fast to the noble Book and clingeth to its outward meaning alone,

الاشارات والاهام ايام ظهور الانبياء عليهم
التحية والسلام متمسكين بما يقال اليوم متأملين
ظهور الحق مطابقاً لاهام القوم ولو كانوا على
الحق لما انشعبت الشرائع وما نجت البدائع بل
كانت الشريعة الاولى كافية للورى

13 فليتكّر حضرتك في هذه الآية الشريفة قوله تعالى
"وقالت اليهود يد الله مغلولة" هل قيل هذه العبارة
باللسان وهم يوحّدون الرحمن ويعظمون الكتاب
الذى صدّقه النبيّ الكريم بالوحي العظيم بل بما
حصرنا ظهور امر الله باوهامهم وانتظروا اشراق
شمس النبوة وفقاً لأفكارهم وافهامهم وقالوا انه لا
يمكن الظهور الا بما هو المذكور والمسطور لذا انزل
الله عزّ وجلّ هذه الآية المباركة في كتابه الحكيم
وكلامه القديم

14 وانّا لو تمسّك بما قيل من قبل نفتدى بهؤلاء في
اوهامهم وقلة افهامهم هل نقدر تحديد الصفات
بعد توحيد الذات من ثبت بالبيان تقدّسه عن
الحدود كيف نحدّد ظهور امره بما لا يليق لمقامه
المحمود لأنّه هو المختار فيها اراد والحاكم في المبدء
والمعاد

15 ولو يقال انّ هذه المقالات ثابتة بالآيات
والروايات نقول هذا كلام متين وحكم مبين
لكنّه يستحقّ أولاً اثبات الرواية من البداية الى
النهاية وثانياً معرفة حقائق الآيات وشرح نزولها
والارتباط ببعضها وتمييز متشابهاتها عن محكماتها
وكذلك الاحاديث عرفان معانيها ورموزها و
مواقع صدورها وبروزها

16 لو اراد احد من الملل الاخرى ان يستنير بنور
الاسلام يندهش في الردّ والقبول من كثرة
الاختلاف وقلة الاتحاد والائتلاف لو يتمسّك
بالكتاب الكريم متشبّهاً بظاهره لا يقتنع في الامر

he will not find his heart at rest concerning this matter. And if he turneth unto the transmitted traditions, he will behold a people who deny and a party who affirm. Each faction holdeth fast to what is in its own hand, and denieth what another hath established by its own proofs and evidences. What then shall the poor seeker do, and how shall he swim in this perilous sea?

و لو اراد الاحاديث الماثورة يرى قومًا ينكرون وحزبًا يثبتون كلّ حزب يتمسك بما في يده وينكر ما تثبت به غيره بالدليل والبرهان على زعمه فماذا يعمل الطالب الفقير وكيف يعوم في هذا البحر الخطير

- 17 It behoveth us, therefore, to lay hold of that which the generality of the people have agreed to be authentic – that is, the well-known Book of God – and to accept from the transmitted traditions only such as are in harmony therewith. Were I to expound this theme at length, the discourse would be unduly prolonged and we should be led far from the goal. I shall therefore but append, to the close of each section, such allusions as the occasion requireth and the explanation demandeth – albeit the tongue is restrained from full utterance by reason of the multitude of objectors and oppressors. Wisdom requireth naught but that every possessor of a right be given his due, and this in accordance with the receptivity of souls, the exigencies of circumstances, the suitability of the time, and the harmony of place and dwellers therein.

17 اذا ينبغي لنا ان نتمسك بما اتفق على ثبوته الجمهور وهو كتاب الله المشهور ونصدق ما وافقه من الحديث المأثور اتي لو اشرح في هذا المقام يطول الكلام ونبعد عن المرام بل اشير في ذيل كلّ مقاله ما يقتضى ذكره ويفيد شرحه ولو انّ اللسان ممنوع عن البيان لكثرة ارباب الاعتراض والطغيان انّ الحكمة لا تقتضى الا اعطاء كلّ ذي حقّ حقه وهو بحسب استعداد النفوس واقتضاء الظروف ومناسبة الزمان وموافقة المكان والسكان

- 18 How, then, can limitation be imposed upon His acts and attributes after the unity of His Essence hath been confessed? Hath He not revealed in His perspicuous Book: “My covenant shall not reach the wrong-doers”? And again: “Thou bringest forth the living out of the dead, and Thou bringest forth the dead out of the living.” Can there be any restriction to the effusion of the All-Bounteous, or any limit to the outpourings of His mercy? “He chooseth for His mercy whomsoever He willeth, and none shall question that which He willeth.” And again: “Thou seest no flaw in the creation of the All-Merciful. Repeat the gaze: seest thou any fissure?”

18 وكيف يجوز التحديد في افعاله وصفاته بعد توحيد ذاته قوله تعالى في الكتاب المبين "لا ينال عهدي الظالمين" وقوله تعالى "تخرج الحي من الميت وتخرج الميت من الحي" هل لفيض الفياض حصر وهل لرحمته حد يختص برحمته من يشاء ولا يسئل عما شاء قوله تعالى "ما ترى في خلق الرحمن من تفاوت فارجع البصر هل ترى من فطور"

- 19 Notwithstanding all this, the people, even of old, turned aside and cavilled at the rising of the Sun of Prophethood and the shining forth of the light of knowledge and wisdom upon Him – blessings and salutations rest upon Him – for they were expecting His manifestation in their midst according to their fancies, whereas He appeared from a quarter which they had never conceived. Wherefore He said – and His word is truth: “God knoweth best where to place His Message.”

19 وقد اعرض القوم واعترضوا من قبل على ظهور شمس النبوة واشراق نور العلم والحكمة عليه افضل السلام والتحية لانهم كانوا ينتظرون ظهوره بينهم وفقاً لافكارهم وانه ظهر من مقام ما تصوّروه ابداً ولذلك قال وقوله الحق "الله يعلم حيث يجعل رسالته"

- 20 Let us return unto what was aforetime mentioned, and say: should anyone desire to recognize the Promised One and apprehend His manifestation in the realm of being, unto what saying shall he hold, by what matter shall he cling, with what word shall he be satisfied, and by what remembrance shall his heart be at peace? The Christians expect His appearance and descent from heaven upon the clouds with great power and

20 فلنرجع الى ما ذكرناه قبلاً ونقول لو اراد احد ان يعرف الموعود ويدرك ظهوره في عالم الوجود باي قول يتمسك وباي امر يتشبث وباي كلام يقتنع وباي ذكر يطمئن المسيحيون ينتظرون ظهوره ونزوله من السحاب مع قوات ومجد كبير

glory. The Jews await His manifestation from the lineage of David, His sitting upon the throne, and the promulgation of the ordinances of the Torah in both East and West. The people of Islam, for their part, look for One to arise from among the house of Hashim, albeit they differ in their views, as is evident unto thine eminence: among them are those who believe that He hath gone into occultation and will appear in the world; others await His very birth; some say that He shall be of the Arabs, and some aver that He will be of the Persians and not of the Arabs.

واليهود يترقبون ظهوره من نسل داود وجلوسه على الكرسي وترويج احكام التوراة في الشرق والغرب والاسلام من بنى هاشم باختلاف الاراء كما لا يخفى على جنابك قوم يعتقدون انه غاب ويظهر في العالم وقوم ينتظرون ولادته منهم من يقول انه من العرب ومنهم من يقول وهو من العجم لا من العرب

- 21 And since thine eminence is fully apprised of the details, there is no need to prolong the discourse. How then shall the seeker be satisfied, and by which of all these diverging claims shall the eager one lay hold, save by forsaking the branching streams and returning unto the primal, ever-abiding River? For if a man of understanding turn but for a while unto the root, he will not be estranged, by these manifold differences, from the original Reality.

21 وبما ان جنابك عارف بالتفصيل لا نحتاج الى التّطويل اذا كيف يقنع الطالب وبأى امر من هذه بتشبّت الراغب الا ان يترك الانهار المنشعبة ويرد على الشريعة الاصلية الباقية لان العاقل لو يتأمل في الاصل لا يبتعد بهذه الاختلافات الواقعة عن الحقيقة الاصلية

- 22 Consider, with the eye of discernment and certitude, these matters that have been mentioned and these stories that are current among men. Is it possible that the Orb of everlasting Being should dawn according to such opinions, mutually opposed and utterly at variance? Nay, He, exalted be He, is assuredly powerful to do what He willeth, and none shall question that which He desireth; yet nevertheless doth wisdom require that events should come to pass in accordance with the exigencies of circumstances and conditions. Hath He not said: "Had We made him an angel, We had surely made him a man, and thus confused for them what they themselves confuse?" And in another station: "We have sent no Messenger save with the tongue of his people."

22 انظر حضرتك بعين التّفكر واليقين في هذه الامور المذكورة والحكايات المشهورة هل يمكن اشراق نير البقاء مطابقاً لهذه الاراء مع اختلافها ومباينتها مع بعضها نعم انه تعالى مقتدر على ما شاء ولا يسئل عما شاء ولكن الحكمة تقتضى جريان الامور باقتضاء الاحوال والظروف قوله تعالى "ولو جعلناه ملكاً لجعلناه بشرّاً وللبسنا عليهم ما يلبسون" وفي مقام اخر "وما ارسلنا من رسول الا بلسان قومه"

- 23 If, then, we lay aside the outer husks and hold fast unto the inner realities, all difference shall vanish and unity be made manifest. Was it not, through the rising of the Sun of Muhammad from the horizon of Prophethood, that the proof of God was perfected for all these differing nations? For all these sects, despite their divergences and variety of thoughts, were existent in those days. If we say that the proof was not fulfilled in their case, how can their unbelief be condemned? And if we affirm the contrary, they will protest against us and repudiate our belief, since they saw not His appearance, upon Him be prayers and peace, in a manner consonant with their own conceptions; for this cause they denied Him in those days and continue to deny Him still.

23 ولكّا لو ترك الظواهر وتنسك بالحقائق يرتفع الاختلاف ويثبت الائتلاف هل في اشراق الشمس الاحمدية من افق النبوة ما تمت حجة الله على هذه الامم المختلفة لان هذه الفرق مع اختلافها وتنوع افكارها كانت موجودة في ذاك الزمان لو نقول ما تمت الحجة عليهم كيف يجوز تكفيرهم ولو نقول غير ذلك نرغمهم يعترضون علينا وينكرون اعتقادنا لانهم ما رأوا ظهوره عليه الصلوة والسلام مطابقاً لما في ايديهم ولذلك انكروا وينكرون

- 24 Yet in truth, because they understood not the symbols and failed to grasp the realities, they interpreted all that had been

24 لكنهم بما لم يعرفوا الرموز وما ادركوا الحقائق فسروا كلّ ما ذكر من قبل باوهامهم وافكارهم

mentioned aforetime according to their own fancies and imaginings, and awaited the rising of the Sun of Prophethood in conformity with their own idle suppositions. For this reason were they veiled and held back. Had they but taken hold of the meanings and abandoned the mere words, they would neither have differed concerning the matter nor been heedless of the Truth.

- 25 We therefore say: it is inevitable that the proof be completed and the favour perfected; and that He – upon Him be the most excellent blessings and peace – did in very truth appear in a manner that fulfilled the promises cherished by the divers communities, but on condition that the gaze be turned unto the reality itself and the eyes be closed to the differences of words. Hath He not said: “We make no distinction between any of His Messengers”? And did not the Prophet – upon Him be prayers and peace – declare: “As for the bricks, I am that brick”? How can this be interpreted outwardly, in view of the multiplicity of persons, the remoteness of times one from another, and the diversity of tongues? How can bodies be made one, and shall a man of insight and discernment acquiesce in such a thing in this station? This can in no wise be concealed from them that are endued with knowledge.

- 26 But if we abandon metaphor and lay hold upon the essence of the truth, we shall behold them as one Light, shining in the realm of being and proclaiming the unity of the loving King and the greatness of the All-Praised, the Glorified. Exalted are Their stations above the reach of human expression; hallowed is Their effacement from any limitation whatsoever. The minds of men can never fathom Their true reality, nor can the setting of Their Sun be conceived. Glory be to Him Who hath brought Them into being and manifested Them in the realm of existence. He, verily, is the Victorious, the Powerful, the Almighty, the All-Merciful.

- 27 O thou eminent savant! Verily He, exalted be He, hath created man for the knowledge of Him and for entrance beneath the shadow of His mercy. He hath conveyed unto him His outpourings through the Manifestations of His Cause, the Dawning-Places of His Revelation, the Sources of His bounties and the Recipients of His inspirations. He hath conferred upon the creation sight and insight that they may behold Them, recognize Them, make Them the means of approach unto Him, and, through knowing Them, enter the gardens of His knowledge and the Paradise of His grace and loving-kindness.

- 28 And when some souls, by reason of their failure to attain unto the heights of knowledge and to be illumined by the light of realities, were unable to apprehend, He vouchsafed unto them

و انتظروا اشراق شمس النبوة موافقاً لظنونهم
لذا احتجبوا وابتعدوا ولو اخذوا المعاني وتركوا
الالفاظ ما اختلفوا في الامر وما غفلوا عن الحق

25 فنقول انه لا بد من اتمام الحجة واكمال النعمة وانه
عليه افضل السلام والتحية ظهر مطابقاً لوعود
الملل المختلفة ولكن بشرط الالتفات الى الحقيقة
وغض النظر عن اختلاف الالفاظ قوله تعالى
"لا نفرق بين احد من رسله" وقال عليه الصلوة
والسلام اما البنون فانا هل يمكن التفسير ظاهراً
مع تعدد الأشخاص و فاصلة الزمان و اختلاف
اللسان وكيف يمكن توحيد الاجسام وهل يقتنع
العقل البصير في هذا المقام

26 ولا يخفى على اولى المعرفة اننا لو تركنا المجاز واخذنا
الحقيقة نراهم نوراً واحداً يحكي في الوجود عن
وحدة الملك الودود و عظمة العزيز المحمود تعالى
مقامهم عن التعبير العبارة و تقدس فنائهم عن
التحديد بالاشارة لا تدرك كنههم العقول ولا
يتصور لشمس حقيقتهم الا قول سبحان موجدهم
ومظهرهم في الامكان وهو الغالب القادر العزيز
الرحمن

27 ايها العالم الجليل انه تعالى خلق الانسان لعرفان
والدخول في ظل رحمته واوصل بهم فيوضاته
بواسطة مظاهر امره و مطالع وحيه ومصادر
فضله ومهايط الهامه وانعم على الخلق بالبصر
والبصيرة ليروهم ويعرفوهم ويتوسلوا بهم اليه
ويدخلوا بمعرفتهم في رياض عرفانه وجنان فضله
واحسانه

28 فلما عجز البعض لعدم الكمال في ظهور المعارف
والاستنارة بنور الحقائق اعطاهم حجة من عنده

a proof from His presence and an evidence from His side, in the tongue of the people and according to the demands of the age, in such wise that they stood powerless to produce the like thereof. Thus were They shown to be the mines of potency and power and the sources of knowledge and wisdom. Yet inasmuch as the time of the appearance of outward miracles passeth away and the possibility of repeating them is cut off, He, the True One – exalted is His mention – hath spoken, and His word is truth: “Had We sent down unto thee a Book inscribed on parchment, and they had touched it with their hands, the unbelievers would still have said: ‘This is naught but manifest sorcery.’ And they say: ‘Why hath an angel not been sent down unto him?’ Had We sent down an angel, the matter would indeed have been decreed and they would have been granted no respite. And had We made him an angel, We had assuredly made him a man, and thus confounded for them what they themselves confound.”

- 29 And in the Surih of Hud He saith: “Perchance thou wilt omit somewhat of what is revealed unto thee, and be straitened thereby in thy breast, because they say: ‘Why hath not a treasure been sent down unto him, or an angel come with him?’ Thou art but a warner, and God is Guardian over all things. Or do they say: ‘He hath forged it?’ Say: ‘Bring then ten Surihs like unto it, forged, and call whomsoever ye can besides God, if ye be truthful. And if they answer you not, know then that it hath been sent down with the knowledge of God, and that there is no God but He. Will ye then submit?’”

- 30 And in the Surih of the Children of Israel He proclaimeth: “Say: If men and jinn should band themselves together to produce the like of this Qur’an, they could not produce the like thereof, though they should back one another with all their strength. Verily We have set forth for men, in this Qur’an, every kind of parable, yet most men refuse aught but disbelief. And they say: ‘We will by no means believe in thee until thou cause a spring to gush forth from the ground for us, or thou have a garden of date-palms and vines, and cause rivers to flow abundantly in the midst thereof, or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or bring God and the angels before us face to face, or thou have a house adorned with gold, or thou ascend up into heaven; and even then will we not believe in thy ascension until thou send down unto us a book that we can read.’ Say: ‘Glorified be my Lord! Am I aught but a man, a Messenger?’ Naught hath kept men back from believing, when guidance came unto them, but that they said: ‘Hath God sent a man as a Messenger?’ Say: ‘Had there

وبرهاناً من لدنه بلسان القوم واقتضاء الوقت بشأن
عجزوا عن الاتيان بمثله وانهم معادن القوة والقدرة
ومصادر العلم والحكمة ولكن بما ان الخوارق
ينقضى زمانها ويتكدر اتيانها لذا قال وقوله الحق
”ولو نزلنا عليك كتاباً في قرطاس فلمسوه بايديهم
لقال الذين كفروا ان هذا الا سحر مبين وقالوا
لولا انزل عليه ملك ولو انزلنا ملكاً لقضى الامر
ثم ينظرون ولو جعلناه ملكاً لجعلناه رجلاً وللبسنا
عليهم ما يلبسون“

- 29 وفي سورة هود ”فلعلك تارك بعض ما يوحى اليك
وضائق به صدرك ان يقولوا لولا انزل عليه كنز
او جاء معه ملك اتما انت نذير والله على كل شيء
وكيل ام يقولون افتراه قل فاتوا بعشر سور مثله
مفتريات وادعوا من استطعتم من دون الله ان
كنتم صادقين فآلم يستجيبوا لكم فاعلموا اتما انزل
بعلم الله وان لا اله الا هو فهل انتم مسلمون“

- 30 وفي سورة بنى اسرائيل ”قل لئن اجتمعت الانس
والجن على ان ياتوا بمثل هذا القرآن لا يأتون بمثله
ولو كان بعضهم لبعض ظهيراً ولقد صرفنا للناس
في هذا القرآن من كل مثل فابي اكثر الناس
الا كفوراً وقالوا لن تؤمن لك حتى تفجر لنا من
الارض ينبوعاً او تكون لك جنة من نخيل وعنب
فتفجر الانهار خلالها تفتجيراً او تسقط السماء كما
زعمت علينا كسفاً او تأتى بالله والملائكة قبيلاً او
يكون لك بيت من زخرف او ترقى في السماء ولن
نؤمن لرقيك حتى تنزل علينا كتاباً نقرؤه قل سبحان
ربي هل كنت الا بشراً رسولاً وما منع الناس ان
يؤمنوا اذ جاءهم الهدى الا ان قالوا ابعث الله
بشراً رسولاً قل لو كان في الارض ملائكة يمشون
مطمئنين لنزلنا عليهم من السماء ملكاً رسولاً“

been angels walking at ease on earth, We would surely have sent down unto them from heaven an angel as a Messenger.”’

31 And in the Surih of al-A'raf He saith: "They will ask thee concerning the Hour: 'When shall it be fixed?' Say: 'The knowledge of it is with my Lord alone. None shall reveal it at its appointed time but He. Grievous is it in the heavens and on earth. It shall not come upon you but suddenly.' They will ask thee as though thou wert familiar therewith. Say: 'The knowledge of it is with God alone, but most men know not.' Say: 'I have no power over mine own benefit or hurt save as God willeth. Had I known the unseen, I should have multiplied good unto myself and no evil would have touched me. I am but a warner and a bearer of glad-tidings unto a people that believe.'"

32 O thou distinguished and noble one! Ponder upon these lucid verses. Do they establish that which the people claim, or do they confirm that which we are seeking to set forth? Undoubtedly, the appearance of signs and evidences is one of the prerogatives of the divine Manifestations; verily They are the Dawning-Places of power and might, the embodiments of knowledge and wisdom. Yet whenever the people sought to bring forth some marvel, desired to fathom some hidden mystery, and made the fulfilment of their desires the very proof of His Mission, they were answered by verses such as these.

33 Hath He not said: "They will ask thee concerning the spirit. Say: 'The spirit proceedeth at My Lord's command.'" And again: "They ask thee concerning the new moons. Say: 'They are appointed times for men.'" It behoveth us to reflect upon such verses, to apprehend their realities and the purpose of their revelation. For what reason did none of those things which the people demanded come to pass? Rather, in every station, God made His noble Qur'an the proof from His presence unto all the peoples, and for those bygone generations it became a conclusive testimony and a sure guidance. Shall we today cling to the very objections which the people of old advanced? Hath He not declared: "This is the way of God that hath been beforetime; thou shalt not find any change in the way of God"?

34 O thou virtuous one! In this blessed Day it behoveth thee to abandon these limitations and fly, with the wings of divine unity and detachment, in the atmosphere of holiness that is exalted above all defining. Then shall the stars of oneness and singleness shine forth upon the firmament of thy heart.

35 Inasmuch as I behold objections from them that shut their eyes, and aversion on the part of the heedless from this manifest station, I have confined myself, in answering thee, to allusions wherefrom the perfect knower may apprehend the gems of exposition and the subtleties of elucidation. And since thine

31 وفي سورة الاعراف "يسألونك عن الساعة ايان مرساها قل انما علمها عند ربّي لا يجليها لوقتها الا هو ثقلت في السموات والارض لا تأتكم الا بغتة يسألونك كأنك حفي عنها قل انما علمها عند الله ولكن اكثر الناس لا يعلمون قل لا املك لنفسي نفعا ولا ضرا الا ما شاء الله ولو كنت اعلم الغيب لاستكثرت من الخير وما مسنى السوء ان انا الا نذير وبشير لقوم يؤمنون"

32 يا ايها البارح الجليل تأمل في هذه الايات الباهرات اثبت بها ما يدعى القوم او ما نحن في صدد اظهاره نعم ظهور الايات والبيّنات شأن من شؤون المظاهر الاحدية وانهم مطالع القوة والقدرة و معاون العلم والحكمة ولكن كلها اراد القوم اظهار امر من العجائب وعرفان رمز من الرموز وجعلوا ظهوره حجة لهم اجيبوا بامثال هذه الايات المحكات

33 قوله تعالى "ويسئلونك عن الروح قل الروح من امر ربّي" وقوله تعالى "ويسئلونك عن الاهلة قل هي مواقيت للناس" ينبغي لنا ان نتأمل في امثال هذه الايات ونذكر حقائقها وعلة نزولها لاي سبب ما ظهر شيء مما طلب القوم بل في كل مقام جعل الله القرآن الكريم حجة من عنده على الخلق اجمعين في الداهيين الاولين من القرون لنا بصائر هل تنمّسك اليوم بما اعترض القوم من قبل قوله تعالى "سنة الله التي قد خلت من قبل ولن تجد لسنة الله تبديلا"

34 يا ايها الفاضل ينبغي لك في هذا اليوم المشهود ان تترك ما ذكر من الحدود وتطير بقوادم التوحيد وخوافي التجريد في هواء تقدّس عن التحديد واشرق في افاقه درارى الوحدة والتفريد

35 اني بما ارى الاعتراض من اولي الاغماض واعراض الغافلين عن المقام المبين اشير في جوابك بتلويح يظهر منه العارف الكامل جواهر التصريح ولطائف التوضيح وبما ان حضرتك من

eminence is of the people of understanding and the lords of reason, I have been content with hints enshrined within the repository of words.

- 36 Moreover, if we are to accept some of the traditions and believe in certain stations, shall we thereupon affirm what befell in former times, yet deny what we witness in these days, despite the presence of transmitters and eye-witnesses? Whoso looketh with keen vision upon the Scriptures will find them replete with true promises: some of these have been fulfilled in our own day, as this community beareth witness; others have not yet come to pass, and we await their fulfilment. If it be said, "No weight can be attached to the testimony of this people and their transmitters", we ask: have ye any proof that outstrips this? Do the Christians accept what the Muslims have claimed? Do the Jews admit what the Christians assert? Nay, such matters have no standing in this station that we should base the proof thereon. For he who is the Source of revelation and inspiration and the Manifestation of the tokens of divine unity among men is verily able, by the command of our Lord, the All-Knowing, the All-Informing, to achieve whatsoever He willeth.

- 37 Yet we must not adduce such matters as these for the establishment of the Manifestation. His very proof is His verses, and His very existence is His evidence. He hath said – and His word is truth: "Extinguish the lamp, for the morn hath broken." This Cause hath now exalted its fame and the radiance of its light hath encompassed the horizons. The tokens of power have compassed the world, and the people of certitude have faithfully observed the Covenant. Let the people reflect upon the constancy and firmness displayed by this community in the days of adversity and hardship, amidst the cruelty of the wicked and the tyranny of rulers. Hath He not said: "Then wish for death, if ye be truthful"? Is not what hath been manifested by these souls sufficient in this station? Whoever is unaware of the events that befell them should refer to the records and acquaint himself with what they have suffered, and then judge with fairness concerning them.

- 38 O thou noble and dearly-loved friend! Wert thou to endeavour to read all that hath flowed from the Pen of the Source of the Cause, thou wouldst find thyself wholly unable. The swiftest scribes are powerless to record it and the readers incapable of perusing it. Within it are such mighty signs as would suffice for whole centuries; such realities and meanings as the learned ones fail to compass; such wisdom and exposition as would quicken the dead. What do we seek from Truth but the realities of things? He it is Who is the Possessor of the Point of knowledge;

اولى الحى وارباب النهى اكتفيت بالاشارة فى ضمن العبارة

36 ولو انا نعتبر بعض الروايات ونصدق بعض المقامات هل ثبت ما مضى من قبل وما نرى الرواة ونذكر ما ظهر فى هذه الايام مع وجود الرواة وحضورهم لو يتأمل احد فى الاثار يراها مملوءة من الوعود الصادقة منها ما ظهر فى ايامنا ويصدق هذا الشعب ومنها ما لم يظهر بعد فننتظر ظهوره ظهوره ولو يقال لا عبرة فى تصديق هذا الشعب وروايتهم نقول هل لكم حجة عبر ذلك هل يصدق المسيحيون ما ادعاه المسلمون وهل يقر اليهود بما تدعيه المسيحيون السجون لكلا لا نرى شأنا لهذا المقام حتى تثبت لانه من كان مصدر الوحي والالهام ومظهر ايات التوحيد بين الانام يكون قادرا على ما يشاء بامر ربنا العزيز العالم

37 ولكن لا ينبغي لنا أن نستدل بهذه الامور فى اثبات الظهور دليله اياته ووجوده اثباته قال وقوله الصدق اطفئ السراج فقد طلع الصبح ان هذا الامر قد علا ذكره وسنا نوره احاطت ايات القدرة على الافاق ووفى اولو اليقين بالميثاق فليفتكر القوم فيما ظهر من الاستقامة والثبوت من هذا الشعب اوقات نزول البأساء والضراء وظلم الاشقياء وسطوة الامراء قوله تعالى "قتمنوا الموت ان كنتم صادقين" هل لا يكتفى في هذا المقام ما ظهر من هؤلاء ينبغي لمن لا يعرف الوقائع ان يراجع المكتب ويطلع على ما ورد عليهم وينصف فى امرهم

38 يا ايها الحبيب الكريم لو اراد احد ان يقرأ ما ظهر من مصدر الامر لا يقدر ابداً عجز الكتاب عن تحريره والقارئون عن قرائته لا يحصىه نفس ولا يدركه احد فيه من الايات الباهرات ما يكفى القرون ومن الحقائق والمعاني ما لا يدركه العالمون ومن الحكم والبيان ما يحيج به الميتون هل يزيد من الحق الا الحقائق انه مالك نقطة العلم نقطة كثرها الجاهلون

and knowledge is but a single point which the ignorant have multiplied.

- 39 Were it not for consideration for the time, the exigencies of the place and its people, I would have expatiated in this station and prolonged the discourse. But I content myself with the perspicacity of thine eminence, the keenness of thine insight and the original purity of thy nature. Reflect upon the existing Writings and the rapidity of their outpouring – such that the swiftest writer is incapable of setting them down – while He Who revealed them never entered a school, frequented no academy, acquired no science, and sat not as a learner before any teacher. Consider, with an attentive gaze, those who claim knowledge and understanding and who in these days hold fast the reins of the people. Are they able, with such swiftness, to compose even a portion of such discourse? And how could numerous volumes, replete with eloquence and fluency, exhortation and counsel, novel meanings and wondrous wisdom, interpretation of verses and elucidation of obscurities, be thus revealed?

- 40 Consider also this company and what hath appeared from the steadfast. They have witnessed such sufferings as no eyes have beheld; they have borne such calamities as none can number. Yet naught hath increased in them but certitude and firmness. Have they attained unto this station without beholding the proofs of their Lord, the All-Knowing, the All-Informing? Would any sane mind attribute madness unto them? Nay, by our Lord, the Almighty, the Self-Subsisting! Such a thing is inconceivable of a great multitude among whom are men of learning and insight, of distinction and gnosis, of wisdom and refinement. They have renounced their leadership, their wealth, their honour, their prosperity and their ease. Some have laid down their lives in the path of the All-Merciful, attaining unto the spirit and the fragrance of reunion; others have forsaken their homelands to exalt the mention of their Lord, the All-Bountiful. Their remembrance hath filled the lands, and all peoples have acknowledged their constancy.

- 41 O my beloved! How long wilt thou remain in the depths of obscurity and the darkness of decline? It behoveth thee to arise from thy place, for the Sun of meanings hath shone forth with the lights of wisdom and exposition, and its effulgences have encompassed all existence. Where are the people of search, that they may apprehend the hidden mystery and grasp the treasured symbol? “Each party rejoiceth in what it possesseth.” Verily we are God’s, and unto Him shall we return. From thee and such as thou is required steadfastness and fidelity in exalting the mention of the Cause amongst mankind; from thy

39 لولا يكون مراعاة الزمان واقتضاء المكان والسكان لشرحت في هذا المقام واطلت الكلام لكنني اكتفى ببصارة حضرتك وحدة بصيرتك ونورانية فطرتك تفكر في الآثار الموجودة وسرعة صدورها بشأن يعجز اسرع الكتاب عن تحريرها وان صاحبها لم يدخل مكتباً ولم يلج مدرسة ولم يتعلم علماً ولم يستفد عالماً انظر حضرتك بعين الامعان الى الذين يدعون العلم والعرفان وملكوا ازمة الانام في هذه الايام هل يقدر على تقرير كلام بهذه السرعة وكيف اتيان كتب عديدة بالفصاحة والبلاغة والوعظ والتصيحة والمعاني الغريبة والحكم البديعة وتفسير الايات وتوضيح المعضلات

40 تفكر في هذه الفئة وما ظهر من المقبلين من القوة والاستقامة انهم رأوا من المصائب ما لا رأت العيون وتحملوا من الشدائد ما لا يحصى المحزون ومع ذلك ما ازدادوا الا يقيناً واستقامة هل حصل لهم هذا المقام وما رأوا برهان ربهم العزيز العالم اظن العاقل في حقهم الجنون لا وربنا العزيز القيم لا يتصور ذلك في فئة كثيرة فيها من العلماء والعقلاء والفضلاء والعرفاء والحكماء والادباء قدر تركوا رياستهم واموالهم وعزتهم وثروتهم وراحتهم منهم من استشهد في سبيل الرحمن بالروح والريحان ومنهم من تغرب عن الاوطان لاعلاء ذكر ربه المتان قد ملأ ذكرهم البلاد واذعن باستقامتهم العباد

41 يا حبيبي الى م تكون في زاوية الخمول وظلمات الافول ينبغي ان تقوم من مقامك لان شمس المعاني اشرقت بانوار الحكمة والبيان واحاطت تجلياتها على الامكان اين ارباب الطلب ليعرفوا السر المصون ويدركوا الرمز المكنون كل حزب بما لديهم فرحون انا لله وانا اليه راجعون منك ومن امثالك القيام بالاستقامة والوفاء لاعلاء الذكر بين الانشاء ومن مولاك التأييد والتوفيق ومن

Lord cometh succour and confirmation; and from this community, after reliance upon the All-Forgiving, cooperation and assistance in all matters.

هذا الشعب الموافقة والمساعدة في كل الامور بعد
الاتكال على العزيز الغفور

- 42 O God, Thou Creator of nations, Thou Conqueror by Thy Most Great Name! I beseech Thee by the pre-existence of Thy Essence and the sanctity of Thy names and attributes to stir, through Thy overpowering might and Thy subduing power, the lofty hearts of Thy servants, that they may recognize Thy Cause, which is hallowed above all limitation and exalted above the fancies and idle imaginings of men; that they may arise to that whereby their stations in Thy kingdom and dominion will be uplifted, and their mention in the realms of command and creation be exalted, through Thy Name, O my Lord.

42 اللهم يا خالق الامم والغالب باسمك الاعظم
اسئلك بقدمية ذاتك وتقديس اسمائك وصفاتك
ان تحرك بقوتك الغالبة وقدرتك القاهرة شائحات
قلوب عبادك ليعرفوا امرك المقدس عن الحدود
والمتعالي عن الاوهام والظنون ويقوموا على ما
ترتفع به مقاماتهم في ملكك وملكوتك ويعلموا
ذكرهم في عوالم الامر والخلق باسمك

- 43 Shouldst Thou abandon Thy creatures to their imaginings, they will never be able to rend asunder the Greatest Veil or turn themselves toward the Most Luminous Horizon; for the veils of idle fancy have shrouded their hearts throughout the passage of days. I entreat Thee to assist them to attain unto the knowledge of Thee and to sever themselves from all that is in the realm of contingency, that they may enter beneath the canopy of Thy mercy, O our God, the Almighty, the All-Merciful.

43 اي رب لو ترك بريتك باوهامهم لا يقدرّون على
خرق الحجاب الاكبر والتوجه الى المنظر الانور لان
اغشية الاوهام حجب افئدتهم في مرور الايام
اسئلك ان تؤيّدهم على العرفان والانتقطاع عما في
الامكان للدخول في ظل رحمتك يا الهنا العزيز
الرحمن

- 44 Grant, O Lord, that Thy servants who are learned may, in their writings and utterances, lay hold upon justice, that they may discern what Thou hast willed for them in the appearances of Thy Manifestations in the realms of Thy dominion; that they may guide the seekers unto the gardens of Thy knowledge and wisdom; that they may be empowered to direct the wayfarers and those endowed with capacity unto the river of Thy mercy. I bear witness that Thou art the Possessor of the reins of bounty and the Judge in equity. Thou bestowest upon whomsoever Thou wilt whatsoever Thou desirest. Verily, Thou art the All-Powerful, the Most Exalted, the Mighty, the Peerless. Praise be unto Thee, O God of the worlds, Desire of them that know, and Hope of the sincere!

44 وفق اللهم عبادك العلماء على التثبت بالانصاف
في الانشاء ليعرفوا ما اردت لهم في ظهورات
مظاهر امرك في عوالم ملكك ويرشدوا الطالبين
الى رياض علمك وحكمتك ويقتدروا على دلالة
القاصدين وهداية المستعدين الى شريعة رحمتك
اشهد انك مالك ازمة الفضل والحاكم بالعدل
تعطي من تشاء ما تريد وانت المقتدر المتعالي
العزيز الفريد الحمد لك يا اله العالمين ومقصود
العارفين ورجاء المخلصين

BLIB_Or15693.076

BH00199

- 1 In the Name of God, the Most Holy, the Most Inaccessible, the Most Mighty, the Most Glorious!
- 2 I have attained thy letter which was adorned with the mention of the Desired One and embellished with praise of the Beloved of the worlds. Blessed art thou for having turned unto the Qiblih of all peoples, and set thy face toward the countenance of thy Lord, and art numbered among those who have attained. The letter which thou didst address to this servant, this humble one, brought joy to this evanescent servant's heart. We beseech God to aid thee to love Him and to gain His good-pleasure, and to make thee among those who are steadfast in His Cause in such wise as to be detached from all the worlds.
- 3 As for thy request that thou be mentioned in the Most Holy and Most Glorious Presence, and thy seeking of forgiveness - this servant presented himself before His countenance and made his petition. Then did the sun of grace and forgiveness dawn forth from the horizon of revelation in such wise that this poor servant is powerless to describe it. And as for what thou didst desire regarding the meeting, this is what hath been revealed from the Dayspring of utterance - exalted be His glory: "We beseech God to ordain for him what he desireth and to strengthen him to remain steadfast in this Cause whereby the mountains have been scattered, and to write down for him that which shall solace his eyes and gladden his heart and bring tranquility to the hearts of them that know."
- 4 Regarding thy question about spiritual condition - most of those who make claims in these days have been and will continue to be merely people of words rather than of true spiritual state. All matters are held within the grasp of divine power, confined and limited. Whosoever moveth contrary to His good-pleasure is counted among the people of words, even should he be immersed in the ocean of spiritual state and sailing upon the depths of silence and quietude. And whosoever turneth unto the Truth and obeyeth His commandments is remembered as being among the people of spiritual state in both beginning and end.
- 5 The spiritual state that is beloved in the sight of God today is the acknowledgment of His unity, the recognition of His oneness, the sanctification of His Being from any likeness, the elevation of His Self above all similarity, the carrying out of what He hath commanded in His Book, and the avoidance of carnal desires, deceptive allusions, and conjectural, imaginary interpretations.
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَبْهَى
- 2 قَدْ فَزْتُ بِكَابِكَ الَّذِي كَانَ مَزِينًا بِذِكْرِ الْمَقْصُودِ وَمُطَرِّزًا بِثَنَاءِ مَحْبُوبِ الْعَالَمِينَ طَوْبَى لَكَ بِمَا أَقْبَلْتَ إِلَى قِبْلَةِ الْأَنَامِ وَتَوَجَّهْتَ إِلَى وَجْهِ رَبِّكَ وَكُنْتَ مِنَ الْفَائِزِينَ كِتَابَ أَنْ جَنَابِ كَهْ بَلَيْنَ عَبْدِ خَادِمٍ مَرْقُومٍ فَرَمُودِيدٍ فَرَحَ بَخْشِ خَاطِرِ أَيْنَ عَبْدٍ فَانِيٍّ كَرْدِيدٍ نَسْأَلُ اللَّهَ بِأَنْ يُؤَفِّقَكَ عَلَى حَبِّهِ وَرِضَايَتِهِ وَيَجْعَلَكَ مِمَّنْ اسْتَقَامَ عَلَى أَمْرِهِ عَلَى شَأْنِ انْقِطَاعِ عَنِ الْعَالَمِينَ
- 3 اینکه فرمودند در ساحت اقدس امنع ذکر شما بشود و طلب عفو خواستند این عبد تلقاء وجه حاضر و معروض داشت قد اشرقت من افق الوحی شمس العنایة و الغفران علی شأن عجز عن ذکره هذا العبد الفقیر و اما ما اردت فی اللقاء هذا ما طلع عن مطلع البیان قوله جل کبريائه نسأل الله بأن یقدر له ما اراد و یؤیده علی الاستقرار فی هذا الأمر الذی منه نسفت الجبال و یکتب له ما تقر به عینه و یفرح قلبه و تستر به افتدة العارفين
- 4 و اینکه از حال سؤال فرموده بودید اکثر مدّعیان حال الیوم غیر قال نبوده و نخواهد بود کلّ امور در قبضة قدرت الهیه مقبوض و محدود هر نفسی که بغیر رضای او حرکت نمود از اهل قال محسوبست اگرچه در بحر حال متغمّس و بر لجة صمت و سکوت سایر و نفسی که مقبل بحق و مطیع اوامر اوست از اهل حال در مبدأ و مآل مذکور
- 5 حالی که الیوم نزد حق محسوبست اقرار بوحدانیت او و اعتراف بفردانیت او و تقدیس ذاته عن الشبهة و تنزیه نفسه عن المثلیة و العمل بما امر به فی کتابه و الاجتناب عن المشتبهات النفسانیة و الاشارات الافکیة و التأویلات الظنونیة الوهمیة بوده

6 This is not the day of interpretation [ta'wil], for the winds of explicit declaration are blowing. O my beloved! Most have taken God's Cause as a plaything and considered it as children's sport. They have turned away from His commandments and accepted His prohibitions, yet still count themselves as accepted and consider themselves to be of the Truth before all people. God is sanctified above what they have said. Ears were created to hearken unto God's commandments, not for rejected, imaginary suppositions. As thou hast observed, certain souls in the past were deprived of the divine law and abandoned the decree of the Book, yet still counted themselves among the people of inner meaning. We testify that they found neither the fragrance of the inner nor the outer meaning, but wandered in the wilderness of suppositions and idle fancies - verily, they are among the most lost! Today the people of spiritual state are those souls who have been attracted by the sweetness of the divine Word in such wise that all who dwell on earth cannot prevent them from turning to the countenance of the Ancient of Days, and they are assured of and act upon what hath been revealed in the Book. This is the station of the people of spiritual state, and whosoever is otherwise hath been and shall remain among the people of mere words.

7 And as to what you had written—what the intention of God in the expressions “man yazhar” and “u yazhar” [transliterations uncertain] might be—no such wording is found in the Bayan. Rather the expressions are “man zahara” and “man yazhara”: man zahara, the one who appeared in the year sixty, who gave glad tidings to mankind of man yazhara, the one who hath appeared at the Pole of the world and who calleth the nations unto God, the Sovereign, the Self-Subsisting. All that was revealed in the Bayan was intended for this Most Great Manifestation, as attested by what was revealed therein and in the Tablets of God, the Mighty, the Generous.

8 As to your question about God's favors and wrath toward His servants - we seek refuge in God from His wrath and anger - this is very clear and evident. “Turn not unto those with whom God is wroth.” The signs of divine wrath are visible in those people who act contrary to His good-pleasure and wander in the wilderness of error. And God's good-pleasure is not imaginary - one who acts in accordance with what the All-Merciful has ordained in the Tablets has attained His good-pleasure and walks the path of His contentment. Blessed is he and those like him. Such heedless, deluded souls are tormented in all divine worlds, and these souls have chosen wrath for themselves unknowingly. Otherwise, His mercy has preceded all things.

6 اليوم يوم تأويل نیست چه که ارباب تصریح در مرور است ای حبيب من اکثری امر الله را بازچیه دانسته‌اند و مثل لعب اطفال انگاشته‌اند از اوامر معرض و بنواهی مقبل و مع ذلک خود را مقبول شمرده‌اند و مابین خلق از حق دانسته‌اند حق مقدسست از آنچه گفته‌اند آذان لا صغاء اوامر الله خلق شده لا لظنونات الوهمیه المردودة چنانچه مشاهده کرده‌اید از قبل بعضی از نفوس از شریعه امریه الهیه محروم گشته‌اند و حکم کتاب را ترک نموده‌اند و مع ذلک خود را از اهل باطن می‌شمردند نشهد انهم ما وجدوا عرف الباطن ولا الظاهر و هاموا فی هیماء الظنون و الأوهام الا انهم من الأخسرين اليوم اهل حال نفسی هستند که از حلاوت کلمه الهیه مجذوب شده‌اند بشأنی که من علی الأرض آن نفوس را از توجه بوجه قدم منع ننموده و به ما نزل فی الکتاب موقن و عاملند اینست شأن اهل حال و من غیر این از اهل قال بوده و خواهند بود

7 و اینکه مرقوم فرموده بودید که مقصود حق از من یظهر و او یظهر چه میباشد همچو عبارتی در بیان دیده نشده بلکه من ظهر و من یظهر است من ظهر الذی ظهر فی السّین و بشر الناس بمن یظهر الذی ظهر فی قطب العالم و یدع الأمم الی الله المهیمن القیوم جمیع آنچه در بیان نازل مقصود این ظهور اعظم بوده یشهد بذلک ما نزل فیهِ و فی صحائف الله العزیز الکریم

8 و اینکه از الطاف و غضب حق در باره عباد سؤال نموده بودید نعوذ بالله من غضبه و سخطه این بسی واضح و مبرهنست لا تتولوا قوماً غضب الله علیهم آثار غضب الهی در قومی مشاهده میشود که بغیر رضای او حرکت مینمایند و در تیه ضلالت سیرند و رضای حق هم موهم نبوده نفسی که عاملست در ظاهر ظاهر به ما حکم به الرحمن فی الألواح او برضای الهی فائز شده است و در سبیل رضا سالکست طوبی له و لأمثاله امثال نفوس غافله متوهمه در کل عوالم الهی معذبند و این نفوس خود غضب را اختیار

نموده اند من حیث لا یشعر والاّ أنّه سبقت رحمته
العالمین

- 9 Observe that in the Most Holy Court there has been and will be naught but mercy. Then when a Command shines forth from the Dawning-Place of Command, whoever turns toward it and acts according to what God has willed is numbered among the people of mercy. And for one who remains remote and deprived, this same divine Word which was pure mercy becomes pure wrath in regard to the one who turns away. Some manifestations of this wrath appear in the turning away of the soul in this visible world, but all of it appears after the ascension of the spirit. We seek refuge in God and turn unto Him. Verily He is the Forgiving, the Merciful.
- 9 مشاهده کنید در ساحت اقدس جز رحمت نبوده و نخواهد بود و بعد امری از مطلع امر اشراق میفرماید هر نفسی بآن اقبال نمود و عامل شد به ما اراده الله او از اهل رحمت بوده و نفسی که بعید ماند و محروم گشت همین کلمه الهیه که عین رحمت بوده در باره نفس معرض غضب صرف میشود و بعضی از ظهورات این غضب در نفس معرض در عالم ظاهر ظاهر میشود و لکن کلیه بعد از صعود روح نعوذ بالله و نتوب الیه الله هو الغفور الرحیم
- 10 Likewise consider God's favors which today shine forth from the horizon of loving-kindness. For instance, when He mentions someone favorably in one of the Tablets, that very thing becomes the cause of the perpetuation of that person's remembrance in the world of remembrance and his spirit in the world of spirits. By Him Who made me His servant! Were I to describe for you this most mighty, most exalted station, its description could not be completed by pen and ink. Your Lord, the Possessor of all creation, bears witness to this. Blessed is the soul that has attained His favors and preferred His commandments over the imaginings of all else.
- 10 و همچنین در الطاف حقّ ملاحظه نمائید که الیوم از افق عنایت مشرقست مثلاً هر نفسی را که بخیر در لوحی از الواح ذکر فرماید همان سبب بقای ذکر اوست در عالم اذکار و روح او در عالم ارواح فولّذی جعلنی خادماً لنفسه لو اذکر لک هذا المقام الأعزّ الأعلی لا یتّم ذکره بالقلم و لا بالمداد یشهد بذلک ربّک مالک الایجاد طوبی لنفس فازت بالطفاه و آثرت اوامره علی ظنون ما سواه
- 11 We beseech God to grant us steadfastness in His love and detachment from all the worlds. Verily He is the Answerer of prayers and the Most Merciful of the merciful.
- 11 از خدا توفیق میطلبیم که در محبتش ثابت باشیم و از عالمیان فارغ و منقطع آنّه مجیب دعوة السّائلین و ارحم الرّاحمین
- 12 And as to what you asked about Divine Unity [tawhid], this station has been elaborately explained in numerous tablets from the Divine Authoritative Pen, sufficient for all the peoples of the world. You should endeavor to collect, as much as possible, the Persian and Arabic books that have been revealed from the Divine Source in this Most Great Revelation. There remains no knowledge except that which has been mentioned in the tablets of my Lord and your Lord, and no station except that which has been detailed therein. In one of the Persian tablets He says, exalted be His glory and sublime be His praise: The purpose of Divine Unity is not to consider two as one, rather its purpose is to consider the One as sanctified above all, for He is not associated with His creation nor is He known through any other than Himself. And one should observe the lights of His manifestations in all things, that is, to see all things sustained by Him and dependent upon Him. This is the station wherein He says "God was, and there was nothing else besides Him."
- 12 و اینکه از توحید سؤال فرمودید این مقام بتفصیل در الواح متعدّده از قلم امریّه الهیه جاری شده آنچه که عالمیان را کفایت نماید باید در صدد آن باشید که کتب فارسیه و عربیه آنچه از مصدر امریّه الهیه در این ظهور اعظم نازل شده بقدر وسع جمع نمائید ما بقی من علم الاّ و قد ذکر فی الواح ربّی و ربّک و ما من مقام الاّ و قد فصل فیهِ در یکی از الواح فارسیه میفرماید قوله عظم شأنه و جلّ شأنه مقصود از توحید آن نیست که دو را یک دانند بلکه مقصود آنکه یک را مقدّس از کل دانند لآنّه لا یقترن بخلقه و لا یعرف بغیره و انوار تجلیات او را در کل ملاحظه نمایند یعنی کل را قائم باو بینند و مستمد از او اینست مقامی که میفرماید کان الله و لم یکن

He has ever been, in the heights of inaccessibility and in the summit of exaltation, sanctified above all things and ever shall be. Some who count themselves among the people of Divine Unity are walking on the shore of idolatry and wandering in the wilderness of multiplicity, yet they do not perceive it. In another place He says, exalted be His remembrance: "Through My Name were raised the banners of Divine Unity and were planted the standards of detachment" to the end of His holy utterance, exalted be His remembrance.

معه من شیء لم یزل در علو امتناع و سمو ارتفاع خود مقدس از کل بوده و خواهد بود بعضی که خود را از اهل توحید می‌شمردند در شاطی شرک ماشیند و در پیدای کثرات سایر ولکن ادراک نمی‌نمایند در جای دیگر می‌فرمایند قوله عز ذکره باسمنی رفعت اعلام التوحید و نصب الویة التجرید الی آخر قوله عز ذکره

- 13 And these stations depend upon acceptance of the Truth, for if a person should practice Divine Unity his entire life, yet if from the Pen of the Cause a word of negation is revealed concerning him, he would be counted among the people of misbelief. As you observe, most nations today utter the blessed words "There is no God but God," yet in the sight of God they were not and will not be considered among the people of Divine Unity, as the Supreme Pen has testified in most tablets to the misbelief of those souls. Today it is incumbent upon the one who turns to God not to look to what he or others possess. He must purify his ears from all that the people possess to hear the divine utterances, that he might attain to what God has intended. In brief, whosoever is accepted today is counted among the people of Divine Unity, and without this he is deprived and forbidden.

13 و این مقامات بسته بقبول حقیقت چه اگر نفسی در تمام عمر توحید نماید و از قلم امر کلمه نفی در باره او جاری شود او از اهل شرک خواهد بود چنانچه مشاهده مینمائید که اکثری امم الیوم بکلمه مبارکه لا اله الا الله ناطقند ولکن عندالله از اهل توحید محسوب نبوده و نخواهند بود چنانچه قلم اعلی در اکثری از الواح شهادت داده بشرک آن نفوس الیوم از برای مقبل لازمست که ناظر به ما عنده و عند الناس نباشد گوش را از کل ما عند الناس مطهر دارد از برای شنیدن بیانات الهیه که شاید به ما اراد الله فائز شود باری هر نفسی که الیوم مقبول شد او از اهل توحید محسوب و من دون آن محروم و ممنوع

- 14 Were this servant to mention all that has been revealed from the heaven of the divine will regarding these stations, a book would have to be composed, and these times do not permit such undertakings. We beseech God to assist you in His service, His praise and His remembrance. Verily, He is the Protector of those who remember Him.

14 آنچه در این مقامات از سماء مشیت ربّانیّه نازل شده اگر این بنده ذکر نماید باید کتابی تألیف شود و این اوقات فرصت اینگونه امور نبوده و نیست نسأل الله بأن یوفّقک جنابک علی خدمته و ثنائه و ذکره انه ولی الدّاکرین

- 15 Regarding your question about the state of one who claims that these pilgrims to the Ka'bah of the Divine Purpose go as Muslims and return as infidels, or who interprets this, or claims "I am a certain person" - I call God, His angels, His Messengers, His Prophets, His chosen ones, the denizens of His realms of glory, and the bearers of His throne to witness that such words proceed only from those who wander in the wilderness of heedlessness and pride, and who tread the paths of wickedness and evil.

15 و اینکه مرقوم فرموده بودید اگر کسی بگوید این رسولان کعبه مقصود مسلمان می‌روند و کافر برمیگردند یا تاویل نمایند یا ادعا نمایند من یک شخصی میباشم چنین کسی چه حالت دارد اشد الله و ملائکته و رسله و انبیائه و صفوته و اهل مواقع عزّه و حملة عرشه لا یظهر هذا الکلام الا من الذین یمشون فی بیداء الغفلة و الغرور و یسلکون سبل الفحشاء و الشرور

- 16 By Him Who illumined the dawn of utterance with the lights of His countenance and brightened the horizon of certitude with the manifestations of His presence - were anyone to recognize the excellence of these days and become aware of that which is hidden from mankind, he would surely kiss the feet of one who has turned toward the Court of the Divine Purpose, would

16 فوالذی انار فجر البیان بأنوار وجهه و اضاء افق الایقان بظهورات طلعتة لو یعرف احد فضل تلك الايام و یطّلع بما هو المستور عن الأنام لیقبل رجل من توجه الی شطر المقصود و یؤثر تراب قدمیه علی ما عنده و یوقّره و یعظّمه و یحضر

prefer the dust of his footsteps to all he possesses, would honor and magnify him, would stand before him in humility, would be submissive to his deeds, would not raise his voice above his voice, and would not speak in his presence without his consent. For the seeing sage and the informed mystic perceives in one who has sought the Intended One and turned toward the face of the Beloved naught but the love of God and the manifestation of His grace, the affection of God and the expressions of His favors. Whoso is deprived of this most mighty, most impregnable station is indeed blind, by the Lord of the Hereafter and of the former times. Such a one cannot be counted among humans; nay, the beasts are superior to him. To this testifies everyone who has turned his gaze from human limitations toward the most pure horizon, this greatest of vistas wherein the Lord of destiny proclaims in the most exalted call between earth and heaven: "There is no God but Him, the Almighty, the Self-Subsisting."

- 17 This is the station of travelers who have emigrated for the sake of God, who have turned toward the Beloved by God's leave, and who move by God's good pleasure. This is the station of the sincere emigrant and the agreeable traveler. If one truly has the love of God in his heart, he will see himself as utterly effaced before those souls who have returned from the presence of the Beloved after attaining to the Ka'bah of the Divine Purpose, even though outwardly these pilgrims may be deprived of apparent knowledge. For today nothing is required save divine love and following His commandments, as mentioned.

- 18 These words are not specifically about all pilgrims - this station belongs to those pilgrims who have entered the pavilion of certitude and truly attained to the love of God. Consider earthly lovers: if someone comes from their beloved's presence, even with a disapproving countenance, the lovers welcome him and show him the utmost kindness. This is the station of earthly lovers, as mentioned. Now observe the lovers of the Countenance of the All-Merciful - those who have truly drunk from this cup and attained this everlasting draught. They surely show perfect humility before those who seek the Ka'bah of the Lord of the worlds. These are the companions of glory in the Tablet of eternity, as attested by His Most Exalted Pen. In brief, the people of insight behold in the pilgrims the signs of their Intended One and are humble and submissive before these signs. Blessed is he who in His days has attained the fragrance of God and has preferred Him above all else.

تلقاء وجهه خاضعاً لوجهه و خاشعاً لعمله و لا يرفع صوته عند صوته و لا يتكلم تلقاء وجهه بغير رضائه لأن العالم البصير و العارف الخبير لا يرى في من قصد المقصود و توجه الى وجه المحبوب الا حب الله و ظهور عنايته و ود الله و شؤون الطافه من صار محروماً عن هذا المقام الأعزّ الأمتع انه لهو الأعمى و ربّ الآخرة و الأولى لا يذكر من الانسان بل الحيوان افضل منه و يشهد بذلك كلّ من اخذ النظر عن شطر البشر و توجه الى الشطر الأطهر هذا المنظر الأكبر الذي فيه ينادي مالك القدر بأعلى النداء بين الأرض و السماء لا اله الا هو المهيمن القيوم

- 17 اینست شأن مسافرائی که لوجه الله هجرت نموده اند و باذن الله بشطر محبوب توجه کرده اند و برضاء الله حرکت مینمایند اینست شأن مهاجر صادق و مسافر موافق اگر فی الحقیقه نفسی محبة الله در قلبش باشد از نفوسی که از شطر محبوب مراجعت نموده اند بعد از فوز بکعبه مقصود خود را در آن نفوس فانی محض بیند اگرچه بر حسب ظاهر قاصدین از علوم ظاهره محروم باشند چه که ایوم هیچ چیز شرط نیست مگر محبت الهیه و اتباع اوامر او چنانچه ذکر شد

- 18 و این بیانات مخصوص کلّ قاصدین ذکر نشده این مقام قاصدینست که در سرادق ایقان وارد شده اند و نیجه الله فی الحقیقه فائز گشته اند ملاحظه در عشاق ظاهره نمائید اگر شخصی از نزد معشوقشان بیاید ولو بوجه منکر عشاق او را استقبال مینمایند و کمال ملاطفت در بارة او معمول میدارند این شأن عشاق ظاهره است که عرض شد حال در محبان طلعت رحمن مشاهده نمائید یعنی آنان که فی الحقیقه از این کاسی آشامیده اند و باین جرعه باقیه فائز گشته اند البته کمال خضوع را نزد قاصدین کعبه رب العالمین منظور میدارند اولئک اصحاب البهاء فی لوح البقاء کما شهد بذلك قلبه الاعلی باری اهل بصیر از قاصدین آثار مقصود را مشاهده نمایند و بان آثار خاضع و خاشعند طوبی لمن فاز بعرف الله فی ایامه و اثره علی ما سواه

- 19 And as to the matter of interpretation [ta'wil] and prophetic claims, even as thou didst write: "None knoweth the interpretation of the Bayan of God save His own Self, Who holdeth sway over all things, and those who have attained unto the lights of meanings and utterance from Him; these know according to their degree and measure." Thus hath the All-Merciful ordained; yet most of the people understand not. This much, however, is clear and well established: whatsoever is the Divine intent in the Tablets is outwardly, manifestly, plain and evident; and no one hath been, nor shall ever be, commissioned to interpret the words of God. We bear witness that the interpreters in this Day are none other than the people of vain imaginings. We beseech God that we may hold fast unto the cord of explicit utterance, and tread with the utmost steadfastness the path of His good-pleasure.
- 20 And as to the matter of prophetic claims: on this theme diverse utterances have streamed from the Pen of the Divine Will. Yet this servant will mention one of the sayings of the All-Merciful, revealed in the Persian tongue, that no room may remain for any soul to indulge in interpretation or advance a claim, and that the world may become apprised of that which is pure and unmistakable declaration. Exalted be His glory! He saith:
- 21 "Many are the deluded, and each hath become afflicted with some vain conceit. We forbade the people from that which is imagined, that they might hold fast unto the Sovereign Who is manifest. Yet some have clung unto and fastened themselves upon their own selfish fancies. In the wilderness of illusion they wander, and have accounted themselves among the people of unveiling; in the desolation of heedlessness they walk, and have reckoned themselves the champions of the arenas of vision. By My life! They are indeed of the deluded; they are indeed of the distracted; they are indeed of the heedless; they are indeed of the abased. And that which mere children have understood, unto that have they not yet attained. For every child knoweth this much: that if with each passing day a new Manifestation were to appear, the Cause of God and the ordinances of the Lord would remain, amongst mankind, suspended, obstructed, and deprived of effect."
- 22 Say: O people! If passion has barred you from the Dawning-Place of guidance, at least do not transgress the bounds of fairness. If one were to show the slightest fairness, they would never utter a word that would cause division among the people and discord among the loved ones. Rather, they would strive with all their might and power to exalt the Most Great Name with penetrating effort and lofty endeavor. By My life! They
- و اما در باره تأویل و ادعا چنانچه مرقوم فرمودید لا یعلم تأویل بیان الله الا نفسه المهيمنة على الاشياء والذين فازوا بأنوار المعاني والبيان من عنده اولئك يعلمون على قدرهم و مقدارهم كذلك حكم الرحمن ولكن الناس اكثرهم لا يفقهون اين قدر معلوم بوده كه آنچه مقصود الهی است در الواح ظاهراً واضحاً معلوم و واضحست و احدى بتأویل كهات الهیه مأمور نبوده و نخواهد بود نشهد ان المؤولين في هذا اليوم هم المتوهمون از خدا میطلبیم كه بحبل تصریح متمسك شویم و در سبیل رضایش باستقامت كبری سالک گردیم
- و اما در باره ادعا در این مقام بیانات شتی از قلم مشیت الهیه نازل ولكن این عبد یکی از بیانات رحمن را كه بلسان پارسی نازل شده ذكر مینماید تا از برای احدى دیگر مجال تأویل و ادعا نماند و به ما هو التصريح عالم شود قوله عزّ اجلاله
- متوهمین بسیاریند و هر یک بوهمی مبتلا شده‌اند ناس را از موهوم منع نمودیم كه بسلطان مشهود تمسك جویند بعضی باوهامات نفسانیّه خود تمسك بسته و تشبث نموده‌اند در تیه وهم سایرند و خود را از اهل مكاشفه دانسته‌اند و در مفارقه غفلت ماشینند و خود را فارسان می‌آیند شهود شمرده‌اند لعمری انهم من المتوهمين انهم من الهائين انهم من الغافلين انهم من الصّاغرين و آنچه را كه صبيان ادراك نموده‌اند هنوز بآن نرسیده‌اند چه كه هر صبيّ عالمست بر اینکه اگر هر روز ظهوری ظاهر شود امر الهیه و احكام ربّانیه مابین بریه معطل و معوق و بی‌نفاذ خواهد ماند
- بگو ای قوم اگر هوی شما را از مشرق هدی منع نمود اقلّاً از انصاف تجاوز ننمائید اگر نفسی فی‌الجمله منصف باشد هرگز بکلمه‌ئی كه سبب تفریق ناس و اختلاف احباب شود تكلم نمینماید بلکه بتمام همت و قدرت در ارتفاع اسم اعظم سعی بلیغ و جهد منبع مبذول میدارد لعمری هم راقدون لو تراهم بعینی لتجدهم من الميئين

are asleep, and were you to behold them with My eyes, you would find them among the dead.

- 23 At the time of Our migration from Iraq, We informed most of the servants about what had appeared and would appear, such that were the revealed Tablets to be read, all would testify to what hath flowed in this Tablet from the truthful, trustworthy Pen. Say: O people! If ye desire the water of life, by God it hath indeed flowed in His name, the Most High, the Most Glorious. Blessed are they who drink thereof! And if ye desire power, lo, it hath dawned from My horizon - exalted be your Lord, the Lord of all worlds! If ye desire the verses, they have indeed filled the horizons - fear ye God and be not among the deluded ones! If ye desire clear proofs, they have appeared in their essence and have shone forth each day from this manifest horizon.

- 24 Say: Draw ye the servants through this Name whereby the Cry hath been raised, the Hour hath come to pass, earthquakes have seized all the tribes, the heaven hath been cleft asunder, the earth hath been split, the mountains have been scattered, and that which was sent down in the Tablets of God, the Almighty, the Sovereign, the Mighty, the Great, hath appeared. Whoso claimeth a station, attraction, rapture or yearning without this Name, he is among the most lost, even should he utter all expressions, cause rivers to gush forth from rocks, subjugate the winds, and cause the clouds to rain. Thus have We sent down the Command on this blessed night wherein the Tongue of Grandeur speaketh through His Most Great Name, and the Kawthar of utterance hath flowed from the Kawthar of thy Lord's mouth, the All-Merciful. When thou hast attained, arise, then lift up thy hands and say: Praise be to Thee, O God of all who are in the heavens and the earth.

- 25 As the Pen of the Ancient of Days and the Most Great Name now declares: should anyone appear with all the signs before the completion of a full thousand years - each year comprising twelve months according to what was revealed in the Furqan, and nineteen months according to what was revealed in the Bayan, with each month being nineteen days - you must never believe them. In one of the Tablets it is revealed: "Whosoever lays claim to a Cause before the completion of a full thousand years is verily a lying impostor. We beseech God that He might graciously help him to retract and repent. Should he repent, God will surely turn unto him. If he persists in his claim, God will assuredly send one who will deal mercilessly with him. Verily God is severe in punishing!" For the harm of such souls returns to the Divine Tree itself and has been and will be the cause of dissension, disputation, strife, the wavering of weak

23 در حین مهاجرت از عراق اکثری از عباد را اخبار نمودیم به ما ظهر و يظهر چنانچه اگر الواح منزله قرائت شود کل تصدیق مینماید آنچه را که در این لوح از قلم صادق امین جاری شده قل یا قوم لو تریدون ماء الحیوان تالله انه قد جرى باسمه العلی الأبهی طوبی للشاربین ولو تریدون الاقتدار انه اشرق من افقی تعالی ربکم و رب العالمین لو تریدون الآیات انها ملأت الافاق خافوا و لا تكون من المتوهمین لو تریدون البینات انها بکیونتها قد ظهرت و اشرقت فی کل یوم من هذا الأفق المبین

24 قل ان اجذبوا العباد بهذا الاسم الذی به ظهرت الصیحة و حققت الساعة و اخذت الزلازل کل القبائل و انفطرت السماء و انشقت الأرض و نسفت الجبال و ظهر ما نزل فی الواح الله المقتدر الملک العزیز العظیم من یدعی مقاماً و جذباً و لهاً و شوقاً بغير هذا الاسم انه من الأخسرین ولو يتکلم بکلّ البیان او ینفجر الأنهار من الأججار و یستخر الأریاح و یحطر السحاب کذلک نزلنا الأمر فی هذه اللیلة المبارکة الّتی ینطق فیها لسان القدم باسمه الأعظم و جرى کوثر البیان من کوثر فم ربک الرحمن اذا فرت قم ثم ارفع یدیک قل لک الحمد یا اله من فی السموات و الأرضین انتهی

25 بیانات دیگر میفرماید تا بلین مقام میرسد قوله جلّ کبریائه چنانچه حال قلم قدم و اسم اعظم میفرماید اگر نفسی بکلّ آیات ظاهر شود قبل از اتمام الف سنة کامله که هر سنة آن دوازده ماه به ما نزل فی الفرقان و نوزده شهر به ما نزل فی البیان که هر شهری نوزده یوم مذکور است ابدأ تصدیق منمائید در یکی از الواح نازل من یدعی امرأ قبل اتمام الف سنة کامله انه کذاب مفتر نسأل الله بأن یؤیده علی الرجوع ان تاب ان ربک هو التواب و ان اصر علی ما قال یبعث علیه من لا یرحمه ان ربک شدید العقاب چه که ضرر این نفوس بحقیقت شجره ربانیه راجع و سبب اختلاف و جدال و نزاع و تزلزل قلوب ضعیفه

hearts, and the instability of the Cause among the people. We beseech God to make them aware of their own selves and aid them in what He desires. Verily thy Lord is the All-Forgiving, the All-Merciful.

- 26 Say: Deem not the Cause of God as a plaything, O ye who possess understanding. Be not content with the bitter sea when the sweet and flowing waters are surging. Ponder upon the divine utterances and gaze upon them with penetrating vision, that perchance ye may attain unto a drop from the oceans of inner meanings that lie concealed within the Bayan, and in this spiritual dawn deprive not yourselves and the servants of God from the wafting breezes of the divine garment. By the Essence of the Ancient of Days! Baha weeps over you and laments for you, and desires naught for Himself, and has endured the harm of all who are on earth for your deliverance, salvation, and turning unto God, the Mighty, the All-Praiseworthy.

- 27 This servant hopes that through the bounty of the All-Merciful, all may reach the shore of certitude in such wise that they may see themselves as utter nothingness and witness God as the Everlasting, the Eternal, and the Self-Subsisting over all. God willing, your honor must at all times be engaged in serving the Truth, that is, guiding heedless souls and, through goodly remembrances and wondrous utterances, drawing veiled souls to the direction of divine unity. Conflict and contention have never been and will never be praiseworthy. If heedless souls become aware through words of counsel, then excellent is the aim; otherwise, avoidance of such souls is necessary and obligatory. In this Revelation, reprehensible deeds and ego-driven conditions have never been and will never be acceptable. Surely you have heard how some of the people of the Bayan and their false leaders were immersed in the sea of passion and held fast to and practiced reprehensible deeds, but in this Most Great Revelation such things have never been countenanced - all have been explicitly forbidden. Blessed is he who acts according to what has been commanded by the Truth and abstains from what the people practice.

- 28 O beloved! Arise to assist the Cause of God with such steadfastness as may lead to the firmness of souls. Convey my greetings to each and every one of the loved ones in that land. Sublime tablets have been revealed for them from the heaven of the All-Merciful's Will and shall, God willing, be sent later. That which is essential today and takes precedence over all deeds has been and shall ever be steadfastness. Consider how two souls, each among the most heedless and wicked of men, went to Gilan and what mischief they caused. One claimed "I am the Most Great Branch," and those souls who were in that

و عدم استقرار امر مابین بریه بوده و خواهد بود
فاسأل الله بأن يعرفهم انفسهم ويؤيدهم على ما
اراد ان ربك هو الغفور الرحيم

26 بگو امر الله را لغو بدانید ای صاحبان ذائقه بحر
عذب فرات در امواج بملح اجاج قانع مشوید
در بیانات رحمانی تفکر نمائید و ببصر حدید در
آن نظر کنید که شاید برشی از اجر معانی که
در بیان مستور است فائز شوید و در این فجر
روحانی خود و عباد را از هبوب اریاح قیص
رحمانی محروم ننمائید قسم بساذج قدم ان البهاء
ینوح علیکم و یکی لكم و ما اراد لنفسه شیئاً و
قبل ضر من علی الأرض کلها خلاصکم و نجاتکم
و اقبالکم الی الله العزیز الحمید انتهی

27 امیدوار است این عبد که بعنایت رحمن کل
بشاطی ایقان وارد شوند بقسمی که خود را فانی
محض بینند و حق را باقی و دائم و قائم بر کل
مشاهده نمایند انشاء الله باید آن جناب در کل
احیان بخدمت حق مشغول باشند یعنی نفوس
غافله را هدایت نمایند و باذکار حسنه و بیانات
بدیعه نفوس محتجبه را بشطر احدیه کشانند نزاع
و جدال محبوب نبوده و نخواهد بود اگر نفوس
غافله از کلمات نصیحه منته شده فنعیم المراد
والا احتراز از چنین نفوس لازم و واجب در این
ظهور ابداً اعمال شنیعه و شئونات نفسیه مقبول
نبوده و نخواهد بود و البته شنیده اید که بعضی از
اهل بیان و رؤسای کاذبه ایشان چه مقدار در
بحر هوی مستغرق بودند و باعمال شنیعه متمسک
و عامل و لکن در این ظهور اعظم ابداً مداری
نشده کل را تصریحاً نبی فرموده اند طوبی لمن
عمل بما امر من لدی الحق و اجتنب عن الخلق
فیما هم یعملون

28 ای حبیب بنصرت امر حق بایست ایستادنی که
سبب استقامت نفوس گردد و جمیع احبای آن
دیار را فرداً فرداً تکبیر برسانید مخصوص ایشان
الواح منیعه از سماء مشیت رحمن نازل انشاء الله
بعد ارسال میشود امری که الیوم لازمست و
مقدمست بر کل اعمال استقامت بوده و خواهد
بود ملاحظه فرمائید دو نفس که هر یک از
اغفل ناس و اخبت ناس بوده به گیلان رفته
و چه فتنه برپا نموده اند یکی دعوی نموده که

land immediately accepted him. The other claimed truth for himself, and him too they accepted. Loss be upon the seeker and the sought! Though later the falsehood of both was made clear to them and they returned to the truth, from the beginning they should not have paid heed to such souls. Rather, through the power of faith and the strength of the love of the All-Merciful, they should have arisen to discipline those two souls. The cause of these matters has been the vain imaginings of some. Each day a call is raised, and from every corner a calf appears, and the people, weak and inconstant, no sooner hear the lowing of the calf than some, unaware, fall down in worship before it.

من غصن اکبر هستم و آن نفوسی که در آن
ارض بوده‌اند فوراً قبول کرده‌اند و نفس دیگر
دعوی حقیقت نموده او را هم قبول کرده‌اند خسر
الطالب والمطلوب اگرچه بعد برایشان کذب هر
دو معلوم شد و بحق راجع گشتند و لکن از اول
باید اعتنا بچنین نفوس ننماید بلکه بقدرت ایمان
و قوت محبت رحمن بتأدیب آن دو نفس قیام
نمایند و سبب و علت این امور تحقیقات موهومیّه
بعضی شده هر روز ندائی مرتفع و از هر کنار عجل
ظاهر و خلق هم ضعیف و بی استقامت بجز آنکه
خوار عجل مرتفع شد بعضی من غیر شعور ساجد
و عاکفند

- 29 Your chief concern must be to make the loved ones in that place steadfast in the Cause of God, in such wise that they regard all else as non-existent. Consider the time of Moses: after He repaired to Mount Sinai to receive divine ordinances and heavenly commands, and when thirty had become forty complete days, He returned to find many people turned away and deprived of the truth by the lowing of a calf. He said: "O My people! For years I dwelt among you with divine verses, heavenly proofs, manifestations of power and expressions of oneness, calling you to the truth, yet you have still not fully turned to the lights of the Ancient Countenance. How is it that by the mere lowing of a calf you have become worshippers and adorers?"

29 هم آن جناب باید آن باشد که احبای آنجا را
مستقیم نمایند بر امر حق بشأنی که ماسوائش را
معدوم شمرند ملاحظه در عهد کلیم فرمائید که
بعد از آنکه به طور تشریف بردند لأجل احکام
الهیّه و اوامر ربّانیّه و ثلاثین باربعین کامل شد
مراجعت فرمودند مشاهده نمودند خلق کثیری
بخوار عجل از حق ممنوع و محروم گشته‌اند
فرمودند ای قوم من سالها بآیات الهیه و بینات
ربّانیّه و شئون قدرتیه و ظهورات احدیه
مابین شما بودم و شما را بحق دعوت نمودم و شما
هنوز بتمامه متوجه انوار وجه قدم نشدید چه شد
که بیک خوار عجل عاکف و ساجد گشتید

- 30 O brother! Bewilderment upon bewilderment! To the extent possible, you and the honored ones dwelling in that land must strive that all may drink from the wine of steadfastness and remain firm and immovable as a mountain in the Cause of God. We beseech God to protect them, to aid them, and to send down for them that which will make their remembrance endure among all remembrances, their spirits among all spirits, and their bodies among all bodies. Verily, He is the Protector of whosoever turns to Him and the Answerer of whosoever calls upon Him. He doeth what He willeth through His sovereignty. There is none other God but Him, the Forgiving, the Generous.

30 باری ای برادر حیرت اندر حیرتست بقدر
مقدور آن جناب و مخدومان که در آن ارض
ساکتند باید جهد فرمائید که شاید کل از
رحیق استقامت بیاشامند و بر صراط امر الهی
مثل جبل ثابت و راسخ مانند نسأل الله بأن
یحفظهم و یؤیدهم و یزل لهم ما یتب به
اذکارهم فی الأذکار و ارواحهم فی الأرواح
و اجسادهم فی الأجساد انه ولی من والاه و
یحیب من دعاه یفعل ما یشاء بسلطانه لا اله الا
هو الغفور الکریم

BRL_DA#486, AVK3.089.16x,
AVK3.445.10x, AVK3.451.15x, SFI14.006-
012, ASAT5.054x

BH00262

To: Jamal Burujirdi et al.

- 1 He is the Compassionate, the All-Loving, the Forgiving, the Merciful! 1 هو المشفق العطوف الغفور الرحيم
- 2 By God, O Ismi Jim! Thy letter hath been read before the Throne, and from it I perceived the fragrance of thy love for God. To this My Most Exalted Pen beareth witness on this night wherein the Ancient Beauty speaketh that which hath diffused the sweet savors of life throughout all worlds. When thou attainest unto this, arise and say: "Praise be unto Thee, O God of all worlds!" 2 تالله يا اسمي الجيم قد قرء لدى العرش كتابك و وجدت منه نفحات جبك لله يشهد بذلك قلبي الأعلى في هذا الليل الذي فيه ينطق جمال القدم بما توضع منه عرف الحياة بين العالمين و أنك اذا فزت به قم و قل لك الحمد يا اله العالمين
- 3 O Ismi Mim! Harken unto the call from the precincts of the Prison. By My life! My tongue beareth witness to thy love for God and thy turning towards Him. Be thou assured through thy Lord's grace and say: "Praise be unto Thee, O Beloved of all worlds!" 3 ان يا اسمي الميم ان استمع النداء من شطر السجن لعمري ان لساني يشهد بحبك لله و باقبالك اليه ان اطمئن بفضل ربك و قل لك الثناء يا محبوب العالمين
- 4 O Ismi Alif! The Alif of creation testifieth that thou art the one who hath heard the call and turned towards the Supreme Horizon, who hath held fast unto that which is good and remained steadfast in the love of thy Lord when every mighty and trusted one was shaken. 4 ان يا اسمي الألف تشهد الف الابداع بأنك انت الذي سمعت النداء و اقبلت الى الأفق الأعلى و تمسكت بالمعروف و استقيمت على حب مولاك اذ كان مضطرباً كل قوى امين
- 5 O Ismi Lam! Thy Lord, the All-Knowing, calleth thee from His Most Great Throne and beareth witness unto that which shall gladden thine eyes and rejoice thy heart, and the fragrance of loving-kindness embraceth all, both young and old. Grieve not over anything, for verily He heareth and seeth, and will send down unto thee that which shall gladden the hearts of them that know. By My life! Wert thou to inhale the fragrances of these verses, thou wouldst soar with longing and cry out within thy house: "Thine is the bounty, O Thou in Whose grasp is the kingdom of the heavens and earth!" We created thee and nurtured thee and caused thee to hear and showed thee My gracious countenance. 5 ان يا اسمي اللام ان ربك اللام يناديك من مقر عرشه العظيم و يشهد لك بما تقر به عينك و بشر به قلبك و يأخذ عرف العناية كل صغير و كبير لا تحزن من شيء انه يسمع ويرى و ينزل لك ما تفرح به قلوب العارفين لعمري لو تجد نفحات هذه الآيات لتطير من الاشتياق و تصبح في البيت لك الفضل يا من في قبضتك ملكوت السموات و الأرضين انا خلقناك و ربيناك و اسمعناك و اريناك منظرى الكريم
- 6 O Ismi Jamal! Upon thee be the glory of God, now and in times past and times to come. Thou art he who hath held fast unto the Most Great Name and hath borne tribulations in the love of God, the Lord of all worlds. We were with thee when thou didst enter the prison, and there were with thee a numbered company. Verily thy Lord is the All-Seeing, the All-Informed. 6 يا اسمي الجمال عليك بهاء الله في كل حين و بعد حين و قبل حين انت الذي تمسكت بالحبل الأعظم و حملت الرزايا في حب الله رب العالمين انا كما معك اذ دخلت في السجن و كانت معك انفس معدودات ان ربك هو البصير الخبير
- 7 Make mention of him who was named 'Ali-Akbar (the honored Haji Mirza 'Ali-Akbar who ascended in the prison). He is

among those who fulfilled God's Covenant and Testament and was martyred in My straight Path. We make mention of him at this hour and say: Upon thee be the glory of God and the glory of those in the Supreme Concourse and the glory of those who have attained unto this wondrous Cause. O 'Ali-Akbar! Thou hast entered the tomb while the Beloved of the world maketh mention of thee from this exalted station. Thou art he who turned thy face unto thy Lord's countenance and traversed land and sea until thou didst reach the shore of the Sea, each drop whereof proclaimeth: "The appointed time is fulfilled and the All-Merciful hath come with manifest sovereignty." Thou didst turn to the horizon of Revelation and didst stand before the Gate, and didst attain unto the lights of the countenance and didst hear the call of God, the Supreme, the Mighty, the Praiseworthy. Thou wert in the precincts of His mercy for numbered days, then by His leave didst return and enter the prison in His love. Verily thy Lord is the Witness, the All-Hearing.

- 8 Blessed is he who remembereth him after him with that which the Supreme Pen hath uttered in this exalted station. We testify that he is among those who gave up their spirits in the love of their Lord on a day when the feet of the mystics did slip. We make mention of him and those who are with thee that all may witness God's grace and mercy. He is verily the Bestower, the Forgiving, the Generous. Then We give thee yet another glad-tiding. Verily thy Lord is the Bearer of Glad-Tidings, the All-Informed. We have forgiven thy brother who hath ascended unto God, and We testify that he is among those who turned unto the Supreme Horizon and reached the ultimate goal. All this is of My grace unto thee, that thou mayest be of the thankful. He is in the Most Sublime Horizon - to this the tongue of My grandeur beareth witness in this luminous station.

- 9 We make mention in this station of him who was named 'Ali-Naqi, that his remembrance may endure through the everlasting Name of God, the Sovereign, the Mighty, the Most Powerful, the All-Praised. O Most Exalted Pen! Make mention of him with joy and fragrance, then bear witness unto him as the All-Merciful hath borne witness. Verily thy Lord is the All-Knowing, the Trustworthy. Say: Blessed art thou, O thou who hast ascended to the Most Exalted Companion and hast turned towards the Most Resplendent Station. I testify that thou didst hear the Call, didst respond, didst believe, and wast among the triumphant. Thou art he whom the affairs of creation did not prevent from the Truth. Thou didst arise to make mention and offer praise amidst the concourse of creation, and

7 ان اذكر من سمي بعلي قبل اكبر (جناب حاجي ميرزا علي اكبر الذي سعد في السجن) انه ممن وفي بميثاق الله وعهده واستشهد في سبيل المستقيم انا نذكره في هذا الحين ونقول عليك بهاء الله وبهاء من في الملاء الاعلى وبهاء الذين فازوا بهذا الامر البديع يا علي قبل اكبر انك انت دخلت الرمس ومحجوب العالم يذكر في هذا المقر الرفيع انت الذي توجهت الى وجه موليك وقطعت البر والبحر الى ان دخلت شاطئ البحر الذي ينادي كل قطرة منه قد تم الميقات واتى الرحمن بسلطان مبين واقبلت الى افق الظهور وقت لذي الباب وفزت بانوار الوجه وسعت نداء الله المهيمن العزيز الحميد وكنت في جوار رحمته اياماً معدودات ثم رجعت باذنه ودخلت السجن في حبه ان ربك هو الشاهد السميع

8 طوبى لمن يذكره بعده بما نطق به القلم الاعلى في هذا المقام المنيع نشهد انه ممن انفق روحه في حب مولاه في يوم فيه زلت اقدام العارفين انا نذكره والذين معك ليشهد الكل بفضل الله ورحمته انه هو المعطى الغفور الكريم ثم نبشرك بفضل آخر ان ربك هو المبشر الخبير انا قد غفرنا اخاك الذي سعد الى الله ونشهد انه ممن اقبل الى الافق الاعلى وبلغ الغاية القصوى كل ذلك من فضلي عليك لتكون من الشاكرين انه في الافق الابهي يشهد بذلك لسان عظمتي في هذا المقر المنير

9 انا نذكر في هذا المقام من سمي بعلي قبل نقى ليبقي ذكره بدوام اسم الله الملك المقتدر العزيز الحميد ان يا قلم الاعلى ان اذكره بالروح والريحان ثم اشهد له بما شهد له الرحمن ان ربك هو المعلم الامين قل طوبى لك يا من صعدت الى الرفيق الاعلى وتوجهت الى المقام الاسنى اشهد انك قد سمعت النداء واقبلت وامننت وكنت من الفائزين انت الذي ما منعك شئون الخلق عن الحق قت على الذكر والثناء بين ملاء الانشاء وتوجهت بوجهك الى وجه الله المشرق من هذا

didst turn thy face toward the Face of God, shining from this luminous horizon. Blessed are they who have attained unto this station, and joy be to all who have turned unto God, the Mighty, the Beautiful.

- 10 We further make mention of him who was named 'Andalib, who soared in the atmosphere of the love of the All-Merciful and attained unto the revelation of God in His wondrous Day. We make mention of him with the most excellent remembrance and send unto him the fragrances of verses from this Station wherein the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the Mighty, the Inaccessible. The Ancient Beauty addresseth him, saying: Upon thee be the praise of God, O thou who didst speak in remembrance of thy Lord, and upon thee be the glory of God, O thou who didst gaze upon the Dawning-Place of thy Lord's grace, the All-Knowing. Thus have We remembered those who heard the Call of God, turned unto Him with their hearts, and witnessed what the All-Merciful witnessed when He was established upon His mighty throne. Joy be unto them and blessed are they in that they have, in this hour, attained unto the Kawthar of the remembrance of their Lord, the Almighty, the Omnipotent. Can the treasures of the world be compared with this bounty? Nay, by My Most Great Name! Yet most of the people are fast asleep.

- 11 Glad-tidings upon glad-tidings, in that the Countenance of the Ancient One hath turned from the direction of His Most Great Prison towards him who was named Muhammad-'Ali (the honored Aqa Muhammad-'Ali of Sangsar who ascended unto God), who attained unto the recognition of God, the Lord of creation. We make mention of him with the melody of God, the Lord of the Beginning and the End, with a remembrance through which the fragrance of the Divine Raiment wafteth throughout the world and the sweet scent of the All-Merciful is diffused throughout all possibility. Thou art he who turned toward the Qiblih of all horizons and believed in Him from Whom most of the servants have turned away. Blessed art thou in that thou hast attained unto the choice wine of life which the fingers of thy Lord's bounty have proffered amongst all possibilities. I testify that thou didst draw nigh, didst turn toward Him, didst recognize, didst take, and didst drink in the name of God, the Lord of all religions. Is there any possessor of ears who will hear the melody of God? Is there any possessor of sight who will behold the lights of the Countenance? Is there any possessor of smell who will detect the fragrance of joy that hath clung to the back of God, the Almighty, the Glorious, the Bestower? Thou art in the Most Exalted Companion, and thy Lord, the Most Glorious, seeth thee and maketh mention of thee that His mention may be a sign unto all who dwell in creation.

الأفق المنير طوبى للذين فازوا بهذا المقام و نعيماً
لكل مقبل اقبل الى الله العزيز الجميل

10 ثم نذكر من سمي بعندليب الذي طار في هواء محبة الرحمن و فاز بظهور الله في يومه البديع انا نذكره بأحسن الذكر و نرسل اليه نفحات الآيات من هذا المقام الذي فيه ينطق لسان العظمة الملك لله العزيز المنيع يخاطبه جمال القدم ويقول عليك ثناء الله يا من كنت ناطقاً بذكر ربك و عليك بهاء الله يا من كنت ناظراً الى مشرق فضل ربك العليم كذلك ذكرنا الذين سمعوا نداء الله و اقبلوا اليه بقلوبهم و شهدوا بما شهد الرحمن اذ استوى على عرشه العظيم نعيماً لهم و طوبى لهم بما فازوا في هذا الحين بكثرة ذكر ربهم المقتدر القدير هل تعادل بهذا الفضل كنوز العالم لا واسمي الأعظم ولكن الناس اكثرهم من الرافدين

11 بشارة بعد بشارة بما توجه وجه القدم من شطر سجنه الأعظم الى من سمي بمحمد قبل على (جناب آقا محمد على الذي صعد الى الله من اهل سنگسر) الذي فاز بعرفان الله مالك الابدان انا نذكره بلحن الله رب الآخرة و الأولى بذكر تمر به رائحة القميص بين العالم و يتضوع عرف الرحمن في الامكان انت الذي اقبلت الى قبلة الآفاق و آمنت بالذي اعرض عنه اكثر العباد طوبى لك بما فزت برحيق الحيوان الذي ادارته انامل عطاء ربك الرحمن بين الامكان اشهد انك تقربت و توجهت و عرفت و اخذت و شربت باسم الله مالك الأديان هل من ذى اذن ليسمع لحن الله و هل من ذى بصير ليشاهد انوار الوجه هل من ذى شم يجد رائحة الفرح الذي علق على ظهر الله المقتدر العزيز المتان انت في الرفيق الأعلى و ربك الأبهى يراك و يذكرك ليكون ذكره آية لمن في الابداع

- 12 O Jamal! We have heard from thee that which testified to thy humility before God, thy submissiveness before His countenance, thy helplessness and supplication before God, the Almighty, the Glorious, the All-Bountiful. He verily is with thee at all times and maketh mention of thee and those who are with thee. He is the Mighty, the All-Seeing. From this most exalted Station and most sublime Spot We send Our greetings to thy family and those who are related to thee. Thy Lord is verily the All-Wise, the Unconstrained. Nothing whatsoever escapeth His knowledge. He mentioneth whomsoever He wil- leth with that which shall cause his remembrance to endure throughout the kingdom of God, the Lord of all beings.
- 12 یا جمال قد سمعنا منك ما كان شاهداً لخضوعك لله وخشوعك لوجهه وعجزك وابتهالك لدي الله المقتدر العزيز الوهاب انه يكون معك في كل الأحيان ويذكرك والذين معك انه هو العزيز البصير ونكبر من هذا المقام الأعلى والمقر الأسنى على اهلك ومن نسب اليك ان ربك هو المبين المختار لا يعزب عن علمه من شيء يذكر من يشاء بما يبقى به ذكره بدوام ملك الله مالک الأنام
- 13 O Jamal! Thy letter hath attained unto the presence of Him Who is the Lord of all names, and its answer hath been sent down from the heaven of divine Will in such wise that each word thereof beareth witness to the bounty of the Beloved of the world and His loving-kindness. Bear thou witness to this and be of them that are thankful. For each of the names mentioned in thy letter, wondrous and sublime verses have been revealed.
- 13 ای جمال کتابت بلحاظ مالک اسماء فائز و جواب آن از سماء مشیت الهی نازل بشأنیکه هر کلمه آن شهادت میدهد بر فضل محبوب عالم و عنایت او ان اشهد و کن من الشاکرین و مخصوص هریک از اسماء که در کتاب آنجناب بود آیات بدیعۀ منیعۀ نازل
- 14 O Jamal! By the Sun of love that shineth from the horizon of the world with most brilliant radiance and most glorious light, were all men at any given hour to turn with sanctified and pure hearts, hearken unto the Call of God, and witness the ways of the leaves of the Lote-Tree beyond which there is no passing, verily none would be deprived of the ocean of divine bounty and all would attain, in this glorious dawn, unto the grace of God. Yet they remain heedless, and thy Lord is verily the All-Witnessing, the All-Informed.
- 14 ای جمال قسم بشمس محبت که از افق عالم مشرقست و بأعلى الضیاء و ابهی النور ظاهر و باهر که اگر جمیع ناس در ساعتی از ساعات بقلوب مقدسه مطهره توجه نمایند و نداء الله را اصغا کنند و اطوار اوراق سدره منتهی را مشاهده نمایند البته کل از فیض بحر اعظم محروم مانند و در این فجر منیر یعنایت حق فائز گردند ولكن انهم فی غفلة و ربك هو الشاهد الخبير
- 15 The members of thy household and thy kindred are all remembered before the Throne, and all have been and shall continue to be the recipients of divine favor. Grieve not over anything, for that which shall gladden hearts hath been ordained for thee. Thy Lord is verily the True One, the Informed, the Trustwor- thy.
- 15 اهل خانه و منتسبین شما جمیع لدى العرش مذکورند و جمیع بعنایت الهی فائز شده و می شوند لا تحزن من شيء قد قدر لك ما تفرح به القلوب ان ربك هو الصادق المخبر الأمين
- 16 O Ismi Jamal! At this moment the countenance of thy Lord hath turned towards him who is named Buzurg, that he may inhale the fragrances of revelation and speak in praise of his Lord, the All-Informed. Verily, he who turneth unto God, God turneth unto him as a token of His grace, and I am the All-Knowing. Whosoever uttereth this Most Great Name is as- sured that he hath been mentioned before the Throne. Thy Lord beareth witness unto this, and I am the Witness. Con- vey My greetings unto his face and say: By God! Thou hast attained the most great victory, for the Lord of Eternity hath
- 16 یا اسمی الجمال قد توجه فی هذا الحین وجه ربك الى من سمي بيزرگ لیجد نفحات الوحی و ينطق بشأن ربه الخبير ان الذي توجه الى الله انه يتوجه اليه فضلاً من عنده و انا العليم من نطق بهذا الاسم الأعظم یوقن بأنه كان مذکوراً لدى العرش یشهد بذلك ربك و انا الشہید کبر من قبلى على وجهه قل تالله قد فزت بالفوز الأعظم اذ ذكرک مالک القدم فی هذا اللوح الحفیظ

made mention of thee in this Preserved Tablet. Rejoice thou in the bounty of thy Lord and render thanks unto Him. Thy Lord is verily the All-Hearing.

ان افرح بفضل موليك ثم اشكره ان ربك هو السميع

- 17 This is a Day wherein all things have been stirred up by the Call of Him Who is the Lord of Names, and from every atom of existence can be heard glorification, praise, and movement out of longing for this manifestation of God in this clear station. O Jamal! Bear thou witness, then observe, then mention what thou didst witness with thine own eyes when thou wert standing before the Gate and the countenance of God, the Lord of all worlds, was turned toward thee. Rejoice thou in My bounty, then in My loving-kindness, then in My gifts and My mercy which have preceded all things, and in My ocean of generosity which hath encompassed all worlds. As for those whom thou didst mention who have turned toward the Wronged One, give them the glad tidings of My remembrance of them, that they may be of them that rejoice.

17 هذا يوم فيه انجذبت الأشياء من نداء مالك الأسماء ويسمع من كل ذرة من الذرات تهلل و تكبر و تتحرك شوقاً الى ظهور الله في هذا المقام المبين يا جمال ان اشهد ثم انظر ثم اذكر ما رأيت بعينك اذ كنت قائماً لدى الباب و كان متوجّهاً اليك وجه الله رب العالمين ان افرح بفضل ثم عنايتي ثم مواهبي و رحمتي التي سبقت الأشياء و بحر كرمي الذي احاط العالمين و ما ذكرت في الذين اقبلوا الى المظلوم بشرهم بذكرى اياهم ليكون من الفرحين

- 18 The servant who is present hath presented before the Throne every name that was mentioned in thy letter, and We have revealed for each that by which the fragrance of grace hath wafted between the heavens and the earth. Blessed are they for having attained unto the knowledge of God in His days and for having held fast unto His luminous cord.

18 قد عرض لدى العرش العبد الحاضر كل اسم كان مذكوراً في كتابك و نزلنا له ما فاح به عرف الفضل بين السموات و الأرضين طوبى لهم بما فازوا بعرفان الله في ايامه و تمسكوا بحبله المنير

- 19 O people of Ta! By the life of God, the Intended One remembereth you and calleth unto you from this remote spot, and summoneth you to a station that shall never perish. Verily your Lord, the All-Knowing, is the Faithful Witness. We have mentioned you time and again - rejoice ye in the bounty of your Lord and be of them that render thanks. Be gladdened by the turning of the countenance of God toward you from this wondrous horizon. Say: Praise be unto Thee, O God of the worlds and Lord of eternity, for having moved Thy Most Exalted Pen in our name, and for having wafted therefrom the fragrance of Thy loving-kindness to these servants. We testify that Thou art the All-Bountiful, and we are of them that supplicate.

19 يا اهل الطاء لعمر الله ان المقصود يذكركم و يناديكم من هذا المقام البعيد و يدعوكم الى مقام لا يأخذه الفناء ان ربكم العليم هو الشاهد الأمين قد ذكرناكم مرة بعد مرة ان افرحوا بفضل ربكم و كونوا من الشاكرين ان ابشروا بما توجه اليكم وجه الله من هذا الأفق البديع قولوا لك الحمد يا اله العالم و مالك القدم بما تحرك باسمنا قلمك الأعلى و توضع منه عرف عنايتك لهؤلاء العباد نشهد انك انت الفضل و نحن من السائلين

- 20 As for what thou didst mention concerning the people of Ha and Mim, We have sent down verses unto them as a token of Our grace, for verily We are the All-Bounteous. And We have sent down for the followers of Moses therein what thou didst desire of thy Lord's grace, the Most Merciful. And We make mention of the people of Shin and Sin and Mim who have attained unto the choice wine of immortality, whose seal hath been broken by the finger of the Will of the Creator of all things. Blessed are they, and again blessed are they, and excellent is their final abode. O My loved ones in Shin! By God, the Lord of Names hath mentioned you in verses that

20 و ما ذكرت في اهل الهاء و الميم اننا نزلنا لهم الآيات فضلاً من لدنا و انا الكريم و نزلنا للملة الكليم في هناك ما اردته من فضل ربك الرحيم و نذكر اهل الشين و السين و الميم الذين فازوا برحيق البقاء الذي فك ختمه باصبع ارادة مالك الانشاء طوبى لهم ثم طوبى لهم و حسن مآب ان يا احبائي في الشين تالله قد ذكركم مالك الأسماء بآيات لا يراها الخو في ممالك

shall never be effaced throughout the kingdoms of creation. To this doth the Lord of invention Himself bear witness, and beyond Him every knowing and informed one.

- 21 O Rida! Time and again hast thou heard the call. Hearken thou in this final instance and turn with thy most pure countenance toward the Most Great Scene, and with thy most illumined heart toward the horizon of the revelation of thy Lord, the Almighty, the All-Bestowing. Say: Unto Thee be praise, O Lord of eternity, and unto Thee be glory, O Thou in Whose grasp is the reins of all existence. I testify that Thou hast drawn me nigh, honored me, caused me to know Thee, and made me hear Thy most sweet call in the kingdom of creation. Thou art indeed the All-Bounteous, the Most Generous. I beseech Thee by the Most Great Name to make me eloquent in Thy remembrance and to aid me to stand firm with supreme steadfastness in Thy Cause, whereby the names were transformed and all the tribes of the earth lamented, save those whom Thy grace, which hath encompassed all possibility, did choose.

- 22 We make mention of those who are there, that the fragrance of their Lord's verses may stir them, and We send Our greetings from this spot upon their faces, and We counsel them with that which beseemeth these days.

- 23 O My Most Exalted Pen! Make mention of him who is named Talib, that he may rejoice in My remembrance and arise to serve this Cause whereby feet have slipped. O Talib! Hearken unto the call of the Wronged One. By God, He desireth for thee naught save that which shall draw thee nigh unto God, the Lord of the seen and unseen. Act thou in accordance with that which We counseled thee aforetime with the tongue of truth, then take fast hold of the hem of thy Lord's mercy, the Cleaver of the dawn. Say: O my Lord! Praise be unto Thee for having caused me to know and taught me and shown me. I have turned with my whole being unto Thee, and I beseech Thee not to leave me to myself. Verily Thou art the Almighty, the All-Bountiful.

- 24 We make mention of My loved ones in Sin. Say: Rejoice in My remembrance and praise. By the life of God, there shall endure for you that which hath flowed from this Pen that hath testified there is none other God but I, the Almighty, the All-Glorious, the Most Bountiful. We behold you in the love of God and His Cause, and We counsel you to observe supreme steadfastness, for through it are raised the standards of victory between earth and heaven, and the nightingale of eternity warbleth in the air that there is none other God but He, the Almighty over all existence. Take ye the choice wine of utterance in My Name,

الابداع ان مالک الاختراع يشهد بذلك و عن ورائه كل عارف علام

21 يا رضا (جناب آقا [رضا. ٠٠٠]) قد سمعت النداء مرة بعد مرة ان اسمع في هذه الكرة الأخرى وتوجه بالوجه الأطهر الى المنظر الأكبر وبالقلب الأنور الى افق ظهور ربك العزيز الوهاب قل لك الثناء يا مالک البقاء ولك الذكر يا من يبدك زمام الایجاد اشهد انك قد قربني وشرفني وعزفتني واسمعتني ندائك الأحلى في ملكوت الانشاء وانك انت الكريم الفضال اسئلك بالاسم الأعظم بأن تجعلني ناطقاً بذكرک وتؤيدني على الاستقامة الكبرى على امرک الذي به انقلبت الأسماء وناحت قبائل الأرض كلها الا من شاء كرمک الذي احاط الامكان

22 ونذكر الذين فيناك ليحرقهم عرف آيات ربهم الرحمن ونكبر من هذا المقام على وجوههم ونوصيهم بما ينبغي لهذه الأيام

23 ان يا قلبي الأعلى ان اذكر من سمي بطالب (جناب آقا سيد ابوطالب) ليفرح بذكرى ويكون قائماً على خدمة هذا الأمر الذي به زلت الأقدام يا طالب ان اسمع نداء المظلوم تالله انه ما اراد لك الا ما يقربك الى الله رب الغيب والاجهار ان اعمل بما وصيناك من قبل بلسان الصدق ثم تشبث بذيل رحمة ربك فالتق الأصباح قل اي رب لك الحمد بما عزفتني وعلمتني واشهدتني قد توجهت بكلّي اليك واسئلك بأن لا تدعني بنفسى وانك انت المقتدر المتان

24 ونذكر احبائي في السنين قل ان افرحوا بذكرى وثنائي لعمر الله يبقى لكم ما جرى من هذا القلم الذي شهد انه لا اله الا انا المقتدر العزيز الفضال انا نراكم في حب الله وامره ونوصيكم بالاستقامة الكبرى لأن بها ترتفع اعلام النصرة بين الأرض والسما و يغرد عندليب البقاء في الأجواء انه لا اله الا هو المقتدر على الأكوان خذوا رحيق البيان باسمي ثم اشربوا منه بذكرى الذي احاط

then drink thereof through My remembrance that hath encompassed all regions. Blessed are ye for having been honored by the mention of God and for having turned toward Him on a day whereon feet have slipped.

25 O My Pen! Turn towards the people of Mim who have quaffed the choice wine of divine knowledge in the days of the All-Merciful and have attained unto this glorious remembrance. We have heard the call of each one of you and We behold you as ye are, through the grace of God, the All-Knowing, the All-Informed.

26 We make mention of him who hath been named Ali in the Kingdom of Names, that he may hearken to the call of his gracious Lord. O Ali! Make thyself ready to hearken unto the call of thy Lord, the Most Glorious, which hath been raised from this supreme horizon and most exalted vista, that thou mayest witness what the Concourse on High hath witnessed. Verily thy Lord is the Expositor, the Mighty, the Praiseworthy. Arise to serve thy Lord in such wise as to astonish all else beside thee. Thus doth the Pen of Command enjoin thee from this luminous station. Hold fast unto the cord of steadfastness and cleave unto the hem of thy Lord's mercy and say:

27 O God of Names, Creator of the heavens, and Lord of all things! I beseech Thee by Thy Name through which the backs of the idols were broken, to make me one who uttereth Thy praise and remembereth Thee among Thy creation. Then aid me to serve Thy Cause. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

28 O Ali! When the cawing of the raven is raised in those parts, leave him to himself and turn thy heart toward the horizon of thy Lord's Revelation, the Mighty, the Praiseworthy. Thus hath thy name flowed from the tongue of the Wronged One, and there hath been sent down for thee that which shall preserve thy name among the heavens and the earth.

29 And We make mention of him who hath been named with Ba, Za, Ra and Kaf, that the rapture of his Lord's verses may seize him in such wise that he will arise and cry out: "By God! The Beloved hath appeared and the All-Merciful hath come with His mighty throne!" Say: O people! Squander not God's Cause among you. Abandon what ye possess and take what hath come to you from God, the Lord of all worlds. This is a day wherein neither the treasures of the world nor the assistance of nations shall profit you. Put your trust in God and turn unto His luminous horizon. Thus doth your Lord

الجهات طوبى لكم بما تشرفتم بذكر الله و توجهتم
في يوم فيه زلت الأقدام

25 يا قلبى توجه الى اهل الميم (ماه [فروجك]) الذين
شربوا رحيق العرفان في أيام الرحمن و فازوا بهذا
الذكر الجميل انا سمعنا نداء كل واحد منكم و نراكم
على ما انتم عليه فضلاً من لدى الله العليم الخبير

26 انا نذكر من سمي بعلي (جناب ملا على) في
ملكوت الأسماء لسمع نداء ربه الكريم ان يا على
ان استعد لاصغاء نداء ربك الأبهى الذى ارتفع
من هذا الأفق الأعلى و المنظر الأسنى لتشهد بما
شهد الملأ الأعلى ان ربك هو المبین العزيز الحميد
قم على خدمة موليك على شأن يختير به ما سواك
كذلك يأمرك قلم الأمر من هذا المقام المنير
تمسك بالعروة الاستقامة و تشبث بذيل رحمة
ربك

27 و قل يا اله الأسماء و فاطر السماء و المهيمن على
الأشياء اسئلك باسمك الذى به انكسر ظهر
الأصنام بأن تجعلنى ناطقاً بذكرك و ذاكراً بين
خلقك ثم أيدنى على خدمة امرك انك انت
المقتدر على ما تشاء لا اله الا انت العليم الحكيم

28 ان يا على اذا ارتفع نعيق ناعق في هناك دعه
بنفسه و توجه بقلبك الى افق ظهور ربك العزيز
الحميد كذلك جرى اسمك من لسان المظلوم
و نزل لك ما يبقى به اسمك بين السموات و
الأرضين

29 و نذكر من سمي بالباء و الزاء ثم الراء و الكاف
(جناب سيد آقا بزرگ) لياخذه جذب آيات ربه
على شأن يقوم و ينادى تالله قد ظهر المحبوب و
اتى الرحمن بعرشه العظيم قل يا قوم لا تضيعوا امر
الله بينكم دعوا ما عندكم و خذوا ما اتيكم من لدى
الله رب العالمين هذا يوم لا تنفعكم خزائن العالم و
لا اعانة الأمم توكلوا على الله و توجهوا الى افقه
المنير كذلك يعلمك ربك لتذكره بين عباده و
تكون من الراشدين

teach you, that you may remember Him among His servants and be among the steadfast.

- 30 The Ancient Beauty turneth His face toward the land of Nun and maketh mention of those who have believed in God, the Lord of what was and what shall be. O Muhammad! Rejoice in that the One, the Single, remembereth thee from this most exalted station, that thou mayest arise to celebrate the praise of thy Lord Who is imprisoned in God's path, the Supreme, the Self-Subsisting. Say: By God! God hath made the prison a palace of ruby wherein speaketh the Lord of the Kingdom: "Verily, there is none other God but Me, the Mighty, the Beloved." Be steadfast in thy love for thy Lord, for the raven caweth among the servants. Leave him to himself and hold fast unto the cord of God, the Lord of the seen and the unseen. Thus hath there flowed from the Pen of the All-Merciful the water of life - drink thou thereof and say: "Praise be unto Thee, O God of the world, and thanksgiving be unto Thee, O Lord of existence!"

- 31 O Mahmud! Your Lord makes mention of you from this Praiseworthy Spot and calls you with a call which, were those who dwell on earth to perceive its fragrance, they would assuredly abandon all they possess and soar in the atmosphere of the love of your Lord, the Mighty, the Loving. Having attained unto the verses of God, preserve them, then recite them by night and by day. By the life of God! Through them the horizons are illumined and hearts are enlightened. Let not the affairs of the world grieve thee. Under all conditions, fix thy gaze upon this horizon from which the Most Great Name proclaims: "The Kingdom is God's, the Lord of all kings!" Say: O servants of the All-Merciful! Is there among you one with ears to hear the call of God, and is there among you one with eyes to behold that which hath appeared on the Promised Day? Say: He ordaineth for whomsoever He willeth the reward of His presence. Thus hath the matter been decreed in a preserved Tablet. How many a servant drew nigh yet failed, and how many a servant attained His presence while being in a remote place. Thus doth God teach you through His grace. He, verily, is the All-Knowing, the All-Wise.

- 32 We make mention of those who have believed in God in the land adorned with the letter Mim in this exalted Tablet. O people of Mim and Za (Mazandaran)! Rejoice in the remembrance of God and turn with illumined hearts toward the Sinai whereon the Lord of Revelation proclaimeth: "The Kingdom is God's, the Single, the One, the All-Knowing, the All-Informed!" We make mention of those who have drunk the choice wine of revelation and have attained unto the recognition of God in

30 توجّه وجهه القدم الى ارض النون و يذكر الذين آمنوا بالله ربّ ما كان و ما يكون يا محمد (جناب [شيخ] محمد) ان افرح بما يذكرك الفرد الأحد من هذا المقام الأعلى لتقوم على ذكر مولاك الذي سجن في سبيل الله المهيمن القيوم قل تالله قد جعل الله السجن قصراً من الياقوت و ينطق فيه مالِك الملكوت انه لا اله الا انا العزيز المحبوب كن مستقيماً على حبّ مولاك لأنّ الناعق ينقع بين العباد دعه بنفسه و تمسك بجبل الله ربّ الغيب و الشهود كذلك جرى من قلم الرحمن ماء الحيوان ان اشرب و قل لك الحمد يا اله العالم و لك الشكر يا مالِك الوجود

31 ان يا محمود (جناب شيخ محمود) يذكرك ربك من هذا المقام المحمود و يناديك بنداؤه لويجد من في الوجود عرفه ليدعنّ ما عندهم و يطيرنّ في هواه محبة ربك العزيز الودود اذا فزت بآيات الله ان احفظها ثم اقرئها في الليالي و الايام لعمر الله تستضيء بها الافاق و تستنير بها القلوب اياك ان تحزنك شئون العالم كن ناظراً في كلّ الأحوال الى هذا الأفق الذي منه ينادى الاسم الأعظم الملك لله مالِك الملوك قل يا عباد الرحمن هل بينكم من ذى سمع لسمع نداء الله و هل بينكم من ذى بصر لينظر ما ظهر في يوم الموعود قل انه يكتب لمن اراد اجر لقائه كذلك قضى الأمر في لوح محفوظ كم من عبد تقرب و ما فاز و كم من عبد فاز باللقاء اذ كان في مقام بعيد كذلك يعلمكم الله فضلاً من عنده انه هو العليم الحكيم

32 انا نذكر الذين آمنوا بالله في ارض زينّت باسم الميم في هذا اللوح المنيع يا اهل الميم و الزاء (مازندران) ان افرحوا بذكر الله و توجهوا بقلوب نوراء الى مشرق الطور الذي فيه ينادى مالِك الظهور الملك لله الفرد الواحد العليم الخبير انا نذكر الذين شربوا رحيق الوحى و فازوا بعرفان الله في هذا الفجر المنير طوبى لكم بما سمعتم و اقبلتم و آمنتم

this resplendent morn. Blessed are ye for having heard, turned unto, and believed in God, the Lord of the worlds. Ye are in your abodes while the tongue of the Wronged One maketh mention of you from this Spot round which circle the Concourse on High, then the dwellers of the cities of names, and those who circle round the mighty throne. Well is it with you, and pleasant is it for you, O chosen ones of God and His loved ones! Blessed be your faces for having turned, your hearts for having advanced, your souls for having soared, your eyes for having beheld, and your tongues for having uttered the praise of God, the True King, the Manifest.

بِاللهِ رَبِّ الْعَالَمِينَ أَنْتُمْ فِي مَقَاعِدِكُمْ وَ لِسَانِ الْمَظْلُومِ
يَذْكُرُكُمْ مِنْ هَذَا الْمَقَرِّ الَّذِي يَطُوفُهُ الْمَلَأُ الْأَعْلَى ثُمَّ
أَهْلُ مَدَائِنِ الْأَسْمَاءِ وَالَّذِينَ يَطُوفُونَ حَوْلَ عَرْشِ
عَظِيمٍ هُنَيْئًا لَكُمْ وَمَرِيئًا لَكُمْ يَا أَصْفِيَاءَ اللَّهِ وَ أَحِبَّائِهِ
طُوبَى لَوُجُوهِكُمْ بِمَا تَوَجَّهْتُمْ وَ لِقُلُوبِكُمْ بِمَا أَقْبَلْتُمْ وَ
لِنَفُوسِكُمْ بِمَا طَارَتْ وَ لِعُيُونِكُمْ بِمَا رَأَتْ وَ لِأَلْسِنِكُمْ
بِمَا نَطَقَتْ بِنِشَاءِ اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ

- 33 We counsel you to steadfastness in the Cause of God, for it shall profit you in this world and the next. Verily your Lord, the All-Merciful, is the All-Knowing. Take the chalice of life in My name, the All-Merciful, in defiance of those who have rejected the proof when it appeared from God, the Mighty, the Beautiful. Then drink therefrom once in His name and again in remembrance of Me, the Wondrous, the Inaccessible. Thus doth He Who is imprisoned in God's path make mention of you, and thus doth He Who is established upon this noble station remind you. The glory be upon you from God, the Goal of the mystics. And praise be to God, the Lord of the worlds.

33 أَنَا نُوَصِّيكُمْ بِالِاسْتِقَامَةِ عَلَى أَمْرِ اللَّهِ لِأَنَّهُا تَنْفَعُكُمْ فِي
الدُّنْيَا وَالْآخِرَةِ إِنَّ رَبَّكُمْ الرَّحْمَنُ هُوَ الْعَلِيمُ خُذُوا
كَأْسَ الْحَيَوَانِ بِاسْمِ الرَّحْمَنِ رَغْمًا لِلَّذِينَ كَفَرُوا
بِالْبُرْهَانِ إِذْ ظَهَرَ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْجَمِيلِ ثُمَّ
اشْرَبُوا مِنْهُ تَارَةً بِاسْمِهِ وَ طَوْرًا بِذِكْرِ الْبَدِيعِ الْمُنِيعِ
كَذَلِكَ يَذْكُرُكُمْ مِنْ سِجْنٍ فِي سَبِيلِ اللَّهِ وَ كَذَلِكَ
يَذْكُرُكُمْ مِنْ اسْتَقَرَّ عَلَى هَذَا الْمَقَامِ الْكَرِيمِ الْبَهَاءِ عَلَيْكُمْ
مِنْ لَدَى اللَّهِ مَقْصُودِ الْعَارِفِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

BLIB_Or15729.113, BLIB_Or15730.053d,
NLAI_22848:274, BSB.Cod.arab.2644
p142v, MKI4522.274, BRL_DA#308,
AQA2#007 p.142, AQA7#489 p.307b

BH00270

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

- 1 In His Name, the Most Holy, the Most Inaccessible, the Most Exalted, the Most Glorious
- 2 Praise be unto Him Who is the Object of all existence, Who, through His prevailing Will and consummate wisdom, hath adorned the ranks of utterance and, through these spiritual hosts, hath taken possession of illumined hearts and minds. His hosts are the breaths of divine revelation, and through but one exalted word, His commanding Will hath conquered the people of the realm below and the Concourse on high. The power of the world boweth in submission before His power, and the books of nations are humbled before His utterance. The

1 بِسْمِ الْأَقْدَسِ الْأَمْنَعِ الْعَلِيِّ الْأَبْهَى

2 حَمْدُ حَضْرَتِ مَقْصُودِي رَا لَايِقْ وَ سِرَاسْتِ
كِهِ بَارَادِهِ غَالِبِهِ وَ حَكْمَتِ بَالِغِهِ صَفُوفِ بَيَانِزَا
بِيَارَاسْتِ وَ بَايِنِ جُنُودِ رُوحَانِي أَقْنَدِهِ وَ قُلُوبِ
نُورَانِي رَا تَصَرَّفِ فَرَمُودِ جُنُودِشِ نَفْحَاتِ وَحِي
وَ قَائِدِ ارَادِهِ أَشْ بِيَكِ كَلِمَةِ عَلِيَا أَهْلِ نَاسُوتِ
أَنْشَاءِ وَ مَلَأِ أَعْلَى رَا تَسْخِيرِ نُمُودِ قُدْرَتِ عَالَمِ نَزْدِ
قُدْرَتِشِ خَاضِعِ وَ كَتَبِ أَمَمِ نَزْدِ بَيَانِشِ خَاشِعِ
نَفُوذِ كَلِمَةِ أَشْ رَا ظَلَمِ ظَالِمِينَ سَدِّ نُمُودِ وَ قُدْرَتِ

oppression of the oppressors hath not stayed the influence of His word, nor hath the prevention of the preventers impeded the power of His Pen. Each day the cry of the oppressed is raised from every direction, and at every moment the fire of the wicked is ablaze. Yet the fire of the malice of the evil-doers hath had no effect upon the righteous, nor hath the cruelty of the impious kept them back from drawing nigh unto the Truth, inasmuch as they are enkindled with the fire of the love of God and illumined by the light of the Sun of His Cause. Every person of insight is amazed, and every one possessed of knowledge is deep in thought - particularly in these days when in the City of the Lovers there is tumult and commotion.

قلبش را منع مانعین بازداشت در هر یوم نداء
مظلومین از هر جهتی مرتفع و نار ظالمین در
هر حین مشتعل و لکن نار غضب اشرار در
اخیر تأثیر نمود و ظلم بکار ایشانرا از تقرّب
بحقّ بازداشت چه که بنار محبت الهی مشتعلند
و بنور آفتاب امر منور هر بصیری متحیر و هر
خبیری متفکر مخصوص این ایام که در مدینه
عشاق غوغاها و شورشهاست

- 3 The First Speaker hath ascended the pulpit of love and is established upon the throne of sacrifice, speaking forth these blessed words: "O concourse of lovers! The breaths of divine revelation have attracted the heart and wrested all free will from the grasp of power. My desire is to sacrifice my soul for the One Beloved, that perchance the dead world may come to life and the withered souls may be refreshed." Glory be to God! At that moment such rapture and attraction appeared among the company of lovers as the pens of the world are powerless to describe. Glorified be the majesty of our Lord, exalted be His Cause, and hallowed be His Name and His power! Each day, nay, each moment, He bestoweth the sealed wine in His blessed Name, the Self-Subsisting, yet few are they that seek it, and none are found worthy to receive it.

3 خطیب اول بمراقات عشق صعود نمود و بر عرش
فدا مستوی و باین کلمه مبارکه نطق فرمود ای
ملاّ عشاق نجات وحی الهی قلب را جذب نمود
و اختیار را از قبضه اقتدار اخذ کرده اراده آنکه
روح را بنار دوست یگانه نمانم شاید عالم مرده
زندگی یابد و عباد پژمرده تازگی سبحان الله در
آن حین در معشر عشاق وله و جذبی ظاهر که
اقلام عالم از ذکرش عاجز و قاصر است جلّت
عظمته ربنا و جلّ امره و عزّ اسمه و اقتداره در
هر یوم بل در هر حین باسم مبارک قیوم رحیق
مختوم عطا میفرماید و لکن طالب قلیل و قابل
مفقود

- 4 Glorified art Thou, O God of existence and Educator of the seen and unseen! I beseech Thee by Thy Name, the All-Loving, through which the Euphrates of Thy love hath flowed from the right hand of Thy throne and the rain of Thy mercy hath descended from the heaven of Thy bounty, to [aid] Thy loved ones to be patient in Thy days and to endure when Thy decree and destiny are made manifest. Blessed is the liver that melteth in Thy love, the heart that is pierced by separation from Thee, the blood that is shed in Thy path, the head that is raised to exalt Thy Word, and the throat that met the rope of the enemies to manifest Thy Cause and the cord of the wicked ones in longing to meet Thee and to demonstrate Thy power.

4 سبحانک یا اله الوجود و مربّی الغیب و الشّهود
اسئلك باسمک الودود الذی به جرى فرات
محبّتك عن یمین عرشک و نزلت امطار رحمتک
من سماء عطائک بأن [تؤیّد] اولیائک علی الصبر
فی ایامک و الاضطبار عند ظهور قضائک و
قدرک طوبی لکبد ذاب فی حبک و قلب
تشبک لفراقک و لدم سفک فی سبیلک و لرأس
ارتفع لاعلاء کلمتک و لحلقوم زار حبیل الأعداء
لاظهار امرک و طناب الأشقیاء شوقاً للقائک
و ابرازاً لقدرتک

- 5 O Lord! Thou seest us circling round the throne of Thy will and the Kaaba of Thy purpose, our spirits awaiting the wonders of Thy Cause. O Lord! Accept from us, through Thy grace and generosity, that we may sacrifice it before Thy face in Thy days, though it befitteth not the court of Thy might and majesty, nor is worthy of the carpet of Thy grandeur and glory. Yet I beseech Thee by the mysteries hidden in Thy knowledge and the pearls treasured in the shells of the ocean of Thy wisdom,

5 ای ربّ ترانا طائفین حول عرش ارادتک و
کعبه مشیتک و ارواحنا منتظرة بدایع امرک
ای ربّ فاقبل مناّ بجدک و کرمک لتنفقها
امام وجهک فی ایامک ولو أنّها لا ینبغی لساخه
عزّک و جلالک و لا یلیق لبساط عظمتک
و اجلالک و لکن اسئلك بالأسرار المکنونة
فی علمک و اللالی الخزونة فی اصداف عمان

to accept from us that which is unworthy of Thy Cause and its sacrifice in Thy love.

- 6 O Lord! I am Thy servant and the son of Thy handmaiden. I am certain that our deeds befit not the glory of Thy splendor, nor are worthy of Thy presence, nor of the threshold of Thy gate which Thou hast, through Thy bounty, opened unto all existence, both seen and unseen. By Thy might, O Thou Desired One of all creation and Beloved of all possible beings, the hearts of Thy loved ones find no rest save in martyrdom in Thy path, and their souls rejoice in naught but the shedding of their blood in Thy love. Blessed is the land whereon Thy lovers are distressed, and the soul that hath attained the glances of the eyes of Thy mercy, and blessed is the spot adorned with the blood of Thy loved ones and over which pass the breezes of the morn of the appearance of Thy grace.

- 7 O Lord! Thou seest and knowest that the Son of the Wolf hath devoured Thy sheep and slain Thy she-camel. Because of this, the livers of Thy loved ones have melted and the hearts of Thy chosen ones have burned. O Lord! Thou seest the tears of those near unto Thee flowing before Thine eyes because of what hath befallen Thy loved ones in Thy lands. Alas! Alas! Grief hath consumed me, and patience hath well-nigh departed and left me. By Thy grandeur and sovereignty, it is grievous to Thy servant Badi' to see Thee wronged in the hands of the tyrants among Thy creation and the oppressors among Thy servants. Alas! Alas! The serpent hath bitten the Beloved with such injustice that the dwellers of the pavilion of Thy greatness and glory have lamented.

- 8 Glorified art Thou, O my God, my Lord, my Support, my Beloved, and the Ultimate Object of my hope! I beseech Thee by Thy bounty through which existence came to be, and by Thy Name through which Thou didst rend asunder the veils of fancy, and by the Staff wherewith Thou didst cleave the sea and destroy the swords of time, to ordain for Thy loved ones from Thy Most Exalted Pen that which will draw them to the highest summit. O Lord! Thou seest them turning unto Thee and holding fast to the hem of Thy generosity and bounty. Then I beseech Thee, O God of Names, by Thy most great signs and by Thy mysteries which were treasured in Thy Pen and hidden in Thy knowledge, to aid me and Thy chosen ones to stand firm in Thy love and Thy Cause. Thou art, verily, the Almighty, the All-Powerful.

- 9 O Lord! Adorn the countenance of the sovereign with the lights of the sun of justice and equity, and illumine therewith his heart, his outer and inner being. O Lord! Cause him to ascend

حكمتك بأن تقبل منا ما لا يكون قابلاً لأمرك
و انفاقه في حبك

6 ای ربّ انا عبدک و ابن امتک اکون موقناً بأنّ
اعمالنا لا ینبغی لعزّ بهائک و لا یلیق لحضرتک
و لا لفناء بابک الذی فتحته بجودک علی کلّ
الوجود من الغیب و الشهود و عزّتک یا مقصود
الکائنات و محبوب الممکات لا تسکن قلوب
اولیائک الا لشهادتهم فی سبیلک و لا تفرح
افدتهم الا بسفک دمائهم فی حبک طوبی
لأرض تبلبل علیها عاشقیک و لنفس فازت
بلحظات اعین رحمتک و طوبی لبقعة تزینت
بدماء محبّیک و تمر علیها نسائم فجر ظهور عنایتک

7 ای ربّ ترى و تعلم انّ ابن الذئب اقترس غنمک
و عقر ناقتک بذلک ذابت ایتاد اولیائک و
احتريقت افئدة اصفیائک ای ربّ ترى عیرات
المقربین جاریة امام عینک بما ورد علی احبائک
فی بلادک آه آه انّ الحزن اهلکنی و الصبر کاد ان
یترکنی و یفارق عنی و عظمتک و سلطانتک عزیز
علی عبدک بدیع ان یراک مظلوماً بین ایادی
طغاة خلقک و بغاة عبادک فآه آه انّ الرّقطاء
لدغ الحبيب بظلم ناح به اهل سرادق عظمتک و
کبریائک

8 سبحانک یا الهی و سیّدی و سندی و محبّوبی
و غایة رجائی استلک بجودک الذی به ظهر
الوجود و باسمک الذی به خرقت حجابات الموهوم
و بالعصاء الّتی بها فلقّت البحر و دمرت بها
اسیاف الدّهر بأنّ تقدّر لأولیائک من قلبک
الأعلى ما یجذبهم الی الدّروة العلیا ای ربّ
تراهم مقبلین الیک و متمسکین بأذیال کرمک
و عطائک ثمّ استلک یا اله الأسماء بآیاتک
الکبری و اسرارک الّتی کانت مخزونة فی قلبک
و مکنونة فی علمک یأْن تؤیّدنی و اصفیائک
علی الاستقامة علی حبک و امرک انک انت
المقتدر القدير

9 ای ربّ زینّ حضرة السّلطان بأنوار نیر العدل
و الانصاف و نور بهما قلبه و ظاهره و باطنه
ای ربّ عزّجه الی معارج الرحمة و الشفقة و

unto the heights of mercy, compassion and bounty, then inspire him with that which will draw him nigh unto Thee, O Lord of all beings and God of the throne on high and of the dust below. O my Lord! Enable him to do that which Thou dost love and with which Thou art well-pleased, that he may turn unto the lights of Thy countenance and protect Thy flocks from the wolves of the earth and its evil ones. Verily, Thou art the Almighty, Whom nothing among all things can frustrate, nor any name among all names, nor the injustice of those who have disbelieved in the Day of Judgment whereon the sovereignty crieth out: "Unto God belongeth the dominion of earth and heaven, and He is the Possessor of the Great Announcement!"

العطاء ثم الهمة ما يقربه اليك يا مولى الورى و
رب العرش والثرى اى رب وفقه على ما تحب و
ترضى ليتوجه الى انوار وجهك ويحفظ اغنامك
من ذئاب الأرض و اشرارها انك انت المقتدر
الذى لا يمنعك شىء من الأشياء ولا اسم من
الاسماء ولا ظلم الذين كفروا بدين الذى
ينادى الملك لله رب الأرض والسماء و مالك
نبأ العظيم

- 10 Glory be to God! This Day speaketh forth, yet the people hear not; the Light calleth aloud, yet mankind perceiveth not. We beseech God to enable His servants and draw them nigh unto Him. Verily, He is the Almighty, the All-Powerful.

10 سبحان الله انّ اليوم ينطق و القوم لا يسمعون
و النور ينادى و الناس لا يشعرون نسل الله ان
يوفق عباده و يقربهم اليه انه هو المقتدر القدير

- 11 The letter of that honored friend arrived, and from its horizon the sun of love shone forth resplendent. In truth, all its words and phrases appeared as a divine tree, speaking forth "I have turned my face toward Him Who hath created the heavens and the earth." Its call was heard. Exalted be God, the True King, the Manifest, Who caused it to speak in His days, revealed it through His will, and planted it through His grace. We beseech God to strengthen it with a power that shall never be succeeded by silence, even for less than a moment. Verily He is the Mighty, the Bestower.

11 نامه آن حبيب مكرم رسيد و از افقش نبر
محبّت مشرق و ساطع فى الحقيقة جميع كلمات
و عباراتش بمثابة يك صدره ظاهر و بكلمه
وجهت وجهى للذى فطر السموات و الأرض
ناطق ندايش شنيده شد تعالى الله الملك الحق
المبين الذى نطقها فى ايامه و اظهرها بارادته
و غرسها بفضل نسل الله ان يؤيدها بتأييد لا
يعتريه الصمت فى اقل من آن انه هو العزيز المنان

- 12 Thereafter, having turned toward the Most Exalted Kingdom, it was presented before His Countenance. At that moment, the waves of the ocean of favor and the effulgences of the Sun of Truth were manifested in such wise that this servant is powerless to describe and incapable to express them. After a time, the Tongue of Grandeur spoke, saying - exalted be His majesty and all-encompassing be His bounty:

12 و بعد قصد ملكوت اعلى نموده امام وجه عرض
شد در آن حين امواج بحر عنايت و تجليات نبر
حقيقت بشأنى ظاهر كه اين عبد از تحرير آن
عاجز و از تقرير قاصر و بعد برهه نطق لسان
العظمة و قال جل جلاله و عم نواله

- 13 I am the All-Seeing, the All-Knowing

13 انا الشاهد الخبير

- 14 O thou who hast quaffed the wine of My utterance and who standeth to serve My Cause! Harken unto My call from the Divine Tree which hath been raised up in the Most Exalted Paradise through My will and desire and My command that hath encompassed all existence. Verily there is none other God but Him, the Single, the One, the All-Compelling, the Self-Subsisting.

14 يا ايها الشارب رحيق بيانى و القائم على خدمة
امرى اسمع ندائى من السدرة التى ارتفعت فى
الفردوس الأعلى بمشيئى و ارادتى و امرى الذى
احاط الوجود انه لا اله الا هو الفرد الواحد
المهيمن القيوم

- 15 O Ali! The ocean of My loving-kindness hath surged and the Sun of My grace hath shone forth as a bounty from My presence upon My servants, yet they have denied that which hath appeared, turning away from God, the Lord of all that was

15 يا على قد ماج بحر عنايتى و اشرق نبر فضلى
فضلاً من عندى على عبادى و هم انكروا ما
ظهر اعراضاً عن الله رب ما كان و ما يكون

and shall be. They have cast the Book of God behind their backs, clinging to their own idle fancies and vain imaginings. We have opened the gate of reunion, yet they turn aside therefrom. We have revealed from the Most Exalted Pen the pearls of knowledge and wisdom, yet they remain far removed from them. The mysteries have been unveiled, the signs have been spread abroad, and the fruits have appeared, yet they remain heedless thereof. They have abandoned that which they were bidden to observe, clinging to that which they were forbidden. Lo! They understand not. They have cast aside that which would profit them and taken that which harmeth them. Lo! They know not. Soon shall they behold their recompense in justice from God, the Lord of all being.

- 16 O Akbar! Upon thee be My glory and My loving-kindness. The Son of the Wolf hath proven more wicked than his deprived father. Today in the arena of oppression none precedeth him. Reflect upon the grace and bounty of the Wronged One, and upon the wickedness of the people from the beginning of the Cause until now. We protected certain souls in such wise that none save God is aware thereof. The rejection of corruption led to the martyrdom of the Beloved. Blessed is he, then blessed is he! By the life of God, he hath attained unto a station which the sincere ones and those drawn nigh eagerly seek. Praise be to God, he was adorned with the crown of steadfastness and illumined by the effulgences of the light of the countenance. Convey My greetings to the friends. Say: Beware lest ye be grieved by the doings of the wicked or the onslaught of the ungodly. By My life! He who hath ascended hath attained unto the Most Great Joy. We beseech God, exalted be He, to assist His loved ones to remember Him and praise Him, that they may commemorate His days, His detachment, His orientation toward Him, and His spending in the path of God, the Lord of all worlds. We beseech of God that He may assist all to act with wisdom and utterance, and to act in accordance with what He hath revealed in the Book. End.

- 17 O My beloved! The imprisoned Badi' makes mention of you and says: Praise be to God, glory be to God, that you are illumined by the rays of the manifestations of the Sun of Truth and are mentioned and recorded in the remembrance of the Purpose of the world and in the traces of the Most Exalted Pen. Beyond this, no station remains for the mention of this servant, nor any rank for his praise before the Ocean of Praise and the Sun of Utterance. His power has encompassed the world and His grace has embraced all peoples. His Will is manifest and His Purpose all-pervasive. Blessed be the name of our Lord!

نَبَذُوا كِتَابَ اللَّهِ وَرَأَاهُمْ مَتَمَسِّكِينَ بِمَا عِنْدَهُمْ مِنَ الْأَوْهَامِ وَالظُّنُونِ قَدْ فَتَحْنَا بَابَ الْقَاءِ وَهُمْ عَنْهُ مَعْرُضُونَ وَآظَهَرْنَا مِنَ الْقَلَمِ الْأَعْلَى لَأَلَى الْعِلْمِ وَالْحِكْمَةِ وَهُمْ عَنْهَا مَبْعُدُونَ قَدْ ظَهَرَتْ الْأَسْرَارُ وَنَشَرْتُ الْآثَارَ وَبَرَزَتْ الْأَثْمَارُ وَهُمْ عَنْهَا غَافِلُونَ تَرَكُوا مَا أَمَرُوا بِهِ مَتَمَسِّكِينَ بِمَا نَهَوْا عَنْهُ إِلَّا أَنَّهُمْ لَا يَفْقَهُونَ نَبَذُوا مَا يَنْفَعُهُمْ وَآخَذُوا مَا يَضُرُّهُمْ إِلَّا أَنَّهُمْ لَا يَعْرِفُونَ سَوْفَ يُرُونَ جَزَاءَهُمْ عَدْلًا مِنْ اللَّهِ مَالِكِ الْوُجُودِ

16 یا اکبر علیک بهائی و عنایتی ابن ذئب اشتی از والد محرومش ظاهر شده امروز در مضمار ظلم فارسی اسبق از او موجود نه در عنایت و فضل مظلوم تفکر نما و در شقاوت قوم از اول امر الی حین نفوس معلومه را حفظ نمودیم بشأنی که غیر حق بآن آگاه نه عدم [قبول] فساد سبب شهادت حبیب گشت طوبی له ثم طوبی له لعمر الله فائز شد بمقامیکه مخلصین و مقربین آنرا سائل و آملند لله الحمد باکلیل استقامت مزین بود و بتجلیات انوار وجه منور اولیا را از قبل مظلوم تکبیر برسان قل ایاکم ان تحزنکم شئونات الأشرار او سطوة الفجار لعمری انّ الذی صعد انه فاز بالفرح الأكبر نسئل الله تعالى ان يؤید اولیائه علی ذکره و ثنائیه لیدکروا ایامه و انقطاعه و توجهه و انفاقه فی سبیل الله رب العالمین از حق میطلبیم کلّ را تأیید فرماید بر حکمت و بیان و العمل بما انزله فی الکتاب

17 انتهی یا حبیبی بدیع مسجون شما را ذکر مینماید و میگوید الفضل لله المنة لله که از انوار تجلیات آفتاب حقیقت منورید و بذکر مقصود عالم و باثار قلم قدم مذکور و مسطور دیگر ذکر این عبد را مقامی نه و ثنائش را نزد بحر ثنا و شمس بیان شأنی نه قدرتش عالم را احاطه نموده و عنایتش امم را اراده اش ظاهر و مشیتش محیط تبارک اسم ربنا

- 18 Each day, through the attraction of the Most Exalted Word and the traces of the Supreme Pen, the essence of detachment appears before the faces of men, offering itself in sacrifice, yet none perceives it. What has caused the heedlessness of the people, and by what proof and evidence have they turned away from the Purpose of all worlds, clinging to their own vain imaginings? In truth, the malady of vain imaginings is severe and requires a perfect remedy, and the sickness of idle fancies is strong and needs a potent medicine. Glory be to God! His power is manifest and God's sovereignty is dominant and evident; nevertheless, all remain heedless. We beseech Him to make the point of ink in this day the cause of unity and the source of enkindlement.
- 18 در هر یوم از جذب کلمهء علیا و آثار قلم اعلی جوهر انقطاعی امام وجوه انام قصد صعود مینماید و خود را فدا می کند و احدی شاعر نه آیا غفلت ناس از چه پیدا شده و بجه دلیل و برهان از مقصود عالمیان گذشته اند و باو هام خود متمسکند فی الحقیقه مرض او هام عظیم است دریاق کامل باید و سقم ظنون قویست معجون قوی شاید سبحان الله قدرت ظاهر و سلطنت الله میهن و باهر مع ذلک کل غافل از حق میطلبیم نقطهء مداد را در این یوم مآب علت اتحاد فرماید و سبب اشتعال نماید
- 19 Today the fire is visible and speaking in the Blessed Tree, and the light is dawning from the horizon of manifestation. Blessed are they whom the false tales of old did not prevent or deprive from the Lord of all beings. In these days, these wronged ones are observed between the greatest sorrow and the most profound joy - from one direction, the ocean of joy is surging, and from another, the waves of grief are visible.
- 19 امروز نار در سدرهء مبارکه مشهود و ناطق و نور از افق ظهور لائح طوبی از برای نفوسیکه قصص کاذبهء اولی ایشان را از مولی الوری منع ننمود و محروم نساخت این ایام اینظولومان مابین حزن اکبر و سرور اعظم مشاهده میشوند از یک جهت دریای فرح موج و از جهت دیگر امواج حزن مشهود
- 20 In these days the seat of the throne has been Akka, and a missive from His Holiness the Desired One reached the people of the palace. His blessed and exalted Word states: "Know ye that the oppressor has hamstrung My she-camel, and the wolf has devoured My sheep, and the spotted snake has bitten those who love Me. I do not complain of what has befallen My loved ones, but the Manifestations of My Cause and the Dawning-Places of My wisdom do complain. Say: My God, my God! Change the sorrow of Thy loved ones into joy, their grief into delight, their agitation into tranquility, their abasement into glory, their weakness into strength, and their powerlessness into might. O my Lord! I beseech Thee by the sovereignty of Thy Will, the all-encompassing nature of Thy power, and the ocean of Thy might, to make Thy loved ones the dawning-places of Thy name the All-Patient and the rising-places of Thy name the All-Forgiving. Then make known to those who were heedless in Thy days the mysteries of Thy Most Great Name and Thy momentous News, and what they missed at the dawning of the Day-Star of Thy manifestation. Then assist them to be fair-minded. Verily, Thou art the Mighty, the Powerful, the Bestower."
- 20 این ایام مقرّ عرش عگا بوده و دستخطی از حضرت مقصود باهل قصر رسید قوله تبارک و تعالی اعلیوا ان الظالم عقر ناقتی و الذئب افترس غنمی و الرقطاء لدغ من احببني اتی لا اشکو بما ورد علی اولیائی ولكن یشکوا مظاهر امری و مطالع حکمی قولوا الهی الهی بدل حزن اولیائی بالسرور و همهم بالفرح واضطرابهم بالاطمینان و ذلهم بالعزّة وضعفهم بالقوّة و عجزهم بالاقتدار ای رب استلک بسلطان مشیتک و احاطة قدرتک و بحر اقتدارک بأن تجعل احبائک مشارق اسمک الصبار و مطالع اسمک الغفار ثم عرّف الذین غفلوا فی ایامک عن اسرار اسمک الأعظم و نبأک العظیم و ما فات عنهم عند اشراق نیر ظهورک ثم ایدهم علی الانصاف انک انت المقتدر العزیز الوهاب انتهى
- 21 From reading this most holy, most great Tablet, hearts were consumed and boundless grief descended, until another Tablet adorned with the traces of the Supreme Pen was read. His blessed and exalted Word states: "He is the All-Knowing, the
- 21 از زیارت این لوح امنع اقدس کبدها گداخت و حزن لایحصى وارد تا آنکه لوح دیگر که باآثار قلم اعلی فائز بود زیارت شد قوله تبارک و تعالی هو العليم الخبير امروز چه خبر است که جسد

All-Informed. What news is this today that causes the body to ascend and the spirit to soar in flight? The news is this: the Ridvan of the Most Exalted Paradise has given glad tidings to the Ridvan of the Supreme Paradise that a pure, holy, blessed spirit from the city of lovers has sacrificed itself and now seeks the Most Glorious Goal and circles round the gathering-place of the Supreme Concourse, and at this moment arrives. To-day the lovers have another ecstasy and another attraction. My God, my God! Assist Thy servants to be truthful and to acknowledge Thy signs. Verily, Thou art the Powerful, the All-Knowing."

22 Through this blessed Tablet came such relief and joy that the pen is powerless to describe it. Were it not for the joy of what came after, we would have been destroyed by the grief of what came before. The purpose of these mentions is that your honor might become aware of the events that have occurred and the details of the prison land, that perhaps what is mentioned may become the cause of the guidance of the people.

23 O my God, my God! Drive not Thy servants from the door of Thy bounty, and deprive them not from the ocean of Thy mercy. Lead them, though it be with a whip, to the right hand of Thy throne, then grant them to partake, in this Day, of the pure wine of Thy loving-kindness. Thou art, verily, the All-Powerful, the Almighty. There is no God but Thee, the All-Forgiving, the All-Merciful.

24 Thereafter, this servant proceeded to the seat of the throne, and upon arrival in that most holy and exalted Court, the Tongue of Grandeur was heard to utter these words:

25 Glorified art Thou, O my God! Were it not for tribulations in Thy path, how would the station of Thy lovers be made manifest? And were it not for afflictions in Thy love, by what means would the rank of those who long for Thee be revealed? By Thy might! The companion of Thy loved ones is the tears of their eyes, the solace of those who seek Thee is the sighing of their hearts, and the sustenance of those who hasten unto Thee is the fragments of their livers. How sweet is the deadly poison in Thy path, and how precious are the arrows of the enemies for the exaltation of Thy Word! O my God! I love, in Thy love, whatsoever Thou hast ordained. By Thy might! I desire naught save what Thou desirest, and I love naught except what Thou lovest. In all things have I placed my trust in Thee.

26 This prayer was previously revealed for one of the friends, and in these days it was heard again from the Tongue of Grandeur. Blessed are they who read it and drink from the living waters

در ارتقاء و روح در طیران مشاهده میشود خبر اینست رضوان جنت علیا برضوان فردوس اعلیٰ مرده داده که روح مطهر مقدس مبارکی از مدینه عشاق خود را فدا نموده و حال قصد مقصد ابدی و طواف مطاف ملا اعلیٰ کرده و این حین میرسد امروز عشاق را شوری دیگر و جذبی دیگر است الهی الهی آید عبادک علی الصدق و علی الاقرار بآثارک آنک انت القوی العلیم انتی

22 باین لوح مبارک فرج و فرحی رسید که قلم از ذکرش عاجز است لولا فرح البعد لأهلکنا حزن القلب مقصود از این اذکار آنکه آنجناب بر امور وارده و تفصیل ارض سخن آگاه شوید شاید آنچه ذکر میشود سبب هدایت ناس گردد

23 الهی الهی لا تطرد عبادک عن باب فضلیک و لا تحرهم عن بحر رحمتک سقیم ولو بالسوط الی یمین عرشک ثم ارزقهم فی یومک ریح عنائیک آنک انت المقتدر القدیر لا اله الا انت الغفور الرحیم

24 و بعد این عبد قصد مقر عرش نموده و بعد از ورود در ساحت امنع اقدس ملاحظه شد لسان عظمت باین فقرات ناطق

25 سبحانک یا الهی لولا البلیا فی سبیلک من این یظهر شأن عاشقیک و لولا الرزایا فی حبک من ای شیء بین مقام مشتاقیک و عزتک انیس محبیک دموع عیونهم و مونس مریدیک زفرات قلوبهم و غذاء قاصدیک قطعات اکبادهم و ما الذسم الردی فی سبیلک و ما اعتر سهام الأعداء لاعلاء کلمتک یا الهی احب فی حبک ما قدرته و عزتک لا ارید الا ما ترید و لا احب الا ما انت تحب توکلت علیک فیکل الأعمال انتی

26 این مناجات از قبل مخصوص یکی از اولیا نازل شده و در این ایام مجدد از لسان عظمت اصغا شد طوبی از برای نفوسیکه قرائت نمایند و از

concealed within the words of the Best-Beloved of the worlds. O My beloved! The fragrance of divine revelation refreshes the soul and bestows a new spirit. May the True One guide the opposers of the Cause and grant them fairness. They have manifested such tyranny that the very repositories of oppression and treasuries of hatred, both past and future, are astounded—how much more so ordinary mortals. That beloved one and this Prisoner must seek steadfastness for all. Verily, He is the Helper, the Hearer, the Answerer.

- 27 In these days the loved ones of Faran dwell in the vicinity and have attained the presence. Each day they have drunk from the cup of bounty, the water of reunion. The ocean of attainment is surging—exalted be the Gracious One, possessed of great bounty! They are truly in fervor, enkindled with the fire of love and illumined with the light of knowledge. Last night, which was the twentieth of Jumada'l-Ula, they were summoned to the palace and were blessed with special favors. Praise be to God! The tempestuous, devastating winds of the ungodly and atheists did not prevent the steadfast from the Manifest Cause of the Lord of the Worlds. At one time, these exalted words were heard from the ocean of verses. His blessed and exalted Word: "Let not the friends be sorrowful. The tyranny of enemies is the cause and means for the manifestation of justice in the world. The tyranny of Pharaoh brought forth the justice of Moses." Indeed, these tyrannies of the world have been and are followed by the Most Great Justice. The power of God was not prevented by clamor, nor was it barred by the opposition of the opposers. That beloved one knew and knows the reason for that reprehensible deed. The rejection of corruption became the cause and means of the greatest bounty for the departed, elevated martyr. All matters return to the Truth. We beseech Him to cause all to attain that which leads to the exaltation and elevation of existence. Verily, He has power over all things.

- 28 Convey greetings and salutations from this prisoner to the friends in that land. I beseech and implore God, exalted be His glory, to protect them all and make them like the surging ocean and the fire kindled in the Sacred Tree. Those friends who were recently honored to attain Our presence - including Ibn-i-'Attar, Aqa Mirza Buzurg, and others - have been and continue to be remembered. In these days a letter arrived from 'Attar mentioning the captives. We beseech God to assist him in that which He loves and is pleased with, and to open before his face the gates of wealth and prosperity. Verily, He is the Lord of all creation, there is no God but Him, the Opener, the Giver, the All-Bountiful, the All-Generous.

بهر حیوان که در کلمات محبوب عالمیان مستور است بیاشامند یا حبیبی عرف وحی جان را تازه نماید و روح جدید بخشد حق معروضین بیان را هدایت کند و انصاف عطا فرماید بظلمی ظاهر شده‌اند که مکامن ظلم و مخازن بغضای عالم از قبل و بعد متحیر گشته‌اند تا چه رسد بعباد باید آن حبیب و این مسجون از برای کل استقامت طلب نمائیم آنه هو المؤید السميع المجیب

27 این ایام اولیای فاران در جوار ساکن و بحضور فائز در هریوم از کأس عطا کوثر لقا آشامیده‌اند بحر وصال موج تعالی الکرم ذو الفضل العظیم فی الحقیقه در فوراند و بنار محبت مشتعل و بنور معرفت منور شب گذشته که شب بیستم جمادی الاولی بود به قصر احضار شده‌اند و بعنایات مخصوصه فائز گشته‌اند لله الحمد اصحاب استقامت را اریاح عاصفه قاصفه مشرکین و ملحدین از امر مبین رب العالمین منع ننمود وقتی از اوقات این کلمات عالیات از بحر آیات اصغاشد قوله تبارک و تعالی دوستان محزون نباشید ظللهای اعدا سبب و علت ظهور عدلست در عالم ظلم فرعون عدل کلیم را تدارک نمود انتهی البتّه این ظللهای عالم را عدل اعظم از پی بوده و هست شوکت الله را ضوضا منع ننمود و اعراض معروضین سد نکرد و آن حبیب سبب آن فعل شنیع را دانسته و میدانید عدم قبول فساد سبب و علت فیض اعظم شد از برای شهید مرفوع مرحوم امور کلاً بحق راجع از او میطلبیم کل را فائز فرماید بآنچه که سبب ارتفاع و ارتقاء وجود است آنه علی کلشی قدیر

28 اولیای آن ارض را از قبل مسجون تکبیر و سلام برسانید از حق جل جلاله سائل و آملم کل را حفظ فرماید و بمثابه بحر موج و نار سدره مشتعل نماید دوستانیکه چندی قبل بشرف حضور فائز گشتند جناب ابن عطار و جناب آقا میرزا بزرگ و سایرین کل مذکور بوده و هستند این ایام نامه جناب عطار رسید و ذکر اسرا در آن مذکور نسل الله ان یؤیده علی ما یحب و یرضی و یفتح علی وجهه ابواب الثروة و الغنی

آنه هو مولی الوری لا اله الا هو الفاتح المعطى
الفیاض الفضال

- 29 The Most Great Branch and the Greater Branch, may my soul be sacrificed for them both, and His Holiness Diya'u'llah, may the spirits of all in the Kingdom be sacrificed for him, send their greetings and salutations, as do the members of the pavilion of chastity and grandeur. They have said: "Praise be to God, he has been and continues to be mentioned in the arena of grace, the Most Great Scene and the Most Pure Station." We beseech God to assist him in all matters and conditions. Verily, He is the Powerful, the Mighty, the Unconstrained.
- 29 حضرت غصن اعظم و غصن اکبر روحی فداهما و حضرت ضیاءالله روح من فی الملکوت فداه سلام و تکبیر میرسانند و همچنین اهل سرادق عصمت و عظمت و فرمودند الحمد جناب ایشان در عرصه فضل و منظر اکبر و مقام اطهر مذکور بوده و هستند از حق میطلبیم ایشان را تأیید فرماید در جمیع امور و احوال آنه هو المقتدر العزیز المختار
- 30 Responses to some of the petitions were sent in this dispatch. God willing, may each one receive their share of the precious pearls of utterance hidden in the treasuries of divine words and attain unto them. The light shining forth from the horizon of the Word of God be upon you and those with you.
- 30 و جوابهای بعضی از عرایض در این کژه ارسال شد انشاءالله هر یک از لآلی ثمینه بیان که در مخازن کلمات الهی مکنونست قسمت برند و بآن فائز گردند النور المشرق من افق کلمه الله علیک و علی من معک
- 31 I convey remembrance, greetings and salutations to His Holiness Jamal, upon him be the Glory of God, and to Ibn-i-Abhar, upon him be the Glory of God. In these days, responses to their petitions and those of some others and handmaidens will arrive. According to the people's saying, the place of all is empty, but according to our saying, all are mentioned, present and existing. We beseech God on behalf of all for that which you seek and love. Glory be upon you and upon those with you and in your household and upon every steadfast and assured one.
- 31 خدمت حضرت جمال علیه بهاء الله و جناب ابن ابهر علیه بهاء الله را ذکر و سلام و تکبیر میرسانم این ایام جواب عرائض ایشان و بعضی از اوراق و اماء میرسد بقول ناس جای همه خالیست و بقول ما همه مذکور و موجود و حاضرند از خدا از برای کل آنچه را میطلبید و دوست میدارید میطلبیم البهاء علیکم و علی من معکم و فی بیتکم و علی کل موقن مستقیم
- 32 Badi'
- 32 بدیع

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BH10646

To: Haydar Ali Uskui et al.

- 1 In the name of God, the Lord of the Manifestation, Who spoke on the Mount!
- 1 بسم الله مالک الظهور المکتم فی الطور
- 2 Praise befiteth and is meet for the Lord of minds and hearts Who, through His Beloved Name, adorned the non-existent
- 2 حمد مالک عقول و قلوب را لایق و سزااست که باسم محبوب عالم مفقود را بنور وجود مزین داشت و از فناء بحت بعرصه بقا راه نمود نیستی را طراز هستی بخشید و ظلمت اعراض را بنور اقبال

world with the light of being, and guided it from sheer nothingness to the realm of immortality. He bestowed upon non-existence the ornament of existence, and illumined the darkness of aversion with the light of acceptance. Through one exalted Word which shone forth from the horizon of the heaven of will, the ocean of knowledge surged, the sun of wisdom dawned, and the heaven of knowledge and insight was upraised. Glorious is His bounty, mighty His sovereignty, exalted His utterance, and there is no God but Him.

منور داشت بیک کلمهء علیا که از افق سماء
اراده اشراق نمود بحر علم موج و شمس حکمت
مشرق و آسمان دانش و بینش مرتفع جلت عنایت
و عظمت سلطنته و عزّ بیانه و لا اله غیره

- 3 And blessing and peace and glorification and glory and remembrance and praise be upon the Hands of His Cause, who drank from the hands of bounty the choice wine of the most great steadfastness. These are servants whom neither the hosts of the wicked nor the ranks of the evil ones did frighten, and who performed that which they were bidden by God, the Lord of the Day of Return.

3 و الصلوة و السلام و التکبیر و البهاء و الذکر و
الثناء علی ابدی امره الذین شربوا من ابدی
العطاء رحيق الاستقامة الكبرى اولئك عباد
ما خوفتهم جنود الفجار و لا صفوف الأشرار و
عملوا ما امروا به من لدی الله مالک يوم المآب

- 4 Your letter, which was in truth a sign of love shining forth from the horizon of the pen of detachment, arrived. Praise be to God, from each word the fragrance of trust, acceptance and devotion wafted. After observing and reading it, it was taken to the Supreme Heaven, and after attaining the presence before the face of the Lord of all beings and receiving full permission, the letter was presented and was honored to be in His presence and to be heard. At that moment, the ocean of utterance surged in such wise that this servant and all things are incapable and powerless to write and enumerate it. God knows what He revealed, and at the end of the utterance, what the perceptive faculty grasped were these manifest verses. His mighty utterance, exalted be His proof:

4 نامهء آنجناب که فی الحقیقه آیت محبت بود که از
افق خامهء انقطاع اشراق نمود رسید لله الحمد از
هر کلمه اش عرف توکل و اقبال و توجه متضوع
بعد از مشاهده و قرائت قصد سماء علیا نموده و
بعد از حضور امام وجه مولی الوری و اذن تمام
نامه عرض شد و بشرف حضور و اصفا فائز
گشت در آن حین بحر بیان موج بشأنی که اینبعد
و جمیع اشیاء از تحریر و احصاء آن عاجز و قاصر
الله یعلم ما انزل و در آخر بیان آنچه قوهء مدرکه
اخذ نمود این آیات باهر است قوله عزّ بیانه و جلّ
برهانه

- 5 O Haydar-'Ali! The Branch, His Holiness Badi'u'llah, presented your letter in its entirety before His face. Blessed art thou for having turned to the Supreme Horizon and attained that which was mentioned in the Books of the Prophets. We beseech God to strengthen thee with such steadfastness as cannot be prevented by the hosts of the world and their ranks, nor by the might of princes and their swords, nor by the doubts of the divines and their rejection. Verily, He is the One Who has power over whatsoever He willeth through His binding and wise command. Well is it with thee for having drunk the wine of revelation from the hand of thy Lord's bounty when most of the servants were debarred therefrom. This is from God's grace unto thee. Be grateful and say: Praise be unto Thee, O Lord of the servants, and glory be unto Thee, O Glory of the worlds! Let not the doings of the wicked grieve thee, nor the power of the oppressors frighten thee. Take the Book of God with strength from Him and authority from His presence, then

5 یا حیدر قبل علی غصنی حضرت بدیع الله امام
وجه حاضر و نامهء آنجناب را بتمامه عرض
نمود طوبی لک بما اقبلت الی الأفق الأعلى و
فرت بما کان مذکوراً فی کتب الانبیاء نسیل
الله ان یؤدک علی استقامة لا تمنعها جنود الدنیا
و صفوفها و سطوة الأمراء و سیوفها و شبهات
العلماء و اعراضهم انه هو المقتدر علی ما یشاء
بأمره المبرم الحکیم نعیماً لک بما شربت رحيق
الوحی من ید عطاء ربک اذ منع عنه اکثر
العباد هذا من فضل الله علیک اشکر و قل لک
الحمد یا مولی العباد و لک البهاء یا بهاء العالمین
ایاک ان تحزنک شئون الفجار او تخوفک
سطوة الظالمین خذ کتاب الله بقوة من عنده و
سلطان من لدنه ثم اقرأه بین الیدین الذین انکروا
هذا النور المبین قل یا ملأ الأرض اتقوا مالک

read it before those who have denied this manifest Light. Say: O peoples of the earth! Fear ye the Lord of the Throne and be not of the heedless ones. The banner of divine knowledge hath been raised on the right hand of the Throne and the standard of piety on its left. Thus hath the matter been decreed, yet most people are in evident error.

- 6 This is the Day wherein the Sinai smiled at its Interlocutor and the Herald called out between earth and heaven: O peoples of the earth! The Promise hath come, and the Promised One calleth you unto God, the Lord of the worlds. This is the Day which God hath adorned with His mention of His near servants. Cast away what the people possess and take what ye have been given from God, the All-Knowing, the All-Wise. We desire naught from you. We mention you for the sake of God. Verily, He is powerful over all things.

- 7 Say: Glory be unto Thee, O my God! I beseech Thee by the light of Thy Cause, and the potency of Thy Word, and the power of Thy Pen, to transform the heedlessness of the world into knowledge and wisdom. Then open before the faces of Thy loved ones the gates of inner meanings and utterance. O my Lord! Thou seest me and Thy loved ones in the hands of the oppressors among Thy creatures. I beseech Thee to transform their tyranny into justice and their oppression into equity. Then send down upon them from the heaven of Thy power that which will transform their fear into tranquility, their weakness into strength and might, and their agitation into supreme steadfastness. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of all affairs. There is no God but Thee, the Mighty, the All-Forgiving.

- 8 Glory be to God! The rain of loving-kindness from the heaven of mercy of the Desired One of the worlds hath descended in such wise that none hath been nor is capable of reckoning it. These days are different days, and their fragrance is sweet and perfumed. The Sun shineth with new splendors and effulgences, and the Tree of Sinai is adorned with the ornament of divine wisdom. Glory be to God! From the water is heard "The All-Bestowing hath come!", from the trees "The Chosen One hath come!", and from all things "The Lord of all names hath appeared!" The fragrances of revelation have perfumed the world, and the breezes of inspiration have seized all creation.

- 9 O people of God! This Prisoner at this moment beseecheth from the Lord of all worlds, for each one of you, that which is everlasting and eternal. He is the One Who, by the shrill voice of the Pen, attracted the world, and through the power of the Word adorned creation with the ornament of detachment and

العرش و لا تكونوا من الغافلين قد نصبت راية العرفان عن يمين العرش و علم التقوى عن يساره كذلك قضى الأمر و الناس اكثرهم فى ضلال مبين

6 هذا يوم فيه ابتسم ثغر الطور بمكلمه و نادى المناد بين الأرض و السماء يا ملأ الأرض قد اتى الوعد و الموعود يدعوكم الى الله رب العالمين هذا يوم زين الله بذكره عباده المقربين ضعوا ما عند القوم و خذوا ما اوتيتهم من لدى الله العليم الحكيم انا ما اردنا منكم شيئاً نذكركم لوجه الله انه على كل شىء قدير

7 قل سبحانك اللهم يا الهى اسئلك بنور امرى و نفوذ كلمتك و اقتدار قلبك ان تبدل غفلة العالم بالعلم و العرفان ثم افتح على وجوه اوليائك ابواب المعانى و البيان اى رب ترانى و اوليائك بين ايادى الظالمين من خلقتك اسئلك ان تبدل ظلمهم بالعدل و اعتسافهم بالانصاف ثم انزل عليهم من سماء قدرتك ما يبدل خوفهم بالاطمينان و ضعفهم بالقوة و الاقتدار و اضطرابهم بالاستقامة الكبرى انك انت المقتدر على ما تشاء و فى قبضتك زمام الأمور لا اله الا انت العزيز الغفور انتهى

8 سبحان الله امطار عنايت از سماء رحمت مقصود عالميان بشأنى نازل كه احدى قادر بر احصاء آن نبوده و نيست ايام ايام ديگر است و نفحاتش محبوب و معطر آفتاب باشرافات جديده مشرق و مجلى و سدره طور بزبور حكمت الهى محلى سبحان الله از آب قد اتى الوهاب اصغا ميشود و از اشجار قد اتى المختار و از اشياء قد ظهر مويل الاسماء استماع ميگردد عالم را نفحات و حى معطر نموده و امكان را فوحات الهام اخذ كرده

9 يا حزب الله اين مسجون در اين حين از رب العالمين از براى هريك ميطلبد آنچه را كه باقى و دائمست اوست مقتدرى كه بصير قلم عالم را جذب نمود و باقتدار كلمه خلق را بطراز توكل و انقطاع

trust. The Prisoner and all created things bear witness to His power and might, to His glory and dominion.

- 10 My God, my God! Withhold not Thy servants from drawing nigh unto the Most Great Ocean which surgeth in Thy name before the faces of all nations. I beseech Thee, O Revealer of verses and Manifestor of clear tokens, by the mysteries hidden in Thy knowledge and the pearls treasured in the vaults of Thine infallibility, to aid me and Thy loved ones to remember Thee, to praise Thee, and to spread Thy signs throughout Thy realm. Then protect them, O Lord of existence, from all things seen and unseen, from the croaking of the croakers, the imaginings of the heedless, and the doubts of the suspicious ones. Verily, Thou art the Most Merciful of the merciful and the Fulfiller of the needs of the sincere ones.

- 11 Mention was made of Mashhadi Mihdi, upon him be the glory of God, and likewise mention was made of certain other loved ones. After these were presented before the Most Holy and Most Exalted Presence, there was revealed for each one that which is the Dawning-Place of the Light of Truth and the Day-spring of divine loving-kindness. It is hoped that all may drink from the ocean of utterance of the Desired One of the worlds and not remain deprived. This is what was revealed for Mashhadi Mihdi:

- 12 He is the All-Bountiful, the Most Generous

- 13 O Mashhadi Mihdi! Praise be to the Desired One of the world Who hath made the world fresh and verdant through His manifest verses, and made manifest the hidden and treasured mysteries like unto the sun. Exalted be His power and great be His signs! Today the loved ones of God must hold fast to unity and harmony and occupy themselves with teaching the Cause. From this blessed day the divine fragrance of the Day of God wafteth. Blessed is he who hath found and attained, and woe unto the heedless! Praise be to the One Who existeth, Who aided thee and illumined thee with the light of recognition. Say: Praise be to Thee, O my God, for having illumined my heart with the light of Thy knowledge and for having sent down unto me that which shall endure as long as Thy sovereignty endureth. I beseech Thee, O Lord of the worlds, by Thy Most Great Name through which Thou didst open the door of bounty unto all who are in earth and heaven, and by the lights of Thy Kingdom and the mysteries of Thy Dominion, to make me steadfast in Thy Cause and firm in Thy love in such wise that neither the world nor aught therein shall prevent me from turning toward the court of Thy glory and

مرزین داشت یشهد المسجون والممکات بقدرته و اقتداره و بعزه و سلطانه

10 الهی الهی لا تمنع عبادک عن التقرّب الی البحر الأعظم الذی ماج باسمک امام وجوه الأمم استلک یا منزل الآيات و مظهر البينات بالأسرار المکنونة فی علیک و اللآئ الخزونة فی کائنات عصمتک ان تؤیّدنی و اولیائک علی ذکرک و ثنائک و نشر آثارک فی مملکتک ثم احفظهم یا مالک الوجود من الغیب و الشهود من نعاق النّاعقین و اوهام الغافلین و شبهات المربّین انک انت ارحم الراحمین و قاضی حوائج المخلصین

11 ذکر جناب مشهدی مهدی علیه بهاء الله را نمودند و همچنین ذکر بعضی اولیای دیگر بعد از عرض در ساحت امع اقدس مخصوص هریک نازل شد آنچه که مطلع نور حقیقی و مشرق عنایت ربّانیت امید آنکه کلّ از بحر بیان مقصود عالمیان بیاشامند و محروم نمانند هذا ما نزل لجناب مشهدی مهدی

12 هو الفضال الکریم

13 یا مشهدی مهدی حمد مقصود عالم را که آیات باهرات عالم را تازه و خرم نمود و اسرار مکنونه مخزونه را بمشابه آفتاب ظاهر و روشن فرمود جلّت قدرته و عظمت آیاته امروز باید اولیای الهی باتحاد و اتفاق تمسک نمایند و بتبلیغ امر مشغول شوند از این روز مبارک نفعه يوم الله متضوع طوبی لمن وجد و فاز و ویل للغافلین حمد حضرت موجود را که ترا تأیید فرمود و بنور عرفان منور داشت قل لک الحمد یا الهی بما نورت قلبي بنور معرفتک و انزلت لی ما یکون باقیاً ببقائک استلک یا مولی العالم باسمک الأعظم الذی به فتحت باب العطاء علی من فی الأرض و السماء و بأنوار ملکوتک و اسرار جبروتک ان تجعلنی ثابتاً علی امرک و راسخاً فی حبک بحيث لا تمنعنی الدنیا و ما فیها عن التوجّه الی بساط عزک و التقرّب الیک انک انت المقتر العلیم الحکیم انتهى

drawing nigh unto Thee. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

- 14 And specifically for 'Ali-Asghar-i-Milani a Tablet was previously revealed and that same one is being sent. This Prisoner hath repeatedly heard mention of him from the tongue of Grandeur. Blessed is he and blessed are they that have attained.

14 و مخصوص جناب علی اصغر میلانی از قبل لوحی نازل و همان ارسال می شود ذکر ایشان را مکرر این مسجون از لسان عظمت شنیده طوبی له و للفائزین

- 15 And this is what was revealed for Muhammad-Ja'far-i-Usku'i:

15 و هذا ما نزل لجناب محمد جعفر اسکوئی

- 16 In My Name that is sanctified from all names

16 بسمی المقدس عن الأسماء

- 17 O Muhammad-Qabl-Ja'far! The Lord of Power hath turned toward thee from the direction of His Most Great Prison and maketh mention of thee, that My remembrance may draw thee to the Kingdom of Mine utterance and bring thee near unto My glorious and resplendent court. Should anyone ask thee concerning Baha, say: Verily, He is under the claws of hatred by reason of that which the hands of the oppressors have wrought. By God's life! The tribulations prevent Him not from making mention of God, the Lord of the Kingdom of Names. He hath stood before the faces of all the world and spoken that which shall guide them to the path of God, the Lord of all worlds. Nothing whatsoever hath deterred Him, neither hath the might of His enemies frightened Him, nor the ranks of them that harbor hatred. His appearance amongst men and His establishment upon the throne without veil or covering bear witness to this. Say: Praise be unto Thee, O my Beloved and my heart's Desire, for having guided me to the horizon of Thy knowledge, honored me with visiting Thy holy places, and mentioned me in Thy prison. O my Lord! Thou seest me clinging to the cord of Thy justice. Ordain for me that which shall profit me among Thy servants. By Thy name! Verily, Thou art the All-Bountiful, the Generous.

17 یا محمد قبل جعفر مالک قدر از شطر منظر اکبر بتو توجه نموده و ترا ذکر مینماید لیجذبک ذکرى الى ملکوت یانی و یقریبک الى بساطی العزیز المنیر لو یستلک احد عن البهاء قل انه تحت برائن البغضاء بما اکتسبت ایادی الظالمین لعمر الله لا تمنعه البلیا عن ذکر الله مالک ملکوت الأسماء قد قام امام وجوه العالم و نطق بما یدیهیم الى صراط الله رب العالمین ما منعه شیء من الأشياء و ما خوفته شوکة الأعداء و لا صفوف اهل البغضاء یشهد بذلك ظهوره بین العباد و استوائه على العرش من غیر ستر و حجاب قل لک الحمد یا محبوبی و مقصودی بما هدیتنی الى افق عرفانک و شرفتنی بزیارة آثارک و ذکرتنی فی سجنک ای رب ترانی متمسکاً بحبل عدلک قدر لی ما ینفعنی بین عبادک باسمک انک انت الفضل الکرم

- 18 O Haydar-Qabl-'Ali! We have heard the cry of the lovers from 'Ishqabad and have succored them through Our grace, and We have sent forth 'Abdu'l-Karim despite the enemy's displeasure. We have been with them in all conditions. Verily thy Lord is the All-Powerful, the Self-Subsisting, the Most High. And We have heard the call of Our loved ones in Usku. We give them the glad-tidings of Our grace and Our mercy, which have preceded existence in both the seen and unseen realms. However, We counsel all to such deeds and character as will cause the servants to draw nigh unto the Dayspring of God's Cause and the Dawning-Place of His divine light. Should they hold fast to that which hath been revealed in the divine tablets, they shall witness all the world turning toward God. We beseech Him to aid all in that which will exalt His Word.

18 یا حیدر قبل علی انا سمعنا نداء العشاق من عشق آباد و نصرناهم بالفضل و اخرجنا عبدالکریم رغماً لأنف الأعداء انا کنا معهم فی کل الأحوال ان ربک هو المقتدر الغنی المتعال و سمعنا نداء اولیائی فی اسکو نبشرهم بفضلی و رحمتی الّتی سبقت الوجود من الغیب و الشهود ولكن کل را وصیت مینمائیم باعمال و اخلاقیکه سبب تقرب عباد است بمشرق امر الهی و مطلع نور صمدانی اگر بآنچه در الواح الهی نازل شده تمسک نمایند جمیع عالم را مقبل الى

الله مشاهده کنند از حقّ میطلبیم کلّ را تأیید
فرماید بر آنچه سبب اعلاء کلمه اوست

- 19 As for the request for attaining His presence, after it was presented before the Countenance of the Desired One, these sublime words were revealed in response from the Source of verses and the Lord of names and attributes - may my spirit be a sacrifice for His utterance. His exalted Word and mighty proof states: Permission for attaining presence in these days is contrary to wisdom. We beseech God to ordain its reward to be specifically revealed from the Supreme Pen and recorded in the Crimson Book. And regarding His Holiness the Trustee who is now imprisoned for the sake of God, a command hath been revealed from the heaven of God's firm decree concerning these matters. If they succeed in carrying it out, truly the reward of attaining His presence shall be recorded by the Supreme Pen. Verily He is the All-Bountiful, possessed of great bounty, and He is the All-Commanding, the All-Wise.

19 اینکه اذن حضور خواسته بودند بعد از عرض امام وجه مقصود این کلمات عالیات در جواب از منزل آیات و مالک اسماء و صفات نازل روحی لبیانه القداء قوله جلّ بیانه و عزّ برهانه اذن حضور این ایام خارج از حکمتست از حقّ میطلبیم اجر آن را از قلم اعلی مخصوص شما نازل فرماید و در صحیفه حرا ثبت نماید و بحضرت امین که حال لوجه الله مسجونست در این مقامات امری از اسماء حکم محکم الهی نازل شده اگر موفق شوند و بآن عمل نمایند فی الحقیقه اجر لقا از قلم اعلی ثبت میشود آنه هو الفضال ذو الفضل العظیم و هو الامر الحکیم انتهی

- 20 The mention of the loved ones of 'Ishqabad hath repeatedly been made in the presence of God, exalted be His glory, and His Holiness Afnan hath repeatedly mentioned each one and presented their names. Praise be to God, all have drunk from the ocean of bounty and received their portion and share of the sealed wine through His blessed name, the Self-Subsisting. Well is it with them.

20 ذکر اولیای عشق آباد مکرّر در حضور حقّ جلّ جلاله مذکور و حضرت افنان مکرّر ذکر هر یک را نموده و معروض داشته الله الحمد کلّ از بحر عنایت آشامیده اند و از حقیق مختوم باسم مبارک قیوم قسمت و نصیب برداشته اند هنیئاً لهم

- 21 At this hour, two hours after nightfall, the supplication which that honored one mentioned at the end of the book was presented and read in the Most Holy and Most Exalted Presence, and the Tongue of Grandeur spoke these verses in response - exalted be His utterance and His proof, and glorified be His majesty and His sovereignty:

21 و در این حین که دو ساعت از شب گذشته مناجاتیکه آنجناب در آخر کتاب ذکر نمودند در ساحت امنع اقدس عرض و قرائت شد و لسان عظمت در جواب بین آیات ناطق قوله جلّ بیانه و برهانه و جلّت عظمت و سلطانه

- 22 O thou who gazest upon the horizon of Revelation! The Most Great Branch presented thy supplication in most eloquent terms before Our presence. Blessed art thou for having turned unto Him when the people turned away, and for having recognized the Manifestation of Him Who conversed upon Sinai when those in all lands denied Him. Say: O my Lord! I beseech Thee by Thy power that hath subdued all who are in earth and heaven, and by Thy Name through which Thou hast made the Kingdom of Names to be subservient, and by the Crimson Ark which Thou hast specially ordained for the people of Baha, to make me known through Thy Name and steadfast in the promotion of Thy Cause. O my Lord! This is a day wherein the ocean of Thy bounty hath surged and the fragrance of Thy grace hath wafted. I beseech Thee not to disappoint Thy servants from turning to the Dayspring of

22 یا ایها الناظر الی افق الظهور حضرت غصن مناجات شما را بافصح بیان امام وجه عرض نمود طوبی لک بما اقبلت الیه اذ اعرض عنه الناس و اعترفت بظهور مکّم الطور اذ انکره من فی البلاد قل ای رب استلک بقدرتک الّتی غلبت من فی الارض و السماء و باسمک الذی سخرت به ملکوت الاسماء و بالسفینة الحمراء الّتی جعلتها مخصوصة لأهل البهاء ان تجعلنی معروفاً باسمک و قائماً علی نصره امرک ای ربّ هذا یوم فیہ ماج بحر عطائک و هاج عرف فضلک استلک ان لا تحیب عبادک عن التوجّه الی مطلع مواهبک و الطافک ای ربّ تسمع حنین المشتاقین و صریح العاشقین فی هجرک و فراقک

Thy gifts and favors. O my Lord! Thou hearest the sighing of those who long for Thee and the cry of those who love Thee in their separation and remoteness from Thee. I beseech Thee to ordain for them, by Thy Most Exalted Pen, the reward of attaining Thy presence and meeting Thee. Verily Thou art the Mighty, the Prevailing, the All-Powerful, the All-Wise.

استلک ان تکتب لهم من قلبک الأعلى اجر
الحضور و اللقاء انک انت القوى الغالب العزيز
الحکیم انتی

- 23 As to the mention made of Abbas-Ali-i-Iskayi, who wrote and sent glad tidings of the steadfastness and devotion of the people of that land - after this was presented in His presence, that which all the pens of the world are powerless to describe was again revealed concerning him and the friends of Isku. According to His command, that honored one should mention them all and give them glad tidings through the effulgent lights of the utterance of Him Who is the Goal of all beings. Verily our Lord is the Helper, the All-Wise. There is no God but Him, the Mighty, the Great.

23 اینکه ذکر عباس علی اسکوئی را نمودند که
بشارت استقامت و توجه اهل آن ارض را
نوشته و ارسال داشته بعد از عرض در حضور
در باره ایشان و اولیای اسکو مجدّد نازل شده
آنچه که اقلام عالم از ذکرش عاجز حسب الامر
باید آنجناب کل را ذکر نماید و بتجلیات انوار نیر
بیان مقصود عالمیان بشارت دهد ان ربنا هو
المؤید الحکیم لا اله الا هو العزيز العظیم

- 24 Mention was made of the handmaidens of God. After presentation in His presence, a special mention was revealed for each one. His blessed and exalted Word:

24 ذکر اماء الله را نمودند بعد از عرض در حضور
مخصوص هریک ذکرى نازل قوله تبارک و تعالی

- 25 In My Name, the Remembering, the All-Knowing

25 بسمی الذّاکر العلیم

- 26 O Mother of Ali-Akbar! Rejoice in what hath been sent down for thee from the heaven of thy Lord's loving-kindness, that which hath attracted the hearts of the devoted ones in the loftiest chambers of the Most Exalted Paradise. Thus have We sent down for thee that which testifieth to thy acceptance and thy turning unto God, the Lord of all worlds.

26 یا امّ علی قبل اکبر افرحی بما نزل لک من
سماء عناية ربک ما انجذبت به افئدة القانتات
فی غرفات الفردوس الأعلى کذلک نزلنا لک
ما يشهد باقبالک و توجهک الى الله رب العالمین

- 27 O Mother of Muhammad-Ja'far! The Wronged One hath remembered thee at this hour with verses whose fragrance shall not cease to perfume the air for as long as God's kingdom shall endure, the Mighty, the Powerful.

27 یا امّ محمد قبل جعفر انّ المظلوم ذکرک فی هذا
الحین بآیات لا ينقطع عرفها بدوام ملکوت الله
المقتدر القدير

- 28 O Mother of Mashhadi-Ali! The divine call is raised from the direction of the Prison and maketh mention of thee, that thou mayest give thanks unto thy Lord, the Master of the Day of Judgment.

28 یا امّ مشهدی قبل علی ندای الهی از شطر سجن
مرتفع و ترا ذکر مینماید لتشکری ربک مالک
یوم الدین

- 29 O Mulla Baji! Thy mention was made before the Wronged One and there was revealed that which nothing hidden in earth or heaven can equal, to this thy Ancient Lord doth testify.

29 یا ملّا باجی ذکرک نزد مظلوم مذکور و نازل شد
کیامتیکه لا يعادلها ما کان مخزوناً فی الأرض و
السماء يشهد بذلک مولیک القديم

- 30 O Mother of Mir-Muhsin! Say: Praise be unto Thee, O my God, for having made me one of Thy handmaidens and for having revealed unto me Thy verses which were the hope of them who are nigh unto Thee.

30 یا امّ میر محسن قولى لک الحمد یا الهی بما جعلتنی
امّة من إمامک و انزلت لی آیاتک الّتی کانت
امل المقرّبین

31 O sister of Muhammad-Qabli-'Ali! All the servants and handmaidens of the earth were brought from nothingness into being for the recognition of God. Yet on the Day of Resurrection most remained heedless and veiled, while thou didst attain thereunto. Say: Praise be unto Thee, O Lord of the worlds, and glorified art Thou, O Beloved of them that know, for having sent down unto me from the precincts of Thy prison that which brought solace to the eyes of the steadfast ones in their exalted station. Ye must all, throughout the nights and days, be engaged in praising and thanking God, inasmuch as He hath favored the handmaidens of that land with verses the like of which hath never been seen.

31 یا اخت محمد قبل علی عباد و اماء ارض کل از برای عرفان حق از عدم بوجود آمده اند و لکن در یوم قیام اکثری غافل و محجوب و تو بآن فائز شدی قوی لک الحمد یا مولی العالم و لک الثناء یا محبوب العارفین بما انزلت لی من شطر سینک ما قرت به عیون القاتلات فی مقام رفیع باید کل در لیلی و ایام بجد و شکر الهی ناطق باشید چه که اماء آن ارضا فائز نموده بآیاتیکه شبه و مثل نداشته

32 The glory shining forth from the horizon of the heaven of My kingdom be upon My loved ones and My handmaidens who have believed in God, the Lord of the mighty throne. By the life of our Beloved! On this luminous night the ocean of divine utterance surgeth in such wise that none hath been or is capable of measuring or recording it. Thus hath His grace encompassed His servants and handmaidens. It behooveth Me and you to hold fast unto the cord of God in such wise that neither the hosts of the oppressors nor the ranks of the transgressors—they who have denied God's proof and evidence, disbelieved in His verses, and cast aside His laws on this wondrous and glorious Day—can turn us away therefrom. Light and glory, remembrance and praise be upon you, O company of the sincere and the detached. Authority and dominion belong unto God, our Lord and the Lord of all who are in the heavens and the earth.

32 البهاء المشرق من افق سماء ملکوتی علی اولیائی و امائی الائی آمن بالله رب العرش العظیم انتی لعمر محبوبنا در این لیلہ نوراً بحر بیان الهی بشأنی مواج که احدی قادر بر احصا و تحریر آن نبوده و نیست کذلک احاط فضله عبادہ و امائه ینبغی لی و لکم ان تتسک بجبل الله بحیث لا یمنعنا جنود الظالمین و لا صفوف المعتدین الذین انکروا حجة الله و برهانه و کفروا بآياته و نبذوا احکامه فی یوم العزیز البدیع النور و البهاء و الذکر و الثناء علیکم یا معشر الموحدين و المنقطعین الأمر و الحكم لله ربنا و رب من فی السموات و الارضین

33 Badi'

33 بدیع

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NLAI_BH1.191, ADM3#138 p.156x

BH00399

1 A certain person in this city was among the divines of the greater city, and Aqa Jan had dealings with him. He had related to him in detail, saying "I am the Sword of Truth, and soon most lands will be conquered by my hand." That ignorant scholar, though far from the path of truth, spoke a good word, as if the Holy Spirit had spoken through his tongue. Thus, immediately after the slaying of the idolaters, he appeared with the Pasha of the city over Aqa Jan's corpse and declared: "This accursed one claimed 'I am the Sword of Truth.' Now it has

1 شخصی در این مدینه از علمای مدینه کبیره بوده آقا جان نزد او مراوده داشت نزد او هم تفصیل را ذکر نموده که من سیف الحقم عنقریب فتوحات اکثر بلاد بدست من خواهد شد آن شخص عالم جاهل اگر چه از سبیل حق بعید بوده کلمه خوبی ذکر نمود کان روح القدس نطق علی لسانه چنانچه بعد از قتل مشرکین فی الفور مع پاشای بلد بر سر نعش آقا جان حاضر

become clear that the Sword of Truth was that which struck his waist and consigned him to the lowest depths of hell." In any case, praise be to God, after this incident and the return of the idolaters to the lowest depths of hell, the rains of mercy poured forth night and day, after having been withheld for several years during which people were afflicted with famine and hardship.

مذکور نمود این ملعون میگفت من سیف الحقم حال معلوم شد که سیف الحق آن بود که بر کمرش خورد و باسفل الحقیم مقررش داد باری الحمدلله بعد از وقوع این فقره و رجوع مشرکین باسفل الحقیم امطار رحمت لیلا و نهارا بارید بعد از آنکه در چند سنه رحمت ممنوع بود ناس بقحط و غلا معذب و مبتلا

- 2 When We were in Adrianople, that vile one had written a letter to someone. Among other things, We observed that he had stolen a passage from a Tablet revealed in Iraq and written it in his own name. That passage was: "We are as the sun rising and as the moon shining." That heedless wretch did not realize that the domain of the Phoenix has never been, nor ever will be, the playground of flies, and darkness has no right to claim to be the sun. By God! Since he found some people weak and foolish, he therefore arose with his personal fabrications, such that some have taken his forged writings and read them. The writer and reader have both lost. Through various whisperings and intrigues he prevented people from the Lord of mankind, and through previous delusions led some astray.

2 باری وقتی که در ادرنه بودیم کاغذی آن خبیث بشخصی نوشته بود از جمله ملاحظه شد یک فقره از فقرات لوحی که در عراق نازل شده بود سرقت نموده و باسم خود نوشته و آن فقره اینست چون شمس مشرقیم و چون قرلاخ و آن غافل پلید اینقدر ادراک ننوده که عرصه سیمرخ جولانگه ذباب نشده و نخواهد شد و ظلمت را نمیرسد که دعوی شمس نماید فوالله چون بعضی ناس را ضعیف و احمق دید لذا بمقتربات نفسیه قیام نمود چنانچه بعضی مجعولات قلبیه او را اخذ نموده و میخوانند قد خسر الکاتب و القاری و بوساوس و دسائس مختلفه ناس را از ربّ الناس منع مینمود و باوهم سابقه بعضی را گمراه نمود

- 3 Thus did a certain person meet this servant in the marketplace and said he wished to meet with me for an hour, on the condition that no one else be present. This servant had never seen him before. I said "Very well." A time was set and he came. Various matters were discussed and it became clear that he had dealings with that one who associated partners with God. He mentioned, "I have been told you are of the Shi'ih." At this point such laughter overcame this servant that all self-control was lost. That person was astonished and asked the reason for the laughter. I said: "O helpless one! Your Shi'ih who are scattered throughout Iran like pebbles - what station have they achieved, or what rank have they held with God, that you now wish to follow in the footsteps of those rejected delusions? Have you not seen that they were all false and in clear error, such that they martyred the exalted Truth with their own hands? Lo! The curse of God be upon the wrongdoing people!"

3 چنانچه این بنده را شخصی در سوق ملاقات نموده مذکور داشت که ساعتی میخواهم ترا ملاقات کنم بشرط آنکه احدی جز من و تو نباشد و این عبد از قبل او را ندیده بودم بگفتم بسیار خوب وقتی معین شد و آمد بعضی ذکرها بمیان آمد و معلوم شد که با مشرک بالله مراوده دارد و ذکر نمود بمن گفته اند تو از شیعیانی در این اثنا این عبد را بشأنی ضحک غلبه نمود که زمام صبر از دست رفت آن شخص تعجب نمود گفت سبب ضحک چیست گفتم ای بیچاره فقیر شیعیان شما که در دیار ایران مثل حصاة ریخته اند بچه مقامی رسیدند و یا چه شأنی عند الله داشته اند که تازه تو میخواهی بر اثر آن توهمین مردوده مشی نمائی آیا ندیدی که کل باطل و در ضلالت صرف بوده اند چنانچه حق منیع را بیادای خود شهید کرده الا لعنة الله علی القوم الظالمین

- 4 After these words were delivered he became very thoughtful. Then, for the sake of God, I imparted to him some of the exalted words I had heard from the Source of the Cause. It was observed that he was not devoid of capacity. Among other things, I said to him: "Reflect thou upon that which was held by the Shi'ih and which they accounted as the foundation of

4 بعد از القاء این کلمه بسیار متفکر شد بعد لوجه الله بعضی از کلمات منیعه که از مصدر امریه استماع نموده بودم باو القا نمودم مشاهده شد که خالی از استعداد نیست از جمله مذکور داشتم که تو فکر کن از آنچه نزد شیعیان بود و از

their sect and nation – which of these was truth? And now dost thou wish, following those idle fancies and lying words, to enter the ocean of divine truth and wisdom? Did these Shi'ih of whom thou speakest comprehend the meaning of the Resurrection? He said: No. I asked: Did they recognize the Balance? He said: No. I asked: Did they understand the gathering and raising of the dead? He said: No. That which was mentioned among them concerning the Qa'im - was their understanding of it true? He said: No. Then I stated that you yourself witness that all was false. Now this matter which they have told you - how do you know it to be true?

اساس مذهب و ملت خود می‌شمردند کدامیک
صدق بود که حال تو می‌خواهی بر اثر آن اوهام
و کلمات کذب بجز صدق و حکمت ربّانیه وارد
شوی آیا این شیعیان که میگوئی معنی قیامت
را ادراک نموده بودند قال لا گفتم آیا میزان
را عارف شدند قال لا گفتم آیا حشر و نشر را
فهمیدند قال لا گفتم آنچه در ذکر قائم نزدشان
مذکور است بقسمی که ادراک نموده اند حق
بود قال لا بعد مذکور داشتم که خود شاهی
کل کذب بود حال این فقره که بتو گفته اند
از کجا دانستی که صدقست

- 5 Then I sat upright facing him and spoke what I had preserved of the verses of God, the King, the Supreme, the Self-Subsisting, and I conveyed to him that which I was commanded by God, the Mighty, the Beloved. I said: O servant! Have you not heard what the Tongue of Grandeur pronounced when He was established upon His throne, supreme over all that is seen and unseen? He said - and His word is the truth: "Cast aside what you possess of vain imaginings, then hearken unto what the tongue of your Lord, the Mighty, the All-Knowing, doth speak. How long will ye follow your desires? The Sun of Guidance hath risen - turn ye unto it, sanctified from that which was aforetime mentioned by your divines. By God! This is the Manifestation of God and the sign of His hiddenness from all else. It cannot be compared with what was mentioned in the eternity of eternities, nor can it be known through the words of the people of contention. Draw nigh unto Him with illumined eyes and radiant faces. Thus have ye been commanded in the Tablets from God, the Powerful, the All-Knowing, the All-Informed." And His word - exalted be His grandeur - addressing someone: "We behold thee immersed in the pool of the veiled ones and the waters of the heedless ones' imaginings. Come forth therefrom through My name and My sovereignty. Arise and immerse thyself in this Most Great Ocean, every drop whereof proclaimeth 'There is none other God but Me, the Powerful, the Exalted, the Mighty, the Generous.'"

5 بعد جلست مستویا مقابلا الیه و نطقت بما
حفظت من آیات الله الملك المهيمن القيوم
و القیت علیه ما امرت به من لدى الله العزيز
المحجوب قلت يا عبد اما سمعت ما نطق به لسان
العظمة اذ استوى على عرشه المهيمن على كل
شاهد و مشهود قال و قوله الحق دعوا ما عندكم
من الاوهام ثم استمعوا ما ينطق به لسان ربكم
العزيز العلام الى متى تتبعون الهوى قد اشرقت
شمس الهدى ان اقبلوا اليها مقدسين عما ذكر
من قبل من علمائكم تالله هذا لظهور الله و آية
بطونه لما سواه لا يقاس بما ذكر في ازل الآزال و
لا يعرف بما عندكم من كلمات اهل الجدل تقربوا
اليه بعيون نراء و وجوه بيضاء كذلك امرتم في
الالواح من لدى الله المقتدر العليم الخبير و قوله
جلّ كبريائه مخاطبا لاحد قد نريك متغمسا في
غدير المتحججين و مياه اوهام الغافلين ان اخرج
منه باسمى و سلطاني قم تغمس في هذا البحر
الاعظم الذي ينطق كل قطرة منه لا اله الا انا
المقتدر المتعالی العزيز الكريم

- 6 I said: O man! For the sake of God do I speak, and purely for God do I utter this reminder: cast away these vain imaginings, and rise above these foul, circumscribed, and fancied stations, that upon the wings of the mercy of the All-Merciful thou mayest ascend unto the heavens of the ordinance of thy Lord, and attain thereunto. Today is the day of "Say: God, then leave them to sport in their wanton dispute." Verily, this blessed verse was, in former times, revealed especially for this Day, inasmuch as in this Manifestation it hath become

6 گفتم ای مرد لوجه الله میگویم و خالصا لله ذکر
مینمایم بریز این اوهام را و از این مقامات کثیفه
محدوده متوهمه صعود نمائ تا پیرهای رحمت رحمانی
بسموات حکم ربّانی عروج نمائی و فائز شوی
الیوم یوم قل الله ثم درهم فی خوضهم یلعبون
است و این آیه مبارکه از قبل مخصوص این یوم
نازل شده چه که در این ظهور واضح و مبرهن
گشت که نفس حق وحده سلطانت بر کل

clear and manifest that the True One, alone and unaided, is sovereign over all, and hath not taken unto Himself, nor will He ever take, either partner or peer. Though in former ages the followers of divers creeds did confess and acknowledge this truth, yet most of them were liars, for every day they assigned a partner unto God. Thereupon, in that station, this servant set forth and declared whatsoever was meet and fitting. Then was it asked: What is the duty for today? I replied: To act in accordance with this very verse which I have recited.

- 7 Leave these imagined souls and their sayings, and enter thou into the sweet and wondrous expanse, that thou mayest quaff the everlasting wine from the verse of the mercy of the All-Merciful, wherein He saith that through a Revelation hath the law of wondrous newness been established, and that this is the wondrous One of the heavens and the earth. Pass beyond both before and after; behold the Manifestation through the eye of the Manifestation itself, for all, in this Most Great Revelation, have been commanded thus, and this is a bounty peculiar unto this Dispensation.

- 8 Then did I mention that certain feeble souls had been withheld by those wicked ones from Him Who is the Chosen One through utterances such as these. Even so did Yahya write unto some, saying, "Thou art of my Shi'ah," the intent of which expression is evident enough. Perished is every lying book. Behold now where is the station of the words of that foul soul, and where the station which the Lord of lords hath desired for His servants! O brother! Cast away all these unworthy and narrow words of former times, and soar upon wondrous wings in the fragrant and wondrous air, that through the grace of God thou mayest drink of the wondrous wine and attain unto the understanding of this wondrous Cause. Furthermore, some among the servants have complained of certain acts committed by weak souls who circle round about, and have attributed them unto God, exalted and glorified be He.

- 9 Thus did one person say: How can it be that, notwithstanding the manifestation of Truth and the exaltation of this Cause which hath encompassed the world, certain souls, who ascribe themselves unto God, should busy themselves with unseemly deeds? In truth, this saying proceedeth from the heedlessness of that heedless one. It is as though he had never heard that verse, famous amongst men, wherein it is said: Should all created things become faithless, not a speck of dust would settle upon the hem of His majesty. One day, while I stood in the court of the Throne, He turned His face toward the Face of God and said: "Hast thou heard that the sincere are in grievous peril?" O thou servant standing before the Throne!

و شریک و شبیه اخذ ننموده و نخواهد نمود اگر چه از قبل اهل ملل باین بیان مقرر و معترف بودند ولکن اکثر کاذب بودند چه که هر روز شریکی از برای حق قرار میدادند و بعد در این مقام آنچه سزاوار بود این عبد معروض داشت ذکر نمود الیوم تکلیف چیست گفتم عمل بهمین آیه که عرض کردم

- 7 بگذار این انفس موهومه و اقوالشان را و در فضای خوش بدیع وارد شو تا نخر باقی از آیه رحمت رحمانی که میفرماید بظهوری ثبت حکم البدع و ان هذا البدیع السموات و الارضین پیاشای از قبل و بعد بگذر بنفس ظهور بعین ظهور ناظر شو چه که کل در این ظهور اعظم باین مأمورند و این مختص باین ظهور است

- 8 و بعد ذکر نمودم که بعضی از نفوس ضعیفه را آن انفس خبیثه بامثال این اذکار از مختار منع نمودند چنانچه یحیی هم ببعضی مینویسد انت من شیعتی و مقصود از این عبارت معلوم قد ضل کل کتاب کذاب حال مشاهده کن کجا است مقام اذکار آن نفس خبیث و مقامی که حضرت رب الارباب از برای عباد خواسته ای برادر جمیع این الفاظ محدوده نالایقه قبل را بریز و پیرهای بدیع در فضای خوش بدیع طایر شو تا بعنایت الهی از نخر بدیع پیاشای و بر این امر بدیع پی بری و دیگر آنکه بعضی از عباد از بعضی اعمال نفوس ضعیفه که طائف هولند شکایت نموده اند و آنرا بحق جل و عز نسبت داده اند

- 9 چنانچه شخصی ذکر نمود که چگونه میشود مع اظهار حقیقت و اعلاء این امر که عالم را احاطه نموده بعضی نفوس که خود را نسبت بحق میدهند باعمال ناشایسته مشغول باشند باری این فقره از غفلت آن غافل است گویا این شعر که مابین ناس مشهور است نشنیده که میگویند: گر جمله کاینات کافر گردد بر دامن کبریا نشیند گرد روزی در ساحت عرش حاضر بودم قد توجه الی وجه الله قال اسمعت ان المخلصین فی خطر عظیم ای عبد حاضر لدی العرش علمای ظاهره در اصحاب رسول اختلاف

The outward divines differed among themselves concerning the companions of the Apostle, as to what soul the name of companion might truly apply. Some have said that the companions are those souls who remained in the presence of that blessed Person for one year or more and arose to strive in the path of God.

- 10 Others have said that whosoever confessed the word of divine unity and met the Apostle is accounted among the companions, though it were but once. Yet others have said that this name applieth unto those souls whom the Apostle Himself specifically addressed by that title. Still others have said that they are those souls who were trusted in His sight and were present with Him both in journey and at home. But the greater number of the divines have declared: Everyone who embraced Islam and beheld the Prophet—may the blessings of God be upon Him and upon His companions—even for the briefest space, is indeed of the companions. According to this reckoning, at the Farewell Pilgrimage there were forty thousand souls with Him, and on the day of His ascension, in Medina, one hundred and twenty-four thousand persons were gathered together. By the latter opinion, the name of companion is truly applicable unto all these souls; yet only a few there were who drank from the limpid waters of the wine of certitude and entered the Source of the outpourings of the All-Merciful.

- 11 In brief, utterances of this sort have proceeded from heedlessness and continue so to proceed. We beseech God to aid all men unto that which He loveth and approveth. O friends of God! Be not content with hearing alone, and bind not your hearts to the vain imaginings of former times. By God! Today wicked souls have, through ancient delusions, withheld the weak from the divine way. Harken ye unto the plea of this servant who serveth before the Throne, and stand with steadfast feet upon the path of oneness. So manifest is the Truth that none is left any excuse to turn aside. All the Books of God testify thereto and point thereunto. Thus it was that some time ago one of the friends, who was from among diverse peoples, presented a petition, and in that petition set forth two traditions which, in ancient books, had been translated from the Greek tongue into Arabic.

- 12 The first passage: "Satan shall appear in the Isle of Qaf and shall prevent the people from the All-Merciful. When that time cometh, turn ye toward the Holy Land, from whence passeth the Breath of God." And Qaf is Cyprus, and this is well known, even as all the Turks call Cyprus "Satan's Isle." And the Holy Land is known to be that wherein the Seat of the Throne is now established.

نمودند که آیا اسم صحابه بر چه نفسی صادق است بعضی گفته اند صحابه نفوسی هستند که در يك سنه او اكثر در خدمت آنحضرت بودند و بجهد في سبيل الله قيام نمودند و

10 بعضی گفته اند که هر کس اقرار بر کلمه توحید نمود و رسول را ملاقات کرد او از صحابه محسوبست اگر چه مرة واحده بوده و بعضی گفته اند که این اسم درباره نفوسی صادق است که مخصوص حضرت رسول او را باین اسم خطاب فرموده و بعضی گفته اند نفوسی هستند که عند حضرت موثق بوده اند و در سفر و حضر حاضر و لکن اکثری از علما گفته اند کل من اسلم و رأى النبی صلی الله علیه و صحبه و لواقل زمان انه من الصحابه از اینقرار در حجة الوداع چهل هزار نفس با حضرت بودند و یوم وفات حضرت در مدینه صد و بیست و چهار هزار نفر جمع شدند بر کل این نفوس بقول اخیر اسم صحابه صادق معذلک معدودی بودند که از زلال نحر ایقان نوشیده اند و بمبدء فیوضات رحمانیه وارد شده اند

11 باری امثال اینگونه سخنان از غفلت شده و میشود نَسْتَلِ الله ان یؤید الکل علی ما یحب و یرضی باری ای دوستان حق بسمع قناعت نکنید و باوهم قبل دل مبندید فوالله الیوم نفوس خبیثه ضعیفا را باوهم قبلیه از شریعه الهیه منع نموده اند بشنود عرض این عبد خادم لدی العرش را و با رجل مستقیمه بر صراط احدیه قائم شوید و حق بشأنی ظاهر که احدی را مجال اعراض نمانده جمیع کتب الهیه مشعر و مدل بر آن چنانچه چندی قبل یکی از دوستان که از ملل مختلفه بود عریضه عرض نموده و در آن عریضه دو روایت معروض داشته که در کتب قدیمه از لسان یونانی بلسان عربی ترجمه شده

12 فقره اولی سیظهر الشیطان فی جزیره قاف و ینمع الناس عن الرحمن اذا حان ذاک الحین توجهوا الی الارض المقدسة منها تمر نسمة الله انتهی و قاف قبرص است و این مشهور است چنانچه جمیع ترک قبرص را شیطان جزیره سی میگویند

و ارض مقدسه هم معلوم که حال مقرّ عرش
واقع شده

- 13 The second passage: "There shall appear the Beloved in the isle attributed unto Him. He is short of stature, abundant of beard, narrow of brow and breast, yellow of eye and hair. Upon His back is hair like unto mail, and upon His breast hair like unto a cave. When that time cometh, draw ye nigh unto Carmel, even though it be with thy all. Then turn ye toward the Holy Valley, the Land of Gathering, the snow-white Spot." It is known that Habab is the name of Satan, and it says he will appear in the island attributed to him, which is Cyprus, known as Satan's Island. And it says "When that time comes draw near to Carmel" - Carmel being the mountain facing 'Akka - "even if crawling on your chest, then turn toward the Holy Valley, the land of gathering, the white spot" - these three being titles of the land of 'Akka, as is well-known to all and mentioned in the books.

13 و فقره ثانی يظهر الحباب فی جزیره المنسوبه اليه انه قصير القامة كثير اللحية ضيق الجبهة و الصدر اصفر العين و الشعر لظهره و بر كالائل و بصدرة شعر كالمغراذ اتي ذلك الوقت تقرّبوا الى الكرمل و لو بالكل كل ثم اقبلوا الى الواد المقدس ارض المحشر بقعة البيضاء انتهى . معلوم بوده که حباب اسم شیطان و حبه است میفرماید ظاهر میشود شیطان در جزیره که منسوب باوست که قبرص باشد چنانچه بجزیره شیطان معروفست و میفرماید اذا اتي ذلك الوقت تقرّبوا الى الكرمل و کرمل جلیبست مقابل عکا و لو بالکلکلی یعنی اگر چه بسینه باشد ثم اقبلوا الى الواد المقدس ارض المحشر بقعة البيضاء این سه لقب ارض عکا است چنانچه بین کل مشهور است و در کتب مذکور

- 14 Would that someone would go to Cyprus and witness with their own eyes all these aforementioned attributes in that person. In any case, O servants of God, the Truth needs not these mentions, and such mentions are purely out of grace, as this lowly servant thought that through such things some might awaken from the sleep of heedlessness. Otherwise, God is sanctified above the mention of this or that. He cannot be known except through Himself, nor can He be described except by what His Essence has described for His Essence. All else is created by His command and returns to its place in the worlds of His creation and invention.

14 و کاش نفسی بقبرص میرفت و جمیع این صفات که مذکور است بعین ظاهر در آن شخص مشاهده مینمود باری ای عباد حق محتاج باین اذکار نیست و امثال این اذکار لاجل تفضل صرفه است که این بنده ذلیل گمان نموده که بامثال آن بعضی از خواب غفلت بیدار شوند و الا حق مقدس از ذکر این و آن لایعرف الا بنفسه و لافیتع الا بما نعت به ذاته لذاته ما سواه مخلوق بامر و راجع الی اماکنه فی عوالم ابداعه و اختراعه

- 15 We hope that as the petitions of this servant were submitted purely for the sake of God, they may prove a healing for hearts and a light for breasts, that all may arise in the love of God in such wise that none will have any excuse to turn away or object, and may consider as utter nothingness all that the ungodly have said or will say. Therefore I say: I turn to Thee in repentance, O my God, for what I have ventured in Thy presence. Forgive me by Thy sovereignty and grace, for Thou art the Most Generous of the generous ones. And praise be to Thee, O God of the worlds.

15 امیدواریم که عرایض این عبد چون خالصا لوجه الله معروض شده شفای قلوب واقع شود و ضیاء صدور تا کل بحبّ الله بر شأنی قیام نمایند که احدی را مجال اعراض و اعتراض نماند و جمیع ما قاله المشركون او يقولون را لا شیئی محض انگارند اذا اقول تبت الیک یا الهی بما اجترحت فی ساحتک فاغفر لی بسلطانک و فضلک انک انت اکرم الاکرمین و الحمد لک یا اله العالمین

- 16 The servant of God.

16 خادم الله

MAS4.252, ASAT4.244-245x, ASAT4.247x,
MSHR4.310x

BH00423

Lawh-i-Haqqu'n-Nas

1 In the name of God, the Merciful, the Compassionate.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God, who has fulfilled what He revealed to all of His prophets and His messengers, and announced to all people the glad tidings of His days. Among them is the day He promised us in His incorruptible book with the words: the day when "God will provide for each out of His abundance." That day, in truth, is this day, for He has provided for all who have entered beneath His shelter in this day from the wealth of His knowledge and His wisdom, in such wise that He has entrusted the reins of knowledge into the hands of His most insignificant servant, and the care of His humblest subject, who holds fast to the cord of His love during the days of His revelation.

2 الحمد لله الذي وفى بما اوحى على كافة انبيائه و رسله و بشر الكل بايامه ومنها يوم الذي وعدنا به فى محكم كتابه بقوله جل سلطانه يوم يغنى الله كلا من سعته و انه هو يومنا هذا اذ ارى بانه اغنى فيه كل من دخل فى ظله من سعة علمه و حكمه بحيث قد اودع فيه زمام العلوم فى قبضة اقل عبيده و فى صفة اذل رعيته اذ تمسك بحبل حبه فى ايام ظهوره

3 Praise be to God, who inspires whom He desires with the hosts of His revelation and casts the light of His knowledge into the hearts of whom He pleases. No God is there but Him, who is so manifest through the manifestation of Himself that He has no veil except the light of His beauty and no cover besides the profusion of His manifestation.

3 و الحمد لله الذى يلهم من يشاء بجنود وحيه و يقذف فى قلب من يريد نور علمه لا اله الا هو الظاهر بظهور نفسه بحيث ما بقى له حجاب الا نور جماله و لا ستار الا فرط ظهوره

4 Blessings and peace be on His most honored friend and the prince of His creation, and on his family and his supporters, who have arisen at his bidding and remained steadfast in his love.

4 ثم الصلوة والسلام على اشرف صفوته وسيد بريته وعلى اله و عترته ثم على اوليائه الذين قاموا بامرهم و استقاموا فى حبه

5 Your letter was read, and it is the source of gladness and joy. God willing, this blessing may always be our companion and this confirmation continue, if from time to time you would inquire about, and have compassion for, the state of those who wander in the wilderness of disappointment and humiliation. May God recompense you with the best of rewards and confirm you in that which He pleases and desires.

5 و بعد معروض ميرود كه مكتوب آن محبوب مشهود رفت و مايه بهجت و سرور شد انشاء الله هميشه اين توفيق رفيق باشد و اين تايد مستدام ماند كه گاهگاهى از حال آوارگان بيداي ناكامى و گمنامى آگاهى خواهند و تفقد نمايند جزاك الله احسن الجزا و وفقك لما يحب و يرضى

6 You have asked how the administration of justice in the world after death and the requital of the rights of the people during the Great Resurrection, which is known as the Day of Judgment, should be understood and conceived, given that these worldly adornments, possessions, and legal rights sought after in this vain life do not exist in the worlds after death. And even supposing they did exist, they would yield no profit and bear no fruit for those to whom they are due. Therefore, how can justice be said to be administered in those worlds? For instance, it is said that God is merciful and may sometimes waive what is due to Him and grant His pardon, but He does

6 و اينكه سئوال نموده بوديد كه چگونه احقاق حق در عالم بعد موت و اداى حقوق الناس در قيامت كبرى كه بيوام الجزاء تعبير شده بتصوير آيد و امكان پذيرد و حال آنكه اين زخارف و اموال و حقوق كه در حيات باطله مطلوب و مشهود در عوالم بعد موت وجودى ندارد و بر فرض وجود بصاحبان حقوق نفعى نميدهد و ثمرى نمى بخشد پس چگونه در آن عوالم احقاق حقوق گفته ميشود چنانچه در السنه معروف كه خداوند رحمن گاه ميشود كه از حق خود

not waive the rights of the people, so they may receive what is justly theirs.

7 O beloved of my heart! You have asked about a matter that is very abstruse and difficult to explain, for understanding this question depends on understanding and comprehending the days after death and on true knowledge of the Day of Resurrection. Comprehending these two mysteries requires a pure heart and a sanctified ear, and not every ear is worthy of hearing this divine glad tiding. How can the ear that does not hear the blast of the trumpet and the sound of the horn coming from the heaven of this Revelation still hear the singing of the birds? But, since I am compelled to answer your request, I will respond with brevity and limit myself to setting forth certain comparisons and likenesses. There is no power or strength except in God, the Incomparable, the All-Compelling.

8 I submit, therefore, that whatever is seen and heard in this temporal world, this world of limitations—of every name and description, of every form and attribute—also has a presence and manifestation in every world of the worlds of God suitable to and befitting that world, where it appears and is revealed by another name and description, and in another form with other attributes. The death of things witnessed in this world applies to the form and the body only, not to the reality and the essence. Without a doubt, the realities of things appear in different guises and have diverse manifestations in every world, and countless realities are revealed in every world.

9 Those mature philosophers who have drunk the choice wine of true understanding have acknowledged the embodiment of deeds. The All-Glorious states: "He will requite them for their [acquired] attributes (wasf)." The Dayspring of the Revelation of the All-Merciful has declared: "The people will be requited for their deeds, with reward being the consequence of good deeds and punishment the consequence of wrongdoing." It is evident, then, that deeds will be preserved and every [acquired] attribute will continue to exist, so that through the attribute or deed itself requital can be given. Every [acquired] attribute a person possesses and every deed he commits, therefore, will reveal itself and take on a particular form in each world "so that He may requite each soul for what it has done. He, indeed, is swift in calling to account."

10 Whenever we desire to make statements and give analogies that are easy to understand and comprehend, in order to explain this theme and expound on the nature of the manifestations of things in the innumerable worlds, I consider no analogy more befitting than that of the dream world. It is said that "sleep

میگذرد و عفو نماید ولیکن از حقوق الناس نمیگذرد تا آنکه ادای حق آنها شود .

7 یا حبیب قلبی از امری سؤال نمودی که بغایت صعب و مستصعب است چه که فهم این مقام موقوف بفهم و ادراک ایام بعد موت و عرفان یوم القیام است و ادراک ایندو مقام قلب فارغ میخواید و گوش طاهر لازم هر گوشی لایق اصغاء این سروش نه گوشیه که نعره صور و نعره ناقور را از سماء ظهور اصغا نماید دیگر چگونه زمزمه طیور را شنود ولی چون در اجابت فرمان آن حبیب مکرم ناچارم لهذا باختصار مجملی اظهار میدارم و بذکر بعضی اشباح و امثال اقتصار مینمایم و لا حول و لا قوه الا بالله الواحد القهار

8 پس عرض مینمایم که آنچه در این عالم ناسوت و عالم حدود بهر اسم و رسم و بهر صورت و وصف دیده و شنیده در هر عالمی از عوالم الهی ظهوری و شهودی مناسب و ملائم با آن عالم دارد و باسم دیگر و رسم دیگر و صورت و وصفی دیگر جلوه مینماید و رخساره میگشاید این فنائی که از عالم شنیده راجع بصورت و قیص است نه بحقیقت و ذات و البته حقایق اشیاء بجلوه های مختلفه و ظهورات متغایره حقایقا بعد حقایق در هر عالمی جلوه نمایند و رخساره گشایند

9 حکمای بالغین که از رَحِیقِ معانی آشامیده اند تجسم اعمال قائل شده اند و لله در من قال حضرت ذو الجلال میفرماید : سیجریهم وصفهم مطلع وحی رحمن فرموده الناس مجزیون باعمالهم ان خیرا نغیر و ان شرّا فشرّ پس معلوم میشود که عمل باقی خواهد بود و هر وصف هستی خواهد داشت تا آنکه بنفس وصف و عمل جزا داده شوند پس هر وصفی و هر عملی از هر عاملی ظاهر شود در هر عالمی صورتی دارد و جلوه مینماید لیجزی کل نفس بما کسبت و انه سریع الحساب

10 و هر گاه بخواهیم از برای تفهیم این مطلب و تشریح کیفیت ظهورات اشیاء را در عوالم لا تخصی ذکر می نمایم و مثل آرم که اقرب بفهم و ادراک باشد بهتر از عالم نوم مثلی بنظر ندارم تا ذکر نمایم التوم اخ الموت گفته شد تا برادر را

is the brother of death," so may you recognize the brother by the likeness of his brother. Consider how in the world of vision you see certain things, and later while awake in this world, you interpret and explain them by referring to other names, forms, and representations. Then after a lapse of time, something very similar to what you interpreted and explained is witnessed.

- 11 Therefore, O my brother, when you dream and see such a thing in the world of vision, it will have another name and attribute there different from that which it has here. Recognize, then, that this same difference in forms applies to the world after death. And know of a certainty that while the reality and the essence are one, the form and the representation will vary.

- 12 If you are unable to grasp this theme through your own experience, then refer to the interpretations of the wise among those who interpret dreams, for they have an interpretation for every statement and every action, and for each thing they have an explanation. The most truthful of speakers, in His book, mentions Joseph's vision (upon him and the Lord of our age be peace) and his interpretation of the dreams of two other individuals. Now consider. What kind of world is that wherein his father and mother are seen as the sun and the moon, and his brothers appear in the form of stars? And what is this world wherein the reverse is seen: the sun and the moon in the form of his father and mother, and the stars in the form of his brothers? He says (exalted be his sovereignty), "I saw eleven stars, and the sun and the moon; I saw them bowing down before me." The interpretation of this vision became clear once Joseph was established upon the throne of glory, and Jacob and Joseph's eleven brothers prostrated themselves at his feet.

- 13 Now, since this question has become established and ascertained, it is evident that the rendering of each due takes place in every world in a manner befitting that world. Otherwise, assuredly the administration of justice could not be fulfilled.

- 14 I will set forth another analogy for you that, by this means, you may more easily comprehend the topic of our discourse and realize your aim. Suppose that during the season of spring someone should steal the seeds and grains of another individual and then plant those seeds in his own garden, so that after a time they grow into tender young bushes, and, finally, during the summer season, they are ready for harvest. Then it happens that a just king, during this same summer season, desires

بمشابهت برادر بشناسی پس ملاحظه نمائید که در عالم رؤیا اموری مشاهده میکنید و بعد از بیداری در این عالم او را باسی دیگر و صورت و وصفی دیگر تعبیر میکنید و تفسیر مینمائید و بعد هم بمرور ایام همان قسم که تعبیر و تفسیر شده مشهود می‌رود

- 11 پس ای برادر هر گاه خود از اهل رؤیا بوده و در عالم رؤیا چنین امری دیده‌ای که در آنجا اسم دیگر و وصف دیگر داشت و در اینجا هم اسم دیگر و وصف دیگر دارد پس در عالم بعد از موت هم همین اختلاف صور را تصدیق نما و یقین بدان که حقیقت و ذات و احدیت و صورت و وصف مختلف

- 12 و هر گاه خود این مقام را بعین شهود ندیده و رجوع به تعبیرات عارفین از معبرین نما که از هر فعل و هر قول تعبیری کرده‌اند و از هر شیئی تفسیری نموده‌اند اصدق القائلین بذکر رؤیای حضرت یوسف علی ولی عصرنا و علیه السلام و بذکر تعبیرات و تفسیرات آن حضرت از رؤیای نفسین مذکورین در کتاب ناطق است حال تفکر نمائید که آن چه عالمی است که در آن عالم پدر و مادر بصورت شمس و قمر دیده میشود و برادر بصورت کوکب بنظر می‌آید و این چه عالمی است که بعکس دیده میشود چنانچه شمس و قمر بصورت پدر و مادر مشهود رفت و کوکب بصورت برادر ملحوظ شد قوله جل سلطانہ اتی رأیت احد عشر کوکبا و الشمس و القمر رأیت ہم لی ساجدین و تعبیر این رؤیا وقتی ظاهر شد که آنحضرت بر سریر عزت جالس گردید و حضرت یعقوب علیه السلام با یازده برادر بر قدم او افتادند

- 13 پس بعد که این مسئله ثابت و محقق شد احقاق هر حقی در هر عالمی بصورتی که در آن عالم داده خواهد شد و البته اگر غیر این باشد احقاق حق نشده

- 14 مثلی برای تو میزنم شاید بتعدد امثال آنچه عرض شده بفهم نزدیک گردد و مطلب تصدیق شود ملاحظه کن هر گاه نفسی در فصل ربیع حبه و هسته از نفسی غصب نماید و در بستان خود بذر افشانی کند تا آنکه سبز و خرم شود و بالاخره در فصل صیف بمقام ثمر و یا شجر برسد و بعد سلطان عادل اراده فرماید که در این فصل که

to redress the injustice done to the wronged one. What will his course of action be? Will he take steps to replace the lost seeds or grains, or will he return the shrubs themselves with their fruit on them?

- 15 Certainly, you would say the bushes, even though this form is not the same as that form, and this name and this attribute are unlike the name and the attribute the seeds had in the spring. Perhaps you would assert that those same seeds and grains no longer exist in the summer season. And assuming they did exist and the very same seeds could be returned, this would provide no benefit or gain to their owner, for the season of spring, which is the time of planting, has already passed, and the seeds and grains would be of no use.

- 16 However, it is clearly incorrect to say that the seeds no longer exist and provide no benefit, for in truth and fact, those seeds and grains do exist and have appeared in the form of the bushes and their fruit, which are superior and more valuable.

- 17 How often it happens that justice is dispensed in this very world while you remain unaware. Such is the case when one's adornments and possessions become the cloak of tests and afflictions, and tests and afflictions appear in the form of possessions. Often it happens that the loss of these possessions is the reason and cause for dispelling one's afflictions. In this case, there is no distinction between losing one's possessions through spiritual causes and losing them through the oppression of another. Although the oppressor has seized and stolen your property, he has also removed the cause of your affliction and brought it on himself. Is any better method of dispensing justice conceivable? No, by the Lord of the worlds!

- 18 Were I to explain and remove the veil from the manifestations of the deeds, acts, and words that appear in limitless and manifold forms in the worlds of God, it is feared, on the one hand, that sanctified souls would forsake their bodies and ascend to the seats of the glory of the All-Merciful; and, on the other, that the wicked and perverse would perish out of fear for what they have committed during their futile lives.

- 19 How I long for spiritual attributes, goodly deeds, and truthful and beneficial words! For the outcome of these is an upraised heaven, an outspread earth, rising suns, gleaming moons, scintillating stars, crystal fountains, flowing rivers, gentle breezes, sublime palaces, lofty trees, heavenly fruits, rich harvests, warbling birds, crimson leaves, and perfumed blossoms. Thus I say: "Protect me, protect me, O my Lord, the All-Merciful, from

صیف گفته شد اخذ حق مظلوم نماید چه نحو معمول میدارد آیا در عوض حبه و یا هسته اخذ میفرماید و یا آنکه نفس شجر را با ثمری که با اوست اخذ میکند و تسلیم میدهد

- 15 البته خواهی گفت شجر را و حال آنکه اینصورت غیر آنصورت است و این اسم و وصف غیر آن اسم و وصفی است که در فصل ربیع داشت بلکه آن حبه و هسته در فصل صیف بزعم تو وجود ندارد و بر فرض وجود اگر بعین ادا شود برای صاحب ثمری نمیدهد و نتیجه ندارد چه که فصل ربیع که هنگام بذرافشانی بود منقضی شد و حبه و هسته آلت معطله خواهد بود

- 16 و این بنظر ظاهر قاصر است که گفته شد که وجود ندارد و ثمر نمیدهد و لکن در حقیقت و واقع این حبه و هسته موجود و بصورت شجر و ثمر که اعلی و اغلی است مشهود

- 17 و بسا میشود که احقاق حق در همین عالم شده باشد و تو آگاه نباشی چنانچه گاه میشود که زخارف و اموال قیص قضایا و بلایا میشود و بلا و قضا بصورت مال جلوه مینماید چنانچه تلف اموال گاه میشود که سبب و علت رفع بلا میگردد و در این مقام فرق نمیکند که این تلف اموال باسباب سماوی باشد و یا آنکه نفسی ظلم کند و بعدا آن اخذ نماید پس چنین مالی هر که غصب کند و اخذ نماید قضا و بلا را از تو رفع نموده و بر خود وارد آورده آیا احقاق حقی بهتر از این متصور است لا و رب العالمین

- 18 و اگر بخواهم از ظهورات اعمال و افعال و اقوال که بصورتهای مختلفه غیر محصوره در عوالم الهی جلوه مینماید شرح دهم و پرده بردارم بیم آنست که از طرفی نفوس قدسیه ابدان را بگذارند و بمقاعد عزّ رحمن عروج نمایند و نفوس شریره ظالمه خوفا عما عملوا فی حیات الباطله قالب تهی کنند

- 19 فیا شوقا الی اخلاق روحانیه و اعمال طیبیه و اقوال صادقه نافعیه و ما یظهر منها من سماء مرفوعه و ارض مبسوطة و شمس مشرقه و اقمار لائحیه و کواکب دریه و عیون صافیه و انهار جاریه و هواء لطیفه و قصور عالیّه و اشجار رفیعّه و اثمار جبینّه و قطوف دانیّه و طیور متغرده و اوراق محمّره و اوراد معطره ثم اقول الامان الامان یا

blameworthy attributes, wicked deeds, unseemly acts, and deceitful and injurious words!" For the outcome of these is realized in the contingent realm as hell and hellfire, and the infernal and fetid trees, as utter malevolence, loathsome things, sicknesses, misery, pollution, and war and destruction. Great God! To disclose more than this is not permissible. I declare that all majesty and greatness belong to God, the Incomparable, the All-Compelling.

- 20 I will present another example from the realm of divine legislation, which corresponds to the world of creation, by referring to the application of religious law. God willing, to the extent you are informed of the divine worlds, you will recognize and understand the metaphorical nature of this world, and will be able to extend it to the limitless worlds. I relate a parable from the religious law of Islam and the law preceding it, of which you are aware and which you acknowledge. Should a Christian, in accordance with religious law and ordinance, owe a jar of wine and a piece of pork to a debtor, and later on both should become Muslims, what course should the deputies of the sacred law follow in order to redress the right of the wronged and requite the overdue debt owed to him? For in Islam, wine and pork are unlawful and have no value, and will yield no benefit to the one to whom they are due. You have no recourse except to say: either they should compensate the creditor with goods that are lawful in Islam, or they should award him its monetary value in conformity with what legal experts consider equitable and fair. Similar judgments in some legal cases are mentioned and recorded in the books of the jurists.

- 21 Should I desire it, I could unfold for you many more analogies, both common and abstruse. Through the power of God and His might, I am able to do this. But I refrain from this lest our discourse become protracted and cause you to become weary and inattentive. Thus, I conclude this discourse and give praise to God, who has guided us to recognize His Most Great Name and has acquainted us with that whereof the peoples of the world are unaware.

ربّي الرحمن من اخلاق سيّئة و اعمال شريره و افعال غير مرضيه و اقوال كذبه مضرة و ما يظهر منها كه درامكان بصورت نيران و بحيم و زقوم و ضريع و بصورت تمامي خباثت و مكاره و اسقام و احزان و سموم و سيوف و سهام و سنان ظاهر ميشود الله اكبر پيش از اين كشف اسرار جائز نه و اقول العظمة ثم العظمة ثم الكبرياء لله الواحد القهار

20 . مثل ديگر از عالم تشريع الهی که مقابل عالم تکوین است برای تو میآورم و بشرايع الهی مثل را تمام مينمايم شايد بقدری که بر عوالم الهی آگاهی داری تشابه عالم را بدانی و بیای تا توانی در عوالم لا یتناهی جاری نمائی مثل بشرع اسلام و شرع قبل او ميزنم که خود آگاهی داری و نمیتوانی قبول نمائی هر گاه یکی از نصاری بحسب قانون و زاكون کوبی از شراب و یا مقداری از لحم خنزير از مثل خود مطالب باشد و بعد هر دو بشرف اسلام فائز شوند و نواب شرع اقدس بخواهند احقاق حق مظلوم نمایند چه نحو معمول میدارند و اخذ حق میکنند و حال آنکه در شرع اسلام شراب و لحم خنزير بکار نمیخورد و قیمتی هم ندارد و برای صاحب حق ثمری نمیدهد چاره نداری الا آنکه بگوئی باید از آنچه در شرع اسلام حلال است عوض بدهد و یا آنکه گوئی قیمت او را مطابق آنچه در نزد مستحلین او مقرر و معین است بدهد چنانچه مثل این حکم در بعضی موارد در کتب فقهاء مذکور و مسطور است

21 و اگر بخواهم صد هزار مثل ديگر عارفانه و عاميانه برای تو بياورم بحول الله و قوته عجزي ندارم و لكن از آن ميترسم كه بطول انجامد و تو را كسالت اخذ نمايد و از آنچه معروض رفت مانی فاختم القول و اقول الحمد لله الذي هدانا الى عرفان اسمه الاعظم و عرفنا ما لا عرفه الامم انتهى

BH00744

To: Fadlullah et al., in Shiraz

1 The Book of God, the All-Compelling, the Self-Subsisting

1 صحيفة الله المهيمن القيوم

2 He is the Witness, the Hearer, the All-Knowing, the All-Informed

2 هو الشاهد السامع العليم الخبير

3 Praise be to the Self-Subsisting Lord, Who is worthy and deserving, Who through the hands of bounty hath bestowed the choice-sealed wine upon all the peoples of the world. The waves of the ocean of His wrath did not withhold His mercy, and the chains of kings and sovereigns did not prevent the tongue of His grandeur from speech. He is the Speaker of Sinai and the Lord of Revelation Who, through His exalted Word, bestowed new life upon the dwellers of the graves, and engaged them in service. None knoweth them save He Who speaketh in the Most Great Prison before the faces of all nations: "The King hath come! The Kingdom is God's, the All-Compelling, the Self-Subsisting!" Glory, radiance, light and splendor be upon the hands of the Cause of God who have aided His Cause throughout all lands and regions. These are servants whom We have made keys to the doors of knowledge and understanding in the contingent world. Exalted is the All-Merciful Who hath assisted them to arise to serve His firm and mighty Cause.

3 حمد حضرت قيوم را لايق و سزاست كه بايادى عطا رحيق محتوم را بر عالميان مبذول داشت امواج دريائى غضب رحمتش را منع نمود و زماجير ملوك و سلاطين لسان عظمتش را از نطق باز نداشت اوست مكلّم طور و مالك ظهور كه بكلمهء عليا اصحاب قبور را حيات تازه بخشيد و بخدمت بازداشت و لا يعرفهم الا من ينطق فى السجن الأعظم امام وجوه الأمم قد اتى المالك الملك لله المهيمن القيوم التكبير و البهاء و النور و الضياء على ايدى امر الله الذين نصرّوا امره فى البلاد و الديار اولئك عباد جعلناهم مفاتيح ابواب العلم و العرفان فى الامكان تعالى الرحمن الذى ايدهم على القيام على خدمة امره المحكم المتين

4 The honored Branch hath presented before Me thy letter which thou didst send to the Beloved, upon him be My glory and loving-kindness, and he read it before My face. We answer thee with verses whereby all things were attracted and the atoms cried out before all faces: "The Kingdom is God's, the Almighty, the Exalted, the Unconstrained!" Should anyone ask thee about the Glory, say: "By God's life! He is under the claws of hatred, yet He remembereth His loved ones with that which the fragrance thereof shall never cease to endure, by the perpetuity of God, the Lord of the hidden and the manifest." O Fadlu'llah! Hear the call from the horizon of 'Akka - verily there is no God but He, the Single, the One, the Mighty, the Exalted, the All-Knowing. Nothing whatsoever escapeth His knowledge. He witnesseth and seeth, and He is the Mighty, the All-Bestowing. Blessed art thou for having remembered thy Lord at a time when the factions had surrounded Him from all sides. Say: This is the Day of Victory; aid ye it through remembrance and utterance. Thus hath the All-Merciful decreed in the Scriptures and Tablets. The eyes of the pure ones in the Most Exalted Paradise have wept by reason of that which hath befallen the friends of God in the City of Ya. Thus was the

4 قد حضر حضرة غصنى بكتّابك الذى ارسلته الى الحبيب عليه بهائى و عنايتى و قرأه امام وجهى اجبتاك بايات انجذبت بها الأشياء و نادى الذرات امام الوجوه الملك لله المقتدر العزيز المختار لو يستلک احد عن البهاء قل لعمر الله انه تحت برائن البغضاء و يذكر اوليائه بما لا ينقطع عرفه بدوام الله مالك السر و الاجهار يا فضل الله اسمع النداء من افق عكّاء انه لا اله الا هو الفرد الواحد المقتدر العزيز العلام لا يعزب عن علمه من شىء يشهد و يرى و هو العزيز الوهاب طوبى لك بما ذكرت ربك فى حين احاطته الأحزاب من كلّ الجهات قل هذا يوم النصر انصروه بالذكر و البيان هذا ما حكم به الرحمن فى الزبر و الألواح قد بكت عيون الأصفیاء فى الفردوس الأعلى بما ورد على اولیاء الله فى مدينة الیاء كذلك قضی الأمر من لدى الله ربّ الأرباب لعمر الله بذلك نصر الله امره و رفعه الى مقام انقطعت عنه الأذکار سوف

matter decreed from God, the Lord of lords. By God's life! Through this God hath aided His Cause and exalted it to a station beyond which all mention is cut off. Soon shall the sincere ones behold the power of God and His sovereignty. Thus did the Tongue of Grandeur speak as He walked in the mansion which God had made the Dayspring of lights.

یرون المخلصون قدرة الله و سلطانه كذلك نطق
لسان العظمة اذ كان يمشي في قصر جعله الله
مشرق الأنوار

- 5 O 'Ali-Qabli-Muhammad! We have mentioned thee before in a Tablet through which the fragrances of God were wafted to all regions. Thou wert mentioned before the Throne through verses at which feet have slipped save those who were encompassed by the tender mercies of their Lord, the Lord of all men. We beseech God, blessed and exalted be He, to unite through thee the hearts and to strengthen thee in all conditions. Read what We have revealed in Our Most Holy Book and give glad-tidings thereof to My servants who have arisen to serve My Cause, who have soared in My atmosphere, and who have spoken that which the tongue of My grandeur hath spoken from the most exalted station. Say: O people! This is the Day of Teaching. Cast aside what ye possess, clinging to the cord of God, the Lord of the Day of Resurrection. The glory from Us be upon thee and upon those who love thee for the sake of God, Who is supreme over the Sacred Place and the Station.

5 يا علي قبل محمد انا ذكرناك من قبل بلوح فاحت
به نفحات الله في الأقطار قد كنت مذكوراً لدى
العرش بآيات زلت بها الأقدام ألا الذين احاطتهم
عنايات ربهم مالك الرقاب نستل الله تبارك و
تعالى ان يؤلف بك بين القلوب ويؤيدك في كل
الأحوال اقرأ ما انزلناه في كتابنا الأقدس وبشر به
عبادي الذين قاموا على خدمة امرى و طاروا في
هوائى و نطقوا بما نطق به لسان عظمتى في اعلى
المقام قل يا قوم هذا يوم التبليغ ضعوا ما عندكم
متمسكين بجبل الله مالك يوم القيام البهاء من
لدنا عليك وعلى الذين يحبونك لوجه الله المهيمن
على المشعر و المقام

- 6 O Muhammad-Qabli-Hasan! The loved ones of the earth and the letter Mim have always been and continue to be before Our sight. No veil separateth between the Wronged One and them. To this beareth witness the Mother Book and beyond it the Tongue of God, the Mighty, the All-Bountiful. O My loved ones! This is the Day of triumph and the Day of utterance. Arise to teach the Cause of God, and in all conditions bestow with spirit and fragrance, with wisdom and utterance, from the choice sealed wine which hath been unsealed by the finger of the bounty of the Lord, the Self-Subsisting, that perchance the heedless ones of the world may find their way to the ocean of awareness and arise to render service. O party of God, His loved ones and His chosen ones! Shun ye whatsoever giveth forth the odor of mischief, and adorn yourselves with the ornament of patience and resignation. By the life of God! The recompense of your deeds hath not been, nor shall ever be, lost, but is preserved and treasured with the Trustee. Rejoice ye in this word which no words in the world can equal. To this beareth witness the Lord of Eternity at this manifest time.

6 يا محمد قبل حسن اولياى ارض ها و ميم لازال
در نظر بوده و هستند مابين مظلوم و ايشان حجابى
نه يشهد بذلك ام الكتاب و عن ورائه لسان الله
العزیز الفياض يا اولياى امروز روز نصرست و
روز بيانست بتبليغ امر الهى مشغول شويد و در
جميع احوال بروح و ريحان و حكمت و بيان از
رحيق مختم كه باصبع عنايت حضرت قيوم باز
شده عطا نمائيد شايد غافلهاى عالم بدرىاى آگاهى
راه يابند و بر خدمت قيام كنند يا حزب الله و
اوليائه و اصفياؤه آنچه را كه از آن رايحهء فساد
استشمام شود از آن اجتناب نمائيد و بطراز صبر
و اصطبار خود را مزين داريد لعمر الله حقوق
اعمال شما باطل نشده و نميشود و نزد امين مكنون
و مخزونست افرحوا بهذه الكلمة التى لا تعادلها
كلمات العالم يشهد بذلك مالك القدم في هذا
الحين المبين

- 7 We wish at this time to make mention of him who was named Javad in the Book of God, which speaketh in the final return. O Javad! That which hath appeared is such as no eye in the world hath seen the like thereof, nor hath any ear in the realm of possibility heard its parallel. Yet certain deluded ones are

7 انا اردنا ان نذكر في هذا الحين من سمي بجواد
في كتاب الله التاطق في المآب يا جواد ظاهر شد
آنچه كه شبه آترا عين عالم ندیده و سمع امكان
نشنیده ولكن بعضى از متوهمين مشاهده ميشوند
بمثابه اهل بيان و فرقان بجبل ظنون متمسكند

seen who, like unto the people of the Bayan and the Qur'an, cling to the cord of idle fancies and are deprived of the lights of the Day-Star of certitude. Say: O people! Today the ocean of inner meanings is surging and the sun of divine knowledge is shining and manifest. Have mercy upon yourselves and the Cause; be not once again the cause of dissension. Fix your gaze upon the horizon of the one true Revelation. This is the station of true unity and the light of divine wisdom. The former people claimed a new Lord each day, and you have seen and heard what was the fruit thereof on the Day of Judgment. Blessed art thou and blessed is he who hath cast away idle fancies in the days of God, the Lord of lords. Make mention of the loved ones on behalf of the Wronged One and give them the glad tidings of that which hath been sent down from the heaven of the mercy of the All-Merciful and the bounty of the All-Glorious, that the utterance of the All-Merciful may attract them and draw them nigh unto Him at all times.

- 8 O Pen! Make mention of him who hath loved Me and cast away all else, holding fast unto that which hath been sent down in the Psalms and Tablets. We wish to end this Tablet with his mention, that he may rejoice in the bounty of his Lord, the Lord of creation. We testify that he hath attained unto that which was recorded and inscribed by the Most Exalted Pen in the Book of God, the Mighty, the All-Bestowing. O thou who gazest upon the Countenance! Harken unto the call of the Wronged One in the Persian tongue. In these days that hath come to pass which causeth the heart of the world to be sorrowful. The martyrdom of assured souls hath been and continueth to be the cause of the exaltation of the Word, yet some have added that which is not worthy of mention. Glory be to God! Those who considered themselves the daysprings of steadfastness are seen to be the dawning-places of vain imaginings. Prayer for this Wronged One is necessary.

- 9 O Haydar-'Ali! Should anyone ask thee about the Lamp, say: By God, it is amidst the winds! And should anyone ask thee about the Tree, say: It is beneath the swords of malice! Have they not read the Most Holy Book? Have they not discovered the fragrance of its verses? Tribulation, hardship, martyrdom, adversity and torment in the path of God are sweeter than honey and constitute a supreme bounty. However, the suspicions of certain loved ones have caused the heart to melt. By My life! Hearts have been consumed by the waves of hatred that have encompassed the Ark of God, the Lord of all beings. Convey My greetings, glory, mention and splendor to the true loved ones. We beseech God to aid all to that which will cause the exaltation of His Word. He is the Powerful, the

و از انوار نیر ایقان محروم بگو ای قوم امروز
بحر معانی موج و آفتاب علم الهی مشرق و لائح
بر خود و امر رحم نمائید مجدد سبب اختلاف
مشوید باقی ظهور وحده ناظر باشید اینست مقام
توحید حقیقی و نور حکمت ربّانی حزب قبل هر
یوم ربّی اخذ نمودند و ثمر آن در یوم جزا آن
شد که دیدید و شنیدید طوبی لک و لمن نبد
الأوهام فی ایام الله ربّ الأرباب اولیا را از قبل
مظلوم ذکر نما و آنچه از سماء رحمت رحمانی و
فضل سبحانی نازل شده بشارت ده لیجذبهم بیان
الرحمن و یقرّبهم الیه فی کلّ الأحيان

8 یا قلم اذکر من احبّنی و نبذ ما سوائی متمسکاً بما
نزل فی الزّبر و الألواح انا نحبّ ان نختم البیان فی
هذا اللوح بذکره لیفرح بعنایة ربّه مالک الایجاد
نشهد انه فاز بما کان مذکوراً مرقوماً من القلم
الأعلى فی کتاب الله العزیز الوهاب یا ایها الناظر
الی الوجه ندای مظلوم را بلسان پارسی بشنو
این ایام وارد شده آنچه که قلب عالم محزون
مشاهده میشود شهادت نفوس مطمئنه سبب
اعلاى کلمه بوده و هست و اما بر بعضی افزود
آنچه را که لایق ذکر نه سبحان الله نفسیه که
خود را مطلع استقامت میدانستند مشرق اوهام
مشاهده میشوند دعا در حقّ اینمظلوم لازم

9 یا حیدر قبل علی لویستلک احد عن المصباح قل
تالله بین الأریاح و لویستلک احد عن السدره
قل تحت اسیاف الضّغینه آبا کتاب اقدس را
قرائت نموده اند و آیا عرف آیات را نیافته اند ذلّت
و زحمت و شهادت و نعمت و عذاب در سبیل
الهی شهیدست احلی و نعمتیست عظمی و لکن
ظنون بعضی از اولیا قلب را گداخت لعمری قد
ذابت الأکباد بما احاطت امواج البغضاء سفینه
الله مولی الوری اولیای حقیقی را تکبیر و سلام و
ذکر و بهایرسان از حقّ میطلبیم کلّ را تأیید فرماید
بر آنچه سبب اعلاى کلمه اوست اوست مقتدر
و توانا در جمیع احوال تهذیب نفوس مشغول

Mighty. Under all conditions, occupy thyself with the refinement of souls. Verily He teacheth you, preserveth you, and aideth you through the hosts of wisdom and utterance, from God, the Mighty, the Bestower. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon My loved ones who have cast the world behind them, and have stood before all faces saying: "God is our Lord, the Lord of our forebears, and the Lord of the mighty throne and the elevated seat." Blessed is 'Ali-Akbar, whom We informed beforehand of his captivity and what would befall him from the hosts of the oppressors. These assured and contented souls were mentioned aforetime by the Supreme Pen. Verily We informed him of this as a bounty from God, the Mighty, the Powerful. Blessed is he who remembereth him, assisteth him and respondeth to him on this blessed, mighty and wondrous Day. Convey My greetings to his wife and give her the glad-tidings of My loving-kindness and mercy which have preceded all things. There is no God but Him, the All-Knowing, the All-Wise. At this moment We make mention of him who was named Amin in My perspicuous Book. We beseech God to protect him from the evil of the heedless ones, to aid him through the hosts of the exalted ones, and to draw him ever closer unto Him. Verily He is the Most Merciful of the merciful. Praise be to God, the Lord of the worlds.

آنکه یعلّمکم و یحفظکم و ینصّرکم بصفوف الحکمة و
البيان من لدى الله العزيز المتّان البهاء المشرق من
افق سماء ملکوتی علیک و علی اولیائی الذین نبذوا
الورى ورائهم و قاموا امام الوجوه و قالوا الله ربنا
و ربّ آبائنا و ربّ العرش العظيم و الكرسي الرفیع
طوبى لعلی قبل اکبر الذی اخبرناه من قبل بأسره
و ما یرد علیه من جنود الظالمین اسیرى آن نفوس
مطمئنّته راضیه از قبل از قلم اعلی جاری انا
اخبرناه بذلك فضلاً من لدى الله المقتدر القدير
طوبى لمن یذکره و یعینه و یجیبه فی هذا اليوم
المبارک العزیز البدیع کبر من قبلی علی ضلعه و
بشرها بعنایتی و رحمتی الّتی سبقت الاشیاء لا اله
الا شأنه العليم الحکیم و نذکر فی هذا الحین من
سمی بأمین فی کتابی المبین نسئل الله ان یحفظه
من شرّ الغافلین و ینصره بجنود العالین و یقرّبه
الیه فی کلّ حین انه هو ارحم الراحمین الحمد لله
ربّ العالمین

INBA51:019, KB_620:012-013, BRL_DA#482,

SFI22.011-013

BH00743

Eulogy for Ashraf

To: Haydar Qabl-i-Ali

1 He is the All-Bountiful, the Possessor of Great Grace

2 Rapture and ecstasy have appeared in the City of Lovers, for a precious gem among gems [Mulla Ashraf] has sought its mine, and a lover among lovers has outstripped all others and sacrificed himself in the path of the Desire of all worlds. The wolf has devoured, the oppressor has slain, and the serpent has opened its mouth and swallowed. Glory be to God! Deeds that cause wonder to the Concourse on High have no effect upon ignorant servants. The events of the days and the appearance of lights and the manifestation of mysteries are visible before all faces, yet they are seen to be without effect and observed to be

1 هو الکریم ذو الفضل العظیم

2 جذب و ولهی در مدینه عشاق ظاهر چه که
جوهری از جواهر ثمینه قصد کان خود نمود و
عاشقی از عشاق سبقت گرفته و خود را در
سبیل مقصود عالمیان فدا کرده انّ الذّئب افترس
و الظالم عقر و الثّعبان فاغر و بلغ سبحان الله
اعمالیکه سبب حیرت ملاً اعلی است در عباد
جاهل تأثیر ننوده [حدث ایام] و ظهور انوار
و بروز اسرار امام وجوه مشهود ولكن بی اثر
مشاهده میشود و بی اثر ملاحظه میگردد چه که

fruitless, for rebellion has cut down the tree of worthiness and erased hope from hearts. Until now, the light of the Cause and its grace and essence have not appeared in the being of the servants. Ask thou of God to transform and change this. Verily, He is the Generous, the Bountiful.

عصیان سدرهء استحقاق را قطع نموده و رجا را از قلوب محو کرده الی حین در وجود عباد نور امر و لطافت آن و جوهریت آن ظاهر نه از حق بطلب تبدیل فرماید تغییر دهد آنه هو الجواد الکریم

- 3 Upon thee be the light of God and His mercy, and the glory of God and His favor. The event in the land of Sad was the cause of preventing corruption. When the intention and purpose of the oppressors was not accepted, they arose to tyranny. Thou art witness, and those near to God and the sincere ones bear testimony, that this Wronged One protected those souls through the hosts of exhortations, counsels, wisdom and utterance. However, due to the lack of mention of this supreme favor, it remained concealed, and its concealment is preferable with God to its disclosure. They are innocent of what I do, and I am innocent of what they do. However, We counsel all the friends to patience and forbearance. All must fix their gaze upon the Most Exalted Horizon. Commit all affairs to God, exalted be His glory. Blessed are they who put their trust in God, who have relied in all matters upon God, the Lord of the Day of Resurrection.

3 حی علیک نور الله و رحمته و عزّ الله و عنایتہ واقعہ ارض صاد را سبب عدم فساد بوده ارادہء ظالمین و قصدشان چون مقبول نیفتاد بر ظلم قیام نمودند آنجناب شاهد و مقربین و مخلصین گواه که اینظلوم بجنود مواعظ و نصایح و حکمت و بیان آن نفوس را حفظ نمود و لکن نظر بعدم ذکر این عنایت کبری مستور مانده و سترش عندالله اولی از جهر آنهم برینون مّا اعمل و انا بریء عمّا یعملون و لکن اولیا طرّاً را بصبر و اصطبار وصیت مینمائیم باید کل بافق اعلی ناظر باشند امور را بحقّ جلّ جلاله تفویض [کنید] طوبی للمتوکلّین الذّین توکّلوا فی الامور علی الله مالک یوم النّشور

- 4 Know thou with clear certainty that these great oppressions prepare the way for supreme justice. The tyranny of Pharaoh prepared the way for the justice of Moses, and the hand of power brought forth from his house that which he strove with all his might to avoid and whose removal he sought. The power of God is above their power, and the Cause of God is above their commands, and the Will of God is above their wills.

4 یقین مبین بدان این ظلمهای واردهء عظیمه تدارک عدل اعظم مینماید ظلم فرعون عدل موسی را تدارک نمود و ید اقتدار از بیت او ظاهر کرد آنچه را که بتام جدّ و جهد از آن احتراز مینمود و در رفعش میکوشید شوکه الله فوق شوکتهم و امر الله فوق اوامرهم و ارادة الله فوق اراداتهم

- 5 Thy letter which thou didst send with Ism-i-Jud was presented before the Wronged One, and whatsoever was mentioned therein was heard. Thou didst seek martyrdom and hast asked about its station from God, exalted be His glory, both before and after. The Most Exalted Pen beareth witness to thy martyrdom. Be grateful to thy Lord for this manifest grace.

5 نامهء آنجناب که باسم جود ارسال [نمودید] در ساحت مظلوم حاضر و آنچه مذکور باصغاء فائز طلب شهادت [نمودید] و مقامش را از حقّ جلّ جلاله از قبل و بعد سائل [شدهاید] و قلم اعلی شهادت میدهد بر شهادت شما اشکر ربّک بهذا الفضل المبین

- 6 The Supreme Pen testified to the martyrdom of the King of Martyrs before his physical martyrdom, uttering these sublime words: "Verily the martyr walketh and speaketh and serveth the Cause of his Lord." Several years before his ascension, his name was recorded by the Supreme Pen in the register of martyrs. Today, your service and support of the Most Great Cause surpasseth any other deed. Glory be to God! The blind of the world are deprived of sight, and the deaf are forbidden to hear.

6 در بارهء سلطان الشّهداء قبل از شهادت ظاهره قلم اعلی بر شهادتش شهادت داده و باینکلمهء علیا ناطق انّ الشّهد یمشی و یتکلم و ینخدم امر مولاه چند سنه قبل از صعود در دفتر شهدا اسمش از قلم اعلی مذکور و مسطور امروز خدمت شما و نصرت امر اعظم است از هر عملی سیحان الله کورهای عالم از مشاهده محرومند و کرها از اصغاء ممنوع

- 7 O thou who speaketh in My name and uttereth My praise! The sheep of God are surrounded by wolves, having had and having no guardian or protector save God. Your honor must act with the utmost wisdom and hold fast to that which is needful in this day. First, in towns and cities where the fire of sedition is ablaze, it is not permissible to turn in that direction. Justice and fairness in Iran have become like the phoenix. For a time His Majesty the King had endeavored to protect the sheep of God. In any case, they have had and continue to have superiority over other servants. His kindness, mercy and favor have had and have no comparison to others. From the land of Sad they have mentioned and sent forth calumnies. We do not wish to reveal that which is concealed behind the pavilion of knowledge.
- 8 Second, regarding those friends who are observed to be distressed and fearful in adversity and hardship, no blame resteth upon such souls. How is the state of a bird that beholdeth an eagle, and the condition of a sheep that seeth wolves on all sides? The utmost kindness must be shown to such souls, and even if they commit a wrong deed or utter an unseemly word, one must hold fast to gracious patience and take refuge in the greatest concealment, which is one of the fruits of God's Name, the Concealer. For if someone's oversight is mentioned, it would cause grief and embarrassment to that helpless one, and this is not beloved before God. The condition of this Wronged One is known to all, and His purpose is clear, and never hath He considered, nor doth He consider, the preservation of His own self.
- 9 In the Tablet to the King, these exalted words were revealed from the Supreme Pen, the meaning of which in Persian is this: This Wronged One is seated beneath a sword suspended by a thread or a hair; it is not known whether it will fall now, or in another hour, or another day. Many times We were imprisoned, and like captives We were paraded through streets and bazaars, and all that befell Us and We bore was for the purpose that all the peoples of the world might be sanctified from rancor and hatred and be illumined with the light of love, fellowship and unity.
- 10 In any case, in these days it is not permissible to turn towards the lands of Shin and Sad. The accepted souls - the three and the fourth, upon them be the glory of God - have both friends and enemies. The satans of the earth and its wolves have been and are lying in wait. Therefore, your honor's entry into that land is not advisable. In the land of Sad, someone
- 7 یا ایها الناطق باسمی و الذاکر بثنائی اغنام الهی مابین ذیاب محصورند حارس و حافظی جز حق نداشته و ندارند و آنجناب باید بکمال حکمت حرکت نماید و بآنچه الیوم لازمست تمسک جوید اول آنکه در قری و مداینیکه نار فتنه مشعل توجه بآنشطر جایز نه عدل و انصاف در ایران بمثابهء عنقا شده مدتی بود که حضرت سلطان در حفظ اغنام الهی همت گاشته بود در هر صورت از سایر عباد رحمان داشته و دارند شفقت و رحمت و عنایتش نسبی بسایرین نداشته و ندارد از ارضی صاد مفتریاتی ذکر نموده و ارسال داشته اند انا لا نجب ان نظهر ما هو المستور خلف سراق العلم
- 8 و ثانی اولیائیکه در بأساء و ضراء مضطرب و خائف مشاهده میشوند بآسی بر آن نفوس نه چگونه است حال مرغیکه عقاب بیند و حال غنمیکه از اطراف ذیاب مشاهده کند کمال مرحمت را باید در بارهء آن نفوس میذول داشت و اگر هم امر خلافی و یا کلمهء نالایقی از ایشان ظاهر شود باید بصبر جمیل تمسک جست و بستر اکبر که از نتایج اسم ستار الهی است تثبث نمود چه اگر ترک اولی از بعضی ذکر شود سبب حزن آن پیچاره و انفعال او شود و این لدی الله محبوب نه حالت اینمظلوم بر کل معلوم است و اراده اش واضح و هرگز ملاحظهء حفظ خود ننموده و نمینماید
- 9 در لوح حضرت سلطان اینکلمهء علیا از قلم اعلی نازل که معنی آن بفارسی اینست اینمظلوم جالس است در تحت سیفیکه بخیطی یا بشعری معلق معلوم نیست حال وارد شود و یا ساعت دیگر و یا یوم دیگر بکرات در حبس رفتیم و در کوچها و بازارها مثل اسرا ما را گردانند و جمیع آنچه وارد شد و حمل نمودیم مقصود آنکه عموم اهل عالم از ضغینه و بغضا مقدس شده بنور محبت و مودت و اتفاق منور گردند
- 10 باری این ایام توجه به ارض شین و صاد جایز نه نفوس مقبله ثلاثه و رابع علیهم بهاء الله را دوست و دشمن هر دو موجود شیاطین ارض و ذیاب آن در صدد بوده و هستند لذا ورود آنجناب در آن ارض مصلحت نه در ارض صاد باید حال نفسی از اهل آن ارض بر خدمت قیام

from that land must now arise to serve and hold fast to wisdom, illumining hearts and minds with the light of utterance. We beseech God to raise up therein one who will remember Me and aid Me, whom oppression will not deter from justice, nor clamor from steadfastness in the Cause of God, the Lord of the Mighty Throne. In these days it is not permissible to mention the names of the friends at the head of holy Tablets. However, without names, Tablets have been sent written by the two Branches and the servant, and the number of ha by the Greater Branch. We have commanded Jud to mention the details of the bestowal of Tablets.

- 11 Mention hath been made of Jinab-i-Mirza Mihdi Khan, upon him be the Glory of God. He verily witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Let them be confident in God's grace and assured of His bounty. Praise be to God, from the earliest days they drank from the Kawthar of utterance and received a great portion from the sealed wine. We send greetings and salutations to him and the loved ones of that land, and We give them the glad-tidings of the effulgences of the Sun of Truth. In these days their mention hath again been revealed from the Most Exalted Pen. Should We wish, We would send it as a token of Our grace, for thy Lord is verily the All-Bountiful, the Most Generous. Make mention of all the loved ones in those regions on behalf of the Wronged One. Say: Be not grieved by the oppression of the oppressors. We beseech God, blessed and exalted be He, to make known unto you the stations of those who turned towards Him and responded when the Call was raised between earth and heaven, and who drank the wine of steadfastness from this Cup which glorieth over the seas.

- 12 O Haydar-'Ali, upon thee be My glory! Say:

- 13 My God, my God! With Thee are the treasures of sight and hearing. I beseech Thee by Thine eye that sleepeth not, and by Thy Name through which Thou didst subdue all created things, and by the ocean of Thy verses and the kingdom of Thine utterance, that Thou deprive not Thy servants of beholding and hearkening. Thou art, verily, the Lord of all men. There is none other God but Thee, the All-Bountiful, the All-Seeing. O my God! Send Thy blessings upon Thy chosen ones and Thy trusted ones, whom the swords of the world could not frighten, nor could the veils of those who denied the Day of Judgment prevent. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

ADJ.027x, PDC.007x

نماید و بحکمت تمسک جوید و بنور بیان افنده و قلوب را منور نماید نسل الله ان یبعث فیها من یدکرنی و ینصرنی و لا [یمنعه] الظلم عن العدل و لا الضوضاء عن الاستقامة علی نبأ الله رب العرش العظیم و این ایام ذکر اسامی اولیا بر رؤس الواح مقدسه جایزه و لکن من غیر اسم عدد اسم اعظم الواح منزله بخط غصن و خادم و عدد هاء بخط غصن اکبر ارسال شد باسم جود امر نمودیم تفصیل اعطاء الواح را مذکور دارد

- 11 ذکر جناب میرزا مهدی خا علیه بهاء الله را [نمودند] انه معه یشهد و یری و هو السميع البصیر بعنایت حق مطمئن باشند و بفضلش موقن لله الحمد از اول ایام از کوثر بیان آشامیدند و از ریحق مختم قسمت عظیم بردند او و اولیای آن ارض را سلام و تکبیر میرسانیم و بانوار تجلیات آفتاب حقیقت بشارت میدهم در این ایام مجدد ذکرشان از قلم اعلی نازل لو نشاء نرسله فضلاً من عندنا ان ربک هو الفضل الکرم اولیای آن اطراف طراً را از قبل مظلوم ذکر نما بگو از ظلم ظالمین محزون مباشید نسل الله تبارک و تعالی ان یعرفکم مقامات الذین اقبلوا و اجابوا اذ ارتفع النداء بین الارض و السماء و شربوا ریحق الاستقامة من هذه الکأس الّتی تفتخر علی البحور

- 12 یا حیدر قبل علی علیک بهائی قل

- 13 الهی الهی عندک کنوز الأبصار و الآذان اسئلك بعینک الّتی لا [تنام] و باسمک الذی به یخفرت الأنام و یجر آياتک و ملکوت بیانک بأن لا تحرم عبادک عن المشاهدة و الاصغاء انک انت مولی الوری لا اله الا انت الفضل البصیر صل اللهم یا الهی علی اصفیائک و امثاک الذین ما خوقتهم اسیاف العالم و ما منعتهم سبحات الذین کفروا بیوم الدین انک انت المقتدر العلیم الحکیم

INBA51:158b,

KB_620:151-155,

BRL_DA#553

BH00767

To: Nasrullah Baqiruf

- 1 He is God, exalted be His glory, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise befiteth the Lord of existence and the Sovereign of the seen and unseen, Who, through a single effulgence from the Day-Star of His Name, the Self-Subsisting, hath made manifest the mysteries of the blessed words "And when the trumpet is blown a second time, at once they will be standing and looking on." Great indeed is this Day, and greater still are its requirements. 2 حمد مالک وجود و سلطان غیب و شهود را لایق و سزااست که بیک تجلی از تجلیات نیر اسم قیومش اسرار کلمه مبارکه و نفخ فيه اخرى اذا هم قیام ينظرون ظاهر يوم عظیم است و شرایطش اعظم
- 3 O Nasr, upon thee be the Glory of God, Lord of destiny! Today the secrets of hearts and the treachery of eyes are visible before all faces. Beseech the True One that He deprive not His servants of the outpourings of the Lord of creation on the Day of Return. Man's life in this world is like a breeze that enters through one door and exits through another. Today the friends of the Desired One of all worlds, who have drunk from the ocean of knowledge and are gazing toward the horizon of the All-Merciful, must, with utmost love, spirit, fragrance, wisdom and utterance, awaken the heedless and rouse the slumbering ones. 3 امروز خافیه صدور و خائنه عیون امام وجوه مشهود یا نصر علیک بهاء الله مالک القدر از حق بطلب عباد را از فیوضات مالک ایجاد در معاد محروم نفرماید حیات انسان در عالم بمثابة نسیمی است که از دری وارد شود و از دری خارج باید امروز اولیای مقصود عالمیان که از بحر عرفان نوشیده اند و بافق رحمن ناظر بکمال محبت و روح و ریحان و حکمت و بیان غافلین را آگاه نمایند و نائمین را بیدار
- 4 Say: O friends! Today is the dawn of the Day of Justice. Strive that ye may become manifestations, daysprings and dawning-places of goodly deeds and spiritual, praiseworthy characteristics. In these days man is able to acquire that which ensures eternal permanence and everlasting life. 4 بگو ای دوستان امروز بامداد یوم داد است جهد نمائید تا مظاهر و مطالع و مشارق اعمال طیبیه و اخلاق مرضیه روحانیّه گردید در این ایام انسان قادر است بر تحصیل آنچه سبب بقای ابدی و حیات سرمدیست
- 5 His honor Asad, upon him be My glory, presented himself with thy letter. Praise be to God, the fragrance of service and steadfastness emanated therefrom. Today one must hold fast unto any matter from which wafteth the fragrance of justice, equity and goodness, purely for the sake of God, Lord of existence and Commander on the Promised Day. This binding command hath ever been revealed from the Wise, the All-Knowing Commander, as witnessed by the divine Books. He hath commanded all to righteousness and piety, and forbidden transgression and wickedness. Blessed is the city that the vicissitudes of time have not prevented from the light of religion, trustworthiness and chastity. These blessed words have shone forth like the Most Great Luminary from the horizon of divine Tablets. Blessed is he who hath recognized and acted accordingly, and woe unto the heedless ones. 5 جناب اسد علیه بهائی با نامه آتجناب حاضر الله الحمد عرف خدمت و استقامت از آن متضوع امروز هر امری از امور که رائحه عدل و انصاف و معروف از آن ساطع باید بآن تمسک نمود خالصاً لوجه الله مالک الوجود و الامر فی یوم الموعود لازال این امر مبرم از امر حکیم علیم ظاهر و گواه آن کتب الهی کل را امر فرموده بپیر و تقوی و نهی نموده از بغی و فحشا طوبی مدینه ما منعتها الحوادث عن نور الدیانة و الأمانة والعفة اینکلمه مبارکه بمثابة نیر اعظم از افق سماء الواح الهی مشرق و لائح طوبی لمن عرف و عمل و ویل للغافلین

- 6 O Nasr! Thou knowest that outwardly the utmost kindness was shown to one who was present at the Sacred Threshold, yet that faithless one, consumed by the fire of greed and passion, melted down the trust and dealt a mighty blow to justice and fairness. He committed that which had no equal. His treachery was ever manifest and evident, yet the Name "the Concealer" veiled it until at last, through the temptation of God's enemy, he rent asunder the veil. Now in the City of Divine Justice lamentations are raised, for the harm of his deeds hath affected the Very Tree. The Afnan assisted him, and the friends' commercial dealings were referred to him from every direction. Nevertheless, he preferred greed to contentment, and likewise oppression to justice.
- 6 یا نصر تو آگاهی که کمال عنایت بر حسب ظاهر در بارهٔ نفسی که در آستانه موجود مجری گشت و لکن آن بی وفا بآتش حرص و هوی امانت را گداخت و ضرب قوی بر عدل و انصاف وارد عمل نمود آنچه را که شبه نداشته و ندارد لازال خیانتش ظاهر و باهر و لکن اسم ستار ستر فرمود تا بالآخره باغواي عدو الهی ستر را درید حال در مدینهٔ عدل الهی ناله ها مرتفع چه که ضرر اعمالش بنفس سدره وارد حضرات افنان اعانتش نمودند و از هر جهتی از جهات تجارت احباب باو راجع مع ذلک حرص را بر قناعت ترجیح داد و همچنین ظلم را بر عدل
- 7 I swear by the Sun of Truth which hath shone forth from the heaven of will - not a single dinar from those two treasuries rightfully belonged to him. We confirmed this matter for his benefit - namely his trading at the Sacred Threshold - and likewise for the manifestation of the light of trustworthiness among the people. Yet that unjust one occupied himself with falsehood and betrayal day and night, until finally with the hands of greed and avarice he kindled a fire that consumed the vitals of trustworthiness, religion, truthfulness and sincerity. Glory be to God! In the station of faithfulness appeared faithlessness, and in the station of trustworthiness appeared treachery. We beseech God to aid him to return and repent. He, verily, is the Ever-Forgiving, the Pardoning, the Generous. Treachery, greed and oppression have reached such a state that their eradication is impossible save through the Will of God, the Lord of the Throne and of the dust, the Master of the Last and the First.
- 7 قسم بآفتاب حقیقت که از افق سماء اراده اشراق نموده دیناری از آن دو مخزن نسبتش بحق نبوده اینفقره را لأجل انتفاع او تصدیق نمودیم یعنی تجارت او را در آستانه و همچنین لأجل ظهور نیر امانت مابین امت و لکن آن بی انصاف در لیالی و ایام بکذب و خیانت مشغول تا بالآخره بیادای طمع و حرص ناری مشتعل نمود که ایجاد امانت و دیانت و صدق و صفا را گداخت سبحان الله مقام وفا جفا ظاهر و مقام امانت خیانت نسل الله ان یؤیده علی الانابة و الرجوع انه هو التواب الغفور الکریم خیانت و حرص و اعتساف بمقامی رسیده که محو آن ممکن نه الا بارادة الله رب العرش و الثری و مالک الآخرة و الأولى
- 8 That which thou didst mention regarding the consultative assembly and its members hath been accepted. The loved ones of God must at all times occupy themselves with that which conduceth to the refinement of souls, the elevation of beings, and the exaltation of the Word of God. Its appearance dependeth upon the consultation of the trustees of the House of Justice. Blessed are they who have arisen to serve the world. The effects of such souls shall lead the world from hardship to comfort, from poverty to wealth, and from abasement to glory. We beseech God to assist them in righteousness and piety, and to open before their faces the doors of grace, mercy, blessing and abundance. Verily, He doeth what He willeth, and in His grasp are the reins of all things. He doeth and judgeth, and He is the Ordainer, the Ancient of Days, the All-Knowing Ruler.
- 8 اینکه در بارهٔ مجلس شور و اولیای آن ذکر [نمودید] بعز قبول فائز اولیای الهی در جمیع احوال باید بآنچه سبب تهذیب نفوس و ارتقاء وجود و ارتفاع کلمه الله است مشغول باشند و ظهور آن منوط و معلق است بمشورت امانی بیت عدل طوبی از برای نفوسی که همت بر خدمت عالم نموده اند آثار آن نفوس عالم را از زحمت براح و از فقر بغنا و از ذلت یعز رساند نسل الله ان یوفقهم علی البر و التقوی و یفتح علی وجوههم ابواب العنایة و الرحمة و البرکة و الغناء انه هو فعال لما یشاء و فی قبضته زمام الأشياء یفعل و یحکم و هو الامر القدیم و الحاکم العلیم

- 9 Praise be to God that his honor Muhammad-Quli hath been enabled to serve mankind. God willing, the very intention shall prove penetrating and effective, and universal fruits shall appear therefrom. All must at all times fix their gaze upon this exalted word: "O people of Baha! Aid ye the Lord through deeds and character!" The influence of deeds is more potent than the influence of words. Goodly deeds and spiritual qualities are each a herald of truth amongst the servants. The triumph of God's Cause dependeth upon these hosts. Perchance souls may arise for the sake of God and deliver the servants from the oppression of the ravenous ones of the earth, that corruption may be transformed into reformation, war into peace, and discord into concord. Say: "My God, my God! Adorn Thy servants with the ornament of Thy attributes and qualities, that there may appear that which Thou hast purposed for them through Thy bounty and generosity."
- 10 O Nasr! By the life of God, this Wronged One, though in the dragon's mouth, calleth all unto the horizon of the All-Merciful. Say: "Hold fast, O people, to the hem of piety, for verily it delivereth the servants and draweth them nigh unto God, the Lord of creation." The loved ones of God in those regions must assist the aforementioned soul to the extent possible. Every deed that appeareth today is recorded as the most excellent of deeds by the Most Exalted Pen. Blessed are they that act!
- 11 Thou didst mention his honor Mirza Muhammad, upon him be My Glory. Praise be to God, he is confirmed in remembrance and glorification and in that which causeth the love of God to be diffused throughout all regions. We beseech the Most High to assist him and confirm him in the Greater Steadfastness. The corrupt ones of the Threshold are occupied with spreading false and slanderous reports. Glory be to God! Every person of insight is astonished that one whose treachery is evident as the sun still claimeth religiosity and trustworthiness. Now the property of a number of the companions is suffering and afflicted in the grip of the treacherous one's betrayal. O Nasru'llah! In the land of exile, in prison, there hath befallen this Wronged One that which the pen and ink are powerless to recount. Convey My greetings to the loved ones of that land and give them the glad-tidings of the favors of God, glorified be His majesty. Each is illumined by the lights of the Sun of Grace. We have refrained from mentioning names due to wisdom's requirements; however, the companions of the Crimson Ark are present before the Face and standing at the Door. Blessed are they! Likewise, gladden the handmaidens of that land with special favors. Say:
- 9 لله الحمد جناب محمد قبل علی موقت گشتند بر خدمت اهل عالم انشاء الله نفس اراده نافذ و مؤثر است و از آن ثمرات کلیه ظاهر خواهد شد کل باید در جمیع احوال باینکلمه علیا ناظر باشند یا اهل البهائم انصروا الرب بالأعمال والأخلاق اثر اعمال انفذ است از اثر اقوال اعمال طیبه و اخلاق روحانیه هر یک منادی حق است مابین عباد نصرت امر الله بلین جنود معلق و منوط شاید نفوسی لوجه الله ظاهر شوند و عباد را از ظلم درنده های ارض نجات بخشند تا فساد باصلاح تبدیل شود و حرب بصلح و نفاق بوفاق قل الهی الهی زین عبادک بطراز صفاتک و اخلاقک لیظهر ما اردت لهم بحدک و کرمک
- 10 یا نصر لعمر الله اینظلم فی فم الثعبان کل را بافق رحمن دعوت مینماید قل تمسکوا یا قوم بذیل التقوی انه ینجی العباد و یرحمهم الی الله مالک الایجاد اولیاء الله در آنجهات باید بقدر مقدور جناب مذکور را اعانت نمایند هر عملی امروز ظاهر شود آن از سید اعمال مذکور و از قلم اعلی مسطور طوبی للعاملین
- 11 ذکر جناب میرزا محمد علیه بهائی را [نمودید] الله الحمد مؤیدند بر ذکر و ثناء و بما ینتشر به حب الله فی الأطراف نسله تعالی ان یوقفه و یؤیده علی الاستقامه الکبری مفسدین آستانه بانتشار اخبار کذبیه مفتریه مشغول سبحان الله هر صاحب بصری متحیر خیانت وجودیکه بمثابه آفتاب ظاهر و هویداست اظهار دیانت و امانت هم مینماید حال مال جمعی از اصحاب در قبضه خیانت خائن معذب و مبتلا یا نصر الله در دیار غربت در سجن بر اینظلم وارد شده آنچه که قلم و مداد از احصای آن عاجز است اولیای آن ارض را از قبل مظلوم تکبیر برسان و بعنایت حق جلّ جلاله بشارت ده هر یک بانوار نیر فضل فائز است در ذکر اسامی نظر بمقتضیات حکمت توقف نمودیم ولكن اصحاب سفینه همرا لدی الوجه حاضر و لدی الباب قائم طوبی لهم و همچنین اماء آن ارض را بعنایات مخصوصه مسرور دار قل

12 O my God, my God! Praise be unto Thee for having manifested unto Thy servants the billowing oceans of Thy utterance and the effulgent rays of Thy Revelation. I beseech Thee, O Sovereign of existence, by Thy mighty cord and Thy perspicuous utterance, and by Thy Most Exalted Word wherewith Thou didst once again quicken such of Thy servants as have drawn nigh unto Thee, to assist Thy loved ones and Thy chosen ones to attain unto such steadfastness as shall not be shaken by the doubts of the nations, nor by the clamor of the croakers, nor by the onslaught of those who have denied the Day of Judgment. O Lord! Aid them through the wisdom Thou hast sent down in Thy Books, Thy Scrolls, and Thy Tablets. Then send down upon them from the heaven of Thy mercy the rains of bounty and bestowal, and ordain for them that which shall draw them nigh unto the court of Thy glory and the carpet of Thy fellowship. Verily, Thou art the Omnipotent, the Almighty. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Informed.

BRL_SOCIAL#011x, BSW#09.09x, CRADLE.042x

12 الهى الهى لك الحمد بما اظهرت لعبادك امواج
بحر بيانك و تجليات نير ظهورك اسئلك يا
سلطان الوجود بجبلك المتين و بيانك المبين و
بالكلمة العليا التى احيت بها المقربين من عبادك
مرة اخرى بأن تؤيد اوليائك واصفيائك على
استقامة لا تزلها شبهات الأمم وضوضاء الناعقين
وسطوة الذين كفروا بيوم الدين اى رب وفقهم
بالحكمة التى انزلتها فى كتبك وزبرك و صحفك
ثم انزل عليهم من سماء رحمتك امطار الفضل و
العطاء و قدر لهم ما يقربهم الى ساحة عزك و
بساط انسك انتك انت المقتدر القدير لا اله الا
انت الفرد الواحد العليم الخبير

BRL_DA#445, KHSK.098-101

BH00764

To: *Ismus-Sin et al.*

1 He is the Blessed and Exalted!

2 O Ism-i-Sin! God calleth thee from this manifest station. Verily, there is none other God but Him, the Powerful, the Most High, the All-Knowing, the All-Wise. That which thou didst send to Ism-i-Jud hath come before Our presence, and the servant standing before the Throne hath read it. Verily thy Lord is the All-Hearing. We have heard and answered thee, even as We answered thee before. Verily thy Lord is the All-Bountiful. Grieve not over separation, for He remembereth thee through His Name, the Near One. Hold fast to the cord of teaching with wisdom and utterance, that haply the people of creation might turn unto the countenance of their Lord, the All-Knowing. Blessed is he who hath adorned himself with this robe and followed the command of his Lord. Verily thy Lord is the All-Wise. We make mention of thee and thy brother. Blessed be he and thou, and whoso hath attained unto the recognition of God in this wondrous Day.

1 قوله تبارك و تعالى

2 ان يا اسم [السين] يناديك الله من هذا المقام
المبين انه لا اله الا هو المقتدر المتعالى العليم الحكيم
قد حضر لدى الوجه ما ارسلته الى اسم الجود
وقراه العبد الحاضر لدى العرش ان ربك هو
السميع قد سمعنا و اجبتنا كما اجبتناك من
قبل ان ربك هو الكريم لا تحزن عن الفراق انه
يذكرك باسمه القريب تمسك بجبل التبليغ بالحكمة
و البيان لعل اهل الامكان يتوجهن الى وجه ربهم
العليم طوبى لمن تزين بهذا الرداء و اتبع امر مولاه
ان ربك هو الحكيم اتنا ذكرناك و اخاك طوبى
له ولك و لمن فاز بعرفان الله فى هذا اليوم البديع

- 3 We make mention of Kaf and Dal who have believed in God, the Protector, the Self-Subsisting. Say: Harken unto the call from the tongue of the Wronged One from this known quarter. Verily, there is none other God but Him, the Mighty, the Beloved. Say: Hold fast to the cord of [My love] and cling to the hem of My Name, the All-Loving. Abandon all else but Me and soar in My atmosphere, then drink what hath been ordained in the kingdom of My favors and the dominion of My providence. Verily thy Lord is the All-Compassionate. We have made mention of thee in numerous tablets. Arise to remember thy Lord in such wise that hearts may be attracted thereby. By the life of God! Shouldst thou inhale the fragrances of thy Lord's verses, thou wouldst forsake all who are on earth and arise to make mention of this Prisoner.
- 3 أَنَا نَذْكُرُ الْكَافَ وَالْذَّالَ الَّذِي آمَنَ بِاللَّهِ الْمُهَيِّمِ الْقَيُّومِ قُلْ إِنْ اسْتَمَعَ النَّدَاءَ مِنْ لِسَانِ الْمَظْلُومِ مِنْ هَذَا الشَّطْرِ الْمَعْلُومِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ قُلْ تَمَسَّكْ بِحَبْلِ [حَبِيٍّ] وَتَشَبَّثْ بِذَيْلِ اسْمِي الْوَدُودِ دَعِ مَا سِوَايَ وَطَرَفِي هَوَائِي ثُمَّ أَشْرَبْ مَا قَدَّرَ فِي مَلَكُوتِ الطَّافِي وَجَبْرُوتِ عَنَابِي إِنْ رَبِّكَ لَهِوَ الْعَطُوفِ أَنَا ذَكَرْنَاكَ فِي الْوَاحِ شَتَّى قَمِ عَلَى ذِكْرِ مَوْلِيكَ عَلَى شَأْنٍ [تَجْذِبُ] بِهِ الْقُلُوبَ لِعَمْرِ اللَّهِ لَوْ تَجِدُ نَفَحَاتِ آيَاتِ رَبِّكَ لَتَدْعَ مِنْ عَلَى الْأَرْضِ وَتَقُومَ عَلَى ذِكْرِ هَذَا الْمَسْجُونِ
- 4 O My Most Exalted Pen! Make mention of him who hath spoken in remembrance of thee and become renowned for thy praise, that he may rejoice in thy bounty which hath encompassed the horizons. O Ashraf! The servant in attendance hath recited what thou didst compose in remembrance of God, the Lord of all mankind. Well is it with thee, then blessed art thou for having occupied thyself with that which hath brought joy to the Concourse on High and those who circle round the Throne at eventide and at dawn. We make mention of thee even as We mentioned thee before, whereunto testifieth that which hath flowed from My [swift-moving] Pen. Beseech God to make thee steadfast in this Most Great Cause and eloquent in that which shall endure throughout the ages. Make mention of thy Lord amongst the people, that perchance they may abandon what they possess and take hold of that which hath come unto them from God, the Lord of all beings. Glory be upon thee and upon that which hath proceeded from thee in praise of thy Lord, the All-Bestowing.
- 4 إِنْ يَا قَلَمِي الْأَعْلَى إِنْ أَذْكَرَ مِنْ نَطْقٍ بِذِكْرِكَ وَاشْتَهَرَ بِثَنَائِكَ لِيَفْرَحَ بِعَنَابِيكَ الَّتِي أَحَاطَتْ بِالْآفَاقِ إِنْ يَا أَشْرَفَ قَدْ أَشْدَّ الْعَبْدُ الْحَاضِرُ مَا أَنْشَأْتَهُ فِي ذِكْرِ اللَّهِ مَالِكِ الرَّقَابِ نَعِيمًا لَكَ ثُمَّ طُوبَى لَكَ بِمَا اشْتَغَلْتَ بِأَمْرِ اسْتَفْرَجَ بِهِ الْمَلَأُ الْأَعْلَى وَالَّذِينَ يَطُوفُونَ الْعَرْشَ فِي الْعَشِيِّ وَالْإِشْرَاقِ أَنَا نَذْكُرُكَ كَمَا ذَكَرْنَاكَ مِنْ قَبْلِ يَشْهَدُ بِذَلِكَ مَا جَرَى مِنْ قَلَمِي [السَّرَّاعِ] فَاسْأَلِ اللَّهَ بِأَنْ يَجْعَلَكَ ثَابِتًا عَلَى هَذَا الْأَمْرِ الْأَعْظَمِ وَنَاطِقًا بِمَا يَكُونُ بَاقِيًا فِي مَذَ الْأَعْصَارِ إِنْ أَذْكَرَ رَبِّكَ بَيْنَ النَّاسِ لَعَلَّ يَدْعُنَّ مَا عَنْدهُمْ وَيَأْخُذْنَ مَا أْتِيهِمْ مِنْ لَدَى اللَّهِ مَالِكِ الْأُنَامِ الْبَهَاءِ عَلَيْكَ وَ عَلَى مَا ظَهَرَ مِنْكَ مِنْ ثَنَاءِ رَبِّكَ الْوَهَّابِ
- 5 O Ism-i-Jud! Harken to the call of the Desired One Who maketh mention of thee from this praiseworthy station. The servant who is present hath laid before Us that which thou didst send to Ism-i-Jud who hath migrated with God, the Lord of what was and what shall be. We make mention of thee and thy son and those who are with thee, that ye may give thanks unto God, the Lord of the seen and unseen.
- 5 إِنْ يَا اسْمَ الْجُودِ إِنْ اسْتَمَعَ نَدَاءَ الْمَقْصُودِ أَنَّهُ يَذْكُرُكَ مِنْ هَذَا الْمَقَامِ الْمَحْمُودِ قَدْ عَرَضَ الْعَبْدُ الْحَاضِرُ مَا أَرْسَلْتَهُ إِلَى اسْمِ الْجُودِ الَّذِي هَاجَرَ مَعَ اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ أَنَا نَذْكُرُكَ وَابْنِكَ وَالَّذِينَ مَعَكَ لِتَشْكُرُوا اللَّهَ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ
- 6 O Javad! Make thyself ready to hearken unto the verses of thy Lord, then hear what the Lord of creation calleth unto thee from this forbidden station. Verily, the Hidden Mystery speaketh with My tongue and hath not been made manifest except through My Revelation, which is established upon the throne in this Most Great Prison and proclaimeth: "There is
- 6 إِنْ يَا جَوَادَ إِنْ اسْتَعَدَّ لِاصْغَاءِ آيَاتِ رَبِّكَ ثُمَّ اسْتَمَعَ مَا يَنَادِيكَ مَالِكُ الْإِبْدَاعِ مِنْ هَذَا الْمَقَامِ الْمُمْنُوعِ إِنْ الْغَيْبِ الْمَكُونِ يَنْطِقُ بِلِسَانِي وَأَنَّهُ لَمْ يَظْهَرَ إِلَّا بِظُهُورِي الَّذِي اسْتَقَرَّ عَلَى الْعَرْشِ فِي هَذَا السِّجْنِ الْأَعْظَمِ وَ يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَقُّ عَلَامُ الْغُيُوبِ

none other God but I, the True One, the Knower of things unseen."

- 7 Say: O loved ones of the All-Merciful in the realm of possibility! Turn with illumined hearts toward the White Spot, this station wherefrom the Dayspring of Glory proclaimeth: "There is none other God but I, the Mighty, the Witnessed." Hold fast unto the cord of My remembrance and abandon all else - those who have cast the path of God behind their backs and followed every vain imagination. Rejoice in what hath been mentioned by the tongue of thy Lord, then make mention of My loved ones through these words whereby the graves have been quickened. Say: Despair not of the mercy of your Lord. Rejoice in the choice wine of My beloved remembrance.
- 8 Say: O My loved ones! Hold fast unto the cord of unity. By the life of God! Through it shall the Cause of God be exalted and His sovereignty be made manifest among all who witness and are witnessed. Say: Divide not the Word of God. Gather ye together around that which I have commanded you in My perspicuous Tablet. Act according to that which the All-Merciful hath sent down in His Most Holy, Sacred and Blessed Book.
- 9 O Pen! Make mention of him who hath been named Diya in the Kingdom of Names. Say: Rejoice in this most great favor and cling to this exalted station. By the life of God! This is the Day of remembrance and praise. Leave all else and speak forth this wondrous remembrance. Say: O people of the graves! By God! The trumpet hath been sounded and the mountains have passed away and the heaven hath come with a manifest command. Arise and turn with shining faces toward the Supreme Horizon. Beware lest the world hold you back from this mighty favor. No day like this day shall come unto you, nor any remembrance like this wise remembrance. God shall soon make manifest that which hath appeared from His loved ones and shall exalt them in truth as a grace from His presence. He, verily, is the All-Knowing, the All-Informed.
- 10 Say: Ye were created for My remembrance and praise. To this doth the Tongue of My grandeur bear witness in the pavilion of My glory and the tabernacle of My mighty Command. Act in such wise as would gladden the Concourse on High, not in that which would delight the people of the world. By My life! It shall perish, while there shall endure for you in My Kingdom that which the pens are powerless to describe. Say: Thus doth the Wronged One make mention of you, though sorrows encompass Him. He, verily, is the Expositor, the All-Knowing.
- 11 O friends! Beseech God, glorified and exalted be He, that He may enable all to succeed in matters that will perpetuate their
- 7 قل يا احبائى الرحمن فى الامكان توجهوا بقلوب نوراء الى البقعة البيضاء هذا المقام الذى ينادى فيه مطلع الكبرياء انه لا اله الا انا العزيز المشهود تمسكوا بجبل ذكرى ودعوا ما سوائى الذين نبذوا صراط الله عن ورائهم واتبعوا كل سبيل موهوم ان افرح بما ذكرت من لسان ربك ثم اذكر احبائى بهذه الكلمات التى بها قامت القبور قل لا تياسوا من رحمة ربكم ان افرحوا برحيق ذكرى المحبوب
- 8 قل يا احبائى تمسكوا بجبل الاتحاد لعمر الله به يرتفع امر الله ويظهر سلطانه بين كل شاهد و مشهود قل لا تفرقوا كلمة الله ان اجتمعوا على ما امرتم به فى لوحى المسطور ان اعملوا بما انزله الرحمن فى كتابه الاقدس المقدس المبروك
- 9 ان يا قلم ان اذكر من سمي بالضياء فيملكوت الاسماء قل ان افرح بهذا الفضل الاعظم وتثبت بهذا المقام المنيع لعمر الله هذا يوم الذكر والثناء دع ما سواهما ثم انطق بهذا الذكر البديع قل يا اهل القبور [تالله] قد نفخ فى الصور ومرت الجبال و اتت السماء بأمر مبين قوموا ووجهوا بوجوه بياضاء الى الأفق الأعلى اياكم ان [تمنعكم] الدنيا عن هذا الفضل العظيم لا يأتيكم يوم مثل هذا اليوم ولا ذكر كهذا الذكر الحكيم سوف يظهر الله ما ظهر من احبائه ويرفعهم بالحق فضلاً من عنده والله هو العليم الخبير
- 10 قل انتم خلقتم لذكرى و ثنائى يشهد بذلك لسان عظمتى فى فسطاط عزى و سرادق امرى العزيز ان اعملوا بما يستفرح به الملائة الأعلى لا بما يستر به اهل الدنيا لعمرى انها ستفتى و يبقى لكم فى ملكوتى ما يعجز عن ذكره الأقلام قل كذلك يذكركم المظلوم اذ احاطته الأحران انه هو المبين العلام
- 11 اى دوستان از حق جل و عز بطلبید تا کل را موفق کند بامورائیکه سبب ابقاء ذکر شود و باید

remembrance. All must be like unto the morning star, radiant and resplendent from the horizons of the heaven of divine love. That which is possible to be manifested in these days cannot be manifested at any other time. Therefore, all must arise to compensate for what hath escaped them, for that which is lost today can never be retrieved. He verily speaketh the truth and guideth to the Way. Convey wondrous and sublime greetings to all the loved ones of God. Though not all names were mentioned, all are remembered before His Countenance, and those souls who have newly turned to the stream of divine knowledge are blessed with God's favors. Blessed are they for having cast away all else and taken hold of this Name, whereby all souls were shaken except such as God hath willed. All friends must engage in teaching God's Cause with perfect unity and harmony, and must in all conditions observe wisdom, lest that occur which may disturb the hearts.

- 12 We make mention of him whom God hath adorned with My servitude, he who is named 'Abdu'l-Husayn. O servant! The servant who is present hath come and presented before the Countenance thy letter which thou didst send to Ism-i-Jud, and the Lord of creation maketh mention of thee in this perspicuous scroll. Rejoice in that thou hast been mentioned by My Most Exalted Pen, and in that the face of thy Lord hath turned toward thee from this distant station. Be thou of such character that the sincere ones may inhale from thee the fragrance of steadfastness in this mighty Cause. Blessed art thou for having attained unto the recognition of God and for having known the Beloved when every heedless doubter turned away. Thus have We mentioned thee that thou mayest rejoice and give thanks unto thy Lord, the Stranger.

- 13 O Pen! Make mention of the handmaidens who have remembered their Lord and turned toward God, the Lord of all worlds. O My handmaidens! Blessed are ye and blessed is every maid-servant who hath believed in God, the Mighty, the Praiseworthy. We make mention of every leaf who hath held fast to the Tree of the Cause and hath called upon her Lord, the Almighty, the Powerful. We have heard your call and have turned toward you from the direction of My mighty Throne. God counseleth His handmaidens with that which beseemeth His days and His Name, whereby the mightiest idol hath lamented and the back of every distant misbeliever hath been broken.

- 14 We make mention of her who hath turned toward God and hath attained the honor of visiting the House in this Most Great Prison. Verily her Lord, the Most Merciful, is the Munificent Giver. O My handmaiden! Thy letter was presented and what was contained therein was read before the Throne, and We

كل مثل ستاره سحرى از آفاق سماء محبت الهى روشن و منير [باشيد] آنچه در اين ايام ممكنست كه ظاهر شود ظهور آن در غير آن ممكن نه لذا بايد جميع به ما فات عنهم قيام [نمايند] چه كه آنچه اليوم فوت شود تدارك آن محال است انه يقول الحق و يهدى السبيل جميع احبائى الهى را تكبير بديع منيع [برسانيد] اگرچه اسامى كل ذكر نشد ولكن جميع لى الوجه المذكورند و نفوسيكه تازه بشريعه عرفان توجه نموده اند بعنايات الهى فائزند طوبى لهم بما نبذوا و اخذوا بهذا الاسم الذى به اضطربت النفوس الا من شاء الله بايد جميع دوستان بكمال اتحاد و اتفاق بتبليغ امر الهى مشغول شوند و در جميع احوال بحكمت ناظر باشند لئلا يحدث ما [تضطرب] به القلوب

12 انا نذكر من جعله الله مزيّناً بعبوديتي انه سمى بعبدالحسين ان يا عبد قد حضر العبد الحاضر و عرض تلقاء الوجه كتابك الذى ارسلته الى اسم الجود و يذكر ملك الوجود في هذا الرق المبين ان افرح بما ذكرت من قلمي الأعلى و توجه اليك وجه ربك من هذا المقام البعيد كن على شأن يجد منك المخلصون عرف الاستقامة على هذا الأمر العظيم نعيماً لك بما فرت بعرفان الله و عرفت المحبوب اذ اعرض عنه كل غافل مريب كذلك ذكرناك لتفرح و تشكر ربك الغريب

13 ان يا قلم ان اذكر الاماء اللاتي ذكرن ربهن و توجهن الى الله رب العالمين ان يا امائى طوبى لكن و لكل امة امنت بالله العزيز الحميد انا نذكر كل ورقة تمسكت بسدره الأمر و نادت ربها المقتدر القدير قد سمعنا ندائكن و توجهنا اليكن من شطر عرشى العظيم يوصى الله امائه بما ينبغي لأيامه و لاسمه الذى به ناح الصنم الأعظم و انكسر ظهر كل مشرك بعيد

14 انا نذكر التي توجهت الى الله و فازت بزيارة البيت في هذا السجن الأعظم ان ربها الرحمن هو المعطى الكريم يا امي قد حضر كتابك و قرء ما فيه لى العرش و اجبناك فضلاً من لدنا و انا المجيب

have answered thee as a grace from Our presence, and We are the Answerer. Hold thou fast unto the cord of sanctity, then make mention of that which thou wast bidden before the Countenance. He, verily, is the Counselor, the All-Knowing. Glory be upon the people of Baha and upon those handmaidens who have believed in God, the All-Informed.

تمسّكي بحبل التّقدّيس ثمّ اذكرى ما امرت به تلقّاء
الوجه أنّه لهُو النّاصح العليم البهاء على اهل البهاء و
على الالائى آمن بالله الخبير

AYBY.041

Study guide to this volume

The undated tablets of the ‘Akka period, gathered across several volumes from this point forward, present a distinct interpretive challenge and a corresponding richness: freed from the pressure of exact chronological placement, they must be read for what they contain rather than for what moment they marked. This first collection is relatively small but intellectually sharp, centering on questions of recognition, spiritual authenticity, and justice — the conditions under which a soul rightly orients itself to God and to other souls, both in this world and beyond it. The volume’s most substantial tablets are BH00168, a sustained argument for independent investigation and the proper use of reason as a faculty for recognizing divine truth; BH00199, a clarification of what genuine “spiritual state” means in a day of manifold mystical claims; and BH00423, a remarkable meditation on justice and the restoration of rights in the worlds after death. Around these doctrinal centerpieces cluster commemorative tablets, including the eulogy for Mulla Ashraf (BH00743), which transforms a martyr’s death into a lesson in the moral structure of history.

Reason, Light, and the Independent Investigation of Truth

Key Passages

He it is Who hath adorned the Book of existence with the brocade of the mysteries of unveiling and vision, and hath breathed into the inmost heart of man that which sanctifieth him above hints and limitations, and conducteth him unto his praiseworthy station on that Day which is His promised, witnessed Day, and maketh him to know His decreed, appointed Cause. Blessed is he who purifieth his hearing from idle tales, and his heart from unworthy fancies and imaginings, and who standeth in calm and dignity to hearken unto the call of his Lord. — BH00168

He it is Who hath adorned the creation and bestowed upon man the light of reason, that by it he may be marked out amongst His creatures, may walk therewith in the darkness of allusions and symbols, and not be lost in the wildernesses of veils and imaginings. It is the means of salvation, the very cause of life. Through it man is distinguished above all other created things. By its aid he ordereth his affairs, refraining from evil deeds, and by this light is he guided unto the knowledge of his Lord, the All-Forgiving. — BH00168

It behoveth every soul to strive to know God, exalted be He, through the guidance of this light, to contemplate by its power the signs and traces of God, and to weigh every

matter therewith, and to examine all things in its balance. Should he abandon this manifest light and follow those that are deluded, his distinction would be effaced. For every species among created things followeth its leader and obeyeth its driver without reflection, perception or discrimination, since it is incapable of possessing its own self or ordering its own affairs. — BH00168

Context for Study

BH00168 addresses a learned correspondent and develops one of the most sustained arguments in the late corpus for the role of reason in religious knowledge. The argument has a precise structure: God created reason as the faculty that distinguishes human beings from other animals; reason is “the very cause of life” and “the means of salvation”; to abandon it in favor of inherited sectarian opinion or the authority of deluded guides is to fall below the human station and to become, in effect, merely another animal following its herd. This is a remarkable claim in the context of nineteenth-century Persian religious culture, where *taqlid* — imitation of qualified religious authorities — was not only the norm but a legal obligation for most believers. Baha'u'llah's argument here parallels the Mu'tazilite tradition in Islamic *kalam*, which insisted on the primacy of reason (*'aql*) in theological matters, and anticipates the later Baha'i principle of the “independent investigation of truth” that 'Abdu'l-Baha would articulate more explicitly. Western philosophical parallels are also suggestive: Kant's demand that readers “dare to think” (*sapere aude*), Descartes' methodological doubt as a clearing of inherited prejudices, and Locke's argument that religious authority cannot substitute for individual judgment. What is distinctive in Baha'u'llah's formulation is the spiritual rather than merely epistemological framing: reason is not merely an intellectual instrument but the God-given faculty through which the soul finds its “praiseworthy station” — the capacity to recognize and respond to divine truth.

Questions for Reflection

1. Baha'u'llah argues that following “those who are deluded” without one's own investigation causes one's “distinction” as a human being to be “effaced.” What does this imply about the relationship between intellectual courage and spiritual dignity?
2. Compare Baha'u'llah's argument for reason as the “means of salvation” with the Mu'tazilite tradition, with Kant's epistemology, and with Locke's *Essay Concerning Human Understanding*. Where do they agree, and where do religious and philosophical versions of this argument diverge?
3. How does the injunction to weigh everything in the “balance” of reason relate to the Baha'i teaching that every generation must independently investigate truth? Does this create a tension with the authority of revealed texts?
4. The text contrasts the person who uses reason with the animal that “followeth its leader without reflection.” Is this contrast fair to the traditions of religious authority and communal interpretation that it implicitly critiques? What is the appropriate relationship between individual reason and received tradition?
5. How does this emphasis on reason as a faculty for recognizing divine truth relate to the broader epistemological challenges of religious pluralism — the fact that different people, using their reason sincerely, arrive at very different religious conclusions?

The True Spiritual State: Recognition, Obedience, and the Rejection of Antinomianism

Key Passages

Most of those who make claims in these days have been and will continue to be merely people of words rather than of true spiritual state. All matters are held within the grasp of divine power, confined and limited. Whosoever moveth contrary to His good-pleasure is counted among the people of words, even should he be immersed in the ocean of spiritual state and sailing upon the depths of silence and quietude. — BH00199

The spiritual state that is beloved in the sight of God today is the acknowledgment of His unity, the recognition of His oneness, the sanctification of His Being from any likeness, the elevation of His Self above all similarity, the carrying out of what He hath commanded in His Book, and the avoidance of carnal desires, deceptive allusions, and conjectural, imaginary interpretations. — BH00199

Context for Study

BH00199 addresses a persistent challenge in the late 'Akka period: the proliferation of mystical claimants and antinomian figures who invoked “spiritual state” (*hal*) to exempt themselves from the legal and ethical demands of the revealed law. Within Sufi tradition, claims to *hal* (spiritual state) as distinct from *maqam* (spiritual station) had long been a source of controversy: states are understood as divine gifts, temporary and overwhelming, while stations are achievements of spiritual discipline. Antinomian movements throughout Islamic history had used appeals to intoxicating spiritual experience to justify breaking the law. Baha'u'llah's response is sharp and clear: the spiritual state “beloved in the sight of God” is defined not by the intensity of mystical experience but by recognition, obedience, and the avoidance of self-serving interpretation. This is continuous with the normative Sufi mainstream (represented by figures like al-Junayd and al-Qushayri), who insisted that authentic mystical states never contradict the law. But Baha'u'llah sharpens the principle further: in the Day of Revelation, recognition of the Manifestation is the decisive criterion. The mystical antinomian who defies God's law in the name of spiritual intoxication is, by this standard, simply a “person of words” however ecstatic his experience. This argument has parallels in Christian debates about the *charismata*: Paul's insistence in 1 Corinthians 13 that all spiritual gifts are worthless without love, and Luther's critique of the “Schwärmer” whose claimed spiritual immediacy overrode Scripture and order.

Questions for Reflection

1. Baha'u'llah redefines “spiritual state” entirely in terms of recognition and obedience rather than mystical experience or ecstasy. What are the spiritual and institutional implications of this redefinition? What does it protect, and what might it exclude?
2. Compare this teaching with Paul's argument in 1 Corinthians 13 that spiritual gifts without love are “sounding brass.” What is the structural parallel, and where does the Baha'i formulation differ?

3. The text warns against “conjectural, imaginary interpretations.” How does this counsel relate to the Baha'i principle of the authorized interpretation of texts? What is the difference between legitimate inquiry and “conjectural interpretation”?
4. How should a religious community distinguish between genuine mystical experience that is continuous with the law and antinomian claims that use spiritual language to subvert it? What criteria are available, and who has the authority to apply them?
5. Compare the Baha'i emphasis on recognition of the Manifestation as the decisive criterion of spiritual authenticity with the Islamic emphasis on the *Shahada*, the Christian emphasis on faith in Christ, and the Buddhist emphasis on the *Three Jewels* of Buddha, Dharma, and Sangha.

Justice Across Worlds: The *Lawh-i-Haqqu'n-Nas*

Key Passages

Whatever is seen and heard in this temporal world — of every name and description, of every form and attribute — also has a presence and manifestation in every world of the worlds of God suitable to and befitting that world, where it appears and is revealed by another name and description, and in another form with other attributes. The death of things witnessed in this world applies to the form and the body only, not to the reality and the essence. — BH00423

Those mature philosophers who have drunk the choice wine of true understanding have acknowledged the embodiment of deeds. The All-Glorious states: “He will requite them for their attributes.” It is evident, then, that deeds will be preserved and every acquired attribute will continue to exist, so that through the attribute or deed itself requital can be given. Every attribute a person possesses and every deed he commits, therefore, will reveal itself and take on a particular form in each world “so that He may requite each soul for what it has done. He, indeed, is swift in calling to account.” — BH00423

Context for Study

The *Lawh-i-Haqqu'n-Nas* (Tablet of the Rights of the People) addresses one of the most searching philosophical challenges in religious ethics: if justice requires the restoration of rights, and if the rights of the oppressed in this world frequently go unrestored, how can a just God be affirmed? The tablet's response develops an ontological argument: every action and attribute in this world has a corresponding reality in the worlds beyond, and in those worlds requital occurs — not by a crude material replication but by a correspondence across ontological planes. The image Baha'u'llah employs is of stolen grain: the theft happens in one world, the grain is consumed or transformed, yet justice does not require restoring that specific grain but a corresponding reality in whatever world is appropriate. This is a sophisticated position that draws on Islamic philosophical traditions about the “embodiment of deeds” (*tajassum al-a'mal*), associated especially with Mulla Sadra, who argued that deeds acquire real ontological substance and persist in their effects beyond death. It also resonates with Kant's argument in the *Critique of Practical Reason* that practical reason demands

the postulate of immortality: if virtue and happiness are to be aligned — as justice requires — then the soul must persist beyond the physical death at which their alignment is so often incomplete. Baha'u'llah's argument is distinctive in its universalism: rights are restored not merely for believers but for all souls, through the workings of divine justice across all worlds.

Questions for Reflection

1. Baha'u'llah argues that justice requires the postulate of a multi-world existence in which every wrong is eventually righted. How does this compare with Kant's "postulates of practical reason" (God, freedom, immortality) as conditions for the possibility of ethics?
2. Compare the doctrine of the "embodiment of deeds" with Buddhist *karma* as a mechanism for cosmic justice, with the Christian doctrine of final judgment, and with Islamic accounts of the Day of Resurrection. What do these share, and where do they differ philosophically?
3. The tablet insists that death "applies to the form and the body only, not to the reality and the essence." What theory of personal identity underlies this claim? How does it compare with Platonic accounts of the immortal soul and with modern neuroscientific accounts of the self as identical with the brain?
4. If rights are restored "across ontological planes" rather than in the visible world, what are the implications for social justice activism? Does this teaching encourage or potentially discourage the effort to achieve justice in the present world?
5. The title "Rights of the People" (*Haqqu'n-Nas*) draws on a deep Islamic distinction between the rights of God (*haqqu'llah*) and the rights of people (*haqqu'n-nas*). How does Baha'u'llah's treatment of this distinction relate to Islamic jurisprudence and to modern human rights discourse?

The Martyrs and the Moral Structure of History

Key Passages

Rapture and ecstasy have appeared in the City of Lovers, for a precious gem among gems has sought its mine, and a lover among lovers has outstripped all others and sacrificed himself in the path of the Desire of all worlds... Glory be to God! Deeds that cause wonder to the Concourse on High have no effect upon ignorant servants. The events of the days and the appearance of lights and the manifestation of mysteries are visible before all faces, yet they are seen to be without effect and observed to be fruitless, for rebellion has cut down the tree of worthiness and erased hope from hearts. —
BH00743

Today the friends of the Desired One of all worlds, who have drunk from the ocean of knowledge and are gazing toward the horizon of the All-Merciful, must, with utmost love, spirit, fragrance, wisdom and utterance, awaken the heedless and rouse the slumbering ones. Say: O friends! Today is the dawn of the Day of Justice. Strive that ye may become manifestations, daysprings and dawning-places of goodly deeds and spiritual, praiseworthy characteristics. — BH00767

Context for Study

BH00743 is an eulogy for Mulla Ashraf, a Baha'i martyr executed in Isfahan during the same wave of persecution that claimed the King of Martyrs and Beloved of Martyrs. The tablet belongs to a genre Baha'u'llah developed in the late period: the commemorative address that uses a specific death to illuminate the moral structure of an age. The opening passage is almost lyrical in its paradox: the death of a "precious gem" is described as the gem "seeking its mine" — finding, through death, its true origin and home. Yet the consolation is immediately interrupted by a note of grief and indignation: these wondrous signs, these deaths of lovers, have no effect on "ignorant servants." The martyrdoms are public facts of moral significance, but they are invisible to those whose vision is clouded by sectarian hatred. The companion passage from BH00767 draws the lesson for the living community: since martyrdom is beyond what most can offer, the available response is equally demanding in another mode — to become oneself a "manifestation and dayspring of goodly deeds," to awaken the heedless through love and wisdom. The two tablets together articulate a Baha'i understanding of sacred history in which the martyrs open a moral space that the survivors are called to inhabit through transformed conduct. This is structurally parallel to Paul's argument in Colossians 1:24 that believers "complete in their flesh what is lacking in Christ's afflictions" — though the Baha'i version is more carefully grounded in the ethics of character than in a theology of vicarious suffering.

Questions for Reflection

1. Baha'u'llah describes Mulla Ashraf's martyrdom as a gem "seeking its mine" — finding in death its true origin. What metaphysics of the soul and of divine return underlies this image? Compare with Plotinus's account of the soul's return to the One, and with Sufi accounts of reunion with the Beloved.
2. The tablet expresses both exaltation at the martyr's sacrifice and grief that such sacrifices leave the heedless unmoved. How does this juxtaposition of joy and sorrow characterize Baha'u'llah's own posture toward the history of His community?
3. What is the relationship between witnessing a martyr's death and undergoing one's own moral transformation? The tablet seems to suggest that the martyrdom has a potential revelatory effect that is frequently unrealized. What conditions determine whether it is realized?
4. Compare the exhortation to become "daysprings of goodly deeds" with Jesus' Sermon on the Mount command to "let your light shine before others" (Matthew 5:16), with the Confucian ideal of the *junzi* (exemplary person) whose virtue transforms those around him, and with Gandhi's concept of the "constructive programme" as the practical work of non-violent transformation.
5. How does the invocation of "the Day of Justice" as already dawning transform the meaning of the call to "strive"? Is this a realized eschatology (justice already present), a proleptic eschatology (anticipated and enacted in advance), or something else?

A Guiding Question for the Whole Volume

The undated tablets of this first collection ask, repeatedly, what it means to be genuinely oriented toward God and toward truth: oriented through one's own reason rather than through borrowed opinion; through recognition and obedience rather than through claimed mystical state; through the expectation that justice will be restored across all worlds; and through the transformative witness of lives given in love. Together they constitute a kind of epistemological and ethical foundation for the Baha'i life — the conditions under which authentic recognition, authentic spiritual state, and authentic moral existence become possible.

A guiding question for the whole volume might therefore be: **What does it mean to know God and to act justly in a world where inherited categories of knowledge, spiritual authority, and moral recompense have all been radically reconceived — and where the standard against which all knowledge, all spiritual claims, and all questions of justice are ultimately measured is the person and the Revelation of the Manifestation Himself?**