



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 103:

Writings of Baha'u'llah in 'Akka
(1868-1892, year unknown) part I



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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
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Introduction to volume 103

The dominant note of this second of four undated ‘Akka-period volumes is the voice of the “Wronged One” from the prison of ‘Akka, proclaiming the advent of the Promised One, defending the sufficiency of the revealed verses as proof, and calling the believers to steadfastness, wisdom, justice, trustworthiness, and non-contention. Much of the collection consists of personal Tablets of remembrance addressed to individual believers, but these recurrently expand into universal claims about revelation: the Manifestation has appeared despite the opposition of kings, divines, and especially certain people of the Bayan; the earlier dispensations are reread as anticipations of this Day; and the true response to persecution is neither retaliation nor disputation, but constancy, proclamation, and moral transformation.

Several items are especially important. BH00026 is the largest Tablet in the volume, weaving together exhortations to the “people of God,” pointed addresses to the people of the Bayan, recollections of martyrs and devoted believers, references to Badi‘ and his mother, and repeated insistence that the proof of the Cause lies in the revealed Word itself. BH00138, BH00370, BH00447, and BH00533 further develop the same polemical theology of fulfillment: the Book “speaks,” the Promised One has appeared, and the criteria by which the Bayan had directed its followers are turned against those who rejected Baha’u’llah. BH00547 is notable for its reference to the Most Great Branch and to events or opposition associated with Kirman, while BH00561 offers a concentrated contrast between truth and calumny, trustworthiness and treachery, acceptance and denial.

The volume also contains several exegetical and doctrinal pieces of particular interest. BH00271, the *Tafsir-i-Va’sh-Shams* or Commentary on the Surih of the Sun, is the most substantial explicitly exegetical work here, combining Qur’anic commentary with a meditation on knowledge, language, rhetoric, and the limitations of inherited learning before revelation. BH00380 similarly treats a Qur’anic verse through the distinction between outer and inner meanings, placing scriptural interpretation within a broader theology of the Manifestation’s appearing in human form. BH00481, BH00482, and BH00577 are philosophically rich devotional-theological Tablets on divine transcendence, the impossibility of comprehending the divine Essence, and the limits of all praise and conceptual knowledge. BH02186 is distinctive for its retrospective comments on the Seven Valleys and the spiritual stages, recasting them in light of the present Manifestation. Finally, BH00542 stands out for its wider social and political horizon: “the world is in turmoil,” and the “tabernacle of world order” is said to rest upon reward and punishment, making it one of the volume’s clearest expressions of Baha’u’llah’s later world-order language.

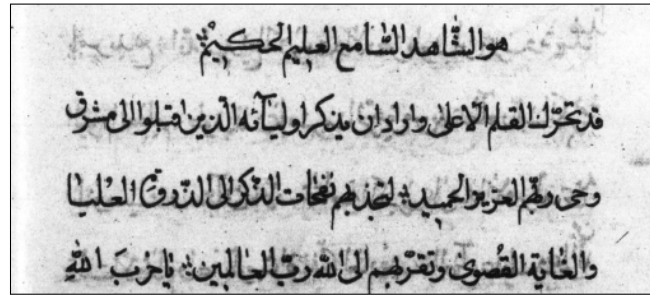
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BH00026

To: Baha'is of Kirman et al.



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- 1 هو الشاهد السامع العلم الحكيم 1
- 2 قد تحرك القلم الأعلى واراد ان يذكر اوليائه الذين 2
اقبلوا الى مشرق وحى ربهم العزيز الحميد لتجذبهم
نفحات الذكر الى الذروة العليا والغاية القصوى و
تقربهم الى الله رب العالمين
- 3 يا حزب الله قد ارسل اليكم كتاب رقم من قلم 3
الله رب العرش العظيم خذوا الكتاب باستقامة لا
تمنعكم شبهات الذين يدعون العلم من دون بينة و
لا كتاب مبين اولئك نقضوا عهد الله وميثاقه في
القرون والأعصار يشهد بذلك مطلع الأسرار في
هذا المقام العزيز المنيع هم الذين انكروا نعمة الله
بعد انزالها وافتوا على الذي كانوا ان يذكروه في
الليالي والأيام وفي البكور والأصيل
- 4 قد انكر علماء الأحزاب اذ اتى محمد رسول الله و 4
علماء التورية اذ اتى الروح بسلطان مبين قد ناح
من ظلمهم الملاء الأعلى وسكان الفردوس لو انتم
من العارفين منهم ظهرت الفتنة واليه رجعت و
القوم اكثرهم من الغافلين انظروا ثم اذكروا اذ
اتى منزل البيان اعرض عنه العلماء وكفروا
به وبآياته الى ان افتوا على سفك دمه الأطهر
الأقدس المنير كانوا ان ينتظروا أيام الله وظهوره
فلما لاح افق سماء الظهور واتى مكلم الطور سلوا
عليه سيوف البغضاء كذلك سولت لهم انفسهم
ما سحر به السعير باعراضهم اعرض الأمراء و
الذين اتبعوهم فيما عملوا الا انهم من الأخسرين
- 1 He is the All-Seeing, the All-Hearing, the All-Knowing, the All-Wise!
- 2 The Most Exalted Pen hath stirred and desireth to make mention of His loved ones who have turned towards the Dawning-Place of the Revelation of their Lord, the Mighty, the All-Praised, that the fragrant breezes of remembrance may draw them to the loftiest Summit and the ultimate Goal, and bring them nigh unto God, the Lord of all worlds.
- 3 O people of God! There hath been sent unto you a Book inscribed by the Pen of God, the Lord of the mighty Throne. Take hold of the Book with such steadfastness as shall not be prevented by the doubts of those who claim knowledge without clear proof or an enlightening Book. These are they who have violated God's Covenant and His Testament throughout ages and centuries, as doth testify the Source of mysteries from this glorious and impregnable station. They are those who denied God's favor after its revelation and pronounced judgment against Him Whom they were wont to remember night and day, at morn and at eventide.
- 4 The divines of various sects denied Muhammad, the Apostle of God, and the doctors of the Torah denied the Spirit when He came with manifest sovereignty. The Concourse on high and the dwellers of Paradise have lamented their oppression, were ye of them that know. Through them hath appeared sedition, and unto them hath it returned, yet most of the people are heedless. Observe, then remember when the Revealer of the Bayan came, how the divines turned away from Him, denied Him and His verses, until they pronounced judgment that His most pure and holy blood be shed. They awaited the days of God and His appearance, yet when the horizon of the heaven of Revelation shone forth and the One Who conversed on Sinai came, they unsheathed against Him the swords of hatred. Thus did their souls prompt them to that which kindled the flames of hell. Through their turning away, the princes and those

who followed them in their deeds turned away. Verily, they are among the most lost in the Book of God, the Master of the Day of Judgment. They violated God's Covenant and His Testament, denied His right and cast His Book behind them. They are assuredly among the oppressors.

في كتاب الله مالك يوم الدين قد نقضوا ميثاق
الله وعهده وانكروا حقه ونبذوا كتابه الا انهم
من الظالمين

- 5 O people of God! Harken unto that which the Pen of God uttereth in this exalted station. Beware lest ye be hindered by the doubts of the divines, or the intimations of the mystics, or the might of princes. Turn with radiant faces and with supreme steadfastness, and take the cup of everlasting life from the hands of the favor of your Lord, the All-Glorious. Then drink thereof before the faces of men, once in My Name, and again in remembrance of Me, the Mighty, the Wondrous. Let not the clamor of the sects frighten you. The world and all that ye behold today shall perish, but the sovereignty and dominion shall remain with God, the All-Knowing, the All-Informed. How many a learned one hath been debarred from the All-Knowing, and how many an unlettered one hath hastened and taken of My sealed wine and drunk in My Name, the Self-Subsisting. Verily, he is among those who are near unto Me in My mighty Book.

5 يا حزب الله اسمعوا ما تنطق به يراعة الله في هذا
المقام الرفيع اياكم ان تمنعكم شبهات الفقهاء او
اشارات العرفاء او سطوة الأمراء اقبلوا بوجوه
نوراء وبالاستقامة الكبرى وخذوا كأس البقاء
من ايدى عناية ربكم الأبهى ثم اشربوا منها امام
وجه الوري مرة باسمي و اخرى بذكرى العزيز
البديع اياكم ان تخوفكم ضوضاء الأحزاب ستفني
الدنيا وما ترونه اليوم ويبقى الملك والمملوك
لله العليم الخبير كم من عالم منع عن المعلوم و كم
من اتي سري و اخذ رجيتي المختوم و شرب باسمي
القيوم الا انه من المقربين في كتابي العظيم

- 6 O people of Dal and Ha! We have caused you to hear the shrill voice of the Most Exalted Pen. Harken once again to the call of your Lord, the All-Glorious, from the divine Lote-Tree raised upon the luminous spot. Verily, He acquainteth you with the mystery of unity and guideth you to the straight path. We have appeared and made manifest that which was hidden in knowledge and treasured in the vaults of your Lord's protection, the Mighty, the Powerful. The pavilion of glory hath been raised upon the most exalted standard, and the banner of 'Verily He is God' hath been hoisted upon the most sublime station, yet most of the people are turning away. Say: If ye deny this Light and that which hath appeared from it, by what proof do your souls find tranquility? Bring it forth then, and be not of the patient ones. Say: This is the Day wherein nothing from among all things shall profit you. Fear ye the Lord of Names and be not among the abased ones. Observe, then remember what the hands of the people of the Bayan have wrought. They have written that which hath caused every faithful friend and trusted messenger to cry out.

6 يا اهل الدال والهاء انا اسمعناكم صرير القلم الأعلى
اسمعوا مرة اخرى نداء ربكم الأبهى من السدرة
المرتفعة على البقعة النوراء انه يعرفكم سر التوحيد
ويهديكم الى الصراط المستقيم انا ظهرنا و اظهرنا
ما كان مكنوناً في العلم و مخزوناً في كائز عصمة
ربكم المقتدر القدير قد ارتفع خباء المجد على اعلى
الأعلام و نصبت راية انه هو الله على اعلى المقام
ولكن القوم اكثرهم من المعرضين قل ان تنكروا
هذا النور و ما ظهر من عنده بأى امر تطمئن
به انفسكم فأتوا به و لا تكونوا من الصابرين قل
هذا يوم لا ينفعكم فيه شئ من الأشياء اتقوا
مالك الأسماء و لا تكونوا من الصاغرين انظروا
ثم اذكروا ما اكتسبت ايدى اهل البيان قد كتبوا
ما صاح به كل ولى و ناح به كل رسول امين

- 7 Say: O people of the Bayan! The Lord of all men hath come on the Day of the Appointed Time and calleth you unto God, the Master of the Day of Mutual Calling. Fear ye God and be not of the lost. Say: Cast aside your idle fancies and vain imaginings, turn ye unto God and then return unto Him. He,

7 قل يا ملاء البيان قد اتى مولى العباد في يوم الميعاد
و يدعوك الى الله مالك يوم التناد اتقوا الله و لا
تكونوا من الخاسرين قل ضعوا الأوهام و الظنون
توبوا الى الله ثم ارجعوا اليه انه هو التواب الرحيم
قل أتعترضون على الذي بقوله علق البيان و كتب

verily, is the Ever-Forgiving, the All-Merciful. Say: Do ye object to Him by Whose acceptance the Bayan was conditioned and God, the Mighty, the Beauteous, hath written? Say: The books of the world shall profit you not this day, nor what all peoples possess, except through this Book through whose revelation the denizens of the Kingdom have proclaimed: "The sovereignty belongeth unto God, the command unto God, the greatness unto God, the Powerful, the All-Loving, the Gracious!" Say: O people of the Assembly! Through you have the pillars of justice been shaken, equity hath grieved and the eyes of them that are nigh unto God have wept. Your tongues have uttered what the tongue of Nadr spoke before the face of the Messenger: "O God! If this be the truth from Thee, then rain down stones upon us from heaven or bring upon us a grievous chastisement."

الله العزيز الجليل قل لا تنفعكم اليوم كتب العالم ولا ما عند الأمم الا بهذا الكتاب الذي اذ نزل نطق اهل الملكوت الملك الله الأمر لله العظمة لله المقتدر لمشفق الكريم قل يا اهل المجمع بكم تزعزعت اركان الانصاف وناح العدل وبكت عيون المقربين قد نطقتم السنم بما نطق لسان نضر امام وجه الرسول اللهم ان كان هذا هو الحق من عندك فامطر علينا ججارة من السماء او اثنتا بعذاب اليم

- 8 Verily, My Most Exalted Pen lamenteth and saith: "O people of Kaf and Ra, be fair in the Cause of God and in what hath appeared in this Revelation, and be not of them that turned away from the Truth when it came with manifest sovereignty." This is He Who arose in the earliest days before the faces of all men and summoned all unto God, the Goal of them that know, and concealed not Himself nor preserved Himself for less than a moment, whereunto every fair-minded and discerning one doth testify. Is he who hath manifested himself better, or he who remaineth behind the veil? Fear ye God and be not of the transgressors. Blessed is he who speaketh the truth, and woe unto every lying one who is moved by the winds of self and desire and is stirred however they wish. Thus doth the Wronged One recount unto you and counsel you as a token of His grace, and He is the All-Counseling, the All-Knowing.

8 ان قلبي الأعلى ينوح ويقول يا اهل الكاف والراء انصفوا في امر الله وما ظهر في هذا الظهور ولا تكونوا من الذين اعرضوا عن الحق اذ اتى بسطان مبين هذا هو الذي قام في اول الايام امام وجوه الأنام ودعا الكل الى الله مقصود العارفين وما ستر نفسه وما حفظها في اقل من آن يشهد بذلك كل منصف بصير هل الذي اظهر نفسه خيرا ام الذي كان خلف الحجاب اتقوا الله ولا تكونوا من المعتدين طوبى لمن نطق بالحق ويل لكل كذاب تلعب به ارياح النفس والهوى وتحركه كيف تشاء كذلك يقص لكم المظلوم ينصحكم فضلاً من عنده وهو الناصح العليم

- 9 We mentioned you at the outset of the Book as a mercy from Our presence and a command from Us, and We are the All-Bountiful, the Most Generous. Blessed art thou, O My Name, for having entered the Spot of Paradise, the place whereon the lights of the Countenance have shone forth from the Dayspring of Beauty with a clear command, and for having attained the presence of God, the Most High, the Most Exalted, and for having heard the call of thy Lord, the Most Merciful, the Most Compassionate. The breezes of revelation have wafted upon thee from the direction of inspiration from God, the Almighty, the Mighty, the All-Knowing.

9 انا ذكرناكم في اول الكتاب رحمة من لدنا وامراً من عندنا وانا الفضل الكريم طوبى لك يا اسمي بما دخلت بقعة الفردوس المقام الذي تجلت عليه انوار الوجه من مشرق الجمال بأمر مبين وحضرت منظر الله العلي الأعلى وسمعت نداء ربك الرحمن الرحيم مرت عليك نسيمات الوحي من شطر الالهام من لدى الله المقتدر العزيز العليم

- 10 O Ancient Beauty! Give glad tidings unto him who standeth before the Throne of what hath been ordained for him by Thy Most Exalted Pen in a preserved Tablet. Say: Verily, thy arrival upon the shore of the Most Great Sea is better for thee than whatsoever hath been created on earth. Thy Lord, verily,

10 يا جمال القدم بشر من كان قائماً امام العرش بما قدّر له من قلبك الأعلى في لوح حفيظ قل ان ورودك على شاطئ البحر الأعظم خير لك عما خلق في الأرض ان ربك هو العليم الخبير خذ

is the All-Knowing, the All-Informed. Take thy portion again and again from this surging sea and deprive not thyself of what hath been ordained for it by the Pen of the All-Hearing, the All-Seeing. Say: O party of God! Say "In the Name of God" and "By God," then take a handful from the Water of Life and sprinkle it upon all created things, that they may be cleansed from the veils of humanity and be brought nigh unto the Most Sublime Vision, this hallowed and resplendent Station. Should thou find one who turneth toward thee, impart unto him the verses, then reveal unto him the pearls of wisdom and utterance from the ocean of thy Lord's mercy, the Mighty, the Wise. And shouldst thou see one who turneth away, turn thou away from him, placing thy trust in God, the Lord of all worlds. O party of God! Object ye not unto them that object unto you. Leave them to their idle talk, turning toward the Single One, the All-Knowing. Whosoever openeth his lips today in remembrance of this Most Great Remembrance, the Concourse on High shall circle round him with standards of light. Thus hath it been ordained from the presence of a Mighty, Ancient Ordainer.

نصيبك مرة بعد مرة من هذا البحر المواجه ولا تجعل نفسك محرومة عما قدّر لها من قلم السامع البصير قل يا حزب الله قولوا بسم الله والله ثم اغترفوا غرفة من بحر الحيوان و رشوا منه على الكائنات ليطهرها من حجابات البشر ويقربها الى المنظر الأكبر هذا المقر المقدس المنير ان وجدت مقبلاً الق عليه الآيات ثم اظهر له لآلى الحكمة و البيان من عمن رحمة ربك العزيز الحكيم و ان رأيت معرضاً فاعرض عنه متوكلاً على الله رب العالمين يا حزب الله لا تعترضوا على من اعترض عليكم ذروه في خوضه مقبلين الى الفرد العليم من يفتح اليوم شفتيه بذكر هذا الذكر الأعظم يطوفه الملاء الأعلى بأعلام من النور كذلك قدّر من لدن مقتدر قدير

- 11 Say: O people of the Bayan, know ye that behind the Mount of Power God hath men who aid Him with the hosts of wisdom and utterance in such wise that neither the might of the world nor the opposition of the nations can deter them. They testify to that which God Himself hath testified: "There is none other God but I, the Ordainer, the All-Wise." Blessed are they whom the clamor of the people hath not saddened in the path of God, the Lord of creation, nor have they been deterred by the censure of the censorious.

11 قل يا ملاء البيان فاعلموا انّ الله خلف كاف القدرة رجال ينصرونه بجنود الحكمة و البيان على شأن لا تمنعهم سطوة العالم و لا اعراض الأمم يشهدون بما شهد الله انه لا اله الا انا الامر الحكيم طوبى للذين لم تحزنهم ضوضاء العباد في سبيل الله مالک الايجاد و لم تمنعهم لومة اللاتمين

- 12 O My Name! Give glad tidings to the loved ones concerning the Tablet of God and its influence. Verily, We have revealed for them that which giveth assurance to the hearts of the pure ones and causeth the hearts of the ungodly to quake. Say: O people! He hath come from the Supreme Horizon with God's momentous announcement, the Most High, the Most Great, and in His hand is a proof: weigh it in the balance of truth and by whatsoever proofs ye possess from the Prophets and Messengers. When it was made manifest, the proofs of the world bowed down before it. Fear God and be not of the wrongdoers. Beware lest ye reject the truth by that which ye possess. Fear God and be not of the heedless. These are the verses of God sent down through grace, through which the fragrance of utterance hath been wafted throughout all possibility. Fear the All-Merciful and be not of the transgressors.

12 يا اسمى بشر الأولياء بلوح الله و اثره انا انزلنا لهم ما اطمانت به افئدة الأصفياء و اضطربت قلوب المشركين قل يا قوم انه جاء من الأفق الأعلى نبأ الله العلى العظيم و في يده حجة زونها بقسطاس الحق و بما عندكم من حجج النبيين و المرسلين فلما ظهرت خضعت لها حجج العالم اتقوا الله و لا تكونوا من الظالمين اياكم ان تدحضوا الحق بما عندكم خافوا الله و لا تكونوا من الغافلين هذه آيات الله نزلت بالفضل و بها تضوع عرف البيان في الامكان اتقوا الرحمن و لا تكونوا من المعتدين

- 13 Verily, We have made manifest the Hidden Scroll, determined and sealed, which was inscribed by the Finger of Power and concealed behind the veils of the unseen - a bounty from Us,

13 انا اظهرنا الصحيفة المكنونة المحتومة المختومة التي كانت مرقومة باصبع الاقتدار و مستورة خلف حجب الغيب فضلاً من عندنا و انا العزيز الفضال

and I am the Mighty, the All-Bountiful. Nothing escapeth the knowledge of your Lord, nor doth any matter defeat Him. He hath manifested and caused to appear whatsoever He willeth. He, verily, is the Powerful, the Unconstrained.

لا يعزب عن علم ربكم شيء ولا يعجزه امر ظهر
واظهر ما اراد انه هو المقتدر المختار

- 14 Say: The Last Turn hath come, and We have stretched forth the Hand of Power and revealed from Our Most Great Mystery, concerning the pure truth, a mystery less than what can be counted. Thereupon did the dwellers of Sinai swoon away at the Dawning-Place of this crimson Sign upon the Spot of Sinai. Thus did the All-Merciful come upon the clouds of proof, and all things proclaimed: "The Kingdom belongeth unto God, the Lord of Lords!"

14 قل قد جاءت الكرة الأخرى وبسطنا يد الاقتدار
واظهرنا من سرنا الأعظم على الحق الخالص سرّاً
اقلّ عما يحصى اذا انصعقت الطورون عند مطلع
هذه الآية الحمراء على بقعة السيناء كذلك اتى
الرحمن على ظلل البرهان ونطقت الأشياء الملك
لله رب الأرباب

- 15 Those who dispute God's proof and His authority - these are they whom their desires have overcome and returned them to their abode in the fire - evil the abode of every denying infidel! Blessed is he who hath turned to the Supreme Horizon, clinging to His verses, holding fast to His robe, uttering His praise, and arising to serve His Cause whereby feet have slipped.

15 ان الذين جادلوا بحجة الله وسلطانه اولئك غلبت
عليهم اهوائهم وارجعتهم الى مقرهم فى النار و
بئس مقر كل منكر كفار طوبى لمن اقبل الى
الأفق الأعلى متمسكاً بآياته ومتشبثاً بذيله وناطقاً
بثناؤه وقائماً على خدمة امره الذى به زلت الأقدام

- 16 When the Morn of Manifestation unfurled its standard and the Interlocutor of the Mount came with the banners of signs and the emblems of clear proofs, the people turned away and opposed Him with tyranny whereat the clouds cried out: "Beware lest ye shut the door of bounty in your own faces. Fear God, O people of the Book! Beware lest ye do what the former party did on the day when the Rock cried out, the Great Cry was raised, and the mountains passed away."

16 فلما نشر صبح الظهور لوائه و اتى مكلم الطور
برايات الآيات و اعلام البينات اعرض عنه
الناس و اعترضوا عليه بظلم صاح به السحاب
قل ايّاكم ان تسدوا باب الفضل على وجوهكم
اتقوا الله يا اهل الكتاب ايّاكم ان تعملوا ما عمل
به حزب القبل فى يوم فيه صاحت الصخرة و
ارتفعت الصيحة ومرت الجبال

- 17 Say: Cast aside your vain imaginings. By God, they shall not profit you! He Who was established upon the Throne in the beginning of days hath testified to this. Blessed is he who hath attained unto the day wherein the shrill voice of the Supreme Pen was raised and the Tongue of Grandeur spoke: "Come ye, come ye, O people of the earth! This is the day wherein He Who was hidden in the eternity of eternities hath been made manifest."

17 قل ضعوا الأوهام تالله أنّها لا تنفعكم قد شهد
بذلك من استوى على العرش فى أول الأيام
طوبى لمن فاز يوم فيه ارتفع صرير القلم الأعلى و
نطق لسان العظمة تعالوا تعالوا يا ملأ الأرض هذا
يوم فيه ظهر من كان مكنوناً فى ازل الأزال

- 18 We counsel you with that wherewith We counseled Our loved ones aforetime: to be trustworthy, truthful, pure, chaste, loving and faithful. Leave what the people possess, taking what ye have been given from God, the Lord of all men.

18 أنا نوصيكم بما وصينا به اوليائى من قبل بالأمانة و
الصدق والصفاء والعفة والمحبة والوفاء دعوا
ما عند القوم آخذين ما اوتيتهم من لدى الله مالک
الرقاب

- 19 We make mention of him who was named Ali-Akbar, who believed in God on a day wherein hearts melted with the fear of God, the Lord of the Final End. We bear witness that thou didst turn and hear the Call and respond to thy Lord when

19 أنا نذكر من سمى بعلى أكبر الذى آمن بالله فى يوم
فيه ذابت الأكباد من خشية الله مالک المآب
نشهد أنّك اقبلت وسمعت النداء و اجبت
مولاك اذ اعرض عنه اهل المدن والديار كن

the people of the cities and lands turned away. Turn with thy heart to the Most Exalted Horizon, then adorn thyself with the ornament of godliness and thy heart with trust in God, the Lord of humanity, and thy tongue with that which hath been sent down in the scriptures and tablets. Walk the path of divine good-pleasure with God's dignity and tranquility, that His signs may be manifested through thee in the world. This is what thou hast been commanded by thy Lord, the Mighty, the Bestower.

مقبلاً بقلبك الى الأفق الأعلى ثم زين نفسك بطراز التقوى وفؤادك بالتوكل على الله مولى الورى ولسانك بما نزل في الزبر والألواح اسلك سبيل الرضاء بوقار الله وسكينته ليظهر منك آثاره في العالم هذا ما امرت به من لدن ربك العزيز الوهاب

- 20 Blessed is the soul that hath been enkindled by the fire which the All-Merciful hath ignited in creation, from whose sighing is heard "The Intended One hath come with a sovereignty that neither the ranks of the divines nor the hosts of princes could dismay." He calleth out with the most exalted call before all who are in earth and heaven: "The Promise hath come, and this is what was recorded in the Book by the Pen of God, the Revealer of verses." Blessed art thou for having been mentioned by the Pen of Revelation when the Wronged One was in the hands of the wicked. Soon shall the world and all that is therein perish, and there shall endure for thee what hath been sent down from God, the Lord of the Throne and of the dust.

20 طوبى لنفس اشتعلت بنار اوقدها الرحمن في الامكان التي يسمع من زفيرها قد اتى المقصود بسطان لم تخوفه صفوف العلماء ولا جنود الأمراء ينادى بأعلى النداء امام من في الأرض والسما قد اتى الوعد وهذا من كان مسطوراً في الكتاب من قلم الله منزل الآيات طوبى لك بما ذكرت من قلم الوحي اذ كان المظلوم بين ايدى الفجار سوف تفتني الدنيا وما فيها ويبقى لك ما نزل من لدى الله رب العرش والثرى

- 21 O Moses! Hear the Call from the Blessed, Eternal, Ancient Tree: "The Kingdom is God's, the Cleaver of Dawn!" The tale of the Mount and its Interlocutor hath returned, speaking in this Revelation: "Verily, there is no God but Me, the Single, the One, the Mighty, the All-Forgiving." The world hath been set ablaze by the fire of thy Lord's love, yet the people remain heedless and veiled. Say: By God! The Revealer of verses hath come with the standards of proof and utterance. Fear God, O people of the Bayan, and be not of those who awaited My days, yet when I manifested Myself, they denied Me. To this beareth witness the Mother Book. Thus hath the ocean revealed its waves and the light its radiance. Blessed is he who hath seen and turned towards it, and woe unto every denier and infidel. This is a day wherein the Point of the Bayan circlet round the throne of his Lord, the All-Merciful, and the Point of the Furqan giveth glad tidings to the world of the Lord of Eternity. The Spirit, in the wilderness of longing, saith: "Here am I, here am I, O Desired One of the nations! Here am I, here am I, O Light of the horizons! Through Thee was manifested that which was hidden in knowledge and recorded in the books of God, the Lord of all men."

21 يا موسى اسمع النداء من السدرة المباركة الأبدية القديمة الملك لله فائق الأصباح قد رجع حديث الطور ومكلمه ينطق في هذا الظهور انه لا اله الا انا الفرد الواحد العزيز الغفار قد اشتعل العالم من نار محبة ربك ولكن القوم في غفلة وحجاب قل تالله قد اتى منزل الآيات برابات الحجّة والبيان اتقوا الله يا ملاء البيان ولا تكونوا من الذين انتظروا أيامي فلما اظهرت نفسي كفروا بها يشهد بذلك من عنده ام البيان كذلك اظهر البحر امواجه والتور اشراقه طوبى لمن رأى واقبل وويل لكل معرض كفار هذا يوم يطوف نقطة البيان حول عرش ربه الرحمن ونقطة الفرقان يبشر العالم بمالك القدم والروح في بیداء الاشتياق يقول لبيك لبيك يا مقصود الأمم لبيك لبيك يا نور الآفاق بك ظهر ما كان مكنوناً في العلم و مسطوراً في كتب الله مولى الأنام

- 22 O Abu'l-Hasan! The Wronged One, Who hath come from the heaven of utterance with proof and testimony and hath summoned all unto God, the All-Knowing, the All-Informed, maketh mention of thee. He it is for Whose path the gems

22 يا اباالحسن يذكرک المظلوم الذي اتى من سماء البيان بالحجة والبرهان ودعا الكل الى الله العليم الخبير هو الذي فدى في سبيله جواهر الوجود

of existence have sacrificed their souls and all they possessed. Thus were hearts and souls attracted by the call of thy Lord, the Mighty, the Great.

بأرواحهم و ما عندهم كذلك انجذبت الأفئدة
و القلوب من نداء ربك العزيز العظيم

- 23 Hearken unto the scratching of My Most Exalted Pen from the right hand of the luminous Spot, from the Divine Lote-Tree before the faces of all peoples. Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. We have created ears to hearken unto My sweetest call, and eyes to behold the lights of the Countenance from the supreme horizon, and tongues to make mention of Me and praise Me in the kingdom of creation, and hands to grasp My Book and hold fast unto My mighty cord.

23 اسمع صرير قلبي الأعلى من يمين البقعة النوراء
من سدرة المنتهى امام وجوه الورى انه لا اله الا
هو الفرد الواحد العليم الحكيم قد خلقنا الآذان
لاصغاء ندائى الأحدى والأبصار لمشاهدة انوار
الوجه من الأفق الأعلى والألسن لذكرى و ثنائى
فى ناسوت الانشاء و الأيادى لأخذ كتابى و
التمسك بجبلى المتين

- 24 The world hath appeared for My Self, and the ocean of knowledge hath surged through My Name, and the sun of utterance hath shone forth through My mention, the Mighty, the Wondrous. Say: O concourse of the earth! Open your eyes, for We have adorned the heaven of utterance with the stars of certitude. Draw nigh with illumined hearts and radiant faces. By God! The ocean of knowledge hath surged before the world, and the fragrance of God, the Mighty, the Wise, hath been wafted.

24 قد ظهر العالم لنفسى و ماج بحر العرفان باسمى و
اشرقت شمس البيان بذكرى العزيز البديع قل يا
ملا الأرض افتحوا ابصاركم انا زينا سماء البيان
بأنجم الايقان اقبلوا بصدور نوراء و وجوه بيضاء
تالله قد ماج بحر العلم امام العالم و حاج عرف الله
العزيز الحكيم

- 25 This is the Day whereon the Tongue of the All-Merciful hath spoken in the kingdom of utterance, and the horizon of the world hath been illumined by the Great Name, and all things have testified that, by God, the Day hath come and the people are in manifest doubt. Blessed is he who hath shattered the idols of vain imagination and hath arisen to serve God, the Lord of the Throne on high and of the dust below, with such steadfastness as neither the hosts and ranks could hinder, nor the battalions and legions could frighten. He spoke before all faces that which was a light unto the righteous and a fire unto the wicked. Verily thy Lord is the Omnipotent over whatsoever He willeth. There is none other God but Him, the Single, the One, the Strong, the Powerful.

25 هذا يوم فيه نطق لسان الرحمن فى ملكوت البيان
و انار افق العالم بنير الاسم الأعظم و شهدت
الأشياء تالله اتى اليوم و القوم فى ريب مبين
طوبى لمن كسر اصنام الهوى و قام على خدمة
الله رب العرش و الثرى باستقامة ما منعها الجنود
و الصفوف و ما خوفها الكائب و الألوف نطق
امام الوجوه بما كان نوراً للأبرار و ناراً للفجار ان
ربك هو المقتدر على ما يشاء لا اله الا هو الفرد
الواحد القوى القدير

- 26 Give thanks unto God for having made mention of thee in the prison and revealed for thee that which shall be a treasure for thee in His mighty and lofty Kingdom. Grieve not at anything. Convey the Cause of thy Lord with wisdom and utterance. This is what thou hast been commanded by the Omnipotent, the Ancient of Days. Thus hath the Treasury revealed its secrets and the Lote-Tree its fruits. Blessed is he who hath witnessed and seen and said: "Praise be unto Thee, O Thou the Desire of the worlds!"

26 اشكر الله بما ذكركى فى السجن و انزل لك ما
كان ذخراً لك فى ملكوته العزيز المنيع لا تحزن
من شئ بلغ امر ربك بالحكمة و البيان هذا
ما امرت به من لدن مقتدر قدیر كذلك اظهر
الكنز اسراره و السدرة اثمارها طوبى لمن شهد و
رأى و قال لك الحمد يا مقصود العالمين

- 27 O Muhammad-Taqi! Hear the call from the supreme horizon from God, the Lord of Names. Verily there is none other God

27 يا محمد تقى اسمع النداء من الأفق الأعلى من
لدى الله مالك الأسماء انه لا اله الا انا الغفور

but Me, the Forgiving, the Generous. Blessed is he who hath testified to that which God hath testified, and hath acknowledged that which His Tongue hath acknowledged when He was seated upon the Throne and when the Light was shining from the horizon of Zawra and in this mighty Prison. Take hold of the Book of God with such strength from Him that the divines of the age shall not prevent thee. Be thou vocal in thy Master's praise and steadfast in service to His Cause. Verily He hath sent down for thee the proof and made clear His straight path.

الكریم طوبی لمن شهد بما شهد به الله واعترف بما اعترف لسانه اذ استوى على العرش و كان التور مشرقاً من افق الزوراء و فی هذا الحصن المتین خذ كتاب الله بقوة من عنده على شأن لا يمنعك علماء العصر كن ناطقاً ببناء موليك و قائماً على خدمة الأمر انه انزل لك الدليل و اوضح صراطه المستقیم

- 28 This is a Day that cannot be equaled by centuries, and this is a Cause before which the hosts of the heavens and earth cannot stand. To this testifieth every truthful and perceiving one. Say: My God, my God! Thou seest the poor one hath sought the gate of Thy riches, and the sick one hath hastened to the ocean of Thy healing, and the wronged one hath desired Thy justice and favors. I beseech Thee by the lights of the morn of Thy manifestation and by the Word whereby the hearts of Thy chosen ones were attracted, that Thou deprive me not of the outpourings of Thy days and the breaths of Thy verses.

28 هذا يوم لا تعادله القرون و هذا امر لا تقوم معه جنود السموات و الأرض يشهد بذلك كل صادق بصير قل الهی الهی ترى الفقير قصد باب غنائك و المريض سرع الى بحر شفائك و المظلوم اراد عدلك و الطافك اسألك بأنوار صبح ظهورك و بالكلمة التي بها انجذبت افئدة اصفيائك بأن لا تمنعني من فيوضات أيامك و نفحات آياتك

- 29 O Lord! Thou seest me turning toward Thy supreme horizon and holding fast to Thy cord, O Lord of all being and Sovereign of the hereafter and the first life. I beseech Thee not to disappoint me of that which is with Thee and that which Thou hast ordained for Thy chosen ones who have not broken Thy covenant and Thy testament, who have hastened to the place of sacrifice out of longing to meet Thee, and who have offered up their spirits in Thy path. I beseech Thee, O God of Names and Creator of heaven, by Thy Most Exalted Name, to forgive me and my parents and whosoever hath held fast to Thy cord and clung to the hem of Thy robe. O Lord! Thou art He through Whose generosity all creation hath testified, and through Whose bounty all beings have borne witness. There is none other God but Thee, the All-Knowing, the All-Wise.

29 ای ربّ ترانی مقبلاً الى افئدة الأعلى و معتصماً بحبلک یا مولی الوری و مالک الآخرة و الأولى اسألك ان لا تخيبنی عما عندک و ما قدرته لخیرتک الذین ما نقضوا عهدک و میثاقک و سرعوا الى مقرّ الفداء شوقاً للقائك و انفقوا ارواحهم فی سبیلک اسألك یا اله الاسماء و فاطر السماء باسمک العلیّ الأبهی بأن تغفر لی و لوالدی و لمن تمسک بحبلک و تشبّث بذیلک ای ربّ انت الذی شهدت بکرمک الکائنات و بجودک الممکات لا اله الا انت العليم الحکیم

- 30 O 'Ali-Akbar! The grace of thy Lord God hath encompassed the horizons, yet most men do not understand. The hidden Cause of God and His treasured Secret have been made manifest, yet most of the people perceive it not. This is the Day wherein all things proclaim: O peoples of the earth! The horizon of the Revelation hath been illumined with the Light of the divine utterance, and the All-Merciful hath come with manifest sovereignty. When the Promise came to pass and the Promised One appeared, the divines arose in opposition and perpetrated that which caused the denizens of Paradise and the Concourse on High to weep at eventide and at dawn. There hath befallen Us in God's path that which had never befallen anyone before. To this testifieth He Who in every state proclaimeth:

30 یا علی اکبر قد احاط الآفاق فضل الله ربّک و الناس اکثرهم لا يفقهون قد ظهر امر الله المکنون و سره المخزون و القوم اکثرهم لا يشعرون هذا يوم فيه تنادی الأشياء یا ملأ الأرض قد اشرق افق الظهور بنیر البیان و اتی الرحمن بسلطان مشهود لما اتی الوعد و ظهر الموعود قام العلماء على الاعراض و ارتکبوا ما ناهى به اهل الفردوس ثمّ الملأ الأعلى فی الاصل و البکور ورد علينا فی سبیل الله ما لا ورد علی احد من قبل يشهد بذلك من ينطق فی کل شأن انه لا اله الا انا المهيم القیوم

There is none other God but Me, the All-Protecting, the Self-Subsisting.

- 31 O peoples of the earth! This is the Day of God, yet ye recognize it not, and this is the Day of divine utterance, yet ye remain silent. Remember what the All-Merciful hath revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." This is the Day wherein We behold the people of the Bayan drunken, though they be not drunken, but severe indeed is the chastisement of God. This is the Day wherein thy Lord hath come and the verses have encompassed the Manifestations of Names and Attributes. Blessed is he who hath attained, and woe unto them that have turned away. We counsel thee and those who have believed to observe what becometh the days of God, the Lord of the mighty throne. The discourse of idle fancies hath returned, and most of the people are wandering distraught. O people! Fear God, and follow not the desires of every froward oppressor. This is the Day wherein that which was hidden from all eyes and treasured in the knowledge of God, the Mighty, the All-Praised, hath been revealed.
- 32 O 'Ali-Akbar! Harken unto the call from the right side of the vale, the station wherein the Tongue of Grandeur did speak: "The Kingdom is God's, the One, the All-Knowing!" Thy name was mentioned in the presence of the Wronged One, and We make mention of thee through this wondrous remembrance, at whose appearance the remembrances of the world did humble themselves and around which circled the Concourse on High, bearing the banners of verses. To this doth the Mother Book testify in this exalted station. When thou dost inhale the fragrance of utterance and art seized with the intoxication of the Salsabil of knowledge, say:
- 33 "My God, my God! Thy separation hath destroyed me, Thy remoteness hath consumed me, as have the tribulations that have befallen Thee in Thy path. My God, my God! Mine ear desireth to hear that for which it was created; withhold it not from Thy melodies and Thy call. My sight desireth to behold the effulgences of the lights of Thy most exalted horizon; deprive it not of that which Thou hast manifested for it. My God, my God! How is it that I hear the call of the servants but hear not Thy call, and see Thy creation but see not the Dayspring of Thy Revelation and the Dawning-Place of Thy verses? Blessed is he who hath inhaled the fragrance of Thy garment and hath been seized by the breezes of Thy days, until he became detached from all else but Thee.
- 34 "I beseech Thee, O my Lord, the All-Merciful, by the kingdom of Thy utterance, and by the ocean which the ships of the world

يا ملاء الأرض هذا يوم الله و انتم لا تعرفون و هذا يوم البيان و انتم صامتون اذكر ما انزله الرحمن في الفرقان يوم يقوم الناس لرب العالمين هذا يوم فيه نرى ملاء البيان سكارى و ما هم بسكارى ولكن عذاب الله شديد هذا يوم فيه اتى ربك و احاطت الآيات مظاهر الأسماء و الصفات طوبى لمن فاز و ويل للمعرضين انا نوصيك و الذين آمنوا بما ينبغي لأيام الله رب العرش العظيم قد رجع حديث الأوهام و القوم اكثرهم من الهائمين يا قوم اتقوا الله و لا تتبعوا أهواء كل ظالم عنيد هذا يوم فيه ظهر ما كان مستوراً عن الأبصار و مخزوناً في علم الله العزيز الحميد

يا على اكبر اسمع النداء من شطر الوادى الأيمن المقام الذى فيه نطق لسان العظمة الملك لله الفرد الخبير قد حضر اسمك لدى المظلوم ذكرناك بهذا الذكر البديع الذى اذ ظهر خضعت له اذكار العالم و طاف حوله الملاء الأعلى برابات الآيات يشهد بذلك أم الكلاب في هذا المقام الرفيع اذا وجدت عرف البيان و اخذك سكر سلسبيل العرفان

قل الهى الهى قد اهلكنى فراقك و اضنانى هجرى و ما ورد عليك فى سبيلك الهى الهى اذننى ارادت ان تسمع ما خلقت له لا تمنعها عن ترنماتك و ندائك و بصرى اراد ان ينظر اشراقات انوار افقك الأعلى لا تحرمه عمّا اظهرته له الهى الهى ما لى اسمع نداء العباد و لا اسمع ندائك و ارى خلقك و لا ارى مشرق وحيك و مطلع آياتك طوبى لذى شم وجد عرف قيصك و اخذته نفحات أيامك الى ان انقطع عن دونك

cannot contain, and by the Ark which the waves of the malice of the nations cannot hinder, to strengthen me in all conditions as Thou didst strengthen me before and wilt strengthen me hereafter. Then send down from the heaven of Thy mercy upon Thy servants that which will draw them nigh unto Thee and acquaint them with what Thou hast intended for them through Thy bounty and grace, and guide them to Thy path which calleth out with the most exalted call in the morning and the evening: By God! I am the Straight Path and I am the Balance whereby all small and great are weighed. O Lord! Deprive not Thy servants of the rustling of the Lote-Tree of the Uttermost End and the scratching of Thy Most Exalted Pen. Thou art He Who hath testified through Thy generosity to all created things and through Thy grace to all existing things. There is none other God but Thee, the Revealer of verses and the Lord of earth and heaven."

35 We have revealed for thee what We have revealed for none other of Our loved ones, as a grace from Our presence, that thou mayest thank thy Lord, the All-Forgiving, the All-Bountiful. Say: "My God, my God! If Thou shouldst prevent me from drawing nigh unto Thee and from standing before Thy throne and from presenting myself at the gate of Thy majesty, then inscribe for me, with Thy Most Exalted Pen, the reward of meeting Thee and of those who soared in the atmosphere of longing and yearning until they attained Thy presence and heard Thy sweetest call and beheld Thy most glorious horizon. I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy imprisonment and Thy wrongs and what hath befallen Thee at the hands of Thy creation, not to disappoint me of what is with Thee nor to withhold from me that wherewith Thou didst quicken them that are in their graves. Thou art, verily, the Lord of the Manifestation, seated upon the throne on the Day of Resurrection. There is none other God but Thee, the All-Knowing, the All-Wise."

36 O Husayn! The Wronged One remembereth thee for the sake of God, the Mighty, the Beautiful, even as He hath remembered the servants and called them to the most exalted horizon, the station wherein the Tree exclaimed: "There is none other God but Me, the Lord of the exalted Throne!" The All-Bountiful hath come in the final abode; among the people are those who denied Him, those who turned away, and those who manifested great tyranny. Say: O people of the earth! By God, the All-Merciful hath come with the kingdom of proof. Hasten, and be not of them that hesitate. Beware lest the cup of names prevent you from the Kawthar of eternity. Cast away what is with the people, holding fast to that which is with God, the Mighty, the Wise. Say: O people! Withhold not yourselves

34 اسألك يا ربّي الرحمن بملكوت بيانك و البحر الذي لم تحصره سفائن العالم و السفينة التي لا تمنعها امواج ضغائن الأمم بأن تؤيدني في كلّ الأحوال كما أيدتني من قبل و من بعد ثم انزل من سماء رحمتك على عبادك ما يقربهم اليك و يعرفهم ما اردت لهم بجودك و فضلك و يهديهم الى صراطك الذي ينادى بأعلى النداء في الصباح و المساء تالله اني انا الصراط المستقيم و انا الميزان الذي به يوزن كلّ صغير و كبير اى رب لا تحرم عبادك من حفيف سدره المنتهى و صرير قلبك الأعلى انك انت الذي شهدت بكرمك الموجودات و بفضلك الكائنات لا اله الا انت منزل الآيات و مالک الأرضين و السموات

35 قد انزلنا لك ما انزلنا لأحد اوليائي فضلاً من عندى لتشكر ربك الغفور الكريم قل الهى الهى ان تمنعني عن التقرب اليك و الحضور امام عرشك و القيام لدى باب عظمتك فاكتب لى من قلبك الأعلى اجر لقائك و الذين طاروا في هواء الشوق و الاشتياق الى ان حضروا و سمعوا ندائك الأمل و رأوا افقك الأبهى اسألك يا اله الوجود و مالک الغيب و الشهود بسجنتك و مظلوميّتك و ما ورد عليك من خلقك بأن لا تخيبنى عمّا عندك و لا تمنعني عمّا احيت به من فى القبور انك انت مالک الظهور و المستوى على العرش فى يوم النشور لا اله الا انت العليم الحكيم

36 يا حسين يذكرك الحسين لوجه الله العزيز الجميل كما ذكر العباد و دعاهم الى الأفق الأعلى المقام الذى نطقت السدره انه لا اله الا انا ربّ الكرسي الرفيع قد اتى الوهاب فى المآب من الناس من انكره و منهم من اعرض و منهم من ظهر بظلم عظيم قل يا ملأ الأرض تالله قد اتى الرحمن بملكوت البرهان اسرعوا و لا تكونوا من المتوقفين اياكم ان تمنعكم كأس الأسماء عن كوثر البقاء ضعوا ما عند القوم متمسكين بما عند الله العزيز الحكيم قل يا قوم لا تمنعوا انفسكم عن مشرق الوحي تالله قد

from the Dayspring of Revelation. By God, the verses have been sent down, the evidences have appeared, and the Sun of utterance hath shone forth from the horizon of the heaven of proof. Fear ye the All-Merciful and be not of them that are far removed. Come, come, O concourse of men, that I may show you the Most Great Vision and cause you to hear the call of God, the Mighty, the Praiseworthy. Thus hath the ocean of knowledge manifested the waves of utterance and the heaven of inner meanings its stars. Blessed are they that attain!

نَزَلَتِ الْآيَاتُ وَظَهَرَتِ الْبَيِّنَاتُ وَاشْرَقَ نِيرُ الْبَيَانِ
مِنْ أَفْقِ سَمَاءِ الْبِرْهَانِ اتَّقُوا الرَّحْمَنَ وَلَا تَكُونُوا مِنَ
الْمُبْعَدِينَ تَعَالَوْا تَعَالَوْا يَا مَعْشَرَ الْبَشَرِ لِأُرِيَكُمْ الْمَنْظَرَ
الْأَكْبَرَ وَاسْمِعْكُمْ نَدَاءَ اللَّهِ الْعَزِيزِ الْحَمِيدِ كَذَلِكَ
أَظْهَرَ بَحْرَ الْعُرْفَانِ أَمْوَاجَ الْبَيَانِ وَسَمَاءَ الْمَعَانِي أَنْجَمَهَا
طُوبَى لِلْفَائِزِينَ

- 37 O My handmaiden! Harken unto My call from the direction of My prison, when Mine enemies who denied the Resurrection and its signs, and the Hour and its tokens, encompassed Me. Verily, they are among the abased ones. Blessed is thy son who ascended unto God and partook of the Choice Sealed Wine when it was unsealed by the hand of power and might.

37 يَا أَمَتِي اسْمِعِي نِدَائِي مِنْ شَطْرِ سِجْنِي إِذَا احْاطَتْنِي
أَعْدَائِي الَّذِينَ أَنْكَرُوا الْقِيَامَةَ وَأَثَارَهَا وَالسَّاعَةَ وَ
أَشْرَاطَهَا إِلَّا أَنَّهُمْ مِنَ الصَّاعِرِينَ طُوبَى لَابْنِكَ
الَّذِي صَعَدَ إِلَى اللَّهِ وَشَرِبَ الرَّحِيقَ الْمَخْتُومَ إِذَا
فَكَ بِيَدِ الْقُدْرَةِ وَالْإِقْتِدَارِ

- 38 O 'Ali-Rida! The Lord of Names and Creator of the heavens makes mention of thee. Verily, He came with the banners of verses and the standards of clear proofs on a Day wherein the pillars of existence were shaken through fear of God, the Lord of Lords. We bear witness that thou didst turn, believe, and respond to thy Lord when He came with power and sovereignty. Thou didst attain, before thy ascension, to the fragrance of the knowledge of thy Lord, and after it to the verses of God, the Lord of creation. Blessed is the soul that hath won mention by My Most Exalted Pen, and the face that hath turned unto the Countenance, and the heart that hath turned toward the horizon whence shone forth the Luminary of proof and evidence. O people of Baha! Take hold of the Book of God with the strength that proceedeth from Him, and be not of them that disbelieved in God, the Lord of all mankind.

38 يَا عَلِيَّ رِضَا يَذْكُرُكَ مَالِكُ الْأَسْمَاءِ وَفَاطِمَةُ
السَّمَاءِ إِنَّهُ أَتَى بِرَايَاتِ الْآيَاتِ وَاعْلَامِ الْبَيِّنَاتِ
فِي يَوْمٍ فِيهِ تَزَعَزَعَتِ أَرْكَانُ الْوُجُودِ مِنْ خَشْيَةِ
اللَّهِ رَبِّ الْأَرْبَابِ نَشْهَدُ أَنَّكَ أَقْبَلْتَ وَآمَنْتَ وَ
أَجَبْتَ يَوْمَ لَاكَ إِذَا أَتَى بِقُدْرَةٍ وَسُلْطَانٍ قَدْ فَزَتْ
قَبْلَ الصُّعُودِ بِعَرَفَانِ رَبِّكَ وَبَعْدَهُ بِآيَاتِ
اللَّهِ مَالِكِ الْإِبْحَادِ طُوبَى لِنَفْسٍ فَازَتْ بِذِكْرِ قَلْبِي
الْأَعْلَى وَلَوْجِهِ تَوَجَّهَ إِلَى الْوَجْهِ وَلَقَلْبٍ أَقْبَلَ إِلَى
أَفْقِ اشْرَقَ مِنْهُ نِيرُ الْحُجَّةِ وَالْبِرْهَانِ يَا أَهْلَ الْبَهَاءِ
خُذُوا كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ وَلَا تَكُونُوا مِنَ
الَّذِينَ كَفَرُوا بِاللَّهِ مَوْلَى الْأَنَامِ

- 39 O Siyyid Muhammad! Rejoice in the bounty of thy Lord. Verily, He maketh mention of thee from the direction of the Prison with verses that the centuries and ages cannot alter. Harken, harken! The Most Exalted Pen desireth to converse with thee. Behold, behold! The Ancient Countenance hath turned toward thee from His Most Great Prison. When thou hast heard and seen, arise and say: Praise be unto Thee, O Desire of the world, and glory be unto Thee, O Illuminator of the horizons! The world hath been set ablaze by the verses of thy Lord, and utterance is filled with wondrous doubt. Behold the Most Exalted Horizon with thine eyes, then harken unto its call with thine ears. This is what thou hast been commanded in the Scriptures and Tablets. Whoso regardeth it with other than His eye shall never know it. This is what God hath made specific to this Revelation, which when it appeared caused the limbs of all names to quake, the heavens to be cleft asunder, and the lands

39 يَا سَيِّدَ مُحَمَّدٍ أَفْرَحْ بِعَنَاءَةِ رَبِّكَ إِنَّهُ ذَكَرَكَ مِنْ شَطْرِ
السَّجْنِ بِآيَاتٍ لَا تَغْيَرُهَا الْقُرُونُ وَالْأَعْصَارُ اسْمِعْ
اسْمِعْ أَنَّ الْقَلَمَ الْأَعْلَى يَرِيدُ أَنْ يَتَكَلَّمَ مَعَكَ أَنْظِرْ أَنْظِرْ
أَنَّ وَجْهَ الْقَدَمِ تَوَجَّهَ إِلَيْكَ مِنْ شَطْرِ سِجْنِهِ الْأَعْظَمِ
إِذَا سَمِعْتَ وَرَأَيْتَ قُمْ وَقُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ
الْعَالَمِ وَلَكَ الشَّانُ يَا مَنْوَرُ الْآفَاقِ قَدْ اشْتَغَلَ الْعَالَمُ
مِنْ آيَاتِ رَبِّكَ وَمَلَأَ الْبَيَانُ فِي رَيْبٍ عَجَابٍ أَنْظِرْ
الْأَفْقَ الْأَعْلَى بِبَصَرِكَ ثُمَّ اسْمِعْ نِدَائِهِ بِأَذْنِكَ هَذَا
مَا أَمَرْتُ بِهِ فِي الزَّيْرِ وَالْأُلُوحِ مَنْ يَنْظُرُهُ بَعِينَ
غَيْرِهِ لَنْ يَعْرِفَهُ أَبَدًا هَذَا مَا جَعَلَهُ اللَّهُ مَخْصُوصًا لِهَذَا
الظُّهُورِ الَّذِي إِذَا ظَهَرَ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَ
انْصَعَقَتِ الْأَسْمَاءُ وَنَاحَتْ الْبِلَادُ كَذَلِكَ أَنْزَلْنَا

to lament. Thus have We sent down the verses unto thee and dispatched them to thee as a grace from Our presence, and I am the Mighty, the All-Bountiful.

- 40 O Siyyid Ja'far! The Greatest Scene hath been adorned and the Hidden Secret hath been revealed, and the Lord of Destiny calleth out, saying: O concourse of humanity! The Hour hath come and the moon hath been cleft asunder. Blessed is the servant who hath witnessed and attained, and woe unto every denying impostor. Beware lest the doubts of the people of the Bayan prevent thee. Arise and say: O people, fear God and be not of the companions of error. Say: O party of God! This Day is your day. Remember your Lord, the Most Merciful, with wisdom and utterance, and follow not every misbeliever who hath disbelieved in God, the Revealer of verses. This is a Day wherein the Way crieth out: Look ye, look ye, O people of Baha! By God, I was created for you, despite those who caused their people to dwell in the abode of perdition. And the Guide crieth out and calleth: O party of God! God hath manifested me for you. Turn ye unto Him and be not of those who denied their Lord in the beginning and the end.

- 41 O Mahmud! The Promised One maketh mention of thee from His glorious station and giveth thee glad tidings of God's tender care - thy Lord, the Lord of the Day of Reckoning. Hold thou fast unto His grace, arise to serve His Cause, and voice His praise at eventide and at dawn. We have sent down the verses and revealed unto men that which draweth them nigh unto the Most Exalted Horizon. Turn ye unto Him, O ye that are endowed with insight!

- 42 Know thou that the Concourse of the Bayan have denied this bounty the like of which the eye of creation hath never beheld. These have followed their desires and disbelieved in Him Who hath come from the Dayspring of Power with God's verses - the Omnipotent, the Unconstrained. Thus have their deeds been made to seem fair in their eyes, and they are this day numbered among the wayward before the Self-Sufficient, the Most High. Say: Fear ye God! He hath come with verses that all the books of the world cannot equal, as testifieth He in Whose grasp is the Kingdom of proof and evidence. Say: Come ye, that I may show you what hath been sent down from the Kingdom of utterance and cause you to hear what the Dove of Paradise warbleth upon the loftiest branches. By God! What the people possess cannot this day compare with God's verses. Ponder ye, O men of understanding! By what proof can they who deny this Cause establish their claims? Say: Produce it, O sources of delusion!

لك الآيات وارسلناها اليك فضلاً من لدنا و
انا العزيز الفضال

40 يا سيّد جعفر قد تزّين المنظر الأكبر وظهر السرّ
المستسرّ و مالک القدر ينادى و يقول يا معشر
البشر قد اتت الساعة وانشق القمر طوبى لعبد شهد
و فاز و ويل لكل منكر مكّار اياك ان تمنعك
شبهات اهل البيان قم و قل يا قوم خافوا الله و
لا تكونوا من اصحاب الضلال قل يا حزب الله
اليوم يومكم اذكروا ربكم الرحمن بالحكمة و البيان
و لا تتبعوا كل مشرك كفر بالله منزل الآيات
هذا يوم فيه ينادى السبيل انظروا انظروا يا اهل
البهاء تالله قد خلقت لكم رغماً للذين احلّوا قومهم
دار البوار و الدليل يصيح و ينادى يا حزب الله
قد اظهرنى الله لكم اقبلوا و لا تكونوا من الذين
انكروا ربهم فى المبدء و المآب

41 يا محمود انّ الموعود يذكرك فى مقامه المحمود و
يشرك بعناية الله ربك مالک يوم المعاد كن
متمسكاً بفضله و قائماً على خدمة امره و ناطقاً
بثنائه فى العشيّ و الاشرق انا انزلنا الآيات و
اظهرنا للعباد ما يقربهم الى الأفق الأعلى اقبلوا
اليه يا اولى الأبصار

42 ثمّ اعلم انّ ملأ البيان انكروا هذا الفضل الذى
ما رأيت شبهه عين الابداع اولئك اتبعوا اهوائهم
و كفروا بالذى اتى من مطلع الاقتدار بآيات
الله المقتدر المختار كذلك زينت لهم انفسهم
اعمالهم و هم اليوم من اهل الضلال لدى الغنى
المتعال قل خافوا الله انه اتى بآيات لا تعادلها
كتب العالم يشهد بذلك من عنده ملكوت الحق
و البرهان قل تعالوا لأريكم ما نزل من ملكوت
البيان و اسمعكم ما تغرّد حمامة الفردوس على
اعلى الأغصان تالله لا يعادل اليوم بآيات الله ما
عند القوم فاعتبروا يا اولى الألباب انّ الذين انكروا
هذا الأمر بأى شىء يثبت ما عندهم قل فأتوا به
يا مطالع الأوهام

43 O Siyyid 'Ali-Akbar! He hath come from the heaven of Command bearing the banner of "He doeth what He willeth." Doth it beseech anyone to turn away? Nay, by My Self that overshadoweth the earth and the heavens! That which was never manifested hath been made manifest, yet the people remain in strange delusion. They worship vain imaginings and comprehend not; they worship idols yet perceive not. They have adorned their heads with turbans - they are astray and lead others astray, yet they know not. They have lost who denied God's verses after their revelation and turned away from Him through Whom the letter K was conjoined with the letter N and every hidden matter was revealed. Thank thou God, thy Lord, that He hath aided thee to turn unto Him on a day wherein men have turned away from God, the Self-Subsisting, the All-Compelling.

43 يا سيّد على اكبر أنّه اتى من سماء الأمر و معه راية يفعل ما يشاء هل ينبغي الاعراض لا ونفسى المهيمنة على من فى الأرضين والسموات قد ظهر ما لا ظهر فى الابداع و القوم فى وهم عجاب يعبدون الأوهام ولا يفقهون ويعبدون الأصنام ولا يشعرون قد زينا رؤوسهم بالعمائم ضلّوا و اضلّوا الا انهم لا يعلمون قد خسر الذين كذبوا بآيات الله بعد انزالها واعرضوا عن الذى به اقترن الكاف بالنون و ظهر كل امر مستور اشكر الله ربك أنّه ايدك على الاقبال فى يوم فيه اعرض الناس عن الله المهيمن القيوم

44 We have desired to make mention of him who was named 'Ali-Akbar, who turned toward the Most Exalted Horizon and traversed land and sea until he reached the shore of the Most Great Sea and heard the Call from the Dayspring of his Lord's utterance, the Lord of Names, and beheld what no eye hath beheld. We testify that he heard and turned and hastened until he entered the right Valley - the place wherein the fragrance of God, Lord of the seen and unseen, was diffused, and he testified to that whereunto God hath testified: that there is none other God but Him, the Truth, the Knower of things unseen. He heard the rustling and the whispering and beheld the Most Great Sign from the Divine Lote-Tree beyond which there is no passing, and that which hearts and minds have never apprehended. He believed in God on a day wherein the divines of the earth and its doctors, and those who followed them without clear proof from God, the Mighty, the All-Loving, disbelieved. And We make mention of his son whom We named Badi', and his mother who heard and responded and took the cup of nearness and meeting, drinking therefrom in the name of her Lord, the Lord of existence. O Mother of Badi'! Grieve not at anything. We counsel thee to be patient and forbearing, even as We have counseled Our handmaidens before thee. Verily thy Lord is the All-Patient, the All-Appreciating.

44 انا اردنا ان نذكر من سمي بعلي اكبر الذى اقبل الى الأفق الأعلى وقطع البر والبحر الى ان ورد شاطئ البحر الأعظم و سمع النداء من مطلع بيان ربه مالک السماء و رأى ما لا رأت العين نشهد أنّه سمع و اقبل و سرع الى ان دخل الوادى الأيمن المقام الذى فيه توضع عرف الله مولى السر والعين و شهد بما شهد الله أنّه لا اله الا هو الحق علام الغيوب سمع الصرير والحفيف و رأى الآية الكبرى من سدرة المنتهى و ما لا ادركته القلوب والعقول أنّه آمن بالله فى يوم فيه كفر علماء الأرض وفقهاء ثمّ الذين اتبعوهم من دون بينة من الله العزيز الودود و نذكر ابنه الذى سمّناه بالبدیع و أمه التى سمعت و اجابت و اخذت كأس القرب و اللقاء و شربت منها باسم ربها مالک الوجود يا أم بدیع لا تحزنى من شيء انا نوصيك بالصبر و الاضطبار كما وصينا امائى من قبل ان ربك هو الصبار الشكور

45 O Pen! Make mention of him who was named Ja'far and remind him of the days of God, lest the doubts of those who have disbelieved in the Witness and the Witnessed prevent him. This is a day wherein none save He should be mentioned. Say: Fear ye the All-Merciful, O people of the Bayan, and oppose not Him Who hath come from the heaven of proof with the standards of divine knowledge, would that ye might know!

45 يا قلم اذكر من سمي بجعفر و ذكره بأيام الله لئلا تمنعه شبهات الذين كفروا بالشاهد والمشهد هذا يوم لا يذكر فيه الا هو قل اتقوا الرحمن يا ملائكة البيان ولا تعترضوا على الذى اتى من سماء البرهان برايات العرفان لو انتم تعلمون

- 46 Say: O people of the Bayan! Slay Me not with the swords of rejection. By God, I was sleeping when the hand of your Lord, the All-Merciful's will awakened Me and commanded Me to raise My voice between earth and heaven. This is not of Mine own accord, could ye but know it. Were He to find anyone else speaking forth and standing up for this Cause, He would not have raised Me up nor caused Me to speak a word, nor would I have manifested Myself amongst these people. To this testifieth the Book whose verses have been inscribed by the Pen of God, the Lord of what was and what shall be. The All-Chosen hath taken from My hands the reins of choice, and raised Me up as He pleased and caused Me to speak as He desired. He, verily, is the Omnipotent over whatsoever He willeth through His word "Be" and it is.
- 46 قل يا ملأ البيان لا تقتلونى بسيوف الاعراض
تالله كنت نائماً ايقظتنى يد ارادة ربكم الرحمن و
امرنى بالتدآء بين الأرض و السماء ليس هذا
من عندى لو انتم تعرفون لويرى احداً ناطقاً قائماً
على الأمر ما اقامنى و ما انطقنى بكلمة و ما اظهر
نفسى بين هؤلاء يشهد بذلك كتاب سطر آياته
من يراعة الله رب ما كان و ما يكون قد اخذ
المختار من كفى زمام الاختيار و اقامنى كيف
شآء و انطقنى كيف اراد أنه هو المقتدر على ما
يشآء بقوله كن فيكون
- 47 O Pen! Blessed art thou for having rendered Me well-pleased with thee, for thou hast spoken in such wise concerning the stations of the servants. We beseech God to reward thee with the most excellent reward and to strengthen His loved ones to remain steadfast in this irrevocable Cause.
- 47 يا قلم طوبى لك بما جعلتنى راضياً عنك حيث
نطقت على شأن العباد و مقاماتهم نسأل الله
ان يجزيك احسن الجزاء و يؤيد اوليائه على
الاستقامة على هذا الأمر المحتوم
- 48 O Siyyid Husayn! There hath befallen Me in God's path that which hath caused the Concourse on High to lament, and the dwellers of the Most Exalted Paradise, and those who circle round God's Throne, the Lord of the Kingdom. O peoples of the earth! Fear God and deny not Him through Whom God's Cause was manifested from the Beginning that hath no beginning, through Whom every Messenger was sent and every Book was revealed. He hath spoken: "There is no God but Him, the Protector, the Self-Subsisting."
- 48 يا سيد حسين قد ورد علىّ فى سبيل الله ما ناح
به الملأ الأعلى و اهل الجنة العليا و الذين طافوا
عرش الله مالک الملکوت يا ملأ الأرض خافوا
الله و لا تتكروا الذى به ظهر امر الله من الأول
الذى لا أول له و به ارسل كل رسول و نزل
كل كتاب نطق أنه لا اله الا هو المهيمن القيوم
- 49 O My Most Exalted Pen! We bid thee be silent, for the people of the Bayan are within thy hearing, that they might hear that wherewith they object to God, the Lord of what was and what shall be. We stood before all faces in days wherein skins trembled from the might of princes and divines. Then, when the waves of hatred subsided, there arose from behind the veil the buzzing of flies, and they committed what none before them had committed. Thus have We sent down the verses and dispatched them unto thee that thou mightest thank thy Lord, the Sovereign of all sovereigns. Beware lest anything whatsoever prevent thee from the Lord of all names. Cast aside what the people possess, holding fast to that which thou hast been commanded by God, the Ever-Forgiving, the All-Kindly.
- 49 يا قلمى الأعلى نأمرک بالصمت ان ملأ البيان
على مسمع منك ليسمعوا ما يعترضون به على الله
رب ما كان و ما يكون قد کنا قائماً امام الوجوه
فى أيام فيها اقشعرت الجلود من سطوة الأمراء
و العلماء فلما سكنت امواج البغضاء ارتفع عن
خلف الحجاب ظنين الذباب و ارتكبوا ما لا ارتكبه
الأولون كذلك انزلنا الآيات و ارسلناها اليك
لتشکر ربک مالک الملوک اياک ان يمنعک
شئ من الأشياء عن مالک الأسماء ضع ما عند
القوم متمسكاً بما امرت به من لدى الله الغفور
العطوف
- 50 O Ali! The Wronged One makes mention of thee and remindeth thee of the verses of God, the Lord of the mighty throne. My Name, upon Him be My glory, was presented with a letter bearing thy name. We make mention of thee from the precincts of the Prison, that thou mayest rejoice and be of
- 50 يا على ان المظلوم يذكرک و يذكرک بآيات الله
رب العرش العظيم قد حضر اسى عليه بهائى بورقة
فيها اسمک ذکرناک من شطر السجن لتفرح و
تكون من الشاكرين هذا يوم فيه ماج بحر العرفان

them that render thanks. This is the Day wherein the ocean of divine knowledge hath surged and the fragrance of the All-Merciful hath wafted. Blessed is he who hath seen and found; woe unto the heedless ones.

- 51 O Ali! Remember Ali who advanced to the place of sacrifice in the Land of Ta, and offered up his spirit in the path of God, the Lord of all worlds. How many a sacrifice hath offered up his life in My path, and how many a learned one hath given his soul for My Name, the Mighty, the Wondrous. Say: O people of the Bayan! Leave Me to deal with the people of the Furqan. They have surrounded Me. Fear God, and be not of the wrong-doers. Say: Can that which ye possess profit you after ye have accepted My Cause? Be fair, and be not of them that turn aside. All things have passed away, and this is the face of your Lord, the All-Knowing, the All-Wise. How many a learned one hath turned away, and how many an unlettered one hath hastened, and drunk, and said: "Praise be to Thee, O Thou the Goal of them that know Thee!" Be thou in all conditions reliant upon God, thy Lord and the Lord of thy forefathers. Say: My God, my God! Thou knowest what is with me, and I know not what is with Thee. I testify that the reins of knowledge are in Thy right hand, and understanding is within the grasp of Thy power. I beseech Thee by the Word whereby Thou hast subdued all who are in earth and heaven, to ordain for me through Thy Most Exalted Pen that which shall profit me in every world of Thy worlds. Thou, verily, art the Powerful, the Almighty.

- 52 O Ali-Asghar! Observe, then reflect upon the world and what hath occurred therein. It will guide thee and lead thee to a station wherein thou wilt find thyself detached from all else save God and clinging to His sure cord. It showeth thee its passing, its extinction, its changes, and what hath transpired therein by the decree of the Mighty, the Powerful. Be thou steadfast in the Cause, firm in thy love, truthful in thy speech, fair in all matters, and trustworthy in financial affairs. Thus doth the Most Glorious Pen counsel thee from this most exalted station. Verily thy Lord is the Counselor, the All-Knowing. The clamor hath been raised throughout all regions, and that which We foretold you hath come to pass, when the Light was shining from the horizon of Iraq, and in the Land of Mystery, and in this mighty Prison. Nothing hath appeared from the Cause but that We had informed the people of it in the Book. Verily thy Lord is the All-Knowing, the All-Informed. O people of Dal and Ha! We counsel you to act in accordance with that which hath been sent down from the Pen of the Command of your Lord, the Almighty, the Mighty, the Great. Thus hath the

و هاج عرف الرحمن طوبى لمن رأى و وجد ويل
للغافلين

51 يا عليّ اذكر عليّاً الذي اقبل الى مقرّ الفداء في ارض
الطّاء و انفق روحه في سبيل الله ربّ العالمين كم
من ذبيح فدى نفسه في سبيلي و كم من عالم انفق
روحه لاسمى العزيز البديع قل يا ملاء البيان دعوني
لأهل الفرقان انهم احاطوني اتقوا الله و لا تكونوا
من الظالمين قل هل ينفعكم ما عندكم بعد اذ علق
كلّ شيء بقبولي انصفوا و لا تكونوا من المعرضين
قد فنت الأشياء و هذا وجه ربكم العليم الحكيم
كم من عالم اعرض و كم من اميّ سرع و شرب
و قال لك الحمد يا مقصود العارفين كن في كلّ
الأحوال متوكلاً على الله ربك و ربّ آبائك
الأولين قل الهى الهى تعلم ما عندى و لا اعلم ما
عندك اشهد أنّ زمام العلم في يمينك و العرفان
في قبضة اقتدارك اسألك بالكلمة التى بها تنفرت
من فى الأرض و السماء بأن تقدر لى من قلبك
الأعلى ما ينفعنى فى كلّ عالم من عوالمك انك
انت المقتدر القدير

52 يا عليّ اصغر انظر ثمّ فكر في الدّنيا و ما حدث فيها
أنها ترشدك و تهديك الى مقام تجد نفسك
فارغاً عما سوى الله و متمسكاً بحبله المتين انها
تريك زوالها و فناءها و تغييرها و ما حدث فيها
امراً من لدن مقتدر قدير كن على الأمر مستقيماً
و فى الحبّ ثابتاً و فى البيان صادقاً و فى الأمور
منصفاً و فى الأموال اميناً كذلك ينصحك
قلم الأبهى فى هذا المقام الأعلى أنّ ربك هو
النّاصح العليم قد ارتفع النّفاق فى الآفاق و ظهر ما
اخبرناكم به اذ كان النور مشرقاً من افق العراق
و فى ارض السّر و هذا السّجن العظيم ما ظهر
من امر آلا و قد اخبرنا الناس به فى الكتاب
انّ ربك هو العالم الخبير يا اهل الدّالّ و الهاء
نوصيكم بالعمل بما نزل من قلم امر ربكم المقتدر
العزيز العظيم كذلك اشرقت شمس العرفان من

sun of knowledge shone forth from the horizon of the loving-kindness of your Lord, the Most Merciful. Give thanks and say: "Praise be to Thee, O Thou the Goal of the worlds!"

- 53 O Hasan! We bear witness that he who hath turned and hearkened is assuredly among the sincere ones in a perspicuous Book. The beginning of all things is the knowledge of God, and its end is steadfast adherence to whatsoever hath been sent down from the heaven of His Will that overshadoweth all who are in the heavens and on the earth. Whoso hath on this day quaffed the sealed wine of My Name, the Self-Subsisting, he verily is of the people of Baha in the Book of God, the Mighty, the Praiseworthy. And whoso hath turned away from this Cause, he is assuredly among the companions of the Fire. Say: O people of the Bayan! Were the matter in My hands, I would not have revealed Myself. Fear ye God and oppose not Him Who hath come with what ye possess of the tokens of the Messengers. I was seated when your Lord, the Almighty, the All-Powerful, raised Me up; I was silent when He caused Me to speak through His firm and irrevocable command; I was asleep when He awakened Me and revealed unto Me that which no reckoner, however learned, can reckon. Say: Read ye what hath been sent down from the Supreme Pen and what ye possess, then judge with fairness and be not of the transgressors. I bewail My grief and sorrow unto God. O my Lord! Pour forth upon Me patience and make Me victorious over the wrongdoing people.

- 54 O Muhammad-'Ali! The gate of heaven hath been opened and the Lord of Names hath come with a company from the Supreme Concourse. Blessed is he who hath advanced, and woe unto them that have turned aside. Through Him hath the pavilion of glory been raised up, and the Trumpet hath been sounded, and all who are in the heavens and on earth were thunderstruck, save them who have come unto the All-Merciful with illumined hearts. By God's life! Were anyone to become aware of what hath befallen Me in the path of God, he would lament with the lamentation of the bereaved ones. The people of the Bayan have denied the proof of God and His testimony, save them who have perceived the sweet savors of Revelation and have testified to that whereunto God hath testified: that there is none other God but I, the Forgiving, the Generous. We have heard thy call and have answered thee with verses that all thou beholdest today cannot equal. Give thanks unto God, thy Lord, for this great bounty. This is a day wherein that which lay hidden in the knowledge of God and treasured within the hearts of them who are nigh unto Him hath been made manifest. Say: This is God's Book speaking in your midst; hearken ye thereunto and be not of the heedless ones. God hath

افق عناية ربكم الرحمن اشكروا و قولوا لك الحمد يا مقصود العالمين

53 يا حسن نشهد ان الذي اقبل و سمع انه من المخلصين في كتاب مبين اول الامر عرفان الله و آخره هو التمسك بما نزل من سماء مشيئة المهيمنة على من في السموات و الارضين من شرب اليوم رحيتي المختوم باسمي القيوم انه من اهل البهاء في كتاب الله العزيز الحميد و الذي اعرض عن هذا الامر انه من اصحاب السعير قل يا ملاء البيان لو كان الامر بيدي ما اظهرت نفسي اتقوا الله و لا تعترضوا على الذي اتى بما عندكم من حجج المرسلين كنت قاعداً اقامني ربكم المقتدر القدير و كنت صامتاً انطقني بأمره الحكم المتين و كنت نائماً ايقظني و انزل لي ما عجز عن احصائه كل محص عليم قل اقروا ما نزل من القلم الأعلى و ما عندكم ثم انصفوا و لا تكونوا من المعتدين اشكروني و حزنني الى الله اي رب افرغ علي صبراً و انصرني على القوم الظالمين

54 يا محمد علي قد فتح باب السماء و اتى مالك الأسماء بقبيل من الملائكة طوبى لمن اقبل ويل للمعرضين به ارتفع خباء المجد و نفخ في الصور و انصعق من في السموات و الارض الا من اتى الرحمن بقلب منير لعمر الله لو يطلع احد على ما ورد علي في سبيل الله يوح كنوح الفاقدين قد انكر ملاء البيان حجة الله و برهانه الا من وجد نفحات الوحي و شهد بما شهد الله انه لا اله الا انا الغفور الكريم انا سمعنا نداك اجبتناك بآيات لا يعادها ما تراه اليوم اشكر الله ربك بهذا الفضل العظيم هذا يوم فيه ظهر ما كان مكنوناً في علم الله و مخزوناً في افئدة المقرئين قل هذا كتاب الله ينطق بينكم اسمعوا و لا تكونوا من الغافلين قد تجلّى الله باسمه الرحمن علي من في الامكان من الناس من اقبل و فاز و منهم من اعرض و منهم من كفر بالله العزيز الحميد لله رجال خلف العرش ينصرونه بجنود الذكر و البيان الا انهم من المقرئين في كتاب

revealed Himself through His Name, the All-Merciful, unto all who are in the realm of possibility. Among the people are those who have advanced and attained, those who have turned aside, and those who have disbelieved in God, the Mighty, the Praiseworthy. God hath men behind the Throne who aid Him with the hosts of utterance and exposition. They, verily, are among those who are brought nigh in a clear Book. Neither the doubts of the worshippers of names nor the veils of the transgressors can hinder them.

مبين لا تمنعهم شبهات عبدة الأسماء ولا تحجبهم
حجبات المعتدين

- 55 O Qasim! Harken unto the call of the Wronged One. He counseleth thee with that which shall cause the Cause of God, thy Lord, the Lord of the mighty throne, to be exalted. They who have taken their vain imaginings as lords besides God, these are the companions of the fire in the Book of God. Blessed is he who hath recognized, and woe unto the deniers. When thou hast gained access to My letter and discovered the fragrance of Mine utterance, say: My God, my God! I testify that Thou hast created me to know Thee and to enter the precincts of Thy glory, to stand before Thy gate and to appear in Thy presence. O my Lord! Prevent not mine ear from hearkening to Thy call, nor mine eyes from beholding the Dayspring of Thy Revelation, the Dawning-Place of Thy Cause, the Manifestation of Thy Self and the Source of Thy commandments. O my Lord! Thou beholdest the tears of them that are nigh unto Thee in their separation from Thee, and the sighs of the sincere ones in their remoteness from Thee. Have mercy upon Thy servants and Thy creation, and withhold them not from that for which Thou didst create them. Thou, verily, art powerful over whatsoever Thou willest.

55 يا قاسم اسمع نداء المظلوم انه يوصيك بما يرتفع
به امر الله ربك رب العرش العظيم ان الذين
اتخذوا الأوهام لأنفسهم ارباباً من دون الله
اولئك اصحاب النار في كتاب الله طوبى لمن
عرف ويل للمنكرين انك اذا فزت بكائي و
وجدت عرف بياني قل الهى الهى اشهد انك
خلقتنى للقائك و الورد فى بساط عزك و
الوقوف فى فناء بابك والقيام امام وجهك اى
رب لا تمنع اذننى عن اصغاء ندائك ولا بصرى
عن مشاهدة مشرق وحيك و مطلع امرك و
مظهر نفسك و مصدر احكامك اى رب ترى
عبرات المقرين فى فراقك وزفرات المخلصين فى
هجرتك ارحم عبادك و خلقك ولا تمنعهم عما
خلقتهم له انك انت المقتدر على ما تشاء

- 56 O my Lord! My heart hath melted by reason of the length of days of separation from Thee. I beseech Thee by the breezes of Thy Revelation, the mysteries of Thy Book, the waves of the ocean of Thy knowledge and the effulgences of the lights of the Orb of Thy manifestation, to ordain for me that which will draw me nigh unto Thee. If Thou deniest me, O my God, that which I desire through Thine irrevocable decree, then write down for me from Thy Most Exalted Pen the reward of attaining Thy presence. Verily, Thou art He Whom nothing whatsoever can frustrate, nor can any name among all names hinder Thee. There is none other God but Thee, the Strong, the Mighty.

56 اى رب ذاب كبدى بما طالت ايام هجرتك
اسألك بنفحات وحيك و اسرار كتابك و
امواج بحر علمك و اشراقات انوار نير ظهورك
بأن تقدر لى ما يقربنى اليك لو تمنعنى يا الهى
عما اردته بقضائك المبرم فاكتب لى من قلبك
الأعلى اجر اللقاء انك انت الذى لا يعجزك
شئ من الأشياء ولا يمنعك اسم من الأسماء
لا اله الا انت القوى القدير

- 57 O Muhammad-Baqir! We have seen thy name and have made mention of thee in this wondrous remembrance, that this remembrance may render thee steadfast and firm in such wise that neither doubts may cause thee to slip, nor intimations prevent thee, nor the power of the world weaken thee, nor the

57 يا محمد باقر رأينا اسمك ذكرناك بهذا الذكر
البديع ليجعلك الذكر ثابتاً راسخاً بحيث لا تزل
الشبهات و لا تمنعك الاشارات و لا تضعفك
قوة العالم و لا تخوفك سطوة الأمم ان ربك هو

might of the nations frighten thee. Verily, thy Lord is the All-Merciful, the Bountiful. By God! The pens have been humbled when the Most Exalted Pen was set in motion, yet the people understand not. They have turned unto the daysprings of idle fancies, turning away from God, the Protector, the Self-Subsisting. The verses pass them by at all times, yet they turn aside therefrom. They worship idols and perceive it not, and they say that which the ancients never said. Say: My God, my God! I beseech Thee by the ocean of Thy verses, the heaven of Thy bounty and the sun of Thy generosity, to aid me in that whereby the sincere ones may inhale the fragrance of steadfastness in Thy Cause. O my Lord! Make me not deprived of the breezes of Thy days, nor prevented from hearkening unto Thy verses. Ordain for me through Thy Most Exalted Pen the good of the world to come and of this world. O my Lord! I testify that I am neither worthy of the wonders of Thy grace nor deserving of that which Thou hast sent down unto me from the heaven of Thy bounty. I beseech Thee by the ships of Thy power and the oceans of Thy might - they whom neither the might of kings hath prevented from drawing nigh unto Thee, nor the power of monarchs from gazing toward Thy horizon - O my Lord! to ordain for me that which beseemeth Thy generosity and grace. Verily, Thou art the Forgiving, the Kind.

- 58 O Abdul-Rahim! The wolves and evil ones of the earth have encompassed the Wronged One. They have denied Him after He came with verses that all the books of the world and whatsoever the nations possess cannot equal, and with a proof whereby the horizons of meanings and utterance were illumined. Blessed is the soul that hath testified to that whereunto the Most Exalted Pen hath testified. Woe unto every heedless one who hath disputed the verses of God, the Protector, the Self-Subsisting. How many a learned one hath been prevented by his learning from the Known One, and how many an ignorant one hath quaffed the wine of reunion from the cup of the bounty of his Lord, the Possessor of the seen and unseen. We counsel all with wisdom, even as We counseled the servants aforesaid, and I am the All-Knowing Counselor.

- 59 O concourse of the Bayan! Stretch forth your hands in supplication, for the Most Great Ocean is moved to cast upon you the pearls of wisdom and utterance. He, verily, is the All-Bountiful, the Most Generous. Blessed is he who hath been illumined by the lights of the Kingdom and by that which hath been cast upon him from this Great Announcement - that which hath been mentioned at one time as the Ocean, at another as the Most Exalted Pen, and yet at another as the Speaker of Sinai and the Divine Lote-Tree in the Crimson Tablet, and as the Hidden Secret and the Treasured Mystery in the Books of God,

المشفق الكريم تالله خضعت الأقلام اذ تحركت القلم الأعلى و القوم هم لا يعرفون اقبلوا الى مطالع الأوهام معرضين عن الله المهيمن القيوم تمر عليهم الآيات في كل الأحيان و هم عنها معرضون يعبدون الأصنام ولا يشعرون وقالوا ما لا قاله الأولون قل الهى الهى اسألك بجزآياتك و سماء فضلك و شمس جودك بأن تؤيدنى على ما يجد منه المخلصون عرف الاستقامة على امرى اى رب لا تجعلنى محروماً من نفعات أيامك و لا ممنوعاً عن اصغاء آياتك قدر لي من قلبك الأعلى خير الآخرة و الأولى اى رب اشهد انى لست قابلاً بدائع فضلك و مستحقاً ما انزلت لي من سماء عطائك اسألك بسفائن قدرتك و بحور اقتدارك الذين ما منعهم سطوة الملوك عن التقرب اليك و لا قدرة الملوك عن النظر الى افقك اى رب قدر لي ما ينبغي لجودك و فضلك انك انت الغفور العطوف

58 يا عبدالرحيم قد احاطت المظلوم ذئاب الأرض و اشرارها انكروه بعد اذ اتى بآيات لا تعادلها كتب العالم و لا ما عند الأمم و بيرهان انارت به آفاق المعاني و البيان طوبى لنفس شهدت بما شهد به القلم الأعلى ويل لكل غافل جادل بآيات الله المهيمن القيوم كم من عالم منعه العلم عن المعلوم و كم من جاهل شرب رحيق الوصال من كأس عطاء ربه مالك الغيب و الشهود انا نوصي الكل بالحكمة كما وصينا العباد بها من قبل و انا الناصح العليم

59 يا ملأ البيان ابسطوا اذيال الطلب ان البحر الأعظم اراد ان يقذف عليكم لآئ الحكمة و البيان انه هو الفياض الكريم طوبى لمن فاز بأنوار الملكوت و ما قذف عليه من هذا النبأ العظيم الذى ذكر مرّة بالبحر و اخرى بالقلم الأعلى و طوراً بمكلم الطور و سدره المنتهى فى الصحيفة الحمراء و بالسّر المكنون و الغيب المخزون فى كتب

the Mighty, the Beauteous. They that have turned away, these have no portion in the Book of God, the Lord of all worlds.

الله العزيز الجليل انّ الذين اعرضوا اولئك ليس لهم نصيب في كتاب الله رب العالمين

- 60 O Zaynu'l-'Abidin! My Pen lamenteth and recounteth what hath befallen Me at the hands of the oppressors. Verily, he whom We sheltered for successive years beneath the wing of grace hath risen in opposition and committed that which hath caused the eyes of the knowing to weep. By God's life! He hath drawn against My face the sword of denial, having been led astray by one of My servants, then raised his own voice in protest - to this every truthful and trustworthy one beareth witness.

يا زين العابدين ينوح قلبي ويقص ما ورد على من جنود الظالمين انّ الذي حفظناه في سنين متواليات تحت جناح الفضل قام على الاعراض و ارتكب ما ذرفت به عيون العارفين لعمر الله سل على وجهي سيف الاعراض بما اغواه احد من عبادي ثم صاح في نفسه يشهد بذلك كلّ صادق امين

- 61 O Concourse of the Bayan! Judge fairly, by God: who is it that hath raised up the Cause and protected him whom ye had taken as a friend unto yourselves? Fear God, and be not of them that deny. We protected him from the sun's heat and winter's cold; yet when he felt secure, he sought to shed My blood - thus did his soul entice him, and he became one of the transgressors. We have endured in God's path that which hath melted the hearts of the sincere. My kinsmen and friends denied Me through the tyranny of princes and divines, until they drove Us from the Land of Ta to Zawra, thence to the Land of Mystery, and thence to this Most Great Prison, wherein hath been kindled the fire of hatred, which no eloquent tongue or swift pen can describe.

يا ملاء البيان انصفوا بالله من رفع الأمر و حفظ من اخذتموه ولياً لأنفسكم اتقوا الله و لا تكونوا من المنكرين انا حفظناه من حرارة الشمس و صيارة البرد فلما اطمأن اراد سفك دمي كذلك سوت له نفسه و كان من المعتدين رأينا في سبيل الله ما ذابت به ايجاد المخلصين قد انكرني المعارف و اصدقائي من سطوة الأمراء و العلماء الى ان اخرجونا من ارض الطاء الى الزوراء و منها الى ارض السر و منها الى هذا السجن الأعظم الذي فيه اشتعلت نار البغضاء التي عجز عن ذكرها كلّ لسان طلق و كلّ قلم سريع

- 62 O Husayn! Accept what is good as a command from God, the Lord of all worlds. Adorn thy head with the crown of trustworthiness and thy temple with the fear of God, the Lord of the Mighty Throne. Forget not God's favor - He hath manifested the Dawning-Place of His signs and aided thee to recognize Him on a day when lamentation arose between earth and heaven through the deeds of the heedless. We counsel thee and them that have believed to preserve that which ye have been given by God, the Goal of them that know. How many a king hath been deprived of recognition, and how many a bondsman hath attained to his Lord's grace! How many a seeing one hath been forbidden to behold, and how many a blind one hath seen and said: "Praise be unto Thee, O Thou Who didst remember me when I was in the hands of the oppressors!" How many a mighty one hath been weakened by the power of the Manifestation, and how many a weak one hath scattered the hosts of vain imaginings in his Lord's name, the Strong, the Triumphant, the Powerful! Thus have We caused the weak to inherit what belonged to the strong - a command from Us, for verily We are powerful to do this.

يا حسين خذ المعروف امراً من لدى الله رب العالمين زين رأسك باكليل الأمانة و هيكلك بتقوى الله رب العرش العظيم لا تنس فضل الله أنه اظهر مشرق آياته و ايدك على عرفانه في يوم فيه ارتفع نجيب البكاء بين الأرض و السماء بما اكتسبت ايدي الغافلين انا نوصيك و الذين آمنوا بحفظ ما اوتيتهم من لدى الله مقصود العارفين كم من ملك منع عن العرفان و كم من مملوك فاز بعناية ربه الكريم كم من بصير منع عن المشاهدة و كم من ضرير رأى و قال لك الحمد يا من ذكرتني اذ كنت بين ايدي الظالمين كم من قوى اضعفه اقتدار الظهور و كم من ضعيف شنت شمل صفوف الأوهام باسم ربه القوى الغالب القدير كذلك اورثنا الضعفاء ما للأقوياء امراً من عندنا انا كلّ قادرين

- 63 When thou hearest the Call, turn with thy heart to the Most Sublime Horizon and say: "Praise be unto Thee, O Lord of the world, for having aided me, made me know Thee, and guided me to Thy straight path. I testify that the Path is Thy path, the Manifestation Thy Manifestation, and the Command Thy Command, the Mighty, the Wondrous."
- 63 آنک اذا سمعت النداء اقبل بقلبك الى الأفق الأعلى و قل لك الحمد يا مولى العالم بما آيدتنى وعزفتنى و هديتنى الى صراطك المستقيم اشهد ان الصراط صراطك والظهور ظهورك والأمر امرك العزيز البديع
- 64 O Muhammad-Qabli-Jim! The Dawning-Place of verses makes mention of thee, that perchance the people may discover the fragrance of their Lord, the All-Merciful, on a Day whereon the Herald proclaimed: "The Kingdom is God's, the One, the All-Forgiving!" We make mention of thee for the sake of God, that He may cause thee to be steadfast upon the straight path. Be detached from all else save Him, fixing thy gaze upon His horizon, and voicing His praise by night and by day. That which the people possess will profit you not this Day. Cast it aside at My bidding and take hold of that which ye are commanded by God, the Lord of Lords. Say: O people of the Bayan! Fear God and follow not idle fancies and vain imaginings. Follow Him through Whose Name the Standard of the Cause was hoisted upon the most exalted station. Say: Have mercy upon yourselves and upon Him through Whom the Most Great Luminary shone forth from the horizon of the world, and through Whom the All-Merciful came with power and sovereignty. Were it not for the Glory of God, who would have raised up the Cause? Be fair-minded and be not of those who denied the Proof and the Testament. Thou didst stand before all faces, extolling the praise of God, the Lord of all mankind. But when the Cause was elevated, clamor arose in the cities and lands. Thus was the matter decreed, while the people remained in wondrous doubt.
- 64 يا محمد قبل ج يذكرک مطلع الآيات لعل الناس يجدون عرف بيان ربهم الرحمن في يوم فيه نادى المناد الملك لله الواحد الغفار انا نذكرک لوجه الله ليجعلک الذکر مستقيماً على سوء الصراط کن منقطعاً عن دونه و ناظراً الى افقه و ناطقاً بثناءه فى اللیالی و الايام لا ينفعکم اليوم ما عند القوم ضعوہ امراً من عندى و خذوا ما امرتم به من لدى الله رب الارباب قل يا ملأ البیان اتقوا الله و لا تتبعوا الظنون و الاوهام اتبعوا الذى باسمه نصبت رایة الأمر على اعلى المقام قل ارحموا على انفسکم و على الذى به اشرق النیر الأعظم من افق العالم و اتى الرحمن بقدره و سلطان لولا البهائم من رفع الأمر انصفوا و لا تكونوا من الذين انكروا الحجة و البرهان قد كنت قائماً امام الوجوه و ناطقاً بثناء الله مولی الأنام فلما ارتفع الأمر ارتفع التعیق فى المدن و الدیار كذلك قضی الأمر و القوم فى وهم عجاب
- 65 O Ibn al-Muhajir! Hearken unto the call of thy Lord which is raised from the precincts of the Prison, summoning all unto the Dayspring of verses. This is a Book from Us to all who dwell on earth, that it may draw them to the horizon whence the lights have shone forth, and remind them of that which hath been sent down from the Supreme Pen in the Scriptures and Tablets. That whereof We informed the servants aforetime hath come to pass, when Zawra became the seat of the Throne, and I am the All-Knowing, the All-Wise.
- 65 يا ابن المهاجر اسمع نداء ربك انه ارتفع من شطر السجن ويدع الكل الى مشرق الآيات هذا كتاب من لدنا الى من على الأرض ليجذبهم الى افق منه اشرقت الأنوار و يذكرهم بما نزل من القلم الأعلى فى الزبر و الألواح قد ظهر ما اخبرنا العباد به من قبل اذ كان الزوراء مقر العرش و انا العزيز العلام
- 66 O peoples of the earth! Be fair in this Cause through which the Dove of Paradise warbled upon the highest branches. There is none other God but He, the Single, the One, the Mighty, the Chosen. Through Him the path of God was made manifest in the world and the decree of the Balance came forth. This is a Day wherein the hidden Treasure hath appeared and the mountains have passed away like clouds. Blessed is the soul
- 66 يا احزاب الأرض انصفوا فى هذا الأمر الذى به غرّدت حمامة الفردوس على اعلى الأغصان انه لا اله الا هو الفرد الواحد المقتدر المختار به ظهر صراط الله فى العالم و برز حكم الميزان هذا يوم فيه ظهر الكنز المخزون و مرّت الجبال كمر السحاب طوبى لنفس فازت بطراز العدل و يل لكل ظالم

that hath attained unto the ornament of justice; woe unto every oppressive infidel! O Supreme Pen! Say: O people of the Bayan! Fear the All-Merciful and be not of the companions of error. Weigh what hath been sent down from the Kingdom of utterance with the balance of justice and fairness. By God's life! I desired not to manifest Myself, nor to utter a word, but God's Will overcame Mine, and He manifested Me as He wished and desired. Through this there befell Me that which caused the Supreme Paradise to lament, and those who circle round the Throne at eventide and at dawn. Verily, he whom We reared up sought to shed My blood. When the Cause was made manifest, he raised an outcry within himself, clinging to calumnies that have no standing with God, the Lord of all men.

- 67 O Mirza! The Lord of Names makes mention of thee from this Spot which God hath made the Dawning-place of His remembrance. My Most Exalted Pen lamenteth and weepeth by reason of what hath befallen Me at the hands of those who have denied the Beginning and the End. They make mention of the Point of the Bayan, yet pronounce judgement against Him Who sent Him. They recite the verses, yet deny their Revealer. Take heed, O ye who are endued with insight! They behold God's bounty, yet deny it; they hear God's verses, yet turn away from them. These are assuredly the companions of the fire. O peoples of the earth! By God, We have come only to purify your souls from rancor and hatred. To this beareth witness He with Whom is the Mother Book. The ocean of utterance hath surged and the fragrances of the All-Merciful have wafted. Turn ye, O people, with radiant faces toward the horizon wherefrom the regions have been illumined. Thus have We adorned the pages of the Book of Revelation with mention of Him Who conversed with the One Who conversed with the Fire. Blessed is he who hath recognized, and woe unto every doubting ignorant one. O servants of the All-Merciful! When a clamorer cometh unto you, leave him to himself, placing your trust in God, the Source of inspiration. Oppose not any soul; if ye detect from anyone the fragrance of animosity, leave him to his devices, clinging to the hem of the robe of your Lord's loving-kindness, the Cleaver of the dawn. The qualities that befit man are love, trustworthiness, forgiveness and faithfulness, and that whereby his being may be sanctified amidst all peoples.

- 68 O Ibn al-Naddaf! He Who was rejected by the servants maketh mention of thee, after having come from the Dayspring of the Cause with a proof before which the proofs of those who clung to their vain imaginings and idle fancies were brought low. O son of the cotton-carder! Harken unto the Call that hath been

كفّار يا قلم الأعلى قل يا ملأ البيان اتقوا الرحمن ولا تكونوا من اصحاب الضلال زنوا ما نزل من ملكوت البيان بميزان العدل والانصاف لعمر الله ما اردت ان اظهر نفسي ولا ان اتكلّم بكلمة ولكن ارادة الله غلبت ارادتي واظهرني كيف شاء و اراد بذلك ورد على ما ناح به الفردوس الأعلى والذين طافوا العرش في العشي والاشراق ان الذي ربيته اراد سفك دمي فلما ظهر الأمر صاح في نفسه متمسكاً بمفتريات لا ذكر لها عند الله مالک الرقاب

67 يا ميرزا يذكرک مولی الأسماء في هذا المقام الذي جعله الله مطلع الأذکار ان قلبي الأعلى ينوح ويبكي بما ورد على من الذين كفروا بالمبدء والمآب يذكرون نقطة البيان ويفتون على مرسله و يقرؤون الآيات وينكرون منزلها فاعتبروا يا اولی الابصار يرون نعمة الله وينكرونها يسمعون آيات الله ويعرضون عنها الا انهم من اصحاب النار يا ملأ الأرض تالله ما جئنا الا لتطهير نفوسكم من الضغينة والبغضاء يشهد بذلك من عنده ام الكتاب قد ماج بحر البيان وهاج عرف الرحمن اقبلوا يا قوم بوجوه نوراء الى افق منه انارت الآفاق كذلك زيناً ديباج كتاب الظهور بذكر مکلم الطور طوبى لمن عرف ويل لكل جاهل مرتاب يا عباد الرحمن اذا جاءكم ناعق دعوه بنفسه متوكلين على الله مشرق الالهام لا تعترضوا على العباد ان وجدتم من احد رائحة البغضاء ذروه في خوضه متشبثين بأذيال رداء عناية ربكم فائق الأصباح شأن الانسان هو المحبة والأمانة والعفو والوفاء وما يظهر به تقديس ذاته بين الأحزاب

68 يا ابن النّادف يذكرک من انكره العباد بعد اذ جاء من مطلع الأمر بحجة خضعت لها جميع الذين تمسكوا بما عندهم من الظنون والأوهام يا ابن النّادف اسمع النداء الذي ارتفع بالحق انه يهديک

raised in truth - verily it guideth thee unto the straight path and casteth upon all who dwell on earth the Word of God, the Lord of what is and what hath been.

الى سواء الصراط و يلقى على من على الأرض
كلمة الله رب ما يكون و ما قد كان

- 69 O people of the Bayan! By God, I was sleeping when the Will of God, the Revealer of verses, awakened Me, and I was silent when He made Me speak that which cannot be equalled by what the servants possess, and I was seated when He raised Me up through His power - and He is the Almighty, the Unconstrained. If My transgression be My verses and My proofs, indeed the Point of the Bayan preceded Me, and before Him the Messengers of God, the Lord of the beginning and the return.

69 يا ملأ البيان تالله كنت راقداً ايقظتنى ارادة الله
منزل الآيات و كنت صامتاً انطقني بما لا يعادله
ما عند العباد و كنت قاعداً اقامني بقدره من
عنده و هو المقتدر المختار ان كان ذنبي آياتي او
بيناتي قد سبقني نقطة البيان و من قبله رسل الله
مالك المبدء و المآب

- 70 O people of the Bayan! If the Point charged you to turn away, what have ye done to this Light that hath shone forth from the horizon of justice? He charged you to turn towards it, yet ye arose to reject it. The clouds cried out because of it, and He commanded you to be submissive, yet ye advanced against it with spears and swords. O followers of error! Ye have turned away from Him at Whose recognition the Countenance of Knowledge smiled throughout all possibility. Say: Hear, for the sake of the All-Merciful, what the Point spoke in the Bayan: "If ye help Him not, grieve Him not." Ye cast the Command of God behind your backs and committed that which caused hearts to melt. By God, the Bayan was revealed solely for My remembrance and gave glad tidings to the servants only of My Manifestation, whereby the lights have shone forth. By God, the Beloved was submissive to My remembrance, how much more to My Self! Be fair and be not of the unjust and tyrannical.

70 يا ملأ البيان ان وصاكم النقطة بالاعراض ما فعلتم
بهذا النور المشرق من افق الانصاف انه وصاكم
بالاقبال فتم على اعراض صاحبه السحاب و
امركم بالخضوع و انتم اقبلتم اليه بالأسنة و السيوف
يا اصحاب الضلال قد اعرضتم عن الذي باقباله
ابسم ثغر العرفان في الامكان قل اسمعوا لوجه
الرحمن ما نطق به النقطة في البيان ان لا تنصروه
لا تحزنوه انتم نبذتم امر الله ورائكم و ارتكبتم ما
ذابت به الأكباد تالله ان البيان ما نزل الا لذكرى و
ما بشر العباد الا بظهورى الذي به اشرقت الأنوار
تالله ان المحبوب كان خاضعاً لذكرى فكيف لنفسى
انصفوا و لا تكونوا من اهل الظلم و الاعتساف

- 71 Say: If ye be in doubt, read the verses of God and what ye possess, then judge fairly, O men of insight! By God, the Wronged One desired not your faith - He summoned you unto Himself for the sake of God, the Lord of all men. Behold, then remember when I stood before all faces on a day wherein souls were agitated and eyes were dazed. Verily He said: "If He should come to you with a sign, oppose Him not," yet ye denied Him after He came to you with that which the Books and Tablets cannot rival.

71 قل ان كنتم في ريب اقرؤوا آيات الله و ما عندهم
ثم انصفوا يا اولى الأبصار تالله ان المظلوم ما اراد
منكم الايمان دعوه بنفسه لوجه الله مالك الرقاب
انظروا ثم اذكروا اذ كنت قائماً امام الوجوه في يوم
فيه اضطربت النفوس و سكرت الأبصار انه قال
لو يأتكم بآية لا تعترضوا عليه و انتم كفرتم به بعد
اذ اتاكم بما لا تعادله الكتب و الألواح

- 72 O people of the Bayan! Fear the All-Merciful and shed not the blood of Him Who aided you through the nights and days with the hosts of revelation and inspiration. When the Remembrance reached this point, I heard the lamentation of My Most Exalted Pen, whereby arose the wailing of the Most Exalted Paradise and the Crimson Ark, and the eyes of the righteous shed tears. By God, I heard the cry of the Point of the Bayan and His sorrow for My sake, and the outcry of the chosen ones

72 يا ملأ البيان اتقوا الرحمن و لا تسفكوا دم الذي
نصركم في الليالى و الأيام بجنود الوحي و الالهام لما
بلغ الذكر الى هذا المقام سمعت حنين قلبى الأعلى
و به ارتفع نحيب البكاء من الفردوس الأعلى و
السفينة الحمراء و ذرفت عيون الأبرار تالله سمعت
ضحيج نقطة البيان و اسفه على نفسى و صريح

in this grief whereby the Tree lamented and the pillars were shaken.

- 73 O son of the cotton-carder! How many a learned one was barred from the Goal, and how many an unlettered one was seized by the wine of the Bayan, casting aside the world in his longing to attain the presence of God, the Revealer of verses. How many a scholar was kept back from the Most Great Ocean, and how many a cotton-carder hastened, and drank, and said: "Praise be to Thee, O Dawning-place of bounty and grace!"

- 74 Blessed is he who hath attained to the remembrance of the Lord of the worlds in the Most Great Prison and hath testified to that which the All-Merciful hath testified in the most exalted station. Blessed is the name that hath attained to the movement of My Most Exalted Pen, and the stranger who hath sought his Most Glorious homeland, and the distant one who hath drawn nigh unto God, the Manifestor of clear tokens. Blessed is the knower who hath known the Known One, and the seeker who hath attained and said: "Praise be unto Thee, O Thou in Whose grasp are the reins of all religions!" Blessed is he who hath drunk the Kawthar of immortality from the hand of bounty and bestowal, and he who hath inhaled and perceived the fragrance of the garment as it was wafted abroad through all regions. Blessed is the poor man who hath sought the ocean of wealth, and the sick who hath turned towards the Day-spring of healing, and the weak who hath drawn nigh unto the horizon of power. Blessed is the blood that hath been shed in My path, and the earth that hath been honored by My footsteps, and the breeze that hath wafted from the direction of My loving-kindness upon all who are in the lands. Blessed is the sea upon which sailed the Ark of My Cause, and the mountain whereon was raised the pavilion of My glory, and the face that hath been illumined by the light of My days. Blessed is the house wherein My remembrance hath been raised, and the atmosphere through which the fragrances of revelation have been diffused, both morn and eve.

- 75 The world hath been illumined by the Luminary of the Most Great Name, yet the people remain heedless and astray. The locusts of hatred have spread abroad; thus hath the Most Exalted Pen informed you when the Light was shining from the horizon of Iraq. O people of the earth! Hear My call from around My throne, that it may draw you nigh unto God, the Lord of all men. He Who was created to serve Me hath denied Me - take heed, O ye who are endowed with insight! He whom I sheltered beneath the wing of grace for successive years hath sought to shed My blood. By God! The All-Merciful hath come

الأخيار في هذا الحزن الذي به ناحت السدرة و
تزعزعت الأركان

- 73 يا ابن الندّاف كم من عارف منع عن المقصود و
كم من أمّي اخذه سكر كوثر البيان حيث نبذ العالم
شوقاً للقاء الله منزل الآيات كم من علام منع عن
البحر الأعظم و كم من ندّاف سرع و شرب و
قال لك الحمد يا مطلع العناية والألطف يا محمد
عليّ

- 74 طوبى لمن فاز بذكر مولى العالم في السجن الأعظم و
شهد بما شهد الرحمن في اعلى المقام طوبى لاسم فاز
بحركة قلبي الأعلى ولغريب قصد وطنه الأبهى و
لبعيد تقرب الى الله مظهر البيّنات وطوبى لعارف
فاز بالمعروف ولطالب بلغ وقال لك الحمد يا من
في قبضتك زمام الأديان طوبى لمن شرب كوثر
البقاء من يد الفضل والعطاء ولذى شتم وجد
عرف القميص اذ تضيّع في الأفطار طوبى لفقير
قصد بحر الغناء ولعليل توجه الى مطلع الشفاء و
لضعيف اقبل الى افق الاقتدار طوبى لدم سفك
في سبيلى ولأرض تشرفت بقدمى ولنسيم مرّ
من شطر عناتي على من في البلاد طوبى لبحر
سرت عليه سفينة امرى ولجلل نصب عليه خباء
مجدى ولوجه تورّ بنور الأيام طوبى لبيت ارتفع
فيه ذكرى ولهوآء تضوّعت فيه نفحات الوحي في
الغدو والأصبال

- 75 قد فاز العالم بنير الاسم الأعظم والقوم في غفلة
و ضلال قد انتشر جراد البغضاء هذا ما اخبركم به
القلم الأعلى اذ كان النور مشرقاً من افق العراق
يا اهل الأرض اسمعوا ندائى من حول عرشي
ليقرّبكم الى الله مالک الرقاب قد انكرنى من خلق
نخدمتى فاعتبروا يا اولى الأنظار قد اراد سفك
دمى من حفظته تحت جناح الفضل في سنين
متواليات تالله قد اتى الرحمن بقدرة و سلطان قل
يا ملاً الأرض هل منكم احد يجول مع فارس

with power and sovereignty. Say: O concourse of the earth! Is there any among you who can contend with the Knight of inner meanings in the arena of wisdom and utterance? Nay, by My Self, the True One! To this testifieth He with Whom is the knowledge of all things in the Book.

- 76 O Most Exalted Pen! Turn thy face toward Dal and Ha, then make mention of Ali-Rida, whose name was present before the Wronged One when He was in the hands of the wicked. We have seen thy remembrance and have remembered thee, that thou mayest rejoice and give thanks unto thy Lord, the Mighty, the All-Bountiful. We have sent down the verses and manifested the clear tokens. Blessed is he who hath heard and seen; woe unto every denier and infidel! When the promise came to pass and the Promised One appeared, the people rose against Him with such tyranny as the eye of creation had never beheld. Say: Die in your wrath! He hath come at Whose advent the world's foundations trembled and feet did slip, save those who broke not their covenant and followed that which God had revealed in the Book.

- 77 Say: O people of the earth! None hath the right to test God, his Lord, or to try Him. Rather, it is His to test His servants. He is the All-Powerful, the Unconstrained. Cast away what ye possess and what the people possess. Fear God and follow not your desires. Follow Him Who hath come with verses that have encompassed the cities. We have sent down for the people of Manshad that which will guide the fair-minded and direct them unto God, the Cleaver of the Dawn. Whoso hath attained unto My good-pleasure this day, he is of the people of God in the Scriptures and Tablets. We desire naught from you. We remind you for the sake of God. Whoso believeth, it is for his own sake; whoso turneth away, verily God is the Self-Sufficient, the Most High. O people of the earth! Harken! By God, this is the call that was heard by the Beloved in His ascension, and by Moses on the Mount of Joy, and by the Spirit when He ascended unto God, the Revealer of laws and ordinances. Thus hath the Tongue of Grandeur spoken, while the people were in doubt and schism.

- 78 O son of Abu-Talib! The Wronged One makes mention of those on earth in such wise as to remind them and draw them nigh unto the Dayspring of divine inspiration. The Wronged One hath come for the salvation of the world, yet the peoples have risen against Him with such tyranny as hath caused the horizons to darken. How many a night when sleep fled from Mine eyes, and how many a day when I lay in chains and fetters. They that dwell in the kingdom of creation and command have lamented My tribulations - to this testifieth every fair-minded

المعاني في مضمار الحكمة والبيان لا ونفسى الحق يشهد بذلك من عنده علم كل شيء في الكتاب

76 يا قلم الأعلیٰ ولّ وجهک شطر الدّال و الهاء ثمّ اذكر علیّ رضا الذی حضر اسمه لدى المظلوم اذ كان بین یدی الأشرار رأینا ذکرک ذکرناک لتفرح و تشکر ربّک العزیز الفضال قد انزلنا الآیات و اظهرنا الیّنات طوبی لمن سمع و رأى و بل لكل منکر کفار لما اتی الوعد و ظهر الموعود قام علیه العباد بظلم ما رأّت شبهه عین الابداع قل موتوا بغيظکم قد اتی من ارتعدت به فرائص العالم و زلت به الأقدام الا الذین ما نقضوا عهدهم و اتبعوا ما انزله الله فی الکتاب

77 قل یا اهل الأرض لیس لأحد ان یمتحن الله ربّه او یجرّبه بل له ان یمتحن عباده أنّه هو المقتدر المختار ضعوا ما عندکم و ما عند القوم اتقوا الله و لا تتبعوا أهوائکم اتبعوا من اتی بآیات احاطت الأمصار قد انزلنا لأهل منشاد ما یرشد المتصفین و یرشدیهم الى الله فالق الأصباح من فاز اليوم برضائی أنّه من اهل الله فی الزبر و الألواح انّا ما اردنا منکم شیئاً نذکرکم لوجه الله من آمن لنفسه من اعرض أنّه هو الغنی المتعال یا اهل الأرض اسمعوا تالله هذا نداء سمعه الحبيب فی المعراج و الکیم فی طور الابتهاج و الروح حین صعوده الى الله منزل الأوامر و الأحکام كذلك نطق لسان العظمة اذ کان القوم فی مرية و شقاق

78 یا ابن ابی طالب یذكر المظلوم من علی الأرض بما یذكرهم و یقرّبهم الى مشرق الالهام قد اتی المظلوم لنجاة العالم ولكنّ الأمم قاموا علیه بظلم تغیرت به الآفاق کم من لیل طار فيه النّوم من عینی و کم من یوم كنت تحت السّلاسل و الأغلال قد ناح لضری من فی ملکوت الأمر و الخلق شهد بذلك کلّ منصف و کلّ عالم ما منعه العلم عن

one and every learned one whom knowledge hath not kept back from Him Who is the All-Knowing, the All-Wise. O Pen! Announce unto the world this most great Revelation. Say: O people! Fear ye God and be not of them that have denied God's proof and testimony when He came with the kingdom of His signs. This is He of Whom Muhammad, the Apostle of God, gave you tidings. Fear God, O concourse of factions! This is He Whom ye have mentioned throughout centuries and ages. Through Him every doer of deeds drew strength, every distant one drew nigh, every lowly one was exalted, every speechless one spoke forth, and every seated one arose. The world hath been stirred with longing for His presence, yet most of the people remain heedless and in dissension. Read ye what ye possess and what hath been sent down from the heaven of the will of your Lord, the Lord of the Day of Resurrection, that ye may discover what hath been concealed from you. Verily, your Lord, the All-Merciful, is the All-Bountiful, the Most Generous.

العزیز العلام یا قلم نبی العالم بهذا الظهور الأعظم
قل یا قوم اتقوا الله ولا تكونوا من الذين انكروا
حجة الله وبرهانه اذ اتى بملکوت الآيات هذا
هو الذي بشرکم به محمد رسول الله خافوا الله یا
معشر الأحزاب هذا هو الذي ذكرتموه في القرون
والأعصار به استمد كل عامل واستقر كل
بعيد واسترفع كل وضع ونطق كل كليل و
قام كل قاعد منع عن القيام قد اهتز العالم شوقاً
للقائه والقوم اکثرهم في غفلة و شقاق اقروا ما
عندكم وما نزل من سماء مشية ربكم مالک يوم
القيام ليظهر لكم ما ستر عنكم ان ربكم الرحمن هو
الکریم الفضال

79 We make mention of him who was named Husayn, whose name was present before the Wronged One, and We counsel him with that wherewith We have counseled most of the servants. I have come from the Dayspring of grace to reform the world. Blessed is he who hath testified to that whereunto God hath testified. Woe unto every denying deceiver. Blessed is he who hath quaffed the choice wine of utterance from the gracious hand of his Lord, the All-Merciful. Woe unto every one who hath turned aside and risen in opposition. I swear by God! I cannot recount what hath befallen Me at the hands of the wicked doers.

79 و نذكر من سمى بالحسين الذي حضر اسمه لدى
المظلوم ونوصيه بما وصينا به اکثر العباد قد جئت
من مطلع الفضل لاصلاح العالم طوبى لمن شهد بما
شهد به الله ويل لكل منكر مکار طوبى لمن شرب
رحيق البيان من يد عناية ربه الرحمن ويل لكل
معرض قام على الاعراض ايم الله لا اقدر ان
اذكر ما ورد على نفسي بما اكتسبت ایدی الفجار

80 O My Pen! Lament for My sake and for what hath befallen Me from the tyrants among My creatures, and say: My God, my God! I was sleeping, Thou didst awaken Me and raise Me up and cause Me to speak. Then Thou didst leave Me beneath the claws of hatred. Thou dost see and hear what hath befallen Me and what they have said concerning Me. By Thy might, O my God and O Thou Who art mentioned in my heart! Were all who dwell on earth and in heaven to unite to harm Baha, the mention of Thy praise would not cease to flow from His tongue, nor would He pause for less than a moment in revealing that which Thou hast commanded Him to reveal amongst Thy servants.

80 يا قلبی نوح على نفسي وما ورد على من طغاة خلقي
وقل الهي الهي كنت راقداً ايقظتني واقتنى و
انطقتني ثم تركتني تحت مخالب البغضاء ترى و
تسمع ما ورد على وما قالوا في حقّي وعزّتک يا
الهي ويا ايها المذكور في قلبي لو يجتمع على ضرر
البهاء من في الأرض والسماء لا ينقطع عن
لسانه ذکرك و ثنائک ولا يتوقف اقل من آن
في اظهار ما امرته باظهاره بين عبادک

81 By Thy grandeur and sovereignty! O Thou through Whose nearness the lands were stirred and through Whose separation hearts were melted! I would not exchange the abasement I have suffered in Thy path for the glory of the world, nor this weakness for the power of the nations, nor this poverty for the wealth of all who are on Thy earth. All that hath befallen

81 وعظمتک و سلطانتک يا من بقربک اهتزت
البلاد و في هجرک ذابت الأکباد لا ابدل ذلّي
الذي ورد في سبيلک بغير العالم ولا هذا الضعف
بقوة الأمم ولا هذا الفقر بثروة من في ارضک
كل ما ورد على في حبک هو مقصود قلبي و

Me in Thy love is the desire of My heart and the beloved of My soul. To this bear witness the dwellers in the cities of Thy justice and the sincere ones among Thy servants and Thy creation. O Lord! Thou knowest that I have desired naught save the freedom of Thy servants and their deliverance from the chains of idle fancy and vain imagining. Aid them, O my God, in that which Thou lovest and art pleased with. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

محبوب قوادی يشهد بذلك سگان مدائن عدلك
و المنصفون من عبادك و خلقك اى رب تعلم
بأنى ما اردت الا حرية عبادك و نجاتهم من
سلاسل التقليد و الأوهام ايدهم يا الهى على ما
تحب و ترضى انك انت المقتدر العليم الحكيم

82 O Abu'l-Hasan! How many a servant has been held back by the world, and how many a servant has rent asunder the veils, turning with devotion unto God, the Lord of all worlds! Be thou steadfast in the Cause and eloquent in proclaiming this momentous News. A leaf hath been presented before the Wronged One, adorned with the names of those who have believed in God, the Mighty, the Praiseworthy. We have sent down for each one that which will draw him nigh unto the All-Knowing, the One acquainted with all things. We counsel you once again to observe justice and equity and to preserve this Book that guideth you to the straight path of God. We make mention of those whose names were not presented in the prison, and give them the glad-tidings of the bounty of their Lord, the All-Bountiful, the Most Generous. The beginning of all things is the recognition of God, and its end is steadfastness in His Cause. Thus hath it been ordained by the Powerful, the Ancient of Days.

82 يا اباالحسن كم من عبد منعه الدنيا و كم من
عبد خرق الأجاب مقبلاً الى الله رب العالمين
كن راسخاً على الأمر و ناطقاً بهذا النبأ العظيم
قد حضرت ورقة عند المظلوم و كانت مزينة
باسماء الذين آمنوا بالله العزيز الحميد قد انزلنا لكل
واحد ما يقربه الى الفرد الخبير انا نوصيكم مرة
اخرى بالعدل و الانصاف و بحفظ هذا الكتاب
الذى يهديكم الى صراط الله المستقيم و نذكر الذين
ما حضرت اسمائهم فى السجن و نبشرهم بعناية
ربهم الفضل الكريم اول الأمر هو عرفان الله و
آخره الاستقامة عليه كذلك قدر من لدن قوى
قدير

83 Say: O people of the Bayan! Your opposition cannot prevent the waves of the ocean nor the sun from its radiance. Observe, then be fair, and be not of the ignorant ones. God shall soon raise up men who will aid the Wronged One with wisdom and utterance. He, verily, is the All-Knowing, the One acquainted with all things. And We make mention of My handmaidens in that land who have believed in God when He came with a wondrous Cause, who have attained unto His days, who have hearkened and turned toward the Most Exalted Horizon when the heroes of the earth were in manifest doubt. He is with you under all conditions, hearing and seeing, and He is the All-Hearing, the All-Seeing. Rejoice in that your mention hath flowed from the Tongue of Grandeur while the Wronged One was in a mighty prison. We beseech God to assist you, to grant you success, and to ordain for you that which befiteth the heaven of His bounty and the ocean of His grace. He, verily, is the Most Merciful of the merciful. We make mention of Abu'l-Husayn and counsel him with that which hath been sent down in the Book of God, the Lord of the Mighty Throne. Take hold of the Book with the strength that cometh from Him - verily, He loveth them that act. It is permitted unto thee and unto those who have believed in that land to read that wherewith

83 قل يا ملا البيان باعراضكم لا يمنع البحر امواجه و
لا الشمس اشراقها انظروا ثم انصفوا و لا تكونوا
من الجاهلين سوف يبعث الله رجلاً ينصرون
المظلوم بالحكمة و البيان انه هو العليم الخبير و نذكر
امائى هناك اللائى آمن بالله اذ اتى بأمر بديع و
فزن بأيامه و سمعن و اقبلن الى الأفق الأعلى اذ
كان ابطال الأرض فى ريب مبين انه معكن فى
كل الأحوال يسمع و يرى و هو السميع البصير
افرحن بما جرى ذكركن من لسان العظمة اذ كان
المظلوم فى سجن عظيم نسال الله ان يؤيدكن و
يوفقكن و يكتب لكن ما ينبغى لسماء جوده و
بحر فضله انه ارحم الراحمين و نذكر اباالحسين و
نوصيه بما نزل فى كتاب الله رب العرش العظيم
خذ الكتاب بقوة من عنده انه يحب العالمين لك
و للذين آمنوا هناك ان يقرؤوا ما ناجينا به الله
رب الكرسي الرفيع هو الذاكرو المذكور

We have communed with God, the Lord of the Exalted Throne.
He is the Rememberer and the Remembered.

84 My God, my God! Thy separation hath consumed me, Thy remoteness hath burned me, Thy distance hath melted me, Thy remembrance hath kindled me, and Thy call hath stirred me. By Thy might and Thy beauty! Were anyone to search the hearts of Thy lovers, they would find them pierced by the arrows of Thy separation, and their livers burned by the fire of being kept from Thee. O my Lord! I sense the fragrance of Thy manifestation, yet know not which spot hath been illumined by the light of Thy knowledge, adorned with the splendors of Thy countenance, and honored by Thy presence. I beseech Thee by Thy beauty that shineth forth from Thy most exalted horizon, and by the mysteries of Thy knowledge, O Thou Who art the Lord of all names and Creator of the heavens, to ordain for Thy servants the privilege of attaining unto Thy presence and standing before the gate of Thy grandeur.

84 الهی الهی هجرک اهلکنی و فراقک احرقنی و بعدک اذابنی و ذکرک اشعلنی و ندائک هرزنی و عزتک و جمالک لو یفحص احد قلوب عاشقیک لیراها مشبکه من سهام فراقک و اکبادهم محترقة من نار هجرک ای رب اجد عرف ظهورک و لم ادر ای مکان تور بنور معرفتک و تزیّن بأنوار وجهک و تشرف بقدموک اسألك بجمالک المشرق من افقک الأعلى و اسرار علیک یا مالک الأسماء و فاطر السماء بأن تقدّر لعبادک الحضور امام وجهک و القيام لدی باب عظمتک

85 O my Lord! I testify that Thou hast created ears to hearken unto Thy call in Thy Day, and eyes to behold the lights of the Dawning-Place of Thy Revelation, the Dayspring of Thy signs, and the Source of the manifestations of Thy power and favors. O my Lord! Deprive not the ears of that for which Thou didst create them, nor the eyes of that for which Thou didst fashion them. Thou art He Whose mercy hath preceded all created things and Whose grace hath encompassed all beings.

85 ای رب اشهد انک خلقت الآذان لاصغاء ندائک فی یومک و العیون لمشاهدة انوار مشرق وحیک و مطلع آیاتک و مصدر ظهورات قدرتک و الطافک ای رب لا تحرم الآذان عما خلقت له و الأبصار عما بدعت له انت الذی سبقت رحمتک الممکات و احاط فضلک الکائنات

86 O my Lord! The sweet fragrances of the garment of Thy Revelation have seized me, and the verses of Thy grandeur have so attracted me that I have forgotten myself and my own being and all that hath been created in Thy earth and heaven. Alas, alas! I know not by what deed I may stand before Thy face that might diffuse the fragrance of Thy good-pleasure. Nay, by Thy might! Thy grace hath encompassed me and Thy bounty hath emboldened me. This servant hath been assured of Thy grace and bounty, and of the acceptance of whatsoever hath proceeded from me in Thy days. By Thy might and majesty, Thy power and Thy beauty! I long to lay my face and my brow upon every spot of Thy earth, that perchance it might fall upon soil honored by the footsteps of Thy chosen ones and Thy messengers.

86 ای رب قد اخذتني نفحات قیص ظهورک و اجتذبتني آیات عظمتک بحيث نسيت نفسي و ذاتی و ما خلق فی ارضک و سماک فاه آه لم ادر بأی عمل اقوم امام وجهک لیتضوع منه عرف رضائک لا وعزتک فضلک احاطني و جودک شجعني ان عبدک هذا قد کان موقناً بفضلک و عطائک و قبول ما ظهر منی فی ایامک و عزتک و جلالک و قدرتک و جمالک احب ان اضع وجهی و جبینی علی کل بقعة من بقاع ارضک لعلّ يقع علی تراب تشرف بقدم اصفیائک و سفرائک

87 I beseech Thee, O Creator of the heavens, by the Daysprings of Thy power and might, to ordain for me that which shall profit me in every world of Thy worlds. Then grant me that which is best in Thy Book. Verily, Thou art the All-Bountiful, the Generous, the Compassionate, the All-Knowing, the All-Wise. And I beseech Thee, O Lord of eternity and Source of bounty, by Thy Most Great Signs and by Thy Most Great,

87 اسألك یا فاطر السماء بمشارق قدرتک و اقتدارک ان تكتب لی ما ینفعی فی کلّ عالم من عوالمک ثم ارزقنی ما هو خیر فی کتابک انک انت المعطى الباذل المشفق العليم الحکیم و اسألك یا مالک البقاء و مطلع العطاء بآیاتک

Most Glorious Name, to make me one who circleth around Thy Throne and standeth before the gate of Thy grandeur in every world of Thy worlds. Then adorn my temple, my heart, and my breast with the lights of Thy knowledge and with the ornament of acceptance, through Thy bounty and generosity.

الكبرى و اسمك الأعظم الأبى بأن تجعلنى طائفاً حول عرشك و قائماً لدى باب عظمتك فى كلّ عالم من عوالمك ثم زين هيكلى و قلبى و صدرى بأنوار معرفتك و بطراز القبول بجودك و كرمك

- 88 O my Lord! This is a Day wherein the ocean of Thy bounty hath surged and the horizon of the world hath been illumined by the light of Thy grace. I beseech Thee not to withhold from me that which is with Thee, and to ordain for me that which beseemeth Thy mercy and Thy gifts, and which is worthy of Thy greatness and Thy sovereignty. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

88 اى ربّ هذا يوم قد ماج فيه بحر عطائك و انار افق العالم بنير فضلك اسألك ان لا تمنعنى عما عندك ثم اكتب لى ما ينبغى لرحمتك و مواهبك و يليق لعظمتك و سلطانتك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

- 89 And may blessings and peace and glory and splendor rest upon Thy loved ones and Thy chosen ones who have not broken Thy Covenant and Thy Testament, and who have acted according to what they were bidden in Thy Manifest Book. These are servants who have cast aside all association with others, holding fast to the light of unity, through Thy grace. Verily, Thou art the Most Exalted, the Most Great.

89 و الصلوة و السلام و التكبير و البهاء على اوليائك و اصفياك الذين ما نقضوا ميثاقك و عهدك و عملوا ما امروا به فى كتابك المبين اولئك عباد نبذوا الشرك ورائهم متمسكين بنور التوحيد فضلاً من لدنك انك انت العلى العظيم

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BH00138

To: Nasrullah et al. or Karbalai Dadash Son Of Karbalai Ibrahim Miyanduabi

- 1 He is the Dawning-Place above the horizon of the heaven of utterance!
- 2 This is the Day wherein the Book speaketh before the face of all humanity: "There is no God but Him, the Mighty, the Bestower!" My Name, upon Him be My glory, hath appeared at the dawning of the Sun of Manifestation, and mentioned are the names of those who have sought the Ultimate Goal, the Supreme Summit, and the Highest Aim. Among them are those who attained and drank and triumphed, those who intended and hastened, those who acknowledged a single drop

1 هو المشرق من افق سماء البيان

2 هذا يوم فيه ينطق الكتاب امام وجه العالم انه لا اله الا هو العزيز الوهاب قد حضر اسمى عليه بهائى لدى اشراق شمس الظهور و ذكر اسماء الذين قصدوا المقصد الأعلى و الذروة العليا و الغاية القصوى منهم من بلغ و شرب و فاز و منهم من قصد و سرع و منهم من اعترف بغرفة من البحر الأعظم و منهم من اخذه سكر رحيق العرفان على

from the Most Great Ocean, and those whom the wine of recognition so intoxicated that they soared in the atmosphere of their Lord's love, the All-Merciful, and were set ablaze with the fire of their Lord's Cause, the Compassionate, the Mighty, the Gracious. Verily do We make mention of every name mentioned before His countenance, for He is the Mighty, the All-Bountiful.

شأن طار في هواء محبة ربه الرحمن واشتعل بنار
امر ربه المشفق العزيز المتأن أنا نذكر كل اسم ذكره
لدى الوجه أنه هو العزيز الفضال

- 3 O Nasru'llah! The Wronged One hath mentioned thee aforetime with a mention before which all mentions bow down. We counsel thee and those who have believed to that whereby the signs of the All-Merciful may be made manifest in all possibility, and His Cause be exalted amongst His servants. When the morn of Revelation unfurled its standard and the Speaker of Sinai came forth, the divines arose in opposition. Among them were those who pronounced Him an infidel, those who turned away, those who objected, and those who unjustly pronounced against Him, whereby the veil of sanctity was rent asunder and the eyes of the righteous shed tears. Thus did their souls entice them. We bear witness that they are among the companions of the Fire.

3 يا نصرالله قد ذكرك المظلوم من قبل بذكر خضعت
له الأذكار أنا نوصيك و الذين آمنوا بما تظهر به
آثار الرحمن في الامكان ويرتفع امره بين العباد
لما نشر صبح الظهور لوائه واتى مكلم الطور قام
العلماء على الاعراض منهم من كفره ومنهم من
اعرض ومنهم من اعترض ومنهم من افق عليه
بظلم به اشتق ستر الحرمة وذرفت عيون الأبرار
كذلك سولت لهم انفسهم تشهد انهم من اصحاب
النار

- 4 Say: O people of the Bayan! Cast aside your vain imaginings. Beware lest ye act as they acted aforetime. Fear the All-Merciful and be not of those who turned away from God, the Lord of Lords.

4 قل يا ملأ البيان ضعوا الأوهام إياكم ان تعملوا
بمثل ما عملوا من قبل اتقوا الرحمن ولا تكونوا
من الذين اعرضوا عن الله رب الأرباب

- 5 O Qasim! Cast aside what the people possess, taking hold of My Book with such strength that neither armies nor swords shall deter thee.

5 يا قاسم ضع ما عند القوم آخذاً تكأني بقوة لا
تمنعك الجنود ولا الأسياف

- 6 Say: O people of the earth! We have shown you the evanescence of all ye possess and caused you to hear mention of departure at all times. Cast aside your surmises and idle fancies; take what ye have been given from God, the Lord of all mankind. Be thou steadfast in serving My loved ones, speaking My praise, and holding fast to the cord of My loving-kindness. Thus doth the Wronged One command thee from the most exalted station.

6 قل يا اهل الأرض أنا اريناكم فناء ما عندكم و
اسمعناكم ذكر الرحيل في كل الأحيان ضعوا ما
عندكم من الظنون والأوهام خذوا ما اوتيتهم من
لدى الله مولى الأنام كن قائماً على خدمة اوليائي
و ناطقاً بثنائى و متمسكاً بجبل عنايتى كذلك
امرک المظلوم من اعلی المقام

- 7 We make mention in this station of Muhammad-Qabli-'Ali, whose flesh was mingled with the flesh of his Lord, his blood with His blood, his body with His body, and his bones with the bones of his Lord, the Mighty, the Bestower. My Most Exalted Pen beareth witness that he hath attained unto that which none before him attained, and there befell him that of which no ear hath heard the like. Upon him be My glory and the glory of My Kingdom and My Dominion, and the people of the cities of justice and fairness. Blessed art thou, O Muhammad, in that thou hast attained unto the choice wine

7 أنا نذكر في هذا المقام محمداً قبل على الذى امتزج
بلحمه لحم موله و دمه بدمه و جسده بجسده و
عظمه بعظم ربه العزيز الوهاب يشهد قلبي الأعلى
بأنه فاز بما لا فاز به احد قبله و ورد عليه ما
لا سمعت شبهه الأذان عليه بهائى و بهاء ملكوتى
و جبروتى و اهل مدائن العدل و الانصاف هنيئاً
لك يا محمد بما فزت برحيق البيان من لدن ربك
الرحمن كذلك اشرق نير البرهان من افق سماء
عناية ربك مولى الأنام

of utterance from thy Lord, the All-Merciful. Thus hath the Sun of proof shone forth from the horizon of the heaven of thy Lord's loving-kindness, the Lord of all beings.

- 8 O 'Abdu'l-Karim! The All-Bountiful hath come, yet every possessor of doubts turned away from Him. The ocean of generosity hath surged before all existence, yet most of the people are in astonishing delusion. They have cast the Command of God behind their backs. Verily, they are among the veiled ones in the sight of God, the Revealer of verses.

8 يا عبدالكريم قد اتى الكريم واعرض عنه كل ممسك مرتاب قد ماج بحر الجود امام الوجود ولكن الناس اكثرهم في وهم عجاب قد نبذوا امر الله ورائهم الا انهم من اهل الحجاب لدى الله منزل الآيات

- 9 Aqa Mirza Muhammad-i-Qazvini

9 آقا ميرزا محمد قزوینی

- 10 O Muhammad! We have mentioned thee aforetime and at this moment, and there hath come before the Wronged One what thou didst send to My Name, the Mihdi. We answer thee again through this Tablet which hath shone forth from the horizon of thy Lord's loving-kindness, the Subduer of the winds. Blessed is the essence that opposition hath not prevented and the spirit that bodies have not veiled from this horizon before which, when it shone forth, the spirits prostrated themselves. And blessed is he who hath attained unto the mention of his Lord on this Day wherein the horizons have arisen in hypocrisy.

10 يا محمد قد ذكرناك من قبل وفي هذا الحين و حضر لدى المظلوم ما ارسلته الى اسمي المهدي اجبتك مرة اخرى بهذا اللوح الذي لاح من افق عناية ربك مسخر الرياح طوبى لجوهر ما منعت الاعراض و لروح ما حجبته الأجسام عن هذا الأفق الذي اذ لاح سجدت له الأرواح و طوبى لمن فاز بذكر ربه في هذا اليوم الذي فيه قام الآفاق على النفاق

- 11 Aqa Mirza Abu-Talib

11 آقا ميرزا ابوطالب

- 12 O Abu-Talib! Thou art he who hath sought the Most Exalted Goal and traversed land and sea until thou didst arrive at the Valley of the Noble One wherein was raised the call of the Glorious One: "Verily, there is none other God but Me, the Protector over what is and what hath been." Thou wert present and beheld what was hidden from the peoples of the world and heard what the Primal Point heard. The Mother Book that is with Him beareth witness to this. Remind the servants of what thou hast seen and heard, and be so firm in the Cause that neither the veils of the divines nor the power of princes shall deter thee. Place thy trust in all matters in God, the Lord of all men. Convey My greetings to the faces of My loved ones who have turned to the Most Exalted Horizon and testified to that which God hath testified at the beginning and the end.

12 يا اباطالب انت الذي قصدت المقصد الأعلى و قطعت البر والبحر الى ان وردت وادي النبيل الذي فيه ارتفع نداء الجليل انه لا اله الا انا المهيم على ما يكون وما قد كان قد حضرت و رأيت ما منع عنه اهل العالم و سمعت ما سمع نقطة الوجود يشهد بذلك من عنده ام البيان ذكر العباد بما رأيت و سمعت و كن على الأمر على شأن لا تحجبك حجاب العلماء ولا سطوة الأمراء كن متوكلاً في الأمور على الله مالك الرقاب كبر من قبلي على وجوه اوليائي الذي اقبلوا الى الأفق الأعلى و شهدوا بما شهد الله في المبدء و المعاد

- 13 O Ali Ashraf! Give thanks unto God for having honored thee with this Cause whereby the hearts of the idolaters were disturbed and the hearts of the righteous were assured. We have made mention of thee and those who have believed, as a token of grace from Us. Verily thy Lord is the Mighty, the All-Bountiful.

13 يا علي اشرف اشكر الله بما شرفك بهذا الأمر الذي به اضطربت افئدة المشركين و اطمئت افئدة الأخيار انا ذكرناك و الذين آمنوا فضلاً من لدنا ان ربك هو العزيز الفضال

- 14 O Aqa Bala! The Lord of creation mentioneth thee from His Most Great Prison in such wise as will draw thee nigh unto

14 آقا بالا يا آقا بالا يذكرك مولی الوری في سجنه الأعظم بما تقرّبك الى الله الواحد الفرد العزيز

God, the One, the Peerless, the Mighty, the Forgiving. We counsel thee and those who have believed with the wisdom We have sent down through grace in the Scriptures and Tablets. Take hold of that which ye are commanded and follow not those who have violated God's covenant and testament - they are assuredly among the wayward. Thus doth the Pen of the Most Merciful move in the arena of wisdom and utterance that ye may be drawn to a station wherein naught is seen save the signs of God, the Manifester of clear evidences. We make mention of thy brother who is named Qasim and give him glad tidings of God's loving-kindness and grace, and counsel him with that whereby the station of man is exalted in the realm of possibility.

الغفار أنا نوصيك و الذين آمنوا بالحكمة التي
انزلناها بالفضل في الزبر والألواح خذوا ما امرتم
به ولا تتبعوا الذين نقضوا عهد الله و ميثاقه
الا أنهم من اهل الضلال كذلك جال قلم
الرحمن من مضمار الحكمة و البيان لتجذبكم الى
مقام لا يرى فيه الا آيات الله مظهر البينات و
نذكر اخاك الذي سمى بقاسم و نبشره بعناية الله
و فضله و نوصيه بما يرتفع به مقام الانسان في
الامكان

- 15 O Abdul-Khaliq! Behold and then remember when the Creator came, the creation turned away with such rejection that the clouds wailed. They turned away and denied until they pronounced judgment against Him without any proof or evidence. Set aside creation and what it possesseth, clinging to the Truth that calleth from the highest horizon of the world: "There is none other God but Me, the Mighty, the All-Knowing." Most people are playing with the clay of their vain imaginings. By God! They are more contemptible than flies in the sight of the Self-Sufficient, the Most High. Blessed are the people of Baha who have mounted, in His Name, the crimson ark that moveth over land and sea by His Name, the Protector over all names. Be steadfast in My Cause, speaking My praise, soaring in My atmosphere, and clinging to My robe which God, the Lord of all raiment, hath ordained. We have found from thee the fragrance of My love and have mentioned thee with a call whereby the realities of remembrance were attracted. Say: By God! The Hidden One hath appeared and those of Sinai were thunderstruck save him whom God preserved as a grace from Him and protected through the hands of power.

15 آقا عبدالحق يا عبدالحق انظر ثم اذكر اذ اتى
الخالق اعرض عنه المخلوق باعراض ناح به
السحاب اعرضوا و انكروا الى ان افتوا عليه
من دون بينة و برهان ضع الخلق و ما عندهم
متمسكاً بالحق الذي ينادى من اعلى افق العالم
انه لا اله الا انا العزيز العلام ان الناس اكثرهم
يلعبون بطين اوهامهم تالله انهم احقر من الذباب
لدى الغنى المتعال طوبى لأهل البهاء الذين ركبوا
باسمه على السفينة الحمراء التي تمر على البر و البحر
باسمه المهيمن على الأسماء كن ثابتاً على امرى
و ناطقاً بثنائى و طائراً فى هوائى و متشبهاً بذيلى
الذى جعله الله مالك الأذيال أنا وجدنا منك
عرف حبي ذكرناك بندا انجذبت منه حقائق
الأدكار قل تالله قد اتى المكنون و انصعق
الطوريون الا من عصمه الله فضلاً من عنده و
حفظه بأبداى الاقتدار سيد شريكشان

- 16 O Siyyid! The Lord of the world mentioneth thee from His Most Great Prison that thou mayest rejoice and be in a state of gladness and delight. Let not the affairs of creation sadden thee. Fix thy gaze upon the Most Exalted Horizon and hold fast to the cord of God, the Sender of rains. Say: O people of the Bayan! Associate not partners with God and dispute not about the verses whereby your faith in God, the Lord of creation, is established. Say: Set aside what ye possess and take what is with God. He verily guideth you to the straight path. The glory shining from the horizon of the heaven of My loving-kindness be upon the people of Baha who have cast aside all else, turning unto the Dayspring of lights.

16 يا سيد يذكرك سيد العالم من بينه الأعظم لتفرح
و تكون على بهجة و انبساط اياك ان تحزنك
شؤون الخلق كن ناظراً الى الأفق الأعلى و
متمسكاً بجبل الله منزل الأمطار قل يا اهل البيان
لا تشاركوا بالله و لا تجادلوا بآيات بها يثبت ايمانكم
بالله مالك الابداد قل ضعوا ما عندكم و خذوا
ما عند الله انه يهديكم الى سواء الصراط البهاء
المشرق من افق سماء عنايتى على اهل البهاء الذين
نبدوا الورى مقبلين الى مشرق الأنوار

- 17 Karbila'i Iskandar

17 كربلائي اسكندر

18 O My Pen! Make mention of him who is named Iskandar and give him glad tidings of that which hath shone forth from the horizon of the All-Merciful as the Day-Star of utterance, that he may rejoice and be of them that are thankful. Thou hast attained unto the mention of My Most Exalted Pen aforetime and at this hour. Beware lest anything sadden thee or the might of them that have denied the Lord of the Day of Judgment cause thee to fear. Take hold of the Book with strength from thy Lord and say: O people! Fear ye God and be not of the wrongdoers. Behold what hath shone forth from the horizon of proof, then hearken unto that which hath been raised from the Lote-Tree of utterance: Verily, there is none other God besides Me, the All-Knowing, the All-Informed. This is the Day whereon the Point of the Bayan crieth out, saying: O people of the realm of possibility! By My life, the world hath been honored by the lights of the Manifestation, and everyone possessed of a sense of smell perceiveth the fragrance of His perspicuous raiment. Beware lest ye deprive yourselves of the outpourings of your bountiful Lord or be veiled by the veils of the heedless. Blessed is the soul that hath cast the world behind it out of longing for the presence of the Ancient of Days. He is assuredly of the people of Baha in the Book of God, the Lord of all worlds. We counsel all to manifest supreme steadfastness, lest the doubts of the people of the Bayan, who have exchanged the grace of God for unbelief, cause them to slip. They are indeed of them that have gone astray, as recorded in a clear tablet. We beseech God to assist thee and aid thee, that there may appear from thee that whose fragrance shall never be cut off. Verily, He is the Forgiving, the Merciful.

19 Mulla Sadiq

20 O Sadiq! We counsel thee with supreme wisdom even as We counseled thee when thou wert standing before the door and didst hear the call of God, the Mighty, the Praiseworthy. Say: Wisdom is the head and master of deeds. Hold fast unto it, as bidden by an ancient Commander. Remember My days and what thou didst hear from My tongue and what thou didst witness from this most exalted horizon. Thus doth the Lord of Names command thee. Take hold and be of them that act. Let not anything prevent thee. Remind thyself, then remind the souls of the servants, that they may discover the fragrance of utterance and be of them that are assured. The days shall pass more swiftly than lightning, yet most of the people know not. Say: Fear ye God and follow not your desires. Follow the Book of God, for verily it hath been sent down in truth from His presence, and He is the Truth, the Knower of the unseen. Say: This is the Day of remembrance, yet ye are silent. Say: This is the Day of service, yet ye are sleeping, and this is the

18 يا قلبي اذكر من سبي باسكندر وبشره بما اشرق نير البيان من افق الرحمن باسمه ليفرح ويكون من الشاكرين قد فزت بذكر قلبي الأعلى من قبل وفي هذا الحين اياك ان يحزنك شيء من الأشياء او تخوفك سطوة الذين كفروا بمالك يوم الدين خذ الكتاب بقوة من عند ربك وقل يا قوم اتقوا الله ولا تكونوا من الظالمين انظروا ما اشرق من افق البرهان ثم استمعوا ما ارتفع من سدره البيان انه لا اله الا انا العليم الخبير هذا يوم فيه ينادي نقطة البيان ويقول يا اهل الامكان لعمرى تشرف العالم بأنوار الظهور ويجد كل ذي شئ عرف قيصه المبين اياكم ان تمنعوا انفسكم من فيوضات ربكم الفياض او تحجبكم حجاب الغافلين طوبى لنفس نبذ العالم ورائه شوقاً للقاء مالك القدم انه من اهل البهاء في كتاب الله رب العالمين انا نوصي الكل بالاستقامة الكبرى لئلا ترثهم شبهات اهل البيان الذي بدلوا نعمة الله كفراً الا انهم من اهل الضلال في لوح مبين نسل الله بأن يؤيدك ويمدك ليظهر منك ما لا ينقطع عرفه انه هو الغفور الرحيم

19 ملّا صادق

20 يا صادق نوصيك بالحكمة الكبرى كما وصيناك بها اذ كنت قائماً لدى الباب وسمعت نداء الله العزيز الحميد قل ان الحكمة رأس الأعمال ومالكها تمسك بها من لدن أمر قديم اذكر ايامي وما سمعته من لسانی وما رأيته من هذا الأفق الأعلى كذلك يأمرک مالک الأسماء خذ وكن من العاملين اياك ان تمنعك شيء من الأشياء ذكر نفسك ثم انفس العباد لعل يجدون عرف البيان ويكونون من الموقنين سيعضي الأيام اسرع من البرق ولكن القوم اكثرهم لا يعرفون قل خافوا الله ولا تتبعوا اهوائكم اتبعوا كتاب الله انه نزل بالحق من لدنه وهو الحق علام الغيوب قل هذا يوم الذكر وانتم صامتون قل هذا يوم الخدمة وانتم راقدون وهذا يوم الاصغاء وانتم ميتون طوبى

Day of hearkening, yet ye are as dead. Blessed is the soul over which the breezes of its Lord's will have passed, and it hath arisen saying: "Praise be unto Thee, O God of the worlds and desire of them that have recognized Thee, for having awakened me and guided me unto Thy straight path."

لنفس مرّت عليه ارياح ارادة ربّه قام وقال لك
الحمد يا اله العالمين و مقصود العارفين بما ايقظتني
و هديتني الى صراطك المستقيم

21 Mirza Israfil Hakim

21 ميرزا اسرافيل حكيم

22 We make mention of thee and pronounce upon thee Our blessing as a favor from Our presence, and I am verily the All-Bountiful, the Most Generous. O Israfil! By the life of God, We have sounded the Trumpet, whereupon all who are in the heavens and earth have swooned away, save whom God, thy Lord and the Lord of thy forefathers, willeth. By it earthquakes have seized the tribes of the earth, every learned one hath been perturbed, every foot hath slipped, every wise one hath lamented, every prince hath been struck with terror, every mystic hath been bewildered, and every seeing one who sought hath attained. How many a learned one hath been kept back from the Cause, and how many an ignorant one hath hastened and said: "I believe in Thee, O Thou Desire of the mystics!" How many a maidservant hath heard and turned and attained, and how many a hero hath denied and turned away from God, the Mighty, the Beautiful. O Israfil! Remember thy Lord at all times, and hold fast in all conditions to His firm cord.

22 انا نذكرک و نکبر عليك فضلاً من لدنا و انا
الفضال الكريم يا اسرافيل لعمر الله قد نفخنا في
الصّور و انصعق من في السّموات و الأرض الّا
من شاء الله ربّک و ربّ آبائک الأولین به اخذ
الزلازل قبائل الأرض و اضطرب کلّ عالم و زلّ
کلّ قدم و ناح کلّ حکيم و اقشعر کلّ امير و
تخبر کلّ عارف و سبق کلّ قاصد بصير کم من
عالم منع عن الأمر و کم من جاهل سرع و قال
آمنت بک يا مقصود العارفين کم من امة سمعت
و اقبلت و فازت و کم من بطل انکر و اعرض
عن الله العزيز الجليل يا اسرافيل اذكر ربّک في
الليالي و الايام و تمسک في کلّ الأحوال بحبله
المتين

23 Iskandar Qap

23 اسکندر قاب

24 O Iskandar! The Lord of Power has come for the life of humanity, yet the people seized Him and imprisoned Him in this remote place. Behold and remember when the Spirit came, the divines of the Torah turned away from Him and pronounced judgment against Him unjustly - every atom cried out at this, as every fair-minded and knowing one will testify. The Comforter has come in truth, yet the people are in manifest error. You have not yet recognized Him who came to them with a sovereignty that has conquered all who are in the heavens and the earth, and with His mighty glory. I am indeed the heaven whereunto the Son of Mary ascended, as the Tongue of Grandeur bears witness, though most of the people are heedless. Give thanks unto God that He has made mention of thee while the Seat of the Throne was in a mighty prison.

24 يا اسکندر قد اتى مالک القدر لحیوة البشر و
القوم اخذوه و حبسوه في هذا المقام البعيد انظر ثمّ
اذکر اذ اتى الروح اعرض عنه علماء التّوراة و افتوا
عليه بظلم صاحبت به الذّرات يشهد بذلك کلّ
منصف عليم قد اتى المعزى بالحقّ ولكنّ الأبناء
في ضلال مبين لم تعرفوا بعد اذ اتاهم بسلطان غلب
من في السّموات و الأرض و بجده العظيم اتى انا
السّماء الّتي صعد اليها ابن مريم شهد بذلك لسان
العظمة و القوم اکثرهم من الغافلين اشکر الله بما
ذکرک اذ کان مقرّ العرش في سجن عظيم

25 Iskandar Mulla-Ughli

25 اسکندر ملّا اوغلی

26 O Iskandar! Behold and remember when Muhammad, the Apostle of God, came - the divines of the Torah and the Gospel turned away from Him. Among the people were those who denied Him, those who turned away from Him, and those who rose up to oppress Him, whereat the foundations of patience

26 يا اسکندر انظر ثمّ اذكر اذ اتى محمّد رسول الله
اعرض عنه علماء التّوراة و الانجيل من النّاس
من انکره و منهم من اعرض عنه و منهم من قام
على ظلم به تزعزت بنیان الصّبر و ذرفت عيون

were shaken and the eyes of those near to God shed tears. The divines pronounced judgment against Him as they had pronounced judgment against the Spirit before Him. The Books of God, both past and future, bear witness to this, as doth this wronged and lonely One. When thou hast attained unto My verses and found the fragrance of My utterance, turn thy face toward God and say: "Praise be unto Thee, O Thou Who art the Goal of the Prophets and the Messengers!" I beseech Thee to make him steadfast in Thy remembrance and in the service of Thy Cause. Verily, Thou art the Almighty, the Powerful.

- 27 We make mention of thy brother who desired to drink from the Kawthar of utterance from the hand of the bounty of his Lord, the Generous. Give him My glad-tidings and greet him, that he may rejoice and be of those who render thanks.

28 Haji Muhammad Mihdi

- 29 O Muhammad Mihdi! The Lord of the worlds makes mention of thee as a bounty from Him, and He is the All-Bountiful, the Generous. Purify thine ear from what thou hast heard that thou mayest hearken unto the call of God, the Lord of all worlds. This is a Day wherein every confident one has been shaken, every learned one has been terrified, every silent one has cried out, and the Tongue of Grandeur has testified that sovereignty belongs to God, the Most High, the Most Great. Say: O people! Help your Lord, the Most Merciful, and be not of the heedless ones. Know then that victory has been ordained in the remembrance and utterance, even as was revealed at the beginning of this Manifestation, and most of the people are witnesses thereof. We have forbidden the servants to wage war and to contend. Among them are those who committed what We forbade and transgressed the bounds set by God, the Master of the Day of Judgment, and among them are those whom God has pardoned as a bounty from Him, for He is the Forgiving, the Merciful. Say: Cast not the ordinances of God behind you, and do what ye are commanded by One All-Knowing, All-Wise. Those who have found the fragrances of revelation are among the most exalted of servants before God, the Hearing, the Answering. And he who is prevented is among the most lost of servants before God, the All-Knowing, the All-Informed.

30 Muhammad Hanifih

- 31 We make mention of thy brother and counsel him with what befits the days of his Lord, the Master of this wondrous Day. O Pen! Make mention of him who is named Muhammad, who has drawn near to the Most Great Sea to drink and to be of the thankful ones. Say: The Day has come, yet most of the people

المقربين قد افتوا عليه العلماء كما افتوا على الروح من قبله يشهد بذلك كتب الله من قبل و من بعد وهذا المظلوم الغريب أنك اذا فزت بآياتي و وجدت عرف بياني ول وجهك شطر الله و قل لك الحمد يا مقصود النبیین و مقصود المرسلین اسئلك ان يجعله مستقيماً على ذكرک و خدمة امرک أنك انت المقتدر القدير

- 27 و نذكر اخاك الذي اراد ان يشرب كوثر البيان من يد عطاء ربّه الكريم بشّره من قبلي و كبر على وجهه لتفرح و تكون من الحامدين

28 حاجي محمد مهدي

- 29 يا محمد مهدي يذكرک مولی العالم فضلاً من عنده و هو الفضال الكريم طهر اذنک عما سمعت لتسمع نداء الله رب العالمين هذا يوم فيه اضطرب كل ذی اطمینان و فزع كل عالم و صاح كل صامت و شهد لسان العظمة الملك لله العلی العظيم قل يا قوم انصروا ربکم الرحمن و لا تكونوا من الغافلين ثم اعلم بأن النصر قد قدر فی الذکر و البيان كذلك نزل فی اول هذا الظهور و القوم اکثرهم من الشاهدين انا نهينا العباد عن المحاربة و المجادلة منهم من ارتكب ما نهيناه عنه و تجاوز حدود الله مالک يوم الدين و منهم من عفى الله عنه فضلاً من عنده و هو الغفور الرحيم قل لا تدعوا سنن الله ورائکم و اعملوا ما امرتم به من لدن علم حکيم ان الذين وجدوا نجات الوحي اولئك من اعلى العباد لدى الله السامع المجيب والذي منع أنه من اخسر العباد لدى الله العليم الخبير

30 محمد حنيفه

- 31 و نذكر اخاك و نوصيه بما ينبغي لأيام ربّه مالک هذا اليوم البديع يا قلم اذكر من سمي بمحمد الذي تقرّب الى البحر الأعظم ليشرب و يكون من الشاكرين قل قد اتى اليوم و القوم اکثرهم

are at ease. The Light has appeared, yet most of the people have turned away. Say: Take hold of the Book of God with the power granted by Him and cast aside that which keeps you from it. This is God's command unto you, if ye be of those who know. If your eye causes you to stumble in this, pluck it out for love of your Lord's Cause, the All-Merciful, the Generous. Blessed is he who has attained unto My days, recognized My path, hastened with his heart to My horizon, and arisen to serve My mighty Cause. We have made mention of thee that the remembrance might attract thee to a station wherein thou wilt recognize My clear and straight path.

من النّاعمين قد ظهر النّور و النّاس اكثرهم من المعرضين قل خذوا كتاب الله بقوة من عنده و ضعوا ما تمنعكم عنه هذا امر الله عليكم لو اتم من العارفين ان تخالفكم في ذلك عينكم فاقلعوها حباً لأمر ربكم المشفق الكريم طوبى لمن فاز بأيّامى و عرف سببى و سرع بقلبه الى افق و قام على خدمة امرى المنيع انا ذكرناك ليجذبك الذّكر الى مقام يعرفك سببى الواضح المستقيم

32 Aqa Mir 'Allam

32 آقا مير علام

33 O Mir! The Prisoner remembereth thee from the prison-ward with that which draweth thee nigh unto God, the All-Subduing, the Self-Subsisting. In the earliest days We stood before the faces of all the world, with the banners of verses on Our right and the standards of clear proofs on Our left, and We called all unto God, the Sovereign of what was and what shall be. The factions rose against Us with swords of tyranny - among them were those who claimed authority over God, and those who turned away and denied what was sent down from God, the King of Kings. Say: This is a light whereby the world is illumined, and a fire whereby are consumed the hearts of every ignorant outcast. Say: O people, judge fairly concerning that which hath appeared in truth, and follow not every veiled scholar. Thus surgeth the ocean of utterance before the face of the All-Merciful, yet most of the people understand not.

33 يا مير يذكرک الأسير من شطر السّجن بما يقربک الى الله المهيمن القيوم انا في أوّل الأيّام قنا امام وجوه العالم و عن يمينى رايات الآيات و عن يسارى اعلام البينات و دعونا الكلّ الى الله مالک ما كان و ما يكون قد قام علينا الأحزاب بأسياف الاعتساف منهم من قال انه امرت على الله و منهم من اعرض و انكر ما نزل من لدى الله مالک الملوك قل هذا نور به استضاء العالم و نار به احترقت افئدة كلّ جاهل مردود قل يا قوم انصفوا فيما ظهر بالحقّ و لا تتبعوا كلّ عالم محجوب كذلك ماج بحر البيان امام وجه الرّحمن و القوم اكثرهم لا يفقهون

34 Aqa Mirza 'Abdu'l-'Ali

34 آقا ميرزا عبدالعلى

35 O 'Abdu'l-'Ali! The remembrance of God from the Lote-Tree beyond which there is no passing, before the face of the Lord of all mankind, hath verily been upraised. Blessed is he who hath heard the Call; he is indeed among the righteous recorded by the Pen of Revelation in the Book of the Exalted Ones. Say: O people of the Bayan, come ye, come ye, that He may show you God's most sublime horizon and cause you to hear His sweetest call, at whose raising the Prophets and Messengers stood forth, crying "Yea, verily, O Lord of Names and Creator of the heavens!" Blessed is the eye that hath beheld the horizon of Revelation, the ear that hath heard the Call of Him Who conversed on Sinai, and the heart that hath turned to the Station illumined by the lights of His Countenance. Say: Do ye deny the ocean and its waves, the sun and its radiance? Fear ye the All-Merciful and be not of them who denied God's grace and favors, and follow not every denier who is far from truth. Judge fairly, O people of the Bayan, concerning your

35 يا عبدالعلى ذكّر الله من سدرة المنتهى امام وجه مولى الورى قد كان بالحقّ مرفوعا طوبى لمن سمع النداء انه من الأبرار في كتاب العليين قد كان من قلم الوحي بالحقّ مسطورا قل يا ملأ البيان تعالوا تعالوا ليرىكم افق الله الأعلى و يسمعكم ندائه الأحلى الذّى اذا ارتفع قام النّبیین و المرسلون قالوا بلى بلى يا مالک الأسماء و فاطر السّماء طوبى لعين رأت افق الظهور و لسمع سمع نداء مکّم الطّور و لقلب اقبل الى مقام كان بأنوار الوجه مضيئاً قل هل تتكرون البحر و امواجه و الشّمس و انوارها اتّقوا الرّحمن و لا تكونوا من الذّين انكروا فضل الله و الطّافه و لا تتبعوا كلّ منکر كان عن الحقّ بعيدا انصفوا يا ملأ البيان في امر ربكم الرّحمن اما رأيتم امواج بحر بيانى و اشراقات انوار شمس

Lord's Cause. Have ye not witnessed the waves of My ocean of utterance and the effulgent lights of the sun of My wisdom's heaven? Fear God and refute not the truth with what ye possess. Soon shall ye return to your stations and be questioned about your deeds in this world. Then shall ye find yourselves in manifest loss.

سماء حكمتي خافوا الله و لا تدحضوا الحق بما عندكم سوف ترجعون الى مقاماتكم و تسئلوا عما فعلتم في الدنيا حينئذ يجدون انفسكم في خسران كان بالعدل عظيما

36 Karbala'i Aqa Kishi

36 كربلائی آقا کیشی

37 We make mention of thy brother and beseech God to strengthen him that he may find for himself a path unto God. O thou who hast turned to the Countenance! Hear the call of the Wronged One from the prison-ward; verily He summoneth thee to a station that hath been raised up in God's name. This is a Day wherein the Book calleth out with its most exalted voice and summoneth all to a horizon radiant with the lights of His Countenance.

37 و نذكر اخاك و نسئل الله ان يؤيده ليتخذ لنفسه الى الله سبيلا يا ايها المقبل الى الوجه اسمع نداء المظلوم من شطر السجن انه يدعوك الى مقام كان باسم الله مرفوعا هذا يوم فيه ينادى الكتاب بأعلى النداء و يدع الكل الى افق كان بأنوار الوجه منيرا

38 O people! Cast aside that which keepeth you from the Lord of Destiny, Who hath come from the Source of Command with the banners of verses and with a sovereignty that encompasseth all the worlds. Thus moveth the Most Exalted Pen when it was between the fingers of thy Lord, that thou mayest give thanks and remain firm and steadfast in the Cause.

38 يا معشر البشر ضعوا ما تمنعكم عن مالک القدر الذي اتى من مصدر الأمر برايات الآيات و سلطان كان على العالمين محيطا كذلك تحرك القلم الأعلى اذ كان بين اصبعي ربك ليشكر و يكون على الأمر ثابتاً مستقيماً

39 Karbala'i Aqa Dadish

39 كربلائی آقا دادش

40 O thou who art turned towards the Truth! Praise God for this Most Great Remembrance which hath guided mankind to a path raised up by God's command. We counsel thee and those who have believed in that which hath been sent down in a Book inscribed by the Pen of Revelation in truth. Say: O peoples of the earth! Weigh what We have against what ye possess. Be fair and follow not every ignorant one who is deprived of justice. Thus have the rains of knowledge and wisdom poured down from this heaven which hath been raised up in truth, and God is witness to what I say.

40 يا ايها المتوجه الى الحق احمد الله بهذا الذكر الأعظم الذي هدى الناس الى صراط كان بأمر الله منصوباً انا نوصيك و الذين آمنوا بما نزل في كتاب كان من قلم الوحي بالحق مسطوراً قل يا ملأ الأرض زنوا ما عندنا بما عندكم انصفوا و لا تتبعوا كل جاهل كان عن العدل محروماً كذلك هطلت امطار العلم و الحكمة من هذه السماء التي ارتفعت بالحق و كان الله على ما اقول شهيداً

41 The friends of God

41 اولياء الله

42 Verily We make mention of the friends of God in that place, whose names have not been mentioned outwardly, and We counsel them with that which We have counseled before, for verily I am the Compassionate, the Bountiful. Take ye the Book of God as a command from Him, then recite His verses with the melodies of them that are attracted. Blessed is the servant who hath turned unto Him and attained, and woe unto them that turn aside! We counsel you to be steadfast lest your feet slip through the hints of the learned and the doubts of the babblers. These have denied God and rejected that which He hath sent down from His glorious and wondrous Kingdom.

42 انا نذكر اولياء الله هناك الذي ما ذكرت اسمائهم في الظاهر و نصيهم بما وصينا به من قبل و انا المشفق الكريم خذوا كتاب الله امراً من عنده ثم اقرؤوا آياته بترنمات المنجدين طوبى لعبد اقبل و فاز و ويل للمخلصين نصيكم بالاستقامة لئلا تزل اقدامكم من اشارات العلماء و شبهات الناعقين اولئك كفروا بالله و انكروا ما انزله من ملكوته العزيز البديع

- 43 Handmaidens of God: We make mention of My handmaidens there and give them glad tidings of My mercy which hath preceded all and My grace which hath encompassed all existence. We beseech God to assist them in that which He loveth and approveth, and to ordain for them that which shall gladden the eyes of the devoted ones who have attained in the early days to the recognition of God, the Lord of the worlds.
- 44 Friends of God: We make mention at this time of the friends of God in Kukachay and remind them of the verses of God, the All-Subduing, the Self-Subsisting. Blessed is the soul that hath attained unto the mention of My Most Exalted Pen and hath testified to that whereunto God Himself hath testified: that there is none other God but Me, the Subduer of what was and what shall be.
- 45 Ismail Bey
- 46 O Ismail! The Ancient Beauty hath turned toward thee from His Most Great Prison and revealed for thee that which hath perfumed the world of being with the fragrance of the All-Merciful, that thou mayest rejoice and be of them that fear not, neither are they grieved. Thy name was presented before Us and We have remembered thee in this blessed and irrevocable Tablet. We have adorned thee with the ornament of remembrance, and likewise My loved ones there who have not broken God's Covenant and His Testament, but have held fast unto the cord of their Lord's loving providence, the Mighty, the Loving. Joy be unto you and blessed are ye for having attained unto the remembrance of God and the traces of His Most Exalted Pen, when the seat of the Throne was this glorious and forbidden station. Thus have the breezes of revelation been wafted abroad when the Tongue of Grandeur did proclaim: There is none other God but Me, the Mighty, the Beloved.
- 47 Tiflis Friends of God
- 48 O loved ones of the All-Merciful in Tiflis! Harken unto that which hath been raised from the right hand of the luminous spot on the crimson earth from the Divine Lote-Tree, at whose rustling all things proclaimed: The Desire of the world and the Most Great Name is come, through Whom the gates of meaning and utterance have been opened in the world of being. Exalted be God, the Creator of what was and what shall be! By God's life! There is not a single verse but My Most Exalted Pen hath revealed it, as attesteth His preserved Tablet. Blessed be your faces for having turned, your hearts for having accepted, your eyes for having beheld, and your ears for having heard the Call of God, the Lord of the seen and the unseen. Thus have We adorned the Kingdom of proof with My remembrance
- 43 اماء الله و نذكر امائى هناك و نبشّرنّ برحمتي التي سبقت و بفضلى الذي احاط الوجود نسل الله ان يؤيدهنّ على ما تحبّ و ترضى و يقدر لهنّ ما تقرّبه عيون القانتات اللاتي فزن في اول الايام بعرفان الله رب العالمين
- 44 احباء الله انا نذكر في هذا الحين احباء الله في كوكچاي و نذكرهم بآيات الله المهيمن القيوم طوبى لنفس فازت بذكر قلبى الأعلى و شهدت بما شهد الله انه لا اله الا انا المهيمن على ما كان و ما يكون
- 45 اسمعيل بيك
- 46 يا اسمعيل قد توجه اليك وجه القدم من شطر سجنه الأعظم و انزل لك ما ترضو به عرف الرحمن في الامكان ليفرح و يكون من الذين لا خوف عليهم و لا هم يحزنون قد حضر اسمك ذكركنا بهذا اللوح المبارك المحتوم انا زينناك بطراز الذكر و احبائي هناك الذين ما تقضوا ميثاق الله و عهده متمسكين بحبل عناية ربهم العزيز الودود نعيمًا لكم و طوبى لكم بما فزتم بذكر الله و اثر قلبه الأعلى اذ كان مقرّ العرش هذا المقام العزيز المنوع كذلك نشرت نفحات الوحي اذ نطق لسان العظمة انه لا اله الا انا العزيز المحبوب
- 47 تفليس احباء الله
- 48 يا احباء الرحمن في التاء و الفاء اسمعوا ما ارتفع عن يمين البقعة النوراء على الأرض الحمراء من السدرة المنتهى التي اذ ارتفع حفيفها نطقت الأشياء كلها قد اتى مقصود العالم و الاسم الأعظم الذي به فتحت ابواب المعاني و البيان في الامكان تعالى الله موجد ما كان و ما يكون لعمر الله ما من آية الا و قد انزلها قلبى الأعلى يشهد بذلك من عنده لوح محفوظ طوبى لوجوهكم بما توجهت و لقلوبكم بما اقبلت و لعيونكم بما رأت و لأذانكم بما سمعت نداء الله مالک الغيب و الشهود كذلك زيننا ملكوت البرهان بذكرى

and the Heaven of exposition with that which My tongue hath uttered in this exalted station.

و جبروت البيان بما نطق به لسانی فی هذا المقام المرفوع

49 Aqa Baba

آقا بابا 49

50 O Aqa Baba! The Lord of the world maketh mention of thee and giveth thee glad tidings of His turning toward thee from this station wherein the Ancient Beauty hath been imprisoned through that which the hands of the deniers of the Witness and the Witnessed have wrought. Be thou at all times observant of My most exalted horizon, attentive to My sweetest call, and take hold of My Book, at whose revelation all the books of the world have bowed down, as attesteth His inscribed Tablet.

50 يا آقا بابا يذكرك مولی العالم و يبشرك باقباله اليك من هذا المقام الذي سيجن فيه جمال القدم بما اكتسبت ابادى الذين كفروا بالشاهد و المشهود كن ناظراً في كل الأحوال الى افق الأعلی و سامعاً ندائی الأهل و آخذاً كتابی الذي اذ نزل خضعت له كتب العالم يشهد بذلك من عنده لوح مسطور

51 Aqa Sattar

آقا ستار 51

52 O Concealer! The Concealer makes mention of thee from this station which hath been named by the Most Beautiful Names, and He calleth and sayeth: This is the day wherein the Mount was honored by the presence of its Interlocutor, and the Tree by its Manifestation, and the Books by their Revealer, yet most of the people understand not. By God! Every matter hath been revealed and every mystery hath emerged, and rivers of life have flowed from the rocks, yet the people perceive not. They hear the verses of God and deny them, and they behold His signs and then object to them. Say: Fear God, O people, and follow not every rejected ignorant one. Thus have We sent down the verses as a grace from Our presence that ye may give thanks unto your Lord, the Sovereign of the Kingdom.

52 يا ستار يذكرك الستار من هذا المقام الذي سمي بالأسماء الحسنی و ينادی و يقول هذا يوم فيه تنصرف الطور بمكلمه و السدرة بمظهرها و الكتب بمنزلها و القوم اكثرهم لا يفقهون تالله قد ظهر كل امر و برز كل سر و جرت من الأججار انهار الحيوان ولكن الناس هم لا يشعرون يسمعون آيات الله و ينكرونها و يرون آثاره ثم عليها تعترضون قل اتقوا الله يا قوم ولا تتبعوا كل جاهل مردود كذلك انزلنا الآيات فضلاً من عندنا لتشكروا ربكم مالک الملکوت

53 Aqa Mirza 'Ali

آقا ميرزا على 53

54 O 'Ali! Behold and then remember when We sent forth the Spirit with clear signs; the Jews and their divines rose against Him and unjustly condemned Him, whereat every stone lamented and every clod cried out and eyes shed tears. Behold and then remember the concourse of the Furqan who wept in the mosques and upon the pulpits over its letters, yet when their Lord came they slew Him unjustly - an act which erased all mention of joy and gladness from the Book of Lovers. They condemned Him Whom they had mentioned throughout ages and centuries. Thus did their souls prompt them, and today they rejoice not. They surrounded the Bird of the Most Exalted Paradise with the talons of hatred and wrought that which caused the eyes to cease their flow and the sun to withhold its radiance and the clouds their manifest outpouring. By the life of God! The people of the Bayan who turned away from the All-Merciful are more lost than any faction, more remote than any remote one, and more reprobate than any reprobate. They arose in opposition in

54 يا على انظر ثم اذكر اذ ارسلنا الروح بآيات بينات قامت عليه اليهود و علماءهم و افتوا عليه بظلم ناح به كل حجر و صاح كل مدر و ذرفت العيون انظر ثم اذكر ملاً الفرقان الذين ناحوا على حروفاته في المساجد و على المنابر فلما اتى سيدهم قتلوه بظلم تحت من كتاب العشاق ذكر الفرح و السرور قد افتوا على الذي ذكره في القرون و الأعصار كذلك سولت لهم انفسهم و هم اليوم لا تفرحون قد احاطوا طير الفردوس الأعلی مخالف البغضاء و عملوا ما منعت به العيون عن الجريان و الشمس عن الاشراف و السحاب من فيضه المشهود لعمر الله ملاً البيان الذين اعرضوا عن الرحمن اولئك اخسر من كل حزب و ابعد من كل بعيد و اطلع من كل طالع قاموا على الاعراض على شأن ناح به اهل الجبروت

such wise as caused the denizens of the heavenly dominion to lament.

55 Karbala'i Akbar

56 O Akbar! He Who holdeth dominion over destiny maketh mention of thee at a time when sorrows have encompassed Him from those who disbelieved in the All-Merciful and denied this bounty which hath shone forth from the horizon of the world and this light which hath gleamed amongst the nations. Verily thy Lord is the Truth, the Knower of the unseen. Nothing escapeth His knowledge. From His Most Exalted Pen have been sent down the secrets of what hath been and what shall be. Neither the clamor of the world nor the veils of the nations can hinder Him. He hath come with the greatest of signs and revealed what He willeth with power and sovereignty. Say: O people of the Bayan! Fear God and refute not the truth with what ye possess, and be not of them who denied God's proof and His testimony when He came unto the final goal. If ye deny this Revelation, by what proof can ye establish that which ye possess? Bring it forth and be not of the people of error. Fear God, O people of the Bayan, and oppose not Him through Whose command every Prophet hath spoken and every Messenger hath uttered speech. Thus doth the Most Exalted Pen counsel you from its most exalted station.

55 (كربلائی اکبر)

56 يا اكبر يذكرك مالك القدر في حين احاطته
الأحزان من الذين كفرا بالرحمن وانكروا هذا
الفضل الذي اشرق من افق العالم و هذا النور
الذي لاح بين الأمم ان ربك هو الحق علام
الغيوب لا يعزب عن علمه من شيء قد انزل من
قلبه الأعلى اسرار ما كان وما يكون انه لا تمتعه
ضوءاء العالم ولا حجب الامم قد اتى بآيات
الآيات و اظهر ما اراد بقدره و سلطان قل يا ملأ
البيان اتقوا الله ولا تدحضوا الحق بما عندكم ولا
تكونوا من الذين انكروا حجة الله و برهانه اذ اتى في
المآب لو تنكرون هذا الظهور بأى برهان يثبت ما
عندكم فأتوا به ولا تكونوا من اهل الضلال خافوا
الله يا ملأ البيان ولا تعترضوا على الذي بأمره نطق
كل نبي و تكلم كل رسول كذلك ينصحك القلم
الأعلى في اعلى المقام

57 Aqa 'Abdu'r-Ra'uf

58 O 'Abdu'r-Ra'uf! The Kind One calleth thee, He Who hath been imprisoned in the path of God, the Lord of lords. He it is Who arose in the earliest days before the faces of all people and summoned all unto God, the Lord of all men. Were it not for Him, the decree of the Book would not have been revealed and the Sun of Revelation would not have shone forth from the horizon of the heaven of proof. Verily, He hath come with the truth and mentioned that which He was commanded in the Tablet. Whoso believeth, it shall be to his benefit, and whoso turneth away, it shall be to his detriment. Verily He is sanctified and exalted above mention and utterance. Thus hath the ocean of My knowledge surged and the sun of My proof shone forth and the rains have poured down from the heaven of My grace.

57 آقا عبدالرؤف

58 يا عبدالرؤف يناديك العطوف الذي سجن في
سبيل الله رب الأرباب هو الذي قام في أول
الأيام امام وجوه الأنام و دعا الكل الى الله
مالك الرقاب لو لاه ما ظهر حكم الكتاب و ما
اشرق نير الظهور من افق سماء البرهان انه اتى
بالحق و ذكر ما امر به في اللوح من آمن فله و من
اعرض فعليه انه هو المقدس المتعالى عن الذكر
و البيان كذلك ماج بحر عرفاني و اشرق نير
برهاني و هطلت من سماء فضلى الأمطار

59 Karbala'i Yusuf

60 O Yusuf! We made mention of thee before and make mention of thee at this time as a grace from My presence, and I am the Mighty, the All-Bountiful. Say: My God, my God! I perceive the fragrance of Thy raiment and love Thy mention and praise and nearness to the seat of Thy throne, whereon is established the temple of Thy grandeur. Ordain for me through Thy grace,

59 كربلائی يوسف

60 يا يوسف ذكرناك من قبل و يذكرك في هذا
الحين فضلاً من عندي و انا العزيز الفضال قل
الهي الهى اجد عرف قيصيك و احب ذكرك
و ثنائك و التقرب الى مقر عرشك الذي عليه
استوى هيكل عظمتك قدر لي يا الهى بفضلك

O my God, that which centuries and ages cannot alter, that it may endure as long as Thy names endure and serve as a sign of Thee amongst Thy servants and creation. O Lord! Thou seest me turning toward Thee and speaking Thy praise. I beseech Thee not to withhold from me the waves of the ocean of Thy bounty and the effulgences of the sun of Thy generosity. Thou art He Whom the affairs of the world cannot hinder, nor can the clamor of nations prevent. He doeth what He willeth through His power. There is none other God but Thee, the Mighty, the Glorious, the All-Bountiful.

ما لا تبدّله القرون و الأعصار لتكون باقياً بقاء
اسمائك و مدلاً عليك بين عبادك و خلقك
اي ربّ تراني مقبلاً اليك و ناطقاً بثنائك
اسئلك ان لا تمنعني من امواج بحر جودك
و اشراقات انوار شمس عطائك انت الذي لا
تمنعك شئون العالم و لا غوغاء الأمم يفعل
ما يشاء بقدرتك لا اله الا انت المقتدر العزيز
الوهاب

- 61 O 'Ali-Akbar! Hear what the Sun speaketh, to which the Book hath borne witness: Verily there is none other God but Him, the Mighty, the All-Knowing. Thou hast indeed attained unto the waves of the ocean of My remembrance aforetime and the effulgences of the Luminary of My utterance, as witnessed by the Mother Book. Behold the creation and the weakness that hath encompassed them. They have cast behind their backs Him through Whose name every truth hath been manifested, turning instead to the source of vain imaginings. By God! The very atoms should weep for this Light that hath been prevented from shining forth by reason of what the hands of the wicked have wrought. They drink corruption while fleeing from the Living Waters that lie before their faces. Thus hath Satan made their deeds seem fair unto them, and they remain in doubt and schism. Neither their deeds nor their remembrance nor their turning profit them, as witnessed by all things and those who circle round the Throne at morn and eventide. Grieve not at anything, but trust in the One, the All-Informed, throughout all days.

61 آقا علي اكبر يا علي اكبر اسمع ما تنطق به الشمس
و شهد لها الكتاب انه لا اله الا هو العزيز العلام قد
فزت بأموال بحر ذكرى من قبل و اشراقات نير
بياني يشهد بذلك من يطوفه ام الكتاب انظر الى
الخلق و الضعف الذي احاطهم قد نبذوا الذي
باسمه ظهر كل حق ورائهم متوجهين الى مطلع
الأوهام قد نبذوا الذي باسمه ظهر كل حق ورائهم
متوجهين الى مطلع الأوهام لعمر الله ينبغي ان
ينوح الذرات لهذا النور الذي منع عن اشراقه بما
اكتسبت ايادي الفجار يشربون الصديد و يهربون
من بحر الحيوان الذي امام وجوههم كذلك زين
الشيطان لهم اعمالهم و هم في مرية و شقاق لا
تنفعهم اعمالهم و لا ذكرهم و لا اقبالهم يشهد
بذلك كل الأشياء و الذين يطوفون العرش في
الغدو و الاصيل لا تحزن من شيء توكل على الفرد
الخبير في كل الأيام

- 62 O My Name! There have come before the Wronged One the names of those mentioned by the Truthful One. We make mention of them as a grace from Us, for verily We are the Mighty, the Glorious, the Bountiful. Blessed is he and those whom he hath mentioned, and whoso hath held fast to the cords of God, the Lord of all mankind.

62 يا اسمي قد حضر لدى المظلوم اسماء الذي ذكرهم
الصّادق نذكرهم فضلاً من عندنا و انا المقتدر
العزيز المنان طوبى له وللذين ذكرهم و لمن تمسك
بجبال الله مولى الأنام

- 63 O Kazim! Rejoice in My mention of thee. By God! Nothing in all creation can compare with it, as thy Lord doth testify, seated upon the throne of wisdom and utterance. Be steadfast in the Cause and speak in praise of thy Lord, detached from those who have denied the Beginning and the Return. Blessed is the servant who hath attained unto the choice wine of My utterance and the sweet waters of My mercy and My grace that have encompassed all regions. When the Standard of Revelation was raised to its loftiest station, the people denied it - some rejected it, some turned away, some objected, and some

63 آقا كاظم يا كاظم افرح بذكرى اياك تالله لا
تعادله شيء من الأشياء يشهد بذلك ربك اذ
كان مستوياً على عرش الحكمة و البيان كن
مستقيماً على الأمر و ناطقاً بثناء ربك منقطعاً
عن الذين كفروا بالبدء و العاد طوبى لعبد فاز
برحيق بياني و فرات رحمتي و فضلي الذي احاط
الآفاق لما نصب راية الظهور على اعلى المقام انكره
الأنام منهم من انكره و منهم من اعرض و منهم

approached with sword and spear. Were We to recount what befell Us, all created things would lament and spirits would be severed from bodies. Thus have We arranged the verses in clear evidence and sent down from the heaven of knowledge that which hath attracted the hearts of the righteous.

من اعترض و منهم تقرب بالسيف و السنان
لو يذكر ما ورد علينا لنوح المكات و تنقطع
الأرواح عن الأجساد كذلك رتبنا صفوف
الآيات برايت البيّنات و انزلنا من سماء العرفان
ما انجذبت به افئدة الأبرار

- 64 O Muhammad! Hear the call of the Single One from the prison quarter. He mentioneth thee purely for the sake of God, the Revealer of verses. By God's life! Were anyone to hearken to My sweetest call, the attraction of the verses would seize him in such wise that he would leave all created things, turning toward God, the Manifestation of clear evidences. Say: O people! Fear God and commit not what the people of the Furqan committed, nor what the Jewish divines and idolaters committed before them.

64 آقا محمد يا محمد اسمع نداء الفرد الأحد من شطر
السجن انه يذكرك خالصاً لوجه الله منزل الآيات
لعمرك الله لو يفوز احد باصغاء ندائي الأحلى ليأخذه
جذب الآيات على شأن يدع المكات متوجّهاً
الى الله مظهر البيّنات قل يا قوم خافوا الله و لا
ترتكبوا ما ارتكب حزب الفرقان و من قبله علماء
اليهود و الأصنام

- 65 O Pen! Make mention of him who hath been named Muhammad, that he may give thanks unto his Lord, the Mighty, the Glorious, the All-Seeing. Praise God that thy mention hath flowed from the ocean of grace and thou hast been mentioned by the Dayspring of Certitude. Hold fast to the cord of thy Lord's loving kindness and say:

65 محمد يا قلم اذكر من سمي بمحمد ليذكر ربه المقتدر
العزیز البصير احمد الله بما جرى ذكرك من بحر
الفضل و ذكرك مشرق الايقان تمسك بحبل
عناية موليك و قل

- 66 O my God, my God! I have turned to Thee with my whole being. I beseech Thee by the Ark which at times soareth in the air with the wings of detachment, and at other times moveth across the land by Thy power which holdeth sway over all humanity, and traverseth the sea by Thy Name which exerciseth dominion over all who are in the heavens and on earth, to make me steadfast in Thy Cause whereby hearts have been sorely troubled and feet have stumbled. O my Lord! Deprive not Thy servants of the sweet savours of Thy days, nor keep them back from the pavilions of Thy grace which have been raised above the most exalted standards. The glory shining from the horizon of the heaven of My mercy be upon you, O My loved ones, and upon My handmaidens who have believed in God, the Lord of creation. Praise be to God, the Lord of all beings.

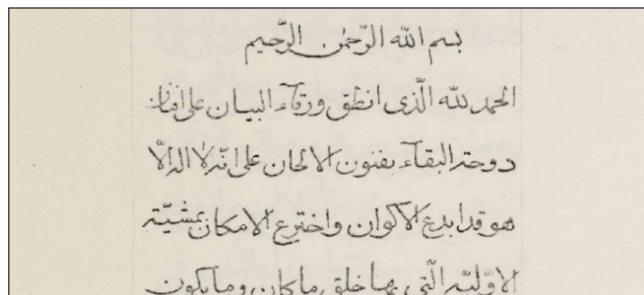
66 الهى الهى قد اقبلت اليك بكلئ اسئلك بالسفينة
التي مرة تطير في الهواء بقوادم الانقطاع و اخرى
تمر على البر بقدرتك المهيمنة على البشر و على
البحر باسمك المهيمن على من في الأرضين و
السموات بأن تجعلني مستقيماً على امرك الذي
به اضطربت القلوب و زلت الأقدام اى رب لا
تحرم عبادك من نفحات ايامك و لا تبعدهم
عن قباب فضلك الذي ارتفع على اعلى الأعلام
البهاء المشرق من افق سماء رحمتي عليكم يا اوليائي
و على امائي اللآئي آمن بالله مالک الایجاد الحمد
لله مولی العباد

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Tafsir-i-Va'sh-Shams (Commentary on the Surih of the Sun)



- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God Who caused the dove of utterance to warble upon the twigs of the tree of exposition with diverse melodies that there is none other God but Him. He hath brought the worlds into being and created all possibility through His Primal Will, whereby He hath created all that was and all that shall be. And praise be to God Who hath adorned the heaven of reality with the sun of meaning and knowledge, whereon hath been inscribed by the Most Exalted Pen: "The Kingdom belongeth unto God, the Omnipotent, the Overshadowing, the Self-Subsisting" - Who hath manifested the Most Great Ocean gathered from the water flowing from the Source of the letter Ha', which leadeth to the Most Ancient Name, wherefrom the Primal Point was differentiated and the all-embracing Word appeared and Truth and Law came forth, and whereby the believers have soared into the atmosphere of revelation and presence, and the sincere ones unto the manifestation of their Lord, the Mighty, the Loving.
- 3 And blessings and peace be upon the Dayspring of the Most Beautiful Names and the Most Exalted Attributes, in every letter of Whose name are treasured all names, and through Whom existence, both seen and unseen, hath been adorned - Who was named Muhammad in the Kingdom of Names and Ahmad in the Realm of Eternity - and upon His family and companions from this Day until the Day whereon the Tongue of Grandeur shall proclaim: "The Kingdom belongeth unto God, the One, the All-Compelling!"
- 4 Thy letter hath come before Us and We have taken note of thine allusions therein. We beseech God to aid thee in that which He loveth and is pleased with, and to draw thee nigh unto the shore of the sea which surgeth in the name of thy Most Exalted Lord, wherein every drop proclaimeth that there is none other God but Him, and that He is verily the Creator of names and the Originator of the heavens.
- 1 بسم الله الرحمن الرحيم
- 2 الحمد لله الذي انطق ورقاء البيان على افنان دوحه التبيان بفتون الألحان على أنه لا اله الا هو قد ابدع الأكوان واخترع الامكان بمشيئته الأوليّة التي بها خلق ما كان وما يكون والحمد لله الذي زين سماء الحقيقة بشمس المعاني والعرفان التي رقم عليها من القلم الأعلى الملك الله المقتدر المهيمن القيوم الذي اظهر البحر الأعظم المجتمع من الماء الجاري من عين الهاء المنتهية الى الاسم الأقدم الذي منه فصلت النقطة الأوليّة وظهرت الكلمة الجامعة وبرزت الحقيقة والشرعية ومنه طار الموحدون الى هواء المكاشفة والحضور والمخلصون الى منظر ربهم العزيز الودود
- 3 و الصلوة و السلام على مطلع الأسماء الحسنى و الصفات العليا الذي في كل حرف من اسمه كنزت الأسماء و به زين الوجود من الغيب و الشهود و سمي محمد في ملكوت الأسماء و بأحمد في جبروت البقاء و على آله و صحبه من هذا اليوم الى يوم فيه ينطق لسان العظمة الملك لله الواحد القهار
- 4 قد حضر بين يدينا كتابك و اطلعنا على ما فيه من اشاراتك نسأل الله ان يؤيدك على ما يحب ويرضى و يقرّبك الى ساحل البحر الذي يموج باسم ربك الأعلى و تنطق كل قطرة منه انه لا اله الا هو و انه لخالق الأسماء و فاطر السمّاء

- 5 O thou who asketh! When thou intendest to reach the sacred precincts and the Sinai of nearness, purify thy heart from all else but Him, then put off the sandals of idle fancies and vain imaginings that thou mayest behold with the eye of thy heart the revelations of God, the Lord of the Throne and of the dust. For this is the Day of revelation and witnessing - separation hath passed and union hath come, and this is through the grace of thy Lord, the Mighty, the Beloved. Leave question and answer to the people of dust. Soar on the wings of detachment unto the atmosphere of the nearness of thy Lord's mercy, the Most Merciful, the Compassionate.
- 6 Say: O people! The Primal Point hath been differentiated, the all-embracing Word hath been completed, and the sovereignty of God, the Overshadowing, the Self-Subsisting, hath been made manifest. Say: O people! Ye occupy yourselves with the rivulet while the sweet sea surgeth before your faces - what aileth you that ye comprehend not? Do ye speak of the knowledge ye possess after He hath appeared Who stood at the Point of Knowledge, from which all things have appeared and unto which they have returned and reverted, and from which have appeared the decrees of God and the knowledge which had ever remained treasured within the protection of your Lord, the Most High, the Most Great? Leave allusions to their people and seek the station wherein ye shall find the fragrances of knowledge from its atmosphere.
- 7 Thus doth counsel you this servant, whose every limb and vein beareth witness that there is none other God but Him. He hath ever been in the heights of grandeur and glory and the summit of loftiness and majesty. And those whom He hath sent with truth and guidance - these are the Daysprings of His revelation among His creation, the Dawning-Places of His command among His servants, and the Recipients of His inspiration in His creation. Through them have the mysteries appeared, the laws been ordained, and the Cause of God, the Omnipotent, the Mighty, the Unconstrained, been made manifest. There is none other God but Him, the All-Knowing, the All-Informed.
- 8 O questioner! Know that people take pride in knowledge and praise it, yet this servant complains of it. Were it not for knowledge, the Beauty would not have been imprisoned in the Most Great Prison of Akka, nor would He have drunk the cup of tribulation at the hands of His enemies. Rhetoric has distanced me, the science of meanings has brought me low, mention of union has disjointed my limbs, brevity has become the cause of prolixity in my hardship and tribulation, morphology has turned me from rest, syntax has erased joy and delight from my heart, and my knowledge of God's mysteries has become
- يا أيها السائل اذا قصدت حظيرة القدس وسيناء
القرب طهر قلبك عن كل ما سواه ثم اخلع نعلي
الظنون والأوهام لترى بعين قلبك تجليات الله
رب العرش والثرى لأن هذا اليوم يوم المكافحة
والشهود قد مضى الفصل واتى الوصل وهذا من
فضل ربك العزيز المحبوب دع السؤال والجواب
لأهل التراب اصعد بجناحي الانقطاع الى هواء
قرب رحمة ربك الرحمن الرحيم
- قل يا قوم قد فصلت النقطة الأولية وتمت الكلمة
الجامعة وظهرت ولاية الله المهيمن القيوم قل
يا قوم أشتغلتم بالغير والبحر العذب يتوج امام
وجوهكم فما لكم لا تفقهون أتنطقون بما عندكم من
العلوم بعدما ظهر من كان واقفاً على نقطة العلم
التي منها ظهرت الأشياء واليهما رجعت وعادت
ومنها ظهرت حكم الله والعلوم التي كانت لم تزل
مكونة في خزائن عصمة ربكم العلي العظيم دعوا
الاشارات لأهلها واقصدوا المقام الذي تجدون
روايح العلم من هوائه
- كذلك يعظكم هذا العبد الذي يشهد كل جارحة
من جوارحه وكل عرق من عروقه انه لا اله
الا هو لم يزل كان في علو العظمة والجلال وسمو
الرفعة والاجلال والذين ارسلهم بالحق والهدى
اولئك مشارق وحيه بين خلقه ومطالع امره
بين عباده ومهابط الهامه في بريته وبهم ظهرت
الأسرار وشرعت الشرايع وظهر امر الله المقتدر
العزيز المختار لا اله الا هو العلم الخبير
- يا أيها السائل فاعلم بأن الناس يفتخرون بالعلم و
يمدحونه ولكن العبد اشكو منه لولاه ما حبس
البهاء في سجن عكاء بالذلة الكبرى وما شرب
كأس البلاء من يد الأعداء ان البيان ابعدني و
علم المعاني انزلى وبذكر الوصل انفصلت اركانى
والايجاز صار سبب الاطناب في ضيرى وبلاى
والصرف صرفنى عن الراحة والنحو محاً عن
القلب سرورى وبهجى وعلى بأسرار الله صار
سلاسل عنقى مع ذلك كيف اقدر ان اذكر ما

chains around my neck. Despite this, how can I mention what you asked about the verses sent down from the heaven of might and grandeur, verses whose meaning has bewildered the minds of the wise and to whose heights the birds of understanding have failed to soar? The wings of this bird have been clipped by the shears of envy and hatred. If this bird, whose primary and secondary feathers have been cut, could find wings to fly in the atmosphere of meanings and utterance, it would warble upon the branches of the tree of knowledge and exposition such melodies as would cause the hearts of the sincere to soar to the heaven of longing and attraction, where they would behold the effulgences of their Lord, the Mighty, the Bestower.

سألت في الآيات التي نزلت من جبروت العزة و
العظمة وعجزت عن ادراكها افئدة اولى التهى و
ما طارت الى هواء معانيها طيور قلوب اولى المحى
قد قرض جناحى بمقراض الحسد و البغضاء لو
وجد هذا الطير المقطوعة القوادم و الخوافى جناحاً
ليطير فى هواء المعانى و البيان و يغرد على افنان
دوحة العلم و التبيان بما تطير به افئدة المخلصين
الى سماء الشوق و الانجذاب بحيث يرون تجليات
ربهم العزيز الوهاب

- 9 But now I am prevented from revealing what is treasured, from expanding what is condensed, and from disclosing what is hidden. Rather, we must conceal rather than reveal. Were I to speak of what God has taught me through His grace and bounty, people would disperse from around me and flee, save those who have drunk from the Kawthar of life from the cups of the words of their Lord, the All-Merciful. For every word sent down from the heaven of revelation to the Prophets and Messengers is filled with the pure water of meanings, utterance, wisdom, and exposition. Blessed are they who drink thereof.

9 ولكن الآن اكون ممنوعاً عن اظهار ما خزن و
بسط ما قبض و اجهار ما خفى يل ينبغى لنا
الاخمار دون الاظهار و لو نتكلم بما علنا الله بمنه و
جوده لينفض الناس عن حولى و يهربون و يفرون
الا من شرب كوثر الحيوان من كؤوس كلمات
ربه الرحمن لأن كل كلمة نزلت من سماء الوحي
على التبيين و المرسلين انها ملئت من سلسبيل
المعانى و البيان و الحكمة و التبيان طوبى للشاربين

- 10 However, since We have perceived from you the fragrance of love, We shall mention briefly what you have asked, that you may detach yourself from the people of metaphor who have turned away from the truth and its mystery, clinging instead to their own suppositions and idle fancies, even after it was revealed aforetime that "conjecture profiteth nothing against truth" and in another place, "truly some suspicion is a sin."

10 ولكن لما وجدنا منك رائحة الحب نذكر لك ما
سأله بالاختصار و الايجاز لتقطع من اهل المجاز
الذين اعرضوا عن الحقيقة و سرها و تمسكوا بما
عندهم من الظنون و الأوهام بعدما نزل من قبل
أن الظن لا يغنى من الحق شيئاً و فى مقام آخر
أن بعض الظن اثم

- 11 Then know that the sun mentioned in the blessed Surah has diverse applications. In its primary rank, in the station of divine unity and the ancient, heavenly sanctuary, it is a mystery of God's mysteries, a protection from God's protections, treasured in God's treasures, concealed in God's knowledge, sealed with God's seal. None has comprehended it save the One, the Single, the All-Informed, for in that station it is the Primal Will itself and the dawning of Divine Unity, shining forth by itself upon the horizons, illuminating whoever turns toward it. Just as when the sun rises, its radiance encompasses the world, except for lands that are veiled by some obstacle. Observe how lands without roofs and walls are illumined by it, while those with walls are prevented from its radiance. Similarly, behold how the Sun of Truth shines forth with the lights of meanings and utterance upon all creation. Whoever turns toward it is illumined by its lights, and their heart is brightened by its radiance and effulgence. But whoever turns away finds no portion

11 ثم اعلم بأن للشمس التي نزلت فى السورة المباركة
اطلاقات شتى و انها فى الرتبة الاولى و طراز
الواحدية و القصة اللاهوتية القديمة سر من سر
الله و حرز من حرز الله مخزون فى خزائن الله
مكون فى علم الله مختوم بختم الله ما اطلع عليها
احد الا الواحد الفرد الخبير لأن فى ذلك المقام
انها هى نفس المشية الاولى و اشراق الاحدية
تجلت بنفسها على الافاق و استضاء منها من اقبل
اليها كما ان الشمس اذا طلعت يحيط اشراقها
على العالم الا الاراضى التي احتجبت بمانع فانظر
فى الاراضى التي ليست لها عروش و جدار انها
تستضىء منها و التي لها جدار تمنع من اشراقها
كذلك فانظر فى شمس الحقيقة انها تتجلى بأنوار
المعانى و البيان على الأكوان و الذى اقبل اليها

thereof, for between them and it stands the veil of self and desire. Thus they remain far from the manifestation of the Sun of Truth that has dawned from the horizon of the heaven of names.

يستضيء من انوارها ويستنير قلبه من ضيائها و
اشراقها والذي اعرض لن يجد لنفسه نصيباً منها
لأنه حال بينه وبينها حجاب النفس والهوى لذا
بعد عن تجلّي شمس الحقيقة التي اشرقت عن افق
سماء الأسماء

- 12 Then in another sense it [the word "sun"] is applied to the Prophets of God and His chosen ones, for they are the suns of His names and attributes amidst His creation. Were it not for them, no one would be illumined by the lights of divine knowledge. As thou observest, each of the peoples of the earth hath been illumined by one of these radiant Suns, and he that denieth hath been deprived thereof. For instance, the followers of Christ were illumined by the Sun of His knowledge until the Orb of the horizons dawned from the horizon of Hijaz. Those among the Christians and other peoples who denied Him were deprived of that Sun and its rays. Their very denial became as a wall between them and the Light that shone from the horizon of the Cause of thy Lord, the Mighty, the Help in Peril.

12 ثم في مقام تطلق على انبياء الله وصفوته لأنهم
شموس اسمائه وصفاته بين خلقه لولاهم ما
استضاء أحد بأنوار العرفان كما ترى ان كل ملة
من ملل الأرض استضاءت بشمس من هذه
الشموس المشرقات والذي انكر انه صار محروماً
عنها مثلاً عباد اتبعوا المسيح هم استضاءوا من
شمس عرفانه الى ان اشرق نير الآفاق من افق
الحجاز الذين انكروه من النصارى وملل اخرى
جعلوا محرومين عن تلك الشمس وانوارها و
نفس انكارهم صار جداراً لهم ومنعهم عن
النور المشرق عن افق امر ربك العزيز المستعان

- 13 And in another sense it is applied to the friends of God and His loved ones, for they are the suns of divine guardianship among all creatures. Were it not for them, darkness would envelop the whole earth, save whom thy Lord willeth. And it hath diverse other applications. If ten scribes were to appear before Us and We were to dictate unto them for a year or two, they would witness their own impotence. And were it not for the denial of certain ignorant ones, We would extend the time further and the Pen of God, the All-Praised, would transcend all limitations.

13 وفي مقام يطلق على اولياء الله وودائه لأنهم
شموس الولاية بين البرية لولاهم لأخذت الظلمة
من على الأرض كلها الا من شاء ربك ولها
اطلاقات شتى لو يقوم عشرة كتاب تلقاء الوجه
ونلقى عليهم سنة او سنتين ليرون عجز انفسهم ولو
لا انكار بعض الجهلاء لأمددنا المدة وجاوز قلم
الله المحمود عن ذكر الحدود

- 14 Know thou that just as thou art convinced that there is no end to His words, be likewise convinced that their meanings also have no end - but this is known only to their Interpreter and the treasurers of their mysteries. Those who look into books and use them to oppose the Manifestation of divine authority are dead, not living, even though they walk and talk and eat and drink.

14 فاعلم بأنك كما ايقنت بأن لا نفاذ لكلماته تعالى
ايقن بأن لمعانها لا نفاذ ايضاً ولكن عند مبيّنها و
خزينة اسرارها والذين ينظرون الكتب ويتخذون
منها ما يعترضون به على مطلع الولاية انهم اموات
غير احياء ولو يمشون ويتكلمون ويأكلون و
يشربون

- 15 Alas! Alas! Were that which hath been treasured within the heart of Baha, of that which His Lord, the Lord of all names, hath taught Him, to be revealed, those whom thou seest on earth would fall senseless. How many meanings are there that words cannot contain! How many of them have no expression and have been given neither statement nor allusion! And how many of them cannot be uttered because their time hath not come, as it hath been said: "Not all that is known can be disclosed, nor is the time ripe for all that can be disclosed, nor are the people capable of hearing all for which the time

15 فآه آه لو يظهر ما كنز في قلب البهاء عما عليه ربه
مالك الأسماء لينصق الذين تراهم على الأرض
كم من معان لا تحويها قص الألفاظ وكم منها
ليست لها عبارة ولم تعط بياناً ولا اشارة وكم
منها لا يمكن بيانها لعدم حضور اوانها كما قيل لا
كل ما يعلم يقال ولا كل ما يقال حان وقته و
لا كل ما حان وقته حضر اهله ومنها ما يتوقف
ذكره على عرفان المشارق التي فيها فصلنا العلوم و

is ripe." And there are those whose mention dependeth upon knowledge of the Dawning-Places wherein We have expounded the sciences and revealed what was hidden. We beseech God to enable thee and assist thee to know the Source of knowledge, that thou mayest become independent of those who claim knowledge without clear proof or illuminating Book. Hold fast to the Source of knowledge and its Mine, that thou mayest find thyself independent of all who claim knowledge without clear evidence or an illuminating Book.

- 16 And in another sense it is applied to the Most Beautiful Names, whereby each Name of God, exalted be He, becometh a sun shining upon the horizons. For instance, observe the Name of God "the All-Knowing" - it is a sun that hath risen from the horizon of the will of thy Lord, the Most Merciful, and its lights, effects and splendors shine upon the temples of knowledge. Know thou that any true knowledge thou findest with the learned ones who follow not their own desires, who acknowledge the Cornerstone of divine decree and hold fast to the firm Handle - know that it is truth and its knowledge is a ray from the rays of this Sun.

- 17 We have interpreted the Names and explained their mysteries, splendors, lights, outer and inner meanings, the secrets of their letters, and the wisdom of their composition in the Book We wrote for one of Our loved ones who asked about the Names and what they contain. Know thou that the Word of God, blessed and exalted be He, in its primary reality and first station, comprehendeth meanings that most people are veiled from perceiving. We testify that His words are perfect, and in each word of His are concealed meanings that none hath understood save His own Self and those endowed with the knowledge of the Book. There is no God but He, the Mighty, the Powerful, the Bestower.

- 18 Know then that the interpreters who have interpreted the Qur'an were of two kinds: those who neglected the outward meaning and interpreted it according to the inner meaning, and those who interpreted it according to the outward meaning and neglected the inner meaning. Were We to mention their statements and explanations, such weariness would overtake thee as would prevent thee from reading what We have written for thee. We have therefore omitted their mention in this place. Blessed are they who have taken both the outward and the inner meanings - these are servants who have believed in the all-embracing Word. Know that whoso taketh the outward meaning and abandoneth the inner is ignorant, and whoso taketh the inner meaning and abandoneth the outward is heedless, and whoso taketh the inner meaning while

أظهرنا المكتوم نسأل الله بأن يوفقك ويؤيدك على عرفان المعلوم لتتقطع عن العلوم لأن طلب العلم بعد حصول المعلوم مذموم تمسك بأصل العلم ومعدنه لترى نفسك غنياً عن الذين يدعون العلم من دون بينة ولا كتاب منير

- 16 وفي مقام أنها تطلق على الأسماء الحسنى بحيث كل اسم من اسمائه تعالى يكون شمساً مشرقاً على الآفاق مثلاً فانظر في اسم الله العليم أنه شمس اشرفت عن افق ارادة ربك الرحمن ويلوح على هياكل المعلوم انوارها وآثارها و اشراقها كل علم حق تراه عند العلماء الذين ما اتبعوا النفس والهوى واعترفوا بركن القضاء و تمسكوا بالعروة الوثقى فاعلم بأنه حق وعلمه اشراق من اشراقات هذه الشمس

- 17 أنا فسرنا الأسماء و بيننا اسرارها و اشراقها و انوارها و ظواهرها و بواطنها و اسرار حروفاتها و حكمة تراكيبها في الكتاب الذي كتبناه لأحد من احبائي الذي سأل عن الأسماء و ما فيها فاعلم بأن كلمة الله تبارك و تعالى في الحقيقة الأولية و الرتبة الأولى تكون جامعة للمعاني التي احتجب عن ادراكها اكثر الناس نشهد بأن كلماته تامات و في كل كلمة منها سترت معاني ما اطلع عليها احد الا نفسه و من عنده علم الكتاب لا اله الا هو المقتدر العزيز الوهاب

- 18 ثم اعلم بأن المفسرين الذين فسروا القرآن كانوا صنفين صنف غفلوا عن الظاهر و فسروه على الباطن و صنف فسروه على الظاهر و غفلوا عن الباطن و لو نذكر مقالاتهم و بياناتهم لتأخذك الكسالة بحيث تمنعك عن قراءة ما كتبناه لك لذا تركنا اذكارهم في هذا المقام طوبى للذين اخذوا الظاهر و الباطن اولئك عباد آمنوا بالكلمة الجامعة فاعلم من اخذ الظاهر و ترك الباطن أنه جاهل و من اخذ الباطن و ترك الظاهر أنه غافل و من اخذ الباطن بايقاع الظاهر عليه فهو عالم كامل هذه كلمة اشرفت عن افق العلم فاعرف قدرها

maintaining the outward meaning is a perfect sage. This is a word that hath shone forth from the horizon of knowledge - recognize its worth and value its price highly. We make mention of Our purpose through allusions in Our signs and words. Blessed is he who apprehendeth it, for he is of those who have attained.

واغل مهرها انا نذكر المقصود تلويحاً في اشاراتنا و
كلما تاملت طوبى لمن اطلع عليه انه من الفائزين

- 19 Say: O people! By God, the Dove hath warbled on the branches, the Cock of the Throne hath crowed with wisdom and utterance, and the wings of the Peacock have spread in the Garden of Paradise. How long will ye slumber on the couch of heedlessness and error? Arise from the beds of passion and turn unto the dawning-place of the mercy of your Lord, the Lord of eternity and the Revealer of names. Beware lest ye object to him who calleth you unto God and His ways. Fear God and be not of the heedless ones.

19 قل يا قوم تالله قد غنت الورقاء على الأفنان ودلع
ديك العرش بالحكمة والبيان وانتشرت اجنحة
الطاووس في الرضوان الى م ترقدون على فراش
الغفلة والغوى قوموا عن مراقد الهوى واقبلوا الى
مشرق رحمة ربكم مالک البقاء ومنزل الأسماء
اياكم ان تعترضوا على الذى يدعوكم الى الله وسننه
اتقوا الله ولا تكونن من الغافلين

- 20 Then know that the Blessed and Exalted One hath sworn to His Prophet by the sun of Divinity, the sun of Providence, the sun of the Divine Will, the sun of Purpose, the sun of Names, and by the lights of these suns and their effulgences, their manifestations, their appearances, and their influences, and by the visible sun that shineth from the horizon of this exalted heaven.

20 ثم اعلم بأنه تبارك وتعالى اقسم لنبيه بشمس
الألوهية وشمس الولاية وشمس المشية وشمس
الارادة وشمس الأسماء وانوار هذه الشمويس
واشراقهن وتجلياتهن وظهوراتهن وتأثيراتهن و
بالشمس الظاهرة المشرقة عن افق هذه السماء
المرتفعة

- 21 “And by the moon when it followeth it” - and the moon is the station of Providence which followed the sun of Prophethood, that is, appeared after it to establish the Prophet's Cause amongst the servants. Were We to mention the stations of the moon, thou wouldst find the book to be of great volume.

21 والقمر اذا تلاها والقمر رتبة الولاية الذى تلا
شمس النبوة اى يظهر بعده ليقوم على امر التجرى
بين العباد وانا لو نذكر مقامات القمر لثرى الكتاب
ذا حجم عظيم

- 22 “And by the day when it revealeth it” - the intended meaning of the day in its primary reality is every day wherein appeared a Prophet from among God's Prophets and His Messengers to establish His remembrance amongst His servants and to execute His laws among His creatures, wherein the Manifestation of the Cause revealed Himself to the manifestations of all things, and on that day the lights of the sun appear and it revealeth them in this sense, that is, in it and through it the sun of Prophethood illumined and shone forth.

22 والنهار اذا جلاها والمقصود من النهار فى الحقيقة
الأولية كل يوم ظهر فيه نبي من انبياء الله ورسله
لاقامة ذكره بين عباده واجراء حدوده بين بريته
وفيه تجلى مظهر الأمر على مظاهر الأشياء وفى
ذلك اليوم تظهر انوار الشمس وانه مجليها بهذا
المعنى اى فيه وبه اضاءت ولاحت شمس النبوة

- 23 “And by the night when it enshroudeth it” - the intended meaning of night is the veil of Oneness behind which was concealed the Primal Point, which, after Its descent from Its station, became established in the seat of Unity, the station of Primary Unity, from which came the flexible alif, and beneath the veil of Primary Unity It appeared with the moving alif, which is the upright alif, and the enshrouding is the veil, and that which is enshrouded is the Primal Point, which was the reality of the sun of Prophethood.

23 والليل اذا يغشاها والمقصود من الليل هو حجاب
الأحادية الذى كان مستوراً خلفه النقطة الحقيقية
وانها بعد تنزلها عن مقامها استقرت فى مقر
الوحدانية رتبة الواحدية وكانت عنها الألف
اللينية وتحت حجاب الواحدية ظهرت بالألف
المتحركة وهى الألف القائمة والمغشى الحجاب و
المغشى النقطة الحقيقية التى كانت حقيقة شمس
النبوة

- 24 “And by the heaven and That which built it” - heaven hath diverse applications among the people of truth: the heaven of meanings, the heaven of mystical knowledge, the heaven of religions, the heaven of knowledge, the heaven of wisdom, the heaven of grandeur, the heaven of loftiness, the heaven of glory - and That which built it means He Who created these mentioned heavens and what thou seest outwardly.
- 24 والسَّمَاءُ و ما بناها و للسَّمَاءُ عند اهل الحقيقة
اطلاقات شتى سماء المعاني و سماء العرفان سماء
الأديان سماء العلم سماء الحكمة سماء العظمة سماء
الرَّفعة سماء الاجلال و ما بناها اى و الذى خلق
هذه السموات المذكورة و ما تراه فى الظاهر
- 25 “By the earth and its expanse” - The meaning of “earth” is the earth of hearts, which is vaster than earth and heaven, for the heart is the Most Great Throne for the establishment of thy Lord’s revelation, Creator of nations and Fashioner of bones. Verily it is the earth wherein God hath deposited the seeds of His knowledge and love, that from it may spring forth the ears of knowledge and certitude. Say: O people! Today is the day of sowing. Sow ye in your hearts, with the hands of certitude, that which ye have been given by your Lord, the All-Knowing, the All-Wise. For “earth” there are countless meanings, and We have chosen but one of them. “And its expanse” means: and by Him Who spread it forth by His power and the sovereignty of His command.
- 25 والأرض و ما طحاها و المقصود من الأرض
ارض القلوب اتمها اوسع من الأرض و السَّمَاءُ
لأن القلب العرش الأعظم لاستواء تجلّى ربك
خالق الأمم و مصوّر الرّمم و انه ارض اودع الله
فيها حبوب معرفته و حبه لتنبث منها سنبلات
العلم و الايقان قل يا قوم اليوم يوم الزرع ازرعوا
فى قلوبكم بأيدى اليقين ما اوتيتم به من لدن
ربكم العليم الحكيم و للأرض معان لا تحصى و
انا اكتفينا بواحدة منها و ما طحاها اى و الذى
بسطها بيد قدرته و سلطان امره
- 26 “By the soul and Him Who perfected it” - The soul hath many ranks and diverse stations. Among them are the heavenly soul, the celestial soul, the divine soul, the godly soul, the holy soul, the assured soul, the content soul, the well-pleased soul, the inspired soul, the reproving soul, and the commanding soul. What is meant in that which was revealed is the soul which God made comprehensive of all deeds, whether of acceptance or rejection, of error or guidance, of faith or unbelief. “And Him Who perfected it” means: and by Him Who created it and established it.
- 26 ونفس و ما سواها و للنفس مراتب كثيرة و
مقامات شتى و منها نفس ملكوتية و نفس
جبروتية و نفس لاهوتية و نفس الهية و نفس
قدسية و نفس مطمئنة و نفس راضية و نفس
مرضية و نفس ملهمة و نفس لوامة و نفس
أمارة و المقصود فيما نزل هى النفس التى جعلها
الله جامعة لكل الأعمال من الاقبال و الاعراض
و الضلالة و الهداية و الايمان و الكفر
- 27 “And inspired it with its wickedness and its righteousness” means He taught it and informed it of its wickedness - that is, the deeds which profit it not and distance it from its Lord and Creator - and its righteousness - that is, He inspired it with that which sanctifieth it from what is forbidden. In other words, He created it and made known to it the path of guidance and error, truth and falsehood, light and darkness. Then He commanded it to abandon what was forbidden and to turn toward what was commanded.
- 27 و ما سواها اى و الذى خلقها و اقامها فألهمها
فجورها و تقواها اى علّمها و اخبرها فجورها اى
الأعمال التى لا تنفعها و تبعدّها عن مالکها و
موجدّها و تقواها اى ألهمها ما يقدّسها عمّا نهيت
عنه اى خلقها و عرّفها سبيل الهداية و الضلالة
و الحقّ و الباطل و النور و الظلمة ثم أمرها بتركها
ما نهيت عنه و اقبالها الى ما أمرت به
- 28 “Successful indeed is he who purifieth it” - this is the answer to the oath, meaning that he hath prospered who purifieth it, who cleanseth it from imperfections and desires and from all that is forbidden in the Book. Consider those who have purified their souls in these days. By My life! They are the prosperous ones. They are men whom neither the world nor all that is therein hath prevented from turning toward the Straight
- 28 قد افلح من زكّاها هذا جواب القسم اى فاز من
زكّاها اى طهرها عن النقائص و الهوى و عن
كل ما نهى عنه فى الكتاب فانظر فى الذين زكّوا
انفسهم فى هذه الأيام لعمري انهم هم المفلحون
انهم رجال ما منعتهم الدنيا و ما فيها عن التوجّه الى

Path. They are the exemplars of this blessed verse, who have made righteousness their garment and have clung to the hem of their Lord's grace in these days wherein feet have slipped. We bear witness to that which God hath witnessed, and We acknowledge that which hath been sent down from Him. Verily He is the Truth, and after truth there is naught save error.

29 "And failed indeed is he who corrupteth it" means he hath lost who hath corrupted it, who hath neglected it and hath not purified it, who hath not restrained it from what was forbidden and hath not commanded it to what was enjoined.

30 "Thamud denied through their transgression" - Thamud, as mentioned in the Books, were a people to whom God sent Salih, peace be upon him. They denied him after he commanded them to good and forbade them evil. They followed not God's command and obeyed not that which they were commanded, and abandoned God's command and His ways until they hamstrung the she-camel.

31 "So their Lord destroyed them for their sin" means God was wroth with them and made them a lesson to the worlds. But in truth, whoever turneth away from the Truth is of Thamud, from whatever lineage he may be. Soon shall punishment encompass them even as it encompassed the factions of old. Verily thy Lord is the Mighty, the Powerful. And praise be to God, the Lord of the worlds.

32 We have not mentioned what the commentators have said in their interpretation of the blessed Surah, for their books of interpretation are readily available among the people. Whosoever wishes to examine their commentaries and explanations may consult their books. They have interpreted the sun as the visible sun, and likewise with the moon, and to the end of the Surah they have followed the path of the literal meaning and have contented themselves with what they possess. However, We have interpreted it in ways not mentioned in the books. We beseech God to make each letter of what hath been mentioned a chalice of meanings and knowledge, and to give thee to drink therefrom that which shall sever thee from all that His good-pleasure abhorreth and shall draw thee nigh unto the station which He hath ordained for His chosen ones. Verily, He is the All-Forgiving, the All-Merciful. And praise be to God, the Lord of the worlds.

33 Glorified art Thou, O my God! I beseech Thee by Thy Name through which all things proclaim Thy praise, to open the eyes of Thy creatures that they may behold the manifestations of Thy mighty oneness and the dawning-places of the Sun of Thy bounty. O Lord! Leave them not to themselves, for they are

السَّيْلُ الْوَاضِحُ الْمُسْتَقِيمُ أَنَّهُمْ مُصَادِقُ هَذِهِ الْآيَةِ الْمُبَارَكَةِ وَجَعَلُوا التَّقْوَى سَرَابِيلَهُمْ وَتَشَبَّهُوا بِذَيْلِ عَنَابَةِ رَبِّهِمْ فِي هَذِهِ الْأَيَّامِ الَّتِي فِيهَا زَلَّتِ الْأَقْدَامُ نَشْهَدُ بِمَا شَهِدَ اللَّهُ وَنَعْتَرِفُ بِمَا زَلَّ مِنْ عِنْدِهِ أَنَّهُ هُوَ الْحَقُّ وَ مَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

29 وَ قَدْ خَابَ مِنْ دَسَائِهَا أَيْ وَ قَدْ خَسِرَ مِنْ دَسَائِهَا أَيْ مِنْ ضَيَعِهَا وَ مَا زَكَّاهَا وَ مَا مَنَعَهَا عَمَّا نَهَى عَنْهُ وَ مَا أَمَرَهَا بِمَا أَمَرَ بِهِ

30 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا وَ ثَمُودُ عَلَى مَا هُوَ الْمَذْكُورُ فِي الْكُتُبِ طَائِفَةٌ بَعَثَ اللَّهُ عَلَيْهِمْ صَالِحًا عَلَيْهِ السَّلَامُ وَ انْكُرُوهُ بَعْدَ الَّذِي أَمَرَهُمْ بِالْمَعْرُوفِ وَ نَهَاهُمْ عَنِ الْمُنْكَرِ وَ هُمْ مَا أَتَبَعُوا أَمْرَ اللَّهِ وَ مَا أَطَاعُوهُ فِيمَا أَمَرُوا بِهِ وَ تَرَكُوا أَمْرَ اللَّهِ وَ سُنَنَهُ إِلَى أَنْ عَقَرُوا النَّاقَةَ

31 فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ أَيْ غَضِبَ اللَّهُ عَلَيْهِمْ وَ جَعَلَهُمْ عِبْرَةً لِلْعَالَمِينَ وَلَكِنْ فِي الْحَقِيقَةِ كُلِّ مَنْ أَعْرَضَ عَنِ الْحَقِّ فَهُوَ مِنْ ثَمُودَ مِنْ أَيْ نَسْلِ كَانَ فَصُوفَ يَدْمَدِمُ عَلَيْهِمُ الْعَذَابُ كَمَا دَمَدَمَ عَلَى الْأَحْزَابِ مِنْ قَبْلِهِمْ أَنَّ رَبَّكَ لَهُ الْمَقْتَدِرُ الْقَدِيرُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

32 أَنَا مَا ذَكَرْنَا مَا قَالَهُ الْمَفْسُورُونَ فِي تَفْسِيرِ السُّورَةِ الْمُبَارَكَةِ لِأَنَّ الْكُتُبَ التَّفْسِيرِيَّةَ عِنْدَ الْقَوْمِ مَوْجُودَةٌ مِنْ أَرَادَ أَنْ يَطَّلِعَ عَلَى تَفَاسِيرِهِمْ وَ بَيَانَاتِهِمْ فَلْيَنْظُرْ إِلَى كُتُبِهِمْ أَنَّهُمْ فَسَّرُوا الشَّمْسَ بِالشَّمْسِ الظَّاهِرَةِ وَ كَذَلِكَ فِي الْقَمَرِ إِلَى آخِرِ السُّورَةِ سَلَكَوا سَبِيلَ الظَّاهِرِ وَ قَنَعُوا بِمَا عِنْدَهُمْ وَلَكِنْ أَنَا فَسَّرْنَا بِمَا لَمْ يَذْكُرْ فِي الْكُتُبِ نَسْأَلُ اللَّهَ أَنْ يَجْعَلَ كُلَّ حَرْفٍ عَمَّا ذَكَرَ كَأَسِّ الْمَعَانِي وَ الْمَعَارِفِ وَ يُسْقِيكَ مِنْهَا مَا تَنْقُطِعُ بِهِ عَمَّا يَكْرَهُهُ رِضَاهُ وَ يَقْرِبُكَ إِلَى الْمَقَامِ الَّذِي قَدَّرَهُ لِأَصْفِيَائِهِ أَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

33 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ يَنْطِقُ كُلُّ شَيْءٍ بِنَاءً نَفْسِكَ أَنْ تَفْتَحَ أَبْصَارَ بَرِيَّتِكَ لِيُرَوْا آثَارَ عَزِّ أَحَدِيَّتِكَ وَ تَجَلِّيَاتِ شَمْسِ عَنَانِيَّتِكَ أَيْ رَبِّ لَا تَدَعِهِمْ بِأَنْفُسِهِمْ لِأَنَّهُمْ

Thy servants and Thy creation. Draw them, through the Most Exalted Word, to the Dayspring of Thy most excellent names and the Treasury of Thy most exalted attributes. Thou art, verily, the All-Powerful over what Thou willest. There is none other God but Thee, the Almighty, the All-Wise.

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عبادک و خلقک فاجذبهم بالكلمة العليا الى
مطلع اسمائك الحسنی و مخزن صفاتک العليا
انک انت المقتدر على ما تشاء لا اله الا انت
العزیز الحکیم

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To: Mulla Husayn Zavarh, via Zayn

- 1 In the Name of Him through Whom the Herald called out on the Day of Return: "The Kingdom belongs to God, the Lord of all beings!"
- 2 O Zayn! Upon thee be My glory and My loving-kindness! There hath come before the Wronged One the letter sent to thee by him who was named Husayn in the Book of Names. We testify that from this Most Exalted Horizon he hath attained the choice wine of revelation and, through the grace of his Lord, the All-Merciful, hath taken and drunk from the cup of recognition in His name, the Mighty, the Wondrous. We have read his letter and answered him with a remembrance before which all remembrances bow down, with an utterance around which all utterance circles, and with a Book that proclaimeth before the faces of the world: "The gate of heaven hath been opened and the Lord of Names hath come with the hosts of revelation and inspiration!" Blessed is he who hath heard and attained, and woe unto the heedless!
- 3 O Husayn! Hear the call from the direction of the Wronged One - verily there is no God but Him, the Peerless, the All-Informed. He hath come for the salvation and life of the world. To this testifieth He Who proclaimeth in every state: "There is no God but Me, the Mighty, the All-Praised!" Thy letter hath attained unto the hearing of the Wronged One, and He hath sent down for every name mentioned therein that which

1 بسمی الذی به نادى المناد فى المعاد الملك لله
مولی العباد

2 يا زين عليك بهائى و عنايتى قد حضر لى
المظلوم الكتاب الذى ارسل اليك من سمي
بالحسين فى كتاب الأسماء و فى هذا الأفق الأعلى
نشهد انه فاز برحيق الوحى و اخذ كأس العرفان
بعناية ربه الرحمن و شرب منها باسمه العزیز البديع
قرأنا كتابه اجنباه بذكر خضعت له الأذكار و
بيان طاف حوله البيان و بكتاب نادى امام
وجوه العالم قد فتح باب السماء و اتى مالك
الأسماء بجنود الوحى و الالهام طوبى لمن سمع و
فاز و ويل للغافلين

3 يا حسين اسمع النداء من شطر المظلوم انه لا اله
الا هو الفرد الخبير قد اتى لنجاة العالم و حيوته
يشهد بذلك من ينطق فى كل شأن انه لا اله
الا انا العزیز الحميد قد فاز كتابك باصغاء المظلوم
و انزل لكل اسم كان فيه ما شهد و يشهد بعنايته
و فضله و رحمته التى سبقت من فى السموات و
الأرضين

beareth witness to His grace, His bounty and His mercy that hath preceded all who are in the heavens and the earth.

4 Jinab-i-Mir Muhammad-'Ali, upon him be 66-9 [Baha'u'llah]:

5 O Pen! Make mention of him who was named Muhammad-'Ali, that this remembrance may draw him near unto God, the One, the Single, the Peerless, the Mighty, the Generous. Blessed is the temple adorned with the ornament of detachment, and blessed is the head honored with the crown of godliness from God, the Lord of the worlds. Say: Shatter the idols of vain desire through the name of the Lord of all humanity, and follow not every deluded remote one. Say: O people! The Day hath come, and the Self-Subsisting calleth out from the most exalted horizon: Fear God and be not among the oppressors! Cast aside the sources of idle fancies, turning unto the Self-Subsisting Who hath come with an authority before which neither the hosts of Pharaohs nor the ranks of tyrants can stand. Thus hath the Pen spoken when the Wronged One was established upon this exalted station. Take hold of the Book of God with the power from Him, then read what hath been sent down therein from One All-Knowing, All-Informed. The glory be upon thee, upon thy wife and thy son. We beseech God to assist them in what He loveth and is pleased with, and to ordain for them the good of the hereafter and of this world. Verily, He is powerful over all things.

6 Jinab-i-Mirza Abu'l-Qasim, upon Him be the glory of God:

7 O Abu'l-Qasim! He Who is encompassed by sorrows mentioneth thee that thou mayest thank thy Lord, the Master of the Day of Judgment. By the life of God! The Most Exalted Pen hath raised its shrill voice at all times, yet most of the people are heedless. They have not heard the Cry, nor the Call, nor the lamentation of those near ones who have lamented for what hath befallen Us at the hands of the oppressors. We counsel thee to fear God and to observe trustworthiness, which God hath made a wealth for His servants and a treasure for His creation. Verily, He is the Almighty, the Powerful. Give thanks unto God for that the Wronged One hath mentioned thee in this Great Prison. The glory be upon thee, upon thy brother, and upon whoso is with thee and hath attained unto the Kawthar of utterance from the hands of the bounty of his Lord, the Kind, the Forgiving, the Merciful.

8 Jinab-i-Ustad 'Ali, upon Him be the glory of God:

9 O Ali! The world hath been illumined by a Light that hath shone forth and gleamed from the highest horizon, yet the people have turned away therefrom and opposed it, following the

4 جناب مير محمد علي عليه ٦٦ ٩ [بهاء الله]

5 يا قلم اذكر من سمي بمحمد قبل على ليقربه الذكر الى الله الواحد الأحد الفرد العزيز الكريم طوبى لهيكل تزين بطراز الانقطاع و لرأس تشرف باكليل التقوى من لدى الله رب العالمين قل كسروا اصنام الهوى باسم مولى الورى و لا تتبعوا كل متوهم بعيد قل يا قوم قد اتى اليوم و القيوم ينادى من الأفق الأعلى اتقوا الله و لا تكونوا من الظالمين ضعوا مطالع الظنون مقبلين الى القيوم الذى اتى بسلطان لا يقوم معه جنود الفراعنة و لا صفوف الجبابرة كذلك نطق القلم اذ كان المظلوم مستوياً على هذا المقام الرفيع خذ كتاب الله بقوة من عنده ثم اقرأ ما نزل فيه من لدن مبين عليم البهاء عليك و على ضلعك و ابنك نستل الله ان يوفقهما على ما يحب و يرضى و يقدر لهما خير الآخرة و الأولى انه على كل شىء قدير

6 جناب ميرزا ابوالقاسم عليه ٦٦ ٩ [بهاء الله]

7 يا ابوالقاسم يذكر من احاطته الأحران لشكر ربك مالك يوم الدين لعمر الله ارفع صرير القلم الأعلى فى الليالى و الأيام و القوم اكثرهم من الغافلين ما سمعوا الصيحة و لا النداء و لا نوح المقرين الذين ناحوا بما ورد علينا من جنود الظالمين انا نوصيك بتقوى الله و بالأمانة التى جعلها الله ثروة لعباده و كنزاً لأرقائه انه هو المقتدر القدير اشكر الله بما ذكرك المظلوم فى هذا السجن العظيم البهاء عليك و على اخيك و على من معك و فاز بكوثر البيان من ايدى عطاء ربه المشفق الغفور الرحيم

8 جناب استاد علي عليه ٦٦ ٩ [بهاء الله]

9 يا على قد تتور العالم بنور اشرق و لاح من الأفق الأعلى ولكن القوم اعرضوا عنه و اعترضوا عليه

sources of conjecture and idle fancy - they who have broken the Covenant and disbelieved in God, the Lord of all worlds. This is the Day wherein the Mount calleth out: "My Interlocutor hath come!" and the Light proclaimeth: "My Creator hath appeared!" The rapture of this Revelation hath seized all things, and the highest Paradise hath trembled with longing to attain the presence of God, Lord of the throne and of the dust, and Sovereign of this wondrous Day. Take hold of the Book of God with the strength that cometh from Him and say: "Praise be unto Thee, O Thou Who hast remembered me, and glory be unto Thee, O Thou Who hast honored me with the tokens of Thy Most Exalted Pen and remembered me when I was heedless of Thee. I testify that Thou hast appeared and hast manifested that whereby the dwellers of the graves have arisen, and the Dove of Revelation hath warbled upon the branch of the Mount. The appointed time hath come, and the abode of signs hath appeared through a manifest command."

بما اتبعوا مطالع الظنون و الأوهام الذين نقضوا العهد و كفروا بالله رب العالمين هذا يوم فيه ينادى الطور قد اتى مكلمى و النور ينادى قد ظهر موجدى و اخذ اهتزاز الظهور كل الأشياء و اهتز الفردوس الأعلى شوقاً للقاء الله رب العرش و الثرى و مالک هذا اليوم البديع خذ كتاب الله بقوة من عنده و قل لك الحمد يا من ذكرتني و لك الثناء يا من شرفني بأثار قلبك الأعلى و ذكرتني اذ كنت غافلاً عنك اشهد انك ظهرت و اظهرت ما قام به اهل القبور و غرّدت حمامة الظهور على غصن الطور قد ظهر الميقات و اتى منزل الآيات بأمر مبين

- 10 Jinab-i-Ustad Hasan Sabbagh, upon Him be the glory of God: [جناب استاد حسن صبّاح عليه ٩٦٦ بهاء الله]
- 11 O Sabbagh! Hear the call from the direction of Akka - verily there is no God but Him, the Single, the All-Informed. He hath created all things through a word from Him; He is the Powerful, the Mighty. We have preferred white above all other colors. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. It is the mother of colors in the Book of God, the Mighty, the Great. Blessed is he who is dyed with the dye of God, which is sanctification from the world and its colors and all that is therein. Thus hath spoken the Tongue of the Wronged One while in the hands of the oppressors. We counsel thee and those who have believed to show forth the utmost steadfastness in this Cause, whereby the feet of those who claimed knowledge without clear proof or manifest Book have slipped.
- يا صبّاح اسمع النداء من شطر عكّاء انه لا اله الا هو الفرد الخبير قد خلق كل شيء بكلمة من عنده انه هو المقتدر القدير قد فضلنا البياض على الوان اخرى ان ربك يفعل ما يشاء و يحكم ما يريد انه امّ الألوان في كتاب الله العزيز العظيم طوبى لمن تصبّغ بصبغ الله و هو التقديس عن الدنيا و الوانها و ما فيها كذلك نطق لسان المظلوم اذ كان بين ايدى الظالمين نوصيك و الذين آمنوا بالاستقامة الكبرى في هذا الأمر الذى به زلت اقدام الذين ادّعوا العلم من دون بينة و لا كتاب مبين
- 12 O My loved ones in Jowshaqan! Harken unto the call of the Wronged One, Who hath borne all tribulations for the manifestation of God's Cause, the Lord of all worlds. We counsel you to wisdom and utterance, and to those virtues which We have made the hosts of the Cause in this mighty Announcement. Aid your Lord through goodly deeds and through that which We have revealed in a Tablet from whose horizon the light of your Lord's command, the Strong, the Powerful, hath shone. The glory from Us be upon you and upon the handmaidens of God, the Mighty, the Praiseworthy.
- احباء الله در جوشقان يا احبائى في جوشقان اسمعوا نداء المظلوم الذى حمل البلايا كلها لاظهار امر الله رب العالمين انا نوصيكم بالحكمة و البيان و بالأخلاق التى جعلناها جنود الأمر في هذا النبأ العظيم انصروا ربكم بالأعمال الطيبة و ما انزلناه في لوح لاح من افقه نير امر ربكم القوى القدير البهاء من لدنا عليكم و على اماء الله العزيز الحميد
- 13 O My loved ones in Badegan! We make mention of My loved ones in Badegan that the remembrance may draw them to the

highest horizon and bring them near unto God, the Mighty, the Great.

13 احبّاء الله در بادقان و نذكر احبّاءى فى بادقان
ليجذبهم الذكر الى الأفق الأعلى ويقربهم الى الله
العزیز العظیم

14 Jinab-i-Mirza Mahmud, upon Him be the glory of God:

14 جناب میرزا محمود عليه ٦٦٩ [بهاء الله]

15 O Mahmud! We have heard thy call and have answered thee; thy name was present and We mentioned thee with a wondrous mention. Take hold of the Book of God with the strength that cometh from Him and say: "Praise be to Thee, O Thou the Goal of the world, for having caused me to hear Thy call and to behold the tokens of Thy Pen, and for having guided me to Thy path. I beseech Thee to aid me to be steadfast in this Cause whereby the skin of the deniers who heard and turned away when the All-Merciful came with a mighty proof hath quivered." Let not the affairs of the world sadden thee, nor the doubts of any heedless one far removed from God hold thee back. Arise to serve My Cause with wisdom and utterance, then give thanks to thy Lord, the Compassionate, the Generous. He hath guided thee to His path and hath mentioned thee in His prison with the tongue of the Dayspring of His verses, the Dawning-place of His clear tokens, and the Source of His luminous, resplendent Command.

15 يا محمود سمعنا ندائك اجنباك و حضر اسمك
ذكرناك بذكر بدیع خذ كتاب الله بقوة من عنده و
قل لك الحمد يا مقصود العالم بما اسمعنى ندائك
و اريتني آثار قلبك و هديتني الى صراطك
اسئلك بأن توقفني على الاستقامة فى هذا الأمر
الذى به اقتشعرت جلود المنكرين الذين سمعوا و
اعرضوا اذ اتى الرحمن ببرهان عظيم اياك ان
تخزنك شؤونات العالم او تمنعك شبهات كل
غافل بعيد قم على خدمة امرى بالحكمة والبيان ثم
اشكر ربك المشفق الكريم انه هدىك الى صراطه
و ذكرك فى سجنه بلسان مشرق آياته و مطلع بيناته
و مصدر امره الظاهر المنير

16 Ghulam-'Ali, upon Him be the glory of God:

16 غلامعلی عليه ٦٦٩ [بهاء الله]

17 O Ghulam-'Ali! Harken unto the call of Him Who standeth before the faces of the world, speaking by the command of God, the Lord of Religions. We have arisen and summoned the servants unto that which thou wast bidden by the One True God, the Chosen One. The happenings of the world and the books of nations have not deterred Us, as doth testify He with Whom is the Mother Book. We have manifested the Cause and revealed the verses by the command of God, the Lord of all men. Blessed is he who hath gathered the fruits of My Lote-Tree and hath attained unto My Cause, at Whose appearance all necks were humbled.

17 يا غلام قبل على اسمع نداء من كان قائماً امام
وجوه العالم و ناطقاً بأمر الله مالك الأديان قنا و
دعونا العباد الى ما امرت به من لدى الله الواحد
المختار ما منعنا حوادث العالم و لا كتب الأمم
يشهد بذلك من عنده ام الكتاب قد اظهرنا الأمر
و انزلنا الآيات امراً من لدى الله مالك الرقاب
طوبى لمن جنى اثمار سدرتى و فاز بأمرى الذى
اذ ظهر خضعت الأعناق

18 Muhammad Aqa, upon Him be the glory of God:

18 محمد آقا عليه ٦٦٩ [بهاء الله]

19 O Muhammad! The Wronged One remembereth thee at this hour when His sighs have ascended and His tears have fallen by reason of what hath befallen the Cause of God from them that denied Him when He came with power and dominion. They awaited the days of the Manifestation, yet when the ocean of utterance surged in the realm of possibility and the Dayspring of the Cause appeared, they turned away and denied the proof and the evidence. We counsel thee and them that have believed in that which beseemeth the Lord of Days. Blessed is the strong one whom the might of the people hath not shaken,

19 يا محمد يذكرك المظلوم فى هذا الحين الذى فيه
اصعدت زفراته و نزلت عبراته بما ورد على امر
الله من الذين كفروا به اذ اتى بقدرة و سلطان
كانوا ان ينتظروا أيام الظهور فلما ماج بحر البيان
فى الامكان و ظهر مشرق الأمر اعرضوا و انكروا
الحجة و البرهان انا نوصيك و الذين آمنوا بما ينبغى
لمالك الأيام طوبى لقوى ما اضطرب من سطوة
القوم و لقائم ما اقعدته شوكة الفجار كذلك

and the steadfast one whom the power of the wicked hath not deterred. Thus hath the Pen spoken when the Wronged One was in the Most Great Prison through that which the hands of the evil ones have wrought.

نطق القلم اذ كان المظلوم في السجن الأعظم بما
اكتسبت ايدى الأشرار

20 Muhammad Sadiq, upon Him be the glory of God:

20 محمد صادق عليه ٩ ٦٦ [بهاء الله]

21 O Muhammad-Sadiq! Hast thou heard the call of thy Lord when it was raised in truth, and hast thou beheld His signs when they encompassed the horizons? When thou findest the fragrance of that which hath been revealed from My Most Exalted Pen, say: Praise be unto Thee, O Lord of all beings and God of the throne on high and of earth below, for having enabled me to turn unto Thee and to acknowledge that which Thy tongue hath uttered. I beseech Thee by Thy greatest signs and the manifestations of Thy Will amongst all created things, to make me and them that have believed to be among such as hold fast unto the cord of Thy commandments and laws. Then assist us, O our God, with the hosts of wisdom and utterance. Verily Thou art the Mighty, the Glorious, the All-Bountiful. Then ordain for us that which shall be a treasure with Thee. Verily Thou art the Mighty, the All-Munificent.

21 يا محمد قبل صادق هل سمعت نداء ربك اذ
ارتفع بالحق و هل رأيت آثاره اذ احاطت الآفاق
انك اذا وجدت عرف ما ظهر من قلبى الأعلى
قل لك الحمد يا مولى الورى و رب العرش و
الثرى بما أيدتني على الاقبال اليك و الاعتراف
بما نطق به لسانك اسئلك بآياتك الكبرى و
ظهورات مشيتك بين الورى بأن تجعلني و الذين
آمنوا من المتمسكين بجبل الأوامر و الأحكام ثم
انصرنا يا الهنا بمجنود الحكمة و البيان انك انت
المقتدر العزيز المنان ثم قدر لنا ما يكون كنزاً لنا
عندك انك انت العزيز الفضال

22 Badaqan - And We make mention of the servants of God there whose names were not mentioned before the Face, and We remind them of My verses and give them the glad-tidings of God's loving-kindness, the Lord of Lords. The glory from Us be upon them and upon the leaves who have clung to the Tree which was planted by the hand of power in the midst of Paradise. Is there any with hearing to hear the melodies of My Pen and the cooing of the Dove of My utterance upon the branches? Blessed is the servant whom the ornaments of the world have not kept back from the Lord of nations, and the heart that hath been illumined with the light of faith.

22 بادقان و نذكر عباد الله هناك الذين ما ذكرت
اسمائهم امام الوجه و نذكرهم بآياتي و نبشرهم
بعناية الله رب الأرباب البهاء من لدنا عليهم و
على الورقات المتمسكات بالسدره التي غرست
بيد الاقتدار في قطب الجنان هل من ذى سمع
يسمع تغنيات قلبى و تغردات حمامة بيانى على
الأغصان طوبى لعبد ما منعه زخارف العالم عن
سيد الأمم و لقلب تتور بنور الايمان

23 Zavarih - O Husayn! Upon thee be the glory of Husayn. We have heard thy call and what thou didst mention regarding the enkindlement of God's loved ones in Qaf. We bear witness that they have attained when the All-Bountiful came with the kingdom of utterance. We make mention of them with My remembrance and remind them of My verses and give them the glad-tidings of God's loving-kindness, the Lord of the final end. Thou didst mention him who ascended to the Supreme Companion, who was named 'Abdu'r-Rahim in the Book of God, the Lord of creation. He ascended with the light of certitude and the Concourse on High received him with the banners of verses, and We mentioned him before his ascension and after it with that whose fragrance shall not cease to endure as long as the Book of God, the Mighty, the All-Bestowing, shall endure.

23 زواره يا حسين عليك بهاء الحسين سمعنا نداءك
و ما ذكرته في اشتعال اولياء الله في القاف
نشهد انه فازوا اذ اتى الفياض بملكوت البيان
انا نذكرهم بذكرى و نذكرهم بآياتي و نبشرهم
بعناية الله مالک المآب قد ذكرت من صعد الى
الرفيق الأعلى الذى سمي بعبد الرحيم في كتاب الله
مالک الایجاد انه صعد بنور الايقان و استقبله
الملا الأعلى بربايات الآيات و ذكرناه قبل صعوده
وبعد بما لا ينقطع عرفه بدوام كتاب الله العزيز
الوهاب و نذكر ابنائه في هذا الحين و نسئل الله
ان يوقفهم على الاستقامة بحيث لا تمنعهم جنود

And We make mention of his sons at this time and We beseech God to aid them to be so steadfast that neither the hosts of the world nor the doubts of them that denied when the Desired One came with might and power shall deter them.

العالم ولا شبهات الذين كفروا اذ اتى المقصود بالعرّة والاقطار

24 To Aqa Mirza Mihdi, son of him who ascended unto God:

24 آقا ميرزا مهدى ابن من صعد الى الله

25 O Mihdi! Hear thou the call of the Wronged One. Verily He hath appeared before all faces without veil or covering. Hast thou not heard His call betwixt earth and heaven? Hast thou not witnessed His power which neither the might of princes nor the oppression of the divines who denied the Manifestation when He came from the Mount of Knowledge with God's proof, the Self-Sufficient, the Most High, could weaken? Husayn made mention of thee, and We too make mention of thee as a token of Our grace, for I am verily the All-Knowing Rememberer. Blessed art thou for having turned toward the horizon of the Cause when the Wronged One was in the most desolate of lands. We beseech God to aid thee to be steadfast and to reinforce thee with the hosts of utterance that thou mayest establish thy Lord's Cause amongst all peoples. We make mention of thy wife and give her glad tidings of her Lord's mercy which hath preceded the earth and the heavens.

25 يا مهدى اسمع نداء المظلوم انه كان امام الوجوه من دون ستر و حجاب ا ما سمعت ندائه بين الارض و السماء و ا ما رأيت قدرته التي ما اضعفتها قدرة الأمراء و لا ظلم العلماء الذين كفروا بالظهور اذ اتى من طور العرفان بحجة الله الغنى المتعال قد ذكرى الحسين ذكرناك فضلاً من عندى و انا الذّاكر العالم طوبى لك بما اقبلت الى افق الأمر اذ كان المظلوم فى اخب البلاء نسل الله ان يؤيدك على الاستقامة و يمدك بجنود البيان لا ثبات امر ربك بين الأنام و نذكر ضلعك و نبشرها برحمة ربها التي سبقت الأرضين و السموات احبّاء الله درككن و نذكر احبّاء الله هناك بذكر يقرّبهم الى افق به تنورت الآفاق

26 O My loved ones! The Wronged One calleth unto you from the Most Great Prison with that which shall exalt God's Cause, the Revealer of verses. I have witnessed in the prison that which I love not to witness and have heard that which I love not to hear. To this testifieth He with Whom are the treasures of wisdom and utterance. That hath befallen Me at which all things have lamented, yet the people are wrapped in heedlessness and veils.

26 يا احبائي انّ المظلوم فى السجن الأعظم يناديكم بما يرتفع به امر الله منزل الآيات قد ارى فى السجن ما لا احب ان ارى و اسمع ما لا احب ان اسمع يشهد بذلك من عنده كنوز الحكمة و البيان قد ورد على ما ناه به كلّ الأشياء ولكن القوم فى غفلة و حجاب

27 Aqa Siyyid Mahmud, upon Him be the glory of God:

27 آقا سيّد محمود عليه ٩٦٩ [بهاء الله]

28 O Mahmud! He Who hath come with an irrevocable decree from God, the Supreme Ordainer, the Self-Subsisting, maketh mention of thee. Husayn made mention of thee, and We too make mention of thee that thou mayest give thanks unto thy Lord, the Mighty, the Loving. Arise to serve the Cause of thy Lord, then remind the servants of that which hath appeared and shone forth from the most exalted horizon. Thus hath the Mother Book spoken forth in this praiseworthy station. When the wine of My utterance hath taken hold of thee, say:

28 يا محمود يذكرى من اتى بأمر محتوم من لدى الله المهيمين القيوم قد ذكرى الحسين ذكرناك لتشكر ربك العزيز الودود قم على خدمة امر ربك ثم ذكر العباد بما ظهر و لاح من اعلى المقام كذلك نطق ام الكتاب فى هذا المقام المحمود اذا اخذك سكر يانى

29 My God, my God! I testify that Thou hast manifested Thy Cause, guided Thy servants, made known unto them Thy path, shown them Thy horizon, and sent down unto them Thy proof. Some have turned away and some have turned toward Thee. I beseech Thee, O Lord of the worlds and Goal of all peoples,

29 قل الهى الهى اشهد انك اظهرت امرى و هديت عبادى و عرّقتهم سبيلك و اريتهم افقك و انزلت لهم دليلك منهم من اعرض و منهم من اقبل استلكن يا مولى العالم و مقصود الأمم بالاسم الأعظم بأن تؤيد عبادى على

by Thy Most Great Name, to aid Thy servants to turn toward Thee, to acknowledge that which Thy tongue hath uttered, and to act according to what Thou hast revealed in Thy Book. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Truth, the Knower of things unseen.

الاقبال اليك والاعتراف بما نطق به لسانك و العمل بما انزلته في كتابك انك انت المقتدر على ما تشاء لا اله الا انت الحق علام الغيوب

- 30 The loved ones in Hamadan: We make mention of the land of Ha and Mim, that God's loved ones who believed in Him when He came with His choice-sealed wine may rejoice thereby. O My loved ones in that land! We made mention of you before with a mention by which hearts were attracted, and We make mention of you at this time when the Wronged One is between the jaws of wolves through that which the hands of every malicious oppressor have wrought. Aid ye your Lord through utterance. We have lifted the decree of holy war by the sword and have made it to be waged through refinement, goodly character and knowledge. Blessed is he who hath cast away his vain desire, taking hold of My preserved tablet.

30 احبباء الله في همدان انا نذكر ارض الهاء و الميم ليفرح به اولياء الله الذين آمنوا به اذ اتى برحيقه المختوم يا اوليائي هناك ذكرناكم من قبل بذكر انجذبت به القلوب و نذكركم في هذا الحين اذ كان المظلوم بين انياب الذئاب بما اكتسبت ايدي كل ظالم مبغوض انصروا ربكم بالبيان انا رفعنا حكم الجهاد بالسيف وجعلناه بالآداب و الأخلاق و العلوم طوبى لمن نبذ هوته اخذاً لوحى المحفوظ

- 31 O Exalted Pen! Make mention of My loved ones in Dawlatabad and give them the glad-tidings of the loving-kindness of their Lord, the Possessor of existence. O My loved ones in that place! Harken unto My call. Verily, there is none other God but He, the Single, the One, the Powerful, the Mighty, the Loving. We have mentioned you before and have sent down for you that which caused the Most Exalted Paradise to be stirred. My inscribed Tablet beareth witness to this. We have veiled your names as a wisdom from Our presence and as a protection from Us. We beseech God to aid you to champion His Cause through remembrance and utterance, and to make you ensigns of love amongst all people. Verily, He is the One Who has power over whatsoever He willeth through His word "Be" and it is. We behold those who have turned towards the Countenance and We hear their mention of this Cause whereby hearts have been perturbed and souls have lamented. The glory rest upon you and upon those whom neither the ranks of the world nor the cannons and armies have deterred.

31 احبباء الله في دولت آباد يا قلم الأعلى اذكر اوليائك في دولت آباد و بشرهم بعناية ربك مالك الوجود يا اوليائي هناك اسمعوا ندائي انه لا اله الا هو الفرد الواحد المقتدر العزيز الودود انا ذكرناكم من قبل و انزلنا لكم ما انجذب به الفردوس الأعلى يشهد بذلك لوحى المسطور و سترنا اسمائكم حكمة من لدنا و حفظاً من عندنا نسئل الله ان يؤيدكم على نصره الأمر بالذكر و البيان و يجعلكم اعلام المحبة بين البرية انه هو المقتدر على ما يشاء بقوله كن فيكون انا نرى الذين اقبلوا الى الوجه و نسمع اذكارهم في هذا الأمر الذى به اضطربت الأفئدة و ناحت النفوس البهائم عليكم و على الذين ما منعهم صفوف العالم و لا المدافع و الجنود

- 32 The loved ones of God in Khalajabad: O Temple of Utterance! Turn thy face towards My loved ones in Khalajabad, then bring forth from the ocean of utterance the pearls of wisdom and explanation. Verily, Thou art powerful over whatsoever Thou willest and within Thy grasp are the reins of all affairs. O loved ones of God in that place! We have mentioned you before and have acquainted you with God's extended path, and We have revealed for you that which has brought solace to the eyes of the people of the cities of knowledge and wisdom. To this

32 احبباء الله في خلیج آباد یا هیكل البیان ول وجهک الى اوليائك في خلیج آباد ثم اظهر لهم من بحر البیان لآئی الحکمة و التبیان انک انت المقتدر على ما تشاء و فی قبضتک زمام الامور یا اولیاء الله هناك انا ذکرناکم من قبل و عرفناکم صراط الله الممدود و انزلنا لكم ما قرت به عیون اهل مدائن العلم و الحکمة يشهد بذلك من يدع الكل

beareth witness He Who summons all to the horizon of the Revelation from God, the Lord of the unseen and the seen.

- 33 Give thanks unto God for having aided you to turn towards Him and for having sent down for you that whereby your mention shall endure amongst His servants. Verily, He is the Powerful over what was and what shall be. Nothing whatsoever escapeth His knowledge. He witnesseth and seeth, and He is the Speaker, the Hearer, the Mighty, the Beloved. Soon shall the cawing be raised in that place. This is what We have informed you of before, did ye but know. This is the Day which Muhammad, the Apostle of God, and before Him the Gospel, the Torah, and the Psalms have foretold. Blessed is he who hath laid hold on the Most Great Cord and clung to the hem of the mercy of his Lord, the Sovereign, the Self-Subsisting.

- 34 The loved ones of God in Shahabad: We make mention of My loved ones in Shahabad and counsel them to perform pure deeds for God, the Lord of the worlds. Harken unto My call. Verily, it will draw you nigh unto God, the Mighty, the Praiseworthy. Beware lest the doubts of the cawing ones debar you from the straight path of God. Take hold of the Book of God with the strength that proceedeth from Him and follow not every heedless sinner from among those who have violated God's covenant and His testament by following the promptings of the Evil Ones. Thus hath the Pen spoken when the Wronged One was in His mighty prison. Blessed are ye for having turned towards the Most Exalted Horizon when every transgressor and doubter turned away. Ye have drunk the choice wine of utterance from the hands of the bounty of your Lord, the Most Merciful. We counsel you to be steadfast in this Most Great Cause whereby the hearts of the deceivers have been perturbed.

- 35 The loved ones of God in Sultanabad: O Thou Who art wronged! Make mention of Thy loved ones in the land of Sin and Lam and give them the glad-tidings of the loving-kindness of their Lord, the Compassionate, the Generous. O My loved ones in that place! We have mentioned each one of you in the Crimson Scroll by My Most Exalted Pen as a bounty from God, the Powerful, the Mighty. We mentioned you before with that which all the treasures of kings cannot equal. Ye have attained unto the traces of the Most Exalted Pen, to this doth testify He with Whom is the clear Book. Rejoice, then give thanks to your Lord, the Most Merciful, for this great bounty. We have mentioned the names as a command from Us. Verily your Lord, the Most Merciful, is the All-Knowing, the All-Wise. We beseech Him to aid you in His remembrance and praise, and in steadfastness in this wondrous Cause.

الى افق الظهور من لدى الله مالک الغيب و الشهود

- 33 اشكروا الله بما ايدكم على الاقبال و انزل لكم ما يبقى به ذكركم بين العباد انه هو المقتدر على ما كان و ما يكون لا يعزب عن علمه من شئ يشهد و يرى و هو الناطق السامع العزيز المحبوب سوف يرتفع التعاق هناك هذا ما اخبرناكم به من قبل لو انتم تعرفون هذا يوم بشر به محمد رسول الله و من قبله الانجيل و التوراة و الزبور طوبى لمن تمسك بالجلل الأعظم و تشبث بأذيال رحمة ربه المهيمن القيوم

- 34 احباء الله في شاه آباد و نذكر اوليائى في شاه آباد و نوصيهم بالعمل الخالص لله رب العالمين اسمعوا ندائى انه يقربكم الى الله العزيز الحميد اياكم ان تمنعكم شبهات الناعقين عن صراط الله المستقيم خذوا كتاب الله بقوة من عنده و لا تتبعوا كل غافل اثم من الذين نقضوا عهد الله و ميثاقه بما اتبعوا همزات الشياطين كذلك نطق القلم اذ كان المظلوم في سجنه العظيم طوبى لكم بما اقبلتم الى الأفق الأعلى اذ اعرض عنه كل معتد مريب قد شربتم رحيق البيان من ايدى عطاء ربكم الرحمن انا نوصيكم بالاستقامة في هذا الأمر الأعظم الذى به اضطربت افئدة المغلين

- 35 احباء الله في سلطان آباد يا ايها المظلوم اذكر احبائك في ارض السين و اللام و بشرهم بعناية ربهم المشفق الكريم يا اوليائى هناك انا ذكرنا كل واحد منكم في الصحيفة الحمراء من قلبى الأعلى فضلاً من لدى الله المقتدر القدير و ذكرناكم من قبل بما لا تعادله كنوز السلاطين قد فزتم بأثار القلم الأعلى يشهد بذلك من عنده كتاب مبين افرحوا ثم اشكروا ربكم الرحمن بهذا الفضل العظيم انا ذكرنا الأسماء امراً من عندنا ان ربكم الرحمن هو العليم الحكيم نستله بأن يؤيدكم على ذكره و ثنائه و على الاستقامة على هذا الأمر البديع

- 36 O Husayn! We have made mention of the loved ones of God in Nun and Jim in various Tablets. Their names were present before the Wronged One, and We revealed for each one of them that which brought solace to the eyes of the sincere ones. From this station We send Our greetings to them and bid them to deeds and virtuous conduct. Thus have We counseled Our loved ones before and after. Blessed are they who act!
- 37 The glory from Our presence be upon His loved ones and chosen ones who were moved neither by the tempests of hatred nor the storms of adversity. They heard the Call from the Most Exalted Horizon and said: "Here am I, O Thou Goal of the mystics! Here am I, O Thou Who art worshipped by all who are in the heavens and on earth!"

يا حسين انا ذكرنا احباء الله في النون والجيم في
الواح شتى قد حضرت اسمائهم لدى المظلوم و
انزلنا لكل واحد منهم ما قرت به عين المخلصين
نكبر من هذا المقام على وجوههم و نأمرهم
بالاعمال و الاخلاق كذلك وصينا اوليائى من
قبل و من بعد طوبى للعاملين

البهاء من لدنا على اوليائه و اصفياؤه الذين ما
حركتهم قواصف البغضاء و لا عواصف الضراء
سمعوا النداء من الأفق الأعلى و قالوا لبيك
يا مقصود العارفين و لبيك يا معبود من في
السموات و الأرضين

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- 1 He is the Most Ancient, the Most Great, the Most Exalted, the Most High!
- 2 This is a remembrance from Us to those who have held fast to the cord of God, the Sure, and have clung to the hem of the robe of their Lord, the All-Forgiving, the All-Bountiful.
- 3 O Solomon! The fragrance of the All-Merciful hath been wafted throughout creation. Turn unto Him with a luminous heart. We have seen thy name and have revealed unto thee this perspicuous Tablet that thou mayest give thanks unto thy Lord, the Mighty, the All-Praised.
- 4 O Judah! The Lord of Names in the prison of 'Akka hath turned toward thee with a countenance whereby the heavens and earth were illumined. Blessed is he who hath seen, and woe unto the heedless! O Solomon! We have seen thy name and have made mention of thee with a remembrance from whose horizon hath shone the sun of thy Lord's loving-kindness, the Mighty, the All-Wise. We counsel thee and them that have believed with that whereby the Cause of God, the Lord of all worlds, may be exalted.
- 5 O Mihdi! The Lord of inner meanings maketh mention of thee with a remembrance whereby the fragrance of utterance hath been diffused throughout all creation. Give thanks unto thy Lord for this great favor. Beware lest the affairs of the world

1 هو الأقدم الأعظم العلى الأعلى

2 ذكر من لدنا للذين تمسكوا بحبل الله المتين و تشبثوا
بأذيال رداء ربهم الغفور الكريم

3 يا سليمان قد تضرع عرف الرحمن فى الامكان
اقبل اليه بقلب منير رأينا اسمك انزلنا لك هذا
اللوحة المبين لتشكر ربك العزيز الحميد

4 يا يهودا مولى الأسماء فى سجن عكا توجه اليك
بوجه اشرفت به السموات و الأرض طوبى لمن
رأى و ويل للغافلين يا سليمان قد رأينا اسمك
ذكرناك بذكر لاح من افقه شمس عناية ربك
العزيز الحكيم انا نوصيك و الذين آمنوا بما يرتفع
به امر الله رب العالمين

5 يا مهدى مالک المعانى يذكرک بذكر تضرع منه
عرف البيان فى الامكان اشكر ربك بهذا
الفضل العظيم اياک ان تمنعك شئون العالم

withhold thee from the Lord of Eternity. Cast away what the people possess and take what thou hast been bidden by thy Lord, the Commander, the Ancient of Days.

عن مالک القدم ضع ما عند الناس و خذ ما امرت به من لدن ربك الامر القديم

- 6 O Chayim! We have turned toward thee from the precincts of the Prison and have sent down unto thee that wherefrom those near unto God perceive the fragrance of God, the Protector, the Self-Subsisting. Take hold of the verses of God with the strength that proceedeth from Him and say: "Praise be unto Thee, O Thou Who hast remembered me in Thy Most Great Prison and hast turned toward me from Thy far-distant station."

6 يا حيم انا اقبلنا اليك من شطر السجن و انزلنا لك ما يجد منه المقرّون عرف الله المهيمن القيوم خذ آيات الله بقوة من عنده و قل لك الحمد يا من ذكرتني في سجنك الأعظم و اقبلت الى من مقامك البعيد

- 7 O Lalehzar! We make mention of those who have believed in God and have turned unto the Most Sublime Horizon. Blessed is he who hath seen with insight and heard with hearing ears the call of God, the Sovereign, the Mighty, the All-Loving. Beware lest human affairs grieve thee and withhold thee from the Lord of Decree. Thus have We commanded thee. Act according to what thou hast been bidden for the sake of God, thy Lord, the Most Merciful, the Compassionate.

7 يا لالهزار انا ذكرنا الذين آمنوا بالله و اقبلوا الى الأفق الأعلى طوبى لبصير رأى و لسميع سمع نداء الله الملك العزيز الودود اياك ان تحزنك شئون البشر و تمنعك عن مالک القدر كذلك امرناك بعمل بما امرت به لوجه الله ربك الرحمن الرحيم

- 8 O Nasir! The Almighty hath heard thy call and hath answered thee with exalted words and brilliant verses. By the life of God! He shall suffice thee throughout the dominion of earth and heaven. O Joseph! We make mention of thee even as We made mention of thy father. Verily, thy Lord is the All-Remembering, the All-Informed. Rejoice in My favor unto thee and My remembrance of thee in My Great Prison.

8 يا نصير انّ القدير سمع نداءك و اجابك بكلمات عاليات و آيات مشرقا لعمر الله انه يكفيك بدوام الملك و الملكوت يا يوسف نذكرک كما ذكرنا اباک انّ ربک هو الذاکر الخبير افرح بفضلی ایاک و ذکرى ایاک فی سجنی العظيم

- 9 O Isaac! The Lord of the Covenant maketh mention of thee on this Day of Meeting. Give thanks and say: "Praise be unto Thee, O Thou in Whose grasp is the dominion of existence." We counsel those who have believed to manifest deeds and virtuous character. Verily, thy Lord doeth what He willeth through His word "Be," and it is.

9 يا اسحق يذکرک مالک الميثاق فی يوم التلاق اشکر و قل لك الحمد يا من فی قبضتک زمام الوجود انا نوصیک الذين آمنوا بالأعمال و الأخلاق انّ ربک يفعل ما يشاء بقوله کن فيكون

- 10 O Joseph! Hear the call from the Most Exalted Word in the prison of 'Akka: "There is none other God but Me, the Almighty, the All-Powerful." We have sent the Messengers and revealed the Books as a grace from Us, and We are verily the All-Bountiful, the All-Wise.

10 يا يوسف اسمع النداء من الكلمة العليا من سجن عکاء انه لا اله الا انا المقتدر القدير قد ارسلنا الرسل و انزلنا الكتب فضلاً من عندنا و انا الفضال الحكيم

- 11 O Benjamin! The All-Wise maketh mention of thee from this Most Exalted Station which God hath made as a canopy for Himself, that thou mayest give thanks unto thy Lord, the Mighty, the All-Knowing. Arise to serve the Cause with supreme steadfastness. Say: "Glory be unto Thee, O Lord of Names! I beseech Thee to make me steadfast in Thy Cause and to hold fast unto Thy Most Great Name."

11 يا بنيامين يذکرک الحكيم من هذا المقام الأعلى الذى جعله الله السماء ظلّاً له لتشکر ربک العزيز العليم قم على الأمر بالاستقامة الكبرى قل سبحانک يا مالک الأسماء اسئلك بأن تجعلی ثابتاً على امرک و متمسكاً باسمک العظيم

- 12 O Mihdi! The Promised One hath come and the Herald hath proclaimed: "The Kingdom is God's, the Lord of the Day of Judgment." Among the people are those who have turned away, those who have denied, those who have pronounced judgment against Us without clear proof or illuminating Book, and those who have forsaken the world out of their longing for the Most Great Name. Thus hath the matter been decreed, and most of the people are among the ignorant.
- 13 O Jacob! The story of Job hath returned, and the Intended One is in grievous affliction. Sorrows have encompassed Him from all directions by reason of what the hands of the idolaters have wrought. O people of God! Be not grieved by what hath befallen Us. God shall soon exalt His Cause through His grace, and He is verily the Almighty, the All-Powerful.
- 14 O Mihdi! Verily We summon the world unto light while they call Me unto fire. By this have the dwellers of the Most Exalted Paradise wailed, yet most of the people are fast asleep. Reflect upon the greatness of thy Lord's patience despite His power and His mighty dominion.
- 15 O Yari! We have mentioned thee before and at this hour with that whereby thy remembrance shall endure in the Book of God, thy Lord and the Lord of thy forefathers. Say: O people of the earth! By God, the Friend from the Kingdom of utterance doth call out: O peoples of the earth! The Glorious One hath come with a manifest Cause. Cast aside the books of the world and hold fast unto this wondrous Book. By God! Verily it is the Mother Book, speaking throughout the world and calling all unto the Most Great Name. To this testifieth every discerning knower. Arise to serve the Cause with a power that the hosts of the world cannot weaken. Verily thy Lord is the Ordainer, the All-Wise.
- 16 O Khudadad! Harken unto that which the Lord of Creation calleth out on the Day of Return: "Verily there is none other God but Me, the Mighty, the Bestower." Blessed is the servant who hath turned toward the Most Exalted Horizon, and woe unto every heedless and remote one. Take thou the chalice of recognition in My Name, then drink therefrom through My wise remembrance. Thus did My Most Exalted Pen move when the Wronged One was in a mighty fortress.
- 17 O Solomon! The Lord of all creation mentioneth thee that the rapture of remembrance might seize thee and bring thee to a station wherein naught is heard save the verses of thy Lord, the Almighty, the All-Powerful. Beware lest the clamor of the divines hold thee back from the Lord of Names, or the might of princes from the Creator of the heavens. Soon shall all thou
- يا مهدى قد اتى الموعود و نادى المناد الملك لله
مالك يوم الدين من الناس من اعرض و منهم
من انكر و منهم من افق علينا من دون بينة و
لا كتاب منير و منهم من نبذ العالم شوقاً للاسم
الأعظم كذلك قضى الأمر و الناس اكثرهم
من الجاهلين
- يا يعقوب قد رجع حديث أيوب و المقصود في
ضرر عظيم قد اخذته الأحران من الأقطار بما
اكتسبت ايدي المشركين يا حزب الله انتم لا
تحزنوا عما ورد علينا سوف يرفع الله امره فضلاً
من عنده و هو المقتدر القدير
- يا مهدى انا ندع العالم الى النور و هم يدعونني الى
النار بذلك ناح سكان الفردوس الأعلى ولكن
القوم اكثرهم من الرادين فكّر في عظمة صبر
ربك بعد قدرته و سلطانه العظيم
- يا يارى انا ذكرناك من قبل و في هذا الحين
بما يبقى به ذكرك في كتاب الله ربك و رب
آياتك الأولين قل يا ملاء الأرض تالله ان الخليل
من ملكوت البيان ينادى يا ملاء الأرض قد اتى
الجليل بأمر مبين ضعوا كتب العالم متمسكين بهذا
الكتاب البديع تالله انه ام الكتاب و ينطق في العالم
و يدع الكل الى الاسم الأعظم يشهد بذلك كل
عارف بصير قم على خدمة الأمر بقوة لا تضعفها
جنود العالم ان ربك هو الأمر الحكيم
- يا خداداد اسمع ما ينادى به مالك الایجاد في
المعاد انه لا اله الا انا العزيز الوهاب طوبى لعبد
اقبل الى الأفق الأعلى و ويل لكل غافل بعيد خذ
كأس العرفان باسمي ثم اشرب منها بذكرى الحكيم
كذلك تحرك قلبي الأعلى اذ كان المظلوم في
حصن متين
- يا سليمان يذكرک مالک الامکان لیاخذک
جذب الذکر الى مقام لا یسمع فيه الا آیات
ربک المقتدر القدير ایاک ان تمنعک ضوضاء
العلماء عن مالک الاسماء او سطوة الأمراء عن
فاطر السماء سيفنی ما تراه اليوم و يبقى لك

seest today perish, and there shall remain for thee what hath flowed from the Most Exalted Pen in this wondrous Tablet. We make mention in this station of him who heard My call, turned unto My face, attained unto My days, and ascended unto the Most Glorious Companion, being among the triumphant. He was named Aqajan in the Tablet of the All-Merciful. Blessed is he and blessed is he who remembereth him according to what was revealed for him from the presence of a trusted Speaker. We have remembered him before and after, and I am the All-Knowing Rememberer.

ما جرى من القلم الأعلى في هذا اللوح البديع
أنا نذكر في هذا المقام من سمع ندائي و أقبل الى
وجهي و فاز بأيامي و صعد الى الرفيق الأبي
و كان من الفائزين انه سمى بأقاجان في لوح
الرحمن طوبى له و لمن ذكره بما نزل له من لدن
ناطق امين أنا ذكرناه من قبل و من بعد و أنا
الذاكر الخبير

- 18 O Moses! The Speaker of Sinai hath come, and the Temple of Revelation proclaimeth, saying: "Look and thou shalt behold Me, the One powerful over whatsoever I will through My blessed, mighty, and great Word." Be thou vocal in My remembrance, steadfast in the service of My Cause, turned toward My face, and advancing toward My luminous horizon.

18 يا موسى قد اتى مكلم الطور و هيكل الظهور ينادى
و يقول انظر تراني انا المقتدر على ما اشاء بقولي
المبارك العزيز العظيم كن ناطقاً بذكرى و قائماً
على خدمة امرى و متوجّهاً الى وجهي و مقبلاً
الى افقى المنير

- 19 O Chayim! The Bestower hath come, riding upon the clouds, yet the people behold and do not give thanks. He Who was hidden in the Books of God and inscribed by the Most Exalted Pen hath appeared, yet most of the people do not understand. The divines have taken for themselves lords besides God. Indeed, they are the ignorant ones, though they perceive it not. Say: O people! The Self-Subsisting hath come and proffereth unto you His sealed wine. Come ye, and be not among the slumberers. The Most Great Name hath appeared for the life of the world, yet most of the nations do not comprehend. Blessed is he who hath laid hold on the Most Firm Handle and clung to the hem of the robe of his Lord's loving-kindness, the Sovereign of all sovereigns. Be thou in such wise that neither the ranks of princes nor the intimations of divines grieve thee. Thus doth the Pen of Revelation counsel thee as it moveth upon the Tablet.

19 يا حيمم قد اتى الوهاب راجباً على السحاب و
القوم هم ينظرون و لا يشكرون قد ظهر من
كان مستوراً في كتب الله و مسطوراً من القلم
الأعلى و القوم اكثرهم لا يفقهون قد اخذوا
العلماء لأنفسهم ارباباً من دون الله الا أنهم
هم الجهلاء ولكن لا يشعرون قل يا قوم قد
اتى القيوم و يسقيكم رحيقه المختوم تعالوا و لا
تكونوا من الرافدين قد ظهر الاسم الأعظم لحياة
العالم ولكن الأمم اكثرهم لا يفقهون طوبى لمن
تمسك بالعروة الوثقى و تثبت بأذيال رداء عناية
ربه مالك الملوك كن على شأن لا تحزنك
صفوف الأمراء و لا اشارات العلماء كذلك
يعظك قلم الوحي اذ كان متحرّكاً على اللوح

- 20 O Rubin! This is the Day wherein the Call hath been raised from the Most Exalted Horizon, yet the people do not hear. That which was hidden in knowledge and treasured in the repositories of thy Lord's power, He Who overshadoweth what was and what shall be, hath been made manifest.

20 يا روبين هذا يوم فيه ارتفع النداء من الأفق الأعلى
و الناس هم لا يسمعون قد ظهر ما كان مكنوناً
في العلم و مخزوناً في خزائن قدرة ربك المهيمن
على ما كان و ما يكون

- 21 O Aaron! Say: The Speaker (Moses) prostrated before the face of God, and Aaron circled round His throne, and the Spirit proclaims: "The Object of all desire has come! The Kingdom is God's, the Protector, the Self-Subsisting!" We counsel thee and those who have believed to show forth the supreme steadfastness in this Cause whereby the hearts of the men of insight have been troubled and the foundations of those who denied

21 يا هرون قل انّ الكليم سجد لوجه الله و هرون
طاف حول عرشه و الروح ينادى قد اتى المقصود
الملك لله المهيمن القيوم أنا نوصيك و الذين
آمنوا بالاستقامة الكبرى على هذا الأمر الذي به
اضطربت افئدة اولى التهى و تزلزلت اركان الدين
كفروا بالشاهد و المشهود قل يا ابناء الخليل تالله

the Witness and the Witnessed have been shaken. Say: O children of the Friend! By God, the Glorious One has come and calls you to a station wherein the call has been raised from God, the Sovereign of the Kingdom. Grieve not at anything, place thy trust in God in all matters. Verily He protects whomsoever He willeth through His authority, and He is the Truth, the Knower of the unseen.

قد جاء الجليل ويدعوكم الى مقام فيه ارتفع النداء
من لدى الله مالِك الملوك لا تحزن من شيء
كن متوكلاً على الله في الأمور انه يحفظ من يشاء
بسلطان من عنده وهو الحق علام الغيوب

- 22 O Moses! The Tree of the Cause has been raised up and calls out to the world: "O Moses! Verily I am God, the Lord of the worlds!" This is the right valley on the right side of the Garden of Paradise, and it proclaims with the most exalted call: "There is no God but Me, the Mighty, the Great!" When thou hearest My call and findest the sweetness of My utterance and knowest the mysteries of My Kingdom, arise and say: "Praise be unto Thee, O Lord of the world and Educator of the nations, for having made known unto me the Dawning-Place of Thy signs and having manifested unto me Thy clear tokens. I beseech Thee by the Most Great Sign and the manifestations of Thy Cause in creation to make me steadfast in Thy remembrance and praise amongst Thy servants. Verily Thou art the Omnipotent over what Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth."

22 يا موسى قد ارتفعت سدرة الأمر و تنادى بين
العالم يا موسى اتنى انا الله رب العالمين هذا هو
الواد الايمن عن يمين بقعة الفردوس و ينادى
بأعلى النداء انه لا اله الا انا العزيز العظيم انك
اذا سمعت ندائى وجدت حلاوة بيانى وعرفت
اسرار ملكوتى قم و قل لك الحمد يا مولى العالم
و مربى الأمم بما عرفتني مطلع آياتك و اظهرت
لى بيناتك استلك بالآية الكبرى و ظهورات
امرک فى الانشاء بأن تجعلنى مؤيداً على ذکرک و
ثنائك بين عبادک انک انت المقتدر على ما تشاء
و فى قبضتک زمام من فى السموات و الأرضين

- 23 O Solomon! Be wise in My days. Beware lest things prevent thee from the Lord of Names or the might of princes veil thee. Arise and say: "God is our Lord and the Lord of all on earth and in heaven." Thus doth thy Lord teach thee from the Kingdom of eternity that thou mayest thank Him and be of them that stand firm. Thus have We mentioned thee and sent down for thee the verses and expounded them in truth and dispatched them unto thee. Give thanks and say: "Praise be to Thee, O Thou the Goal of the worlds!"

23 يا سليمان كن حكيماً فى أيامى اياك ان
تمنعك الأشياء عن مالک الأسماء او تحجبک
سطوة الأمراء قم و قل الله ربنا و رب من
فى الأرض و السماء كذلك يعلمک ربک
من ملکوت البقاء لتشکره و تكون من القائمين
کذلك ذکرناک و انزلنا لک الآيات و
صرفناها بالحق و ارسلناها اليک احمد و قل
لك الحمد يا مقصود العالمين

- 24 O Ishmael! Dost thou know what hath appeared in My age and in My days? How many sacrifices have We sent to the place of martyrdom who gave up their lives in this straight Path! We have a sacrifice in Iraq who slept turning toward the House, and his throat was cut in his longing to meet God, the Mighty, the Beautiful. And We have a sacrifice in Sad - by the life of God, the Concourse on high were amazed by him - and likewise another sacrifice, and before them another sacrifice. Verily thy Lord recounteth unto thee what hath appeared in His mighty Day. And We have a sacrifice in Ta who was circled round by the Concourse on high, who was named "The Wondrous" in My Wondrous Book. And We have another sacrifice who was named 'Ali in the Book of God, the Lord of the worlds. He advanced to the place of sacrifice with such steadfastness as amazed the denizens of the highest Paradise and those who

24 يا اسمعيل هل تعرف ما ظهر فى عصرى و فى
أيامى کم من ذبيح ارسلناه الى مقرّ الفداء و فدى
روحه فى هذا السبيل المستقيم و لنا ذبيح فى العراق
الذى نام مقبلاً الى البيت و قطع حنجره شوقاً
للقاء الله العزيز الجميل و لنا ذبيح فى الصّاد لعمر
الله قد تحير منه الملائة الأعلى و كذلك ذبيح آخر و
من قبلهما ذبيح آخر ان ربک يقصّ لک ما ظهر
فى يومه المنيع و لنا ذبيح فى الطاء قد طاف حوله
الملائة الأعلى الذى ستمى بالبدیع فى کتابى البدیع و
لنا ذبيح آخر الذى ستمى بعلی فى کتاب الله رب
العالمين انه اقبل الى مقرّ الفداء باستقامة تحير منها
اهل الفردوس الأعلى و الذين طافوا عرش الله

circle round the throne of God, the Great. He proceeded, and with him proceeded the angels and the Spirit and the souls of those brought near and the sincere ones. He reached the station and took the cup of martyrdom in the name of the Lord of Names and drank thereof with spirit and fragrance, with a love that enraptured the dwellers of the highest Paradise and the Lote-Tree of the utmost boundary. Blessed is he and pleasant it is unto him and unto those who remember him through what the All-Merciful hath revealed after his ascension. He verily is the Rememberer, the Forgiving, the Generous.

العظيم توجهه وتوجهه معه الملائكة والروح و ارواح
المقربين والمخلصين قد بلغ المقام واخذ كؤب
الشهادة باسم مالك الأسماء وشرب منه بالروح
والريحان بحب انجذب منه سكان الجنة العليا و
السدره المنتهى هنيئاً له و مريئاً له و لمن ذكره
بما انزله الرحمن بعد ارتقائه انه هو الذّاكر الغفور
الكريم

25 By God the True One! The Spirit (Jesus) hath circled round My Cause and the Speaker (Moses) calleth out before My face, yet the people are among the dead. They were not awakened by the Call nor by the Cry when it was raised in truth. Verily thy Lord is the Expositor, the Mighty, the Praised. And I have sacrifices in the land of Ta and Ya, to which testifieth the Lord of Names and the Creator of heaven from His exalted station.

25 تالله الحق قد طاف الروح حول امرى والكليم
ينادى امام وجهى ولكن الناس من الميتين ما
انتبهوا من النداء ولا من الصيحة اذ ارتفعت
بالحق ان ربك هو المبين العزيز الحميد ولى ذبائح
فى ارض التاء والياء يشهد بذلك مالك الأسماء
و فاطر السماء فى مقامه الرفيع

26 O 'Aziz! The Mighty One remembers thee, He Who accepted abasement in the path of God, the Mighty, the All-Knowing. Say: By God, abasement in His path is glory, poverty is wealth, mercy is comfort, and adversity is healing. Blessed is he who attains unto that which My Most Exalted Pen hath uttered, and woe unto the oppressors who have denied the rights of God and His loved ones, and have wronged in such wise as caused the dwellers of the cities of names and those who circle round My mighty throne to lament.

26 يا عزيز يذكرك العزيز الذى قبل الذلة فى سبيل
الله العزيز العليم قل تالله ان الذلة فى سبيله عز و
الفقر غناء والرحمة راحة والضراء شفاء طوبى
لمن فاز بما نطق به قلبى الأعلى و ويل للظالمين
الذين انكروا حق الله و اوليائه و ظلموا على شأن
ناح به سكان مدائن الأسماء والذين طافوا حول
عرشى العظيم

27 O Solomon! Harken once again to the call of thy Most Glorious Lord, which hath been raised from the highest horizon, and be thou of the thankful. He hath sent down for thee that which shall endure as long as the kingdom and the realm endure. Of this doth testify the Preserved Tablet in His presence.

27 يا سليمان اسمع مرة اخرى نداء ربك الأبهى
الذى ارتفع من الأفق الأعلى و كن من الشاكرين
انه انزل لك ما يبقى بدوام الملك و الملكوت
يشهد بذلك من عنده لوح حفيظ

28 O Elijah! The Lord of all creation remembers thee and counsels thee to remember God in all conditions. Be thou steadfast in the Cause and speak forth that which the All-Merciful hath revealed in the Book. Read what hath been sent down from the Kingdom of Utterance. It will draw thee to the court of nearness, of holiness, and of reunion. Grieve not over anything and place thy trust in all matters in God, the Lord of Lords.

28 يا ايليا يذكرك مولى الورى و يوصيك بذكر الله
فى كل الأحوال كن قائماً على الأمر و ناطقاً بما
انزله الرحمن فى الكتاب اقرأ ما نزل من ملكوت
البيان انه يجذبك الى ساحة القرب و القدس و
الوصال لا تحزن من شئ و توكل فى كل الأمور
على الله ربّ الأرباب

29 O Ezekiel! The Glorious One hath come, and the Friend is at His right hand, calling: "O people of the Torah! The Revealer of verses hath come with clear evidences. Beware lest what ye possess prevent you from Him by one of Whose revelations the dwellers of Sinai were thunderstruck and the limbs of the righteous did tremble, save him whom the hand of power did rescue and raise to the most exalted station." Take hold of the

29 يا حزقيل قد اتى الجليل و الخليل عن يمينه ينادى يا
ملا التوراة قد اتى منزل الآيات بينات واضحات
اياكم ان يمنعكم ما عنكم من الذى يتجل من تجلياته
انصع الطوريون و ارتعدت فرائص الأبرار الآ
من انقذته يد القدرة و رفعته الى اعلى المقام

Book of God with the strength that cometh from Him, then make mention of Him amongst the servants with wisdom and utterance.

خذ كتاب الله بقوة من عنده ثم اذكره بين العباد بالحكمة والبيان

- 30 O Pen! Make mention of him who is named Khudadad that he may give thanks unto his Lord, the Lord of creation, Who remembers him in His Most Great Prison - this station wherein the Tongue of Grandeur doth proclaim: "The kingdom belongeth unto God, the One, the Chosen!" Thus have We sent down the verses and manifested the evidences as a grace from Us, and verily I am the Generous, the Bountiful. Blessed are they who have not broken the Covenant of God and His pledge; these are indeed the people of this station.

30 يا قلم اذكر من سمي بخداداد ليشكر ربه مالك الابدان الذي يذكره في سجنه الاعظم هذا المقام الذي ينطق فيه لسان العظمة الملك لله الواحد المختار كذلك انزلنا الآيات و اظهرنا اليبينات فضلاً من عندنا و انا الكريم الفضال طوبى للذين ما نقضوا ميثاق الله و عهده انهم من اهل هذا المقام

- 31 O Solomon! The Wronged One makes mention of thee and counsels thee with that which will make manifest the station of man in the contingent world. Hold fast unto the Most Great Cord and cling to the hem of thy Lord, the Lord of the Return. Thus hath flowed the river of knowledge from the Pen of thy Lord, the All-Merciful, that thou mayest give thanks and arise to serve the Cause in the evening and at dawn.

31 يا سليمان يذكرك المظلوم و يوصيك بما يظهر به شأن الانسان في الامكان تمسك بالحبل الاعظم و تشبث بأذيال ربك مالك المعاد كذلك جرى فوات العرفان من قلم ربك الرحمن لتشكر و تقوم على خدمة الامر بالعشي و الاشرار

- 32 O My Most Exalted Pen! Make mention of him who hath been named Mirza Aqa, and give him the glad-tidings of the loving-kindness of his Lord, the Mighty, the All-Bountiful. Say: By the life of God! A single verse from among the verses of God outweigheth the treasures of earth and heaven. Blessed is he who hath attained unto His mention, hath turned unto His horizon, hath arisen to serve Him, hath uttered His praise, and hath soared in an atmosphere wherein naught can be heard save the rushing winds of the mercy of his Lord, the Mighty, the All-Forgiving. Thus hath the Dove of the Pen warbled upon the branches, as a token of grace from God, the Manifestation of all religions. Glory be unto you, O children of the Friend and heirs of Him Who conversed with God, from One Who is the Daybreak.

32 يا قلبي الاعلى اذكر من سمي بميرزا آقا و بشره بعناية ربه العزيز الوهاب قل لعمر الله لا تعادل بآية من آيات الله كنوز الأرضين و السموات طوبى لمن فاز بذكره و اقبل الى افقه و قام على خدمته و نطق بثنائه و طار في هواء لا يسمع فيه الا هزيز ارياح رحمة ربه العزيز الغفار كذلك غرّدت حمامة القلم على الأعصان فضلاً من لدى الله مظهر الأديان البهاء عليكم يا ابناء الخليل و وراث الكليم من لدى الله فالق الأصباح

- 33 O Most Exalted Pen! Make mention of those whose names were not mentioned before the Face, and say: O people of God! We counsel you with that which will draw you nigh unto Him, and We strengthen you to remain steadfast in this Cause whereby the feet of the mystics have slipped. We have heard your cries and lamentations by reason of that which hath befallen you in the path of God, the Lord of all lords. We have been with you in all conditions. We bear witness and We see, and verily I am the All-Hearing, the All-Seeing.

33 يا قلم الاعلى اذكر الذين لم تذكر اسمائهم لدى الوجه و قل يا حزب الله نوصيكم بما يقربكم اليه و تؤيدكم على الاستقامة على هذا الامر الذي به زلت اقدام العارفين قد سمعنا ضجيجكم و حنينكم بما ورد عليكم في سبيل الله رب الارباب قد كنا معكم في كل الأحوال نشهد و نرى و انا السميع البصير

- 34 Grief hath seized you when ye heard the gloating of the enemies. Rejoice ye now, for the Lord of all beings speaketh unto you. He is with those who love Him and make mention of Him

34 قد اخذتكم الحزان اذ سمعتم شماتة الأعداء افرحوا في هذا الحين بما يكلمكم مولى الورى انه مع من

at eventide and at dawn. We counsel you to be trustworthy, religious, to perform goodly deeds and to manifest praiseworthy conduct, and with that which will exalt you to the most sublime station. That which ye behold shall perish, but that which We have built with the hands of knowledge shall endure. It changeth neither from the sun nor from the rains. Rejoice in My remembrance of you. By the life of God! It is a treasure for you with God, the Lord of all beings. The glory shining from the horizon of the heaven of My Kingdom be upon you and upon those who have held fast unto certitude, turning away from idle fancies.

- 35 We make mention of My handmaidens and the sons and daughters of My loved ones, as a token of grace from Me, and I am the Generous, the All-Bountiful. O handmaidens of God! The Wronged One remembereth you from His prison cell and counseleth you to manifest pure devotion unto God, the Lord of all men. It behooveth you to hold fast unto the cord of God and to cling to the hem of His mercy, which hath preceded all who are in earth and heaven. O sons and daughters of My loved ones! Rejoice in My remembrance, then give thanks unto your Lord, the Mighty, the Unconstrained. Soon will there come unto you one who will croak to lead you astray from the path. Leave him behind you, turning unto God, the Lord of the Day of Judgment.

- 36 Thus hath the Sun of loving-kindness shone forth from the horizon of grace, and the verses have been sent down in truth. Rejoice in this bounty which hath no equal in the possession of His servants. He who hath attained My presence and soared in My atmosphere and visited the Temple of the Ancient of Days as your representative hath appeared, and this blessed deed, whose decree hath been sent down in the Book of God, the Manifester of clear evidences, hath been accepted before the Face. The glory that hath dawned resplendent from the horizon of My loving-kindness be upon you and upon those who have cast away what the people possess, yearning for that which is with God, the Revealer of verses.

يحبّه و يذكره في العشيّ و الاشرار انا نوصيكم
بالأمانة و الديانة و الأعمال الطيبة و الأخلاق
المرضية و بما يرفعكم الى اعلى المقام سيفنى ما رأيتموه
و يبقى ما بنيناه بأيادي العرفان انه لا يتغير من
الشمس و لا من الأمطار افرحوا بذكرى اياكم
لعمركم الله انه كنز لكم عند الله مولى الأنام البهائم
المشرق من افق سماء ملكوتي عليكم و على الذين
تمسكوا باليقين معرضين عن الأوهام

35 و نذكر امائي و ابناء احبائي و بناتهم فضلاً من
عندي و انا الكريم الفضال يا اماء الله يذكركن
المظلوم من شطر السجن و يوصيكن بالتقديس
الخالص لله مالک الرقاب لكن ان تمسكن
بجبل الله و تشبثن بأذيال رحمته التي سبقت
من في الأرضين و السموات يا ابناء احبائي و
بناتهم افرحوا بذكرى ثم اشكروا ربكم العزيز المختار
سوف يأتيكم ناعق ليضلکم عن السبيل دعوه
ورائكم مقبلين الى الله مالک يوم المعاد

36 كذلك اشرق نير العناية من افق الفضل و نزلت
الآيات بالحق افرحوا بهذا الفضل الذي لا يعادله
ما عند العباد قد حضر من فاز بلقائي و طار في
هوائي و زار هيكل القدم وكالة من عندي و قبل
لدى الوجه هذا العمل المبروك الذي نزل حكمه
في كتاب الله مظهر البينات البهائم الظاهر اللائح
من افق عنايتي عليكم و على الذين نبذوا ما عند
الناس رجاء ما عند الله منزل الآيات

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- 1 Praised be God, Who hath made Himself known unto us, taught us His Cause, made plain unto us the paths of truth and certitude, and manifested, for the sake of His bounty unto all the worlds, that which it behoveth Him to bestow. We thank Him in every state with that thanksgiving whereof utterance hath been made in His Book and the knowledge of which He, through His grace and sovereignty, hath imparted unto us. And may exaltation and glory rest upon those who have stood firm in His Cause, voiced His praise, attained unto the honour of hearkening to His call, turned toward the horizon of His bounty, and drawn nigh unto the ocean of His Most Great Name.
- 1 الحمد لله الذى عرفنا نفسه و علمنا امره و اوضح لنا مناهج الحق و اليقين و اظهر ما ينبغي لجوده على العالمين نشكره فى كل الأحوال بشكر نطق به فى كتابه و علمنا بجوده و سلطانه و التكبير و البهاء على الذين استقاموا على امره و نطقوا بثنائه و فازوا باصغاء ندائه و اقبلوا الى افق فضله و تقربوا الى بحر اسمه العظيم
- 2 Praised be God, Who hath distinguished the realms of creation through the Most Exalted Word; through it have idle fancies been made to ebb and the oceans of knowledge to surge. Exalted is the Ever-Abiding One, Who hath illumined the world with the Most Great Name and ordained for the nations that which draweth them nigh unto the court of might, grandeur and glory, and unto the dawning-place of power, strength and majesty. From all eternity He hath been sanctified above mention and praise, and He shall ever remain exalted above that which the people of creation may speak concerning Him. Since the path unto Him is cut off, and every proof and testimony falleth short of His Reality, we describe Him only as He hath described His own Self by His own Self for His own Self, and we make mention of Him only with that wherewith He hath made mention of Himself through Himself for Himself: verily, no God is there but He, the All-Subduing, the Self-Subsisting.
- 2 الحمد لله الذى فصل بين الانشاء بالكلمة العليا و بها غاض الموهوم و فاض بحور العلوم تعالى القيوم الذى نور العالم بالاسم الأعظم و اشرع للأمم ما يقربهم الى ساحة العزة و العظمة و الجلال و مطلع القدرة و القوة و الاجلال انه لم يزل كان مقدساً عن الذكر و النشاء و لا يزال يكون منزهاً عما يتكلم به اهل الانشاء فلما كان السبيل اليه مقطوع و الدليل اليه مردود نصفه بما وصف ذاته بذاته لذاته و اذكره بما ذكر نفسه بنفسه لنفسه انه لا اله الا هو المهيمن القيوم
- 3 And now: The servant hath attained unto the bounty of your letter, which was a token of your love for the Beloved of the worlds and of your turning toward the Object of the knowers. I lauded God for that whereby He hath confirmed you in making mention of Him among His creatures and in your rising up to diffuse His traces throughout His dominion. We entreat our Lord, the All-Merciful, to cause us at all times to hearken unto that wherewith the Dove warbleth betwixt earth and heaven, and to ordain for you the good of the life to come and of this first life.
- 3 و بعد قد فاز الخادم بكتابكم الذى كان مدلاً لحبكم محبوب العالمين و توجهكم الى مقصود العارفين و حمدت الله بما ايديكم على ذكره بين خلقه و قيامكم على انتشار آثاره فى مملكته و نستل ربنا الرحمن بأن يسمعنا فى كل الأحيان ما تهدر به الورقاء بين الأرض و السماء و يقدر لكم خير الآخرة و الأولى
- 4 The details of that honoured one's correspondence were submitted in the Sacred Presence. He said: God willing, their words will be such as draw hearts and cause souls to take wing in the atmosphere of meanings and exposition. The substance that enkindleth the world of the Divine Will and the Word of
- 4 تفصيل مراسله آنجناب در ساحت اقدس عرض شد فرمودند انشاءالله به ما [تجذب] به القلوب و [تطير] به النفوس ناطق باشند و در هوای معانی و بیان طائر ماده اشتعال عالم اراده حق و كلمه حق است و اوست

God is His Will and His Word themselves; they verily are the red sulphur that hath been, and shall be, the cause of the ignition of all things. God grant that the cold hearts of heedless souls may, through this divine sulphur, be set aflame and turn toward the Shore of the All-Merciful.

کبریت احمر که سبب اشتعال هر شیء بوده و خواهد بود انشاء الله قلوب باردهء انفس غافله باین کبریت الهی مشتعل شوند و بشطر رحمن توجّه نمایند انتهى

- 5 Thus far. As to what you had written regarding the Risali-i-Suluk [The Seven Valleys], which hath been revealed in the Persian tongue: this treatise was sent down, ere the dawning of this Revelation, in the language of the people. The reason for its revelation was that a certain person – learned and mystically minded, and of the people of Sunni Islam – had, while in Iraq, addressed a petition to the Sacred Court. Wherefore, in accordance with divine wisdom, this treatise was revealed in a form current among that people.

5 و اینکه در ذکر رسالهء سلوک که بلسان پارسی نازل شده مرقوم فرموده بودید این رساله قبل از ظهور بلسان قوم نازل شده و سبب تنزیل آن آنکه شخصی که هم عالم بود و هم عارف از اهل سنّه و جماعت عریضهائی در عراق بساحت اقدس فرستاد لذا نظر بحکمت الهیه این رساله بطریق متداولهء بین قوم نازل شد

- 6 In this day, whosoever turneth his face toward the Most Exalted Horizon and becometh truly conscious of what is set forth therein concerning the Seven Valleys or Seven Stages, hath attained them all; for in this Manifestation the veils of idle fancy have been rent asunder. All, once they have attained unto the knowledge of the True One, are commanded to acquire sciences that are profitable, and to abandon vain and illusory pursuits. We beseech God to assist His servants to attain that which He desireth for them of the wondrous tokens of His bounty, His grace and His loving-kindness. Verily, He is the Protector of them that turn unto Him and the Lord of the sincere. These utterances have been heard from the tongue of Truth – blessed are they that attain thereunto.

6 و الیوم نفسیکه بافق اعلی توجّه نمود و بحق عارف گشت بآنچه در او ذکر یافته از هفت وادی و یا هفت مقام بجمع فائز است چه که در این ظهور موهومات خرق شده جمیع بعد از عرفان حقّ مأمورند باکتساب علوم نافع و ترک شئون موهومه نسل الله بأن یوقّ عباده علی ما اراد لهم من بدایع جوده و کرمه و احسانه انه ولیّ المقبلین و مولیّ المخلصین این بیانات از لسان حقّ استماع شده طوبی للفائزین

- 7 The honoured Muhammad-Mustafa is among those whom God hath succoured to arise in His service; and erelong shall that which he hath sown in Iraq spring forth in full verdure, for He verily is the Wise Cultivator.

7 جناب محمد مصطفی منّ ایدہ الله علی القیام علی خدمته و سوف ینبت ما زرع فی العراق انه لهُو المنبت الحکیم

- 8 As for the shop and what concerneth it: that which hath come to pass will, God willing, prove good, and we beseech the True One to cause a goodly outcome to appear therefrom. It is incumbent upon all the loved ones in that region to strive with utmost earnestness and endeavour for the proper conduct of your affairs. Although the True One hath ever been, and remaineth, all-sufficient, yet the merit of righteous deeds returneth unto the very souls who perform them. We entreat God to aid them in love for you and in whatsoever rejoiceth thy tender and noble heart.

8 در بارهء دکان و ما یتعلّق به آنچه واقع شد انشاء الله خویش و از حقّ میطلبیم نتیجهء حسنه از او ظاهر فرماید بر جمیع احبّای آنجا لازمست که بکمال جدّ و جهد در تمشیت امورات شماسعی نمایند اگرچه حقّ کافی بوده و هست ولکن خیر اعمال حسنه بخود نفوس عامله راجعست نسل الله بأن یوقّهم علی محبتک و ما یسرّ به قلبک اللطیف الشریف

- 9 Moreover, this lowly, mortal servant hath had, and hath, no knowledge of the condition of the honoured sister, nor hath he heard from the Tongue of Eternity any word concerning her that would bespeak her turning unto God or the reverse thereof.

9 و دیگر این عبد فانی از حال همشیره اطلاعی نداشته و ندارد و از لسان قدم هم در بارهء او کلمهائی استماع ننوده که دلیل بر جهات اقبال و یا غیر آن باشد در یکی از لیالی مقدّسه

On one of the holy nights, while present before the Throne, a Tablet, special to Jinab Mahmud, her esteemed brother, was sent down; and in that Tablet this blessed verse was revealed – His word, exalted be His majesty: “Verily We have made mention of thee and do make mention of thee in truth, for We love faithfulness, and We have made it one of the greatest of Names. Ponder that which hath flowed from the Most Exalted Pen, that thou mayest find therein the fragrance of the Beloved.”

لدى العرش حاضر لوحى مخصوص جناب
محمود اخوى آنجناب نازل و در آن لوح این
آیه مبارکه نازل قوله جلّ کبريائه انا ذکرناک
و نذکرک بالحق لا انا نحب الوفاء و جعلناه من
اعظم الأسماء تفکّر فيما نزل من القلم الأعلى
لتجد منه عرف المحبوب انتهى

- 10 When this servant was, in the Holy Presence, engaged in transcribing it, lo, a fire was suddenly enkindled within his heart; for I called to mind the night when I was in the house of Jinab-i-Dhabih – upon him be the glory of God – and she too was there. It was from her that I first heard the mention of the Beloved, as she was reciting those verses which had been sent down from the Dawning-Place of the Bayan, the Revealer of the verses: “Rashh-i-‘ama az jazbih-yi-ma mirizad ...” (‘Tis from Our rapture that the clouds of realms above are raining down) unto the end. With rapture, ecstasy, and inward attraction did she chant them, such that, from the wafts of her melodies, it was as though the very mouldering bones were stirred to motion by the attraction of the divine Bayan; and this servant clearly beheld how the power of that voice encompassed all the people of creation and summoned them all to the seat of the manifestation of guidance.

10 این عبد در حضور تحریر مینمود ناگاه اشتعالی
در قلب این عبد ظاهر چه که خاطر آوردم شی
را که در بیت جناب ذبیح علیه ۹۶۶ [بهاء
الله] بدم او در آنجا بود و اول ذکر محبوب را
از او شنیدم این ابیات که از مطلع بیان منزل
آیات نازل شده تلاوت مینمودند رشح عما از
جذبه ما میرزد الى آخر بشوق و شغف و انجذابی
تلاوت مینمودند که از نفحات تغنیاتش گویا
عظام ریمه از جذب بیان الهیه بحرکت می آمدند
و این بنده چنان مشاهده مینمود که جذب آن
آواز جمیع اهل انشاء را احاطه مینمود و کل را
بمقرّ ظهور هدایت میفرمود

- 11 Convey, on behalf of this mortal servant, words of glorification unto her, and say: What hath become of those wondrous strains, those impregnable melodies, that yearning and that burning in the love of the Luminary of the horizons? Since this verse concerning faithfulness hath descended from the Source of the Lord of Names, this servant, out of regard for faithfulness, hath ventured to make so bold, in the hope that, in some wise, she may once again be drawn and enkindled by the marvellous divine harmonies and the songs of the birds of the crimson Ark, that she may attract all the handmaidens of the All-Merciful and draw them unto the Friend.

11 از قول این عبد فانی تکبیر باو برسانید و بفرمائید
چه شد آن الحان بدیع و آن نعمات منیع و آن
اشتیاق و احتراق در حبّ نیر آفاق چون آیه
وفا از مصدر مالک اسماء نازل شد این عبد نظر
بویا این جسارت را نمود که شاید بشائی از بدایع
نعمات الهیه و الحان طیور عرشیه ب جذب و شور
آئید که جمیع اماء رحمن را مجذوب نمائید و بشرط
دوست کشانید

- 12 And I further called to mind that day when she had taken up a sword and, unveiled, had wished to leave the house, crying aloud in the name of God, until the people of that household seized and restrained her. Say unto her: Today is the day of that same attraction and longing, for this is the Naw-Ruz of days and the Prince of all seasons. O world, surge forth from thy very soul; cry out from thy breast; bestir thyself with all thy frame; and from thy lips quaff the wine of the remembrance of the Beloved. Arise in His love and cry “drink and be inebriated”, that sense and consciousness may be carried away,

12 و دیگر بخاطر آوردم آن یومی را که سیف گرفته
بودند و بی حجاب میخواستند از خانه بیرون بروند
صاحبة باسم الله و اهل آن بیت او را گرفتند و منع
نمودند بفرمائید امروز روز آن جذب و شوقست
چه که نوروز روزهاست و سید آیامهاست ای
جهان از جان بجوش و از سینه بجوش و از تن
بکوش و از لب نمر ذکر محبوب را بنوش برخیز
بجبتش و نوشانوش گو تا هوش از سرها برود و
سروش غیبی در قلبها بذکر محبوب ناطق گردد

and that the hidden celestial Herald may, within the hearts, become vocal with the mention of the Beloved.

- 13 These words have I set forth, having regard unto faithfulness; for, since in the beginning I drank the wine of the Bayan of the All-Merciful from the beaker of her mention, I have desired now that she may taste, from this most wondrous, most exalted, most holy and most sweet chalice, somewhat of the state of this servant.
- 13 این کلمات را ناظرأ الى الوفاء عرض نمودم چه که رسم وفا را چون در اوّل نحر بیان رحمن را از ساغر ذکر او نوشیدم خواستم حال این بنده از این ساغر ابدع امنع اقدس احلی باو بنوشانم
- 14 Strange it is that, on this Most Great Day, when all the world is enkindled with the fire of the Word of the Ancient King, no news is heard from that land, nor is any warmth made manifest. Yet, God willing, that well-beloved one will kindle the friends with the remembrance of the Lord of lords – that is, those souls who, through the forged and “Ja’fari” breathings, have been shut out from the shore of the Divine Oneness. Say unto them: Ye apprehended not the Word of Truth, nor did ye distinguish the Right from the wrong. Ye did not even ponder so far as this: What became of those promises of Mulla Ja’far, who, every three months, would assure his intimates of a “Ja’fari” manifestation – that is, the manifestation of his own self? All are aware of this matter, and yet they have remained unawakened. O thou beloved, remind the people with these utterances, that haply they may not, in this Most Great Day, be deprived of the grace of the Ancient King.
- 14 عجب است که در این یوم اعظم که جمیع عالم بنار کلمهء مالک قدم مشتعلند از آن دیار خبری نیست و حراقی ظاهر نه ولكن انشاء الله آتجیوب احیاب را بذکر ربّ الأرباب مشتعل دارند یعنی آن نفوسیکه بنفحات جعلیهء جعفریه از شاطی احدیه محروم شده اند بگو شما کلمهء حق را ادراک نکردید و حق را از باطل تمیز ندادید ایقدر هم تفکر ننمودید که آن وعده های ملا جعفر که هر سه ماه یکمرتبه باولیای خود وعدهء ظهور جعفری میداد که ظهور خودش باشد چه شد و کل این فقره را میدانند مع ذلک متنبه نشده اند ای محبوب ناس را باین اذکار متذکر دار که شاید از عنایت مالک قدم در این یوم اعظم محروم نمانند
- 15 The people are weak, and the veil is thick. Where is the hand of certitude that, in the Name of the Lord of all the worlds, will rend it asunder and cause the light of the heart to shine forth from behind that veil? In any case, let that cherished one not desist from teaching with wisdom and with utterance; for, ere long, this world shall be ended and pass away. God willing, ye must, through the confirmations of God, arise to serve, that its effect may be made manifest in the realm of existence. We beseech God to succour those who have turned, yet then have halted, and not to debar them from the ocean which hath encompassed whomsoever is in the heavens and on the earth. Those hapless ones are unaware: false and lying traditions have estranged those souls who had turned in receptivity. Yet we hope that all may drink from the cup of nearness and quaff from the crimson wine of certitude. Blessed are they, then blessed are they! May it be well for them, then well for them!
- 15 خلق ضعیفند و حجاب غلیظ کو اصبع یقین که باسم ربّ العالمین کل را بردرد و از خلف حجاب نور قلب بدرخشد باری آتجیوب دست از تبلیغ بحکمت و بیان برندارند دنیا عنقریب تمام و فانیست انشاء الله باید بتأییدات الهی بخدمت قیام نمائید و اثر آن در ابداع ظاهر شود نسل الله بأن يؤید الذین اقبلوا ثم توقفوا ولا یحرّمهم عن البحر الذی احاط من فی السموات والأرضین آن پیچارها مطلع نیستند روایات کذب آن نفوس مقبله را بعید نمود ولكن امیدواریم که کل از کأس قرب بنوشند و از صبهای یقین پیاشامند هنیئاً لهم ثم هنیئاً لهم مرثیاً لهم ثم مرثیاً لهم
- 16 In accordance with the command, it is that the will of the late Jinab Haji – upon him be the glory of God, His mercy, His care, His grace and His bounties – should be carried into effect; for We desire not that, after him, aught be done contrary to his good-pleasure. Thus shall the blessings be sent down upon you
- 16 حسب الأمر آنکه بوصیت مرحوم جناب حاجی علیه بهاء الله و رحمته و عنایت و الطافه عمل شود چه که دوست نداریم بعد از او بغیر رضای او عمل شود بذلک ینزل الخیرات علیکم من سماء عطاء ربکم الکریم و در آنچه وصیت نکرده است

from the heaven of the bounty of your bounteous Lord. And in whatsoever he hath made no bequest, let recourse be had to the Book of God – that is, the Most Holy Book – and let men act in accordance with that which hath been sent down therein.

- 17 Thus far. As to what ye had written – that, should circumstances so require, certain exalted utterances which would conduce to the education of the people and the encouragement of souls might be set down and forwarded, that they may be printed in the aforesaid paper – this servant would state: whatsoever hath, in very truth, been the cause of the training and the means of the progress of mankind hath, from time immemorial and shall forevermore, flowed from the Pen of the Most High. Yet the many have been, and still are, heedless of it; and the mind of the world hath taken but scant share from that rose-garden of meanings which is the source of order and of moderation.

- 18 Now, with phrases that are the cause of trial, of tumult, and of the constriction of the world, do they speak, and in them do they glory. Even though, in these days, the face of the world is set toward recklessness, licence and irreligion, yet ere long shall there appear, in the world of the Kingdom, keen-sighted eyes and attentive ears, and the wide-spread carpet shall be rolled up, even as it hath been rolled up aforetime. Certain terms are now current among the peoples in foreign lands and elsewhere, and all alike, learned and unlearned, make mention thereof, and each layeth claim to the qualities they imply – such words as “civilization”, “freedom”, “humanity”, “love”, “unity”, “fraternity”, “liberty”, “equality”, and the like. Lengthy and wide-ranging explanations and commentaries on these expressions are set forth in the newspapers of the world.

- 19 In such a station it behoveth the Tongue of Truth to utter but this word: “Bring forth your deeds, if ye be of the truthful!” What is witnessed today is this: that if a tree were to come into the hands of the people beneath whose shade the tokens of true humanity and whatsoever lieth above it might be set forth, they would surely hew it down and burn it. We entreat God – glorified and exalted be He – for the rising of the sun of justice from the horizons of the hearts of men, that haply they may speak the word of truth and act in accordance therewith.
- 20 And as to what ye have written concerning Jinab Mirza, may God, exalted be He, aid him: God willing, through his loving and compassionate counsels, the inmates of the hell of ignorance and oppression may attain unto the bliss of justice and

رجوع بکتاب الهی یعنی کتاب اقدس نمایند و به ما نزل فيه عامل شوند

17 انتهی اینکه نوشته بودند که اگر اقتضا نماید بعض بیانات عالی که سبب تربیت ناس و تشویق نفوس باشد نوشته ارسال شود تا در جریده مذکوره طبع شود این بنده عرض مینماید آنچه فی الحقیقه سبب تربیت و علت ترقی ناس بوده لمیزل و لایزال از قلم اعلی جاری و لکن اکثری از آن غافل بوده و هستند و از گلزار معانی که مایه ترتیب و اعتدال است دماغ عالم قسمتی نبرده

18 و حال بالفاظیکه سبب ابتلا و هرج و مرج و تنگی عالمست بآن ناطق و بآن افتخار مینماید اگرچه وجه عالم در این ایام بر بی باکی و بی پروائی و بی مذهبی است و لکن عنقریب ابصار حدیده و اذن واعیه در عالم ملک ظاهر خواهد شد و بساط مبسوطة منظوی خواهد گشت کما طوی من قبل الفاظی مابین ناس در ممالک اجنبیه و غیرها مذکور میشود و جمیع از عالم و جاهل بآن تکلم مینمایند و جمیع هم دارائی آتمقامات را مدعی از جمله لفظ تمدن و حریت و انسانیت و وداد و اتحاد و مواسات و آزادی و برابری و شرح و بسط طویل و عریض در ذکر آن الفاظ و تفاسیر آن در جرائد عالم مذکور

19 در این مقام لسان صدق را سزاوار است که باینکلمه ناطق شود فأتوا بعمل ان انتم من الصادقین آنچه الیوم ملاحظه میشود اینست که سیرهائی را که ظهورات انسانیت و فوق آن در ظل آن مذکور اگر بدست قوم افتد البته قطع نمایند و بسوزانند از حق جلّ و عزّ طلوع نیر انصاف را از آفاق قلوب ناس مستلث مینمائیم که شاید بحق ناطق شوند و بحق عامل گردند

20 و اینکه از جناب میرزا آید الله تعالی مذکور داشتید انشاء الله بنصایح مشفقانه ایشان اصحاب جیم جهل و اعتساف بنعم عدل و انصاف فائز شوند و نسله تعالی بآن یجعل الآخر مرآة لاهل

equity. We beseech Him, exalted is He, that Akhtar may become a mirror for the people of insight, that they may behold therein the present condition and that which is veiled behind the curtain of the future.

- 21 Moreover, the full text of your letter was submitted in the Sacred Presence. He said: That which should appear from the Pen hath already appeared; whatsoever should be spoken hath been spoken; and whatsoever should be made manifest in the assemblage of the world shall, if God so willeth, be made manifest. For the present, patience and silence are most beloved and are accounted among the most meritorious of all deeds. Thus far.

- 22 He is the Most Holy, the Most Glorious

- 23 It is submitted that the book of that honoured one – which, in very truth, was a volume of love for the Lord of creation, and a scroll of affection and unity – illumined the eyes of this most lowly servant, and refreshed and rejoiced his heart. The wafting of its remembrances strengthened the inmost mind of the soul, and the sweet breezes of its tidings bestowed gladness upon the spirit. This servant had thought that, in reply to that distinguished personage, he would set forth at length a description that would indicate and attest the degrees of sincerity, affection, unity and love; but, through lack of time, he was deprived of this bounty. Hereafter Jinab Samandar – upon him be the glory of God – will relate the details. By night and by day this servant is occupied; therefore on this occasion only this brief letter hath been submitted. Pardon is hoped.

- 24 Likewise the honoured master, Jinab Mulla 'Abdu'r-Razzaq, upon him be the glory of God, hath written an epistle to this servant. Never was there opportunity to send him a separate reply. The company who attained and entered the Sacred Court are all witnesses thereto; wherefore, convey to him the glorification, remembrance and greetings of this servant. God willing, at all times may he be busied, with wisdom and with utterance, in giving victory to the Cause of the All-Merciful.

- 25 Furthermore, the letter from the honoured Mirza Sami' Khan and Mirza Rahim Khan, upon them be the glory of God, hath been received. Praise be to God, from the heaven of the divine Will a Most Mighty, Most Holy Tablet, specially for them, hath been sent down and despatched; and likewise a Tablet hath been revealed especially for the loved ones of God who dwell in Kakun. Let that honoured one recite it, in particular, for the friends in that place.

- 26 Moreover, regarding the arrangement that was made there on behalf of the travellers: it was laid before the honoured Ismu'l-Jud, upon him be the glory of God, and He graciously accepted

البصر ليشاهدوا فيها الحال وجه ما هو المستور في حجاب الاستقبال

- 21 و دیگر تفصیل مکتوب آنجناب در ساحت اقدس عرض شد فرمودند آنچه باید از قلم ظاهر شود ظاهر شد و هر چه باید گفته شود گفته شد و هر چه باید در انجمن عالم هویدا گردد لو شاء الله خواهد گشت حال صبر و صمت محبوب تر و از افضل اعمال محسوب انتهی

- 22 هو الأقدس الأبهی

- 23 عرض میشود کتاب آنجناب که فی الحقیقه دفتر محبت مالک ایجاد و صحیفه داد و اتحاد بود بصر این احقر عباد را منور و قلب را تازه و خوشنود نمود نفحات اذکارش دماغ جان را قوت بخشید و فوحات اخبارش روح را بهجت عطا فرمود و این بنده را گمان آن بود که در جواب آنجناب شرح مبسوطی که مشعر و مدل بر مراتب خلوص و مودت و اتحاد و محبت است معروض دارد ولیکن از عدم فرصت از این فیض محروم ماند دیگر جناب سمندر علیه ۹۶ [بهاء الله] تفصیل را ذکر مینمایند در لیالی و ایام این عبد مشغولست لذا اینترتبه مختصراً این نامه عرض شد امید عفو است

- 24 و همچنین مخدومی جناب ملا عبدالرزاق علیه ۹۶ [بهاء الله] مکتوبی باین بنده مرقوم داشته اند ابداً فرصت جواب علیحده نشد جمعی که در ساحت اقدس وارد و فائز شدند کل شاهد و گواهند لذا خدمت ایشان تکبیر و ذکر و سلام این عبد میرساند انشاء الله در کل احيان بنصرت امر رحن بحکمت و بیان مشغول باشند

- 25 و دیگر مکتوب جنابان میرزا سمیع خان و میرزا رحیم خان علیهما بهاء الله رسید الحمد لله از سماء مشیت الهیه لوح اقدس مخصوص ایشان نازل و ارسال شد و همچنین لوحی مخصوص احبابی الهی که در ککن ساکنند نازل جناب ایشان مخصوص احباب انجا تلاوت نمایند

- 26 و دیگر در فقره قراریکه در آنجا شد مخصوص مسافرن جناب اسم جود علیه ۹۶ [بهاء

it. It is evident that such matters as pertain to charity and goodly deeds have ever been acceptable at the heavenly Throne; and this particular provision – especially inasmuch as it hath occurred in that honoured house – hath been, and will remain, beloved. Yet, in accordance with the command, no soul among the friends is to make any demand upon any one; whosoever, of his own accord, hasteneth forward and attaineth unto this bounty – blessed is he! God will richly recompense him with twice what he hath expended in His path; verily He is the All-Forgiving, the Most Bountiful.

الله [معروض داشتند قبول فرمودند معلومست اینگونه امور که متعلق بخیرات و حسناتست لمزل لدی العرش مقبول بوده مخصوص اینفقره و خاصه که در بیت آنجناب واقع شده محبوب بوده و خواهد بود ولكن حسب الأمر آنکه نفسی از احباب از کسی مطالبه ننماید هر نفسی خود سبقت نمود و باین فیض فائز شد هنیئاً له سوف يعوضه الله ضعف ما انفق في سبيله انه لهو الغفور الكريم

- 27 Convey most fervent praise to all the friends, and, on behalf of this mortal one, submit unto them: The Kawthar of life is flowing – drink, drink thereof! The true bounty is descending – partake, partake thereof! The ocean of favours is surging – boil therewith, cry out therefrom! And, in the assemblage of the people of Baha – who are enraptured with the crimson wine of remembrance and praise, and are, by reason of the burning of separation, in lamentation – gladden this poor servant and thrall with a single draught.

27 جميع دوستان را تكبير بليغ [برسانيد] و از قول اين فانی معروض [داريد] كوثر حیات جاری هی بنوشید هی بنوشید و نعمت حقیقی نازل هی تناول نمائید هی تناول نمائید بحر الطاف موج هی بنوشید هی بنوشید و در انجمن اهل بها که از صهای ذکر و ثنا مدهوشند و از حرقت فراق در خروج این فقیر خادم را بجرعه‌ی مسرور [فرمائید]

- 28 Glory be upon you, O people of Baha.

28 البهَاء علیکم یا اهل البهَاء

BRL_ATBH#70x, CDB.x-xi

BRL_DA#441, AHB_117BE #12 p.372x,
YMM.360x, YMM.462x

BH00357

To: *Shaykh Kazim Samandar*

- 1 In the Name of the One True God!
- 2 May my spirit and being be offered up as a sacrifice unto Thee! From the intimations of the divine utterances, this servant hath understood that with the emergence of a fresh ordeal, the breezes of the All-Merciful have been cut off from the hearts of most of humanity, and they have been deprived of the shore of ancient glory, save those who have detached themselves wholly from all things and have held fast to the Most Firm Handle in these days wherein the standards of His decree have been raised aloft and the cawing of the ravens hath been lifted up between earth and heaven. These are they whose hearts God hath sanctified from the winds of self and passion, and hath made them to be numbered with the pure ones.
- 3 For a long time all paths were cut off and all ways were blocked. Now that one of the friends is departing, I trouble you with

1 بنام خداوند یگا

2 روحی و نفسی لك الفداء از تلویحات کلمات الهیه چنان مفهوم این عبد شده که در ظهور فتنه جدیده نفات رحمانیه از شطر قلوب اکثری از بریه منقطع شده و از شاطی عرّ قدیمی محروم مانده‌اند الا من انقطع بکله عن کثی و تمسک بعروة الوثقی فی هذه الايام التي فيها رفعت رايات القضاء و ارتفعت نعیق الحمراء بین الارض و السماء اولئک من الذين قدس الله قلوبهم من ارباح النفس و الهوى و جعلهم من المطهرين

these few words. You have observed that although in all the Tablets the tribulations of these grievous days were foretold, yet all were found to be disturbed. The purpose of these announcements from the Pen of the All-Powerful was that all might be informed, lest on that Day they turn away from the King of Oneness due to worldly events. Verily there is no escape from divine destiny, and in the time when the winds of tests blow, none shall find refuge. All are seen as dried leaves before fierce winds, except those whom thy Lord willeth.

3 باری مدّتی بود که سبیل بالمرّه مقطوع و طریق مسدود حال که یکی از احبّا عازم بود باین دو کلمه مصدّع گشتم آنجناب ملاحظه فرمائید مع آنکه در کلّ الواح اخبار فتنه ایام شداد ذکر شده مع ذلک کلّ مضطرب مشاهده شدند و مقصود از اخبار که از قلم مختار جاری آنکه کلّ مطلع شوند که مباد در آن یوم بسبب احداث حوادث ملکیه از سلطان احدیه اعراض نمایند باری از قضایای الهی مفرّی نه و در حین هبوب اریاح افتتان احدی را مفرّی نه کلّ بمثابه ورقه یاسه در مقابل اریاح عاصفه مشاهده میشوند الا من شاء ربّک

- 4 Although all were forbidden from causing corruption - by God besides Whom there is none other God - such was the prohibition that in some Tablets it was revealed that should harm befall this servant, it would be more acceptable than for any of those associated with the Truth to harm anyone. As you have observed in all the Tablets, He says that victory is through wisdom and utterance, not through contention, objection, warfare and conflict. Nevertheless what was destined came to pass. Things reached such a point that these actions became an excuse for the deniers of the Bayan to cling to, attributing to the Truth all that they had perpetrated during this long period. Yet you know that in the books written by the deniers previously, they explicitly and without ambiguity prescribed the killing of all souls and issued such rulings.

4 مع آنکه کلّ از فساد منع شده اند والله الذی لا اله الا هو بشارتی نهی فرموده اند که در بعضی الواح نازل که اگر ضرّی باین عبد وارد شود محبوب تر است از آنکه باحدی از عباد احدی از منتسبین حق ضرّ وارد آورد چنانچه آنجناب در کلّ الواح ملاحظه فرموده اند که میفرمایند نصرت بحکمت و بیان است نه بجدال و اعتراض و محاربه و منازعه مع ذلک قضی ما قضی آنقدر شد که این فعل سبب آن شده که معرضین بیان بآن متمسک شده و جمیع آنچه ارتکاب نموده اند در این مدّت مدیده بحقّ راجع کرده اند و حال آنکه آنجناب میدانند که در کتب که معرضین از قبل نوشته اند حکم قتل جمیع نفوس را تصریحاً من غیر تلویح ذکر نموده اند و فتوی داده اند

- 5 From the first arrival in Iraq, the Ancient Beauty forbade everyone, especially in this land where after arrival He repeatedly prohibited all from conflict, contention, bloodshed and other reprehensible and unacceptable deeds. Nevertheless each person committed, according to their own desires, things that were forbidden in all the Tablets. Thus most unknowingly commit all that is prohibited, and the harm of all returns to the Truth, as all know that whatever occurs they say is from the Source of the Cause. Especially in this wondrous Revelation which is afflicted between internal and external enemies. I know not what has happened that people have entirely forgotten all they have seen and heard of the deeds of Truth, while the unseemly actions of the deniers have become so prominent in their sight.

5 و از اوّل ورود در ارض عراق جمال قدم جمیع را نهی فرموده مخصوص در این ارض که بعد از ورود متواتراً جمیع را از نزاع و جدال و سفک دماء و افعال شنیعه غیر مرضیه نهی فرموده مع ذلک هر نفسی بهوای خود مرتکب شد اموری را که در کلّ الواح نهی شده چنانچه اکثری جمیع نواهی را مرتکبند من حیث لا یشرع و ضرّ جمیع بحقّ راجع چنانچه کلّ میدانند که هرچه واقع شود میگویند از مصدر امر است و مخصوص این ظهور بدیع که مابین اعدای داخله و خارجه مبتلی شده باری نمیدانم چه شده که ناس بالمرّه آنچه دیده اند و شنیده اند از افعال

حقّ جمیع را فراموش نموده‌اند و اعمال ناشایسته
معرضین در نظرشان چه قدر جلوه کرده

- 6 Now observe the deeds of the True One and those of other than He. You have been informed of the details of the Ancient Beauty's arrival in Istanbul and have heard from everyone how He departed with such honor, wealth and independence, and for four months associated with no one and made no demands, such that His conduct was praised even by enemies, let alone by the friends. For six months the one who associated partners with God went to Istanbul on behalf of the Manifestation of the Letter 'Ayn and the Essence of Nun and the Primal F, entering every door and beginning complaints until they inquired from Istanbul from the Holy Presence what was being given to these people in every city. He replied: Give these greedy souls all that you send, that perhaps they may cease their disgraceful behavior, and the fire of their greed would be stilled, and they would not send women to beg daily, nor run about for a morsel of bread. They sold the Truth and all that pertains to it for a few dirhams. Although there were only nine persons who had come to this land, Siyyid Muhammad and that known person claimed, "We are twenty," until they were given fourteen tumans to Siyyid Muhammad himself and twenty-six tumans to that mentioned person from the funds that were specifically sent for the servants. Nevertheless, they write to various places saying, "We have no bread and are destitute." By God, double what the government was sending was being spent in every city and given to all. Now observe the deed of Truth and the deed of its opposite. I know not what garment they have clothed this deed in, that they mention it among the people of the Bayan.

6 حال ملاحظه فرمائید در فعل حقّ و دوش
آنجناب از تفصیل ورود جمال قدم به استانبول
مطلع شده‌اند و از هر نفسی استماع نموده‌اند که
بچه اعزاز و غنا و استغنا حرکت فرمودند و در
مدّت چهار شهر ابداً بنفسی معاشرت نفرمودند و
مطلبی اظهار نداشتند چنانچه فعلشان در نظر اعدا
پسندیده آمد تا چه رسد باحبّاً شش ماه میشود
که مشرک بالله از جانب مظهر عین و جوهر
نون و ساذج ف به استانبول رفته بهر دری وارد
شده و شکایت آغاز نموده تا آنکه از استانبول
از محضر قدس استفسار نمودند که شما در هر
شهر باین نفوس چه میداده‌اید فرمودند شما جمیع
آنچه را میفرستید بآن نفوس حریصه بدهید که
شاید دست از افتضاح بردارند و نار حرصشان
ساکن شود و هر روز زن بسرایه نفرستند و بجهت
لقمه نان ندوند حقّ و ما یعلق به را بدراهم
معدوده بیع نمودند با آنکه نه نفر بودند که در
این ارض وارد شده‌اند سید محمد و نفس معلوم
مذکور نمودند که ما بیست نفریم تا آنکه چهارده
تومان بخود سید محمد و بیست و شش تومان
بنفس مذکور از این وجهیکه مخصوص خدام
میفرستادند بآن نفوس دادند مع ذلک باطراف
مینویسند که نان نداریم و پریشانیم فوالله که
مضاعف آنچه از دولت میفرستادند در هر شهری
مصارف میشد و بجمع داده میشد حال فعل حقّ
را ملاحظه کنید و فعل دوش را دیگر نمیدانم
این فعل را چه لباسی پوشیده‌اند که در مابین ملأ
بیان ذکر نمایند

- 7 O my Siyyid and my beloved, you know not how deceitful and crafty they are, and how confident they are that whatever they say will be heeded. Thus one day, when one of his wives forbade him concerning certain matters, saying that it was not befitting for him to commit certain acts, he replied, "Be assured, whatever I write, the people of the Bayan will accept it." By God, besides Whom there is none other God, what I have here submitted is the pure truth, and indeed he understood correctly, as you observe how different these two deeds are from each other - that one the path of the All-Merciful, and this one the path of Satan. From the one wafts the fragrances of divine detachment, and from the other emanates satanic exhalations. Yet no one is aware. He has denied the money for

7 ای سید و محبوب من نمیدانید که چه قدر مزور
و محیلند و مطمئن از اینکه آنچه بگویند مسموع
است چنانچه روزی یکی از زوجانش در بعضی
امور او را نهی نموده بود که بعضی امور شایسته
نیست که شما مرتکب شوید جواب گفته بود
که تو خاطر جمع باش آنچه من بنویسم اهل بیان
همان را مسلم میدارند والله الذی لا اله الا هو
که این عرض که نمودم صدق محض است و
فی الحقیقه هم درست فهمیده چنانچه مشاهده
مینمائید که این دو فعل چه قدر از هم فرق دارد
آن سلوک رحمن و این سلوک شیطان از آن
روایح انقطاع رحمانی در هبوب و از این نفحات

which he sent you the receipt and which is now in his possession. What more can I submit? And you know not what vile accusations that impure soul made against the Ancient Beauty in the great city. However, praise be to God, they are absolute nothingness and utter non-existence. Although your grief is known, and all matters are visible in the presence of the King of Names and Attributes, still the heart awaits news from you outwardly.

شیطانی در مرور مع ذلک احدی متنبه نیست وجهی که قبضش را نزد شما فرستاده و الآن نزدش موجود انکار نموده دیگر چه معروض دارم و دیگر نمیدانید نفس پلید در مدینه کبیر چه نسبتها به جمال قدم داده ولكن بحمد الله معدوم صرفند و مفقود بخت اگرچه حزن آنجناب معلوم است و جمیع امورات در ساحت ملک اسماء و صفات مشهود ولكن مع ذلک قلب مرتقب که خبر آنجناب علی الظاهر برسد

- 8 Say to his honor Dhib on my behalf to convey greetings, and inform him that these are the days mentioned in the Tablets, and likewise the Point of the Bayan (may the spirit of all else be sacrificed for Him) foretold that all would turn away from the Most Holy Shore, as now the clamor of the ungodly has been raised and each soul has returned to his own station. In these days the ungodly have spread new rumors, as someone has claimed that verses are not proof, and likewise they have rejected miraculous deeds and manifestations of grace, knowledge and perfection - for their purpose has been to deny whatever has appeared from the Truth. That misbeliever was asked what then constitutes proof of the Truth, and he said something else. By God, they have clung to such a vain imagination that the imaginings of all nations and peoples of the earth are as nothing compared to their fancy.

8 بجناب ذب از قول این عبد تکبیر برسانید و معروض دارید که این ایام آن ایامیست که در الواح ذکرش بوده و همچنین نقطه بیان روح ما سواه فداه اخبار فرموده که کلّ از شاطی اقدس اعراض نمایند چنانچه حال نعیق مشرکین مرتفع شده و هر نفسی بمقرّ خود راجع و این ایام خبر جدیدی مشرکین گفته اند چنانچه شخصی گفته که آیات حجت نیست و هم چنین خوارق عادات و هم چنین ظهورات فضلیه و علمیّه و کمالیه کلّ را رد نموده اند چه که مقصودشان آن بوده که آنچه از حق ظاهر شده انکار نمایند از آنمشرک سؤال شده که پس چه امری دلیل بر حق است گفته چیز دیگر فوالله بیک و همی دست زده اند که اوهام جمیع ملل و کلّ طوائف ارض نزد و همشان معدوم صرف است

- 9 Now observe how the Point of the Bayan (may the spirit of all in the kingdoms of existence be sacrificed for Him) removed such imaginings, yet these ungodly souls have returned to them. It seems they have taken stupidity, deceit, lies, calumny and begging as proof, and counted hatred, rancor and hypocrisy as evidence. Now passing over all this, say to the opposers that if you have not seen that imaginary being, you have seen Siyyid Muhammad Isfahani whom you have taken as a guide, while turning away from the Truth through whom you have witnessed and understood all divine proofs. O people of fairness, say by what evidence have you taken as guide such a one from whose countenance the signs of misbelief and error are manifest? Although such a person is fitting for people, as most inhabitants of earth from various sects are still idol-worshippers.

9 حال ملاحظه فرمائید که نقطه بیان روح من فی سواذج الأکوان فداه چگونه اوهام را برداشته اند و این نفوس مشرکه چگونه راجع بآن شده اند گویا حماقت و تزویر و کذب و افترا و تکذی را حجت دانسته اند و غل و بغضا و نفاق را بینه شمرده اند حال از همه گذشته ایم بفرمائید بمعرضین که اگر نفس موهوم را ندیده اید سید محمد اصفهانی را که دیده اید او را هادی اخذ نموده اید و حقیکه بنفسه جمیع بینات الهیه را از او دیده و ادراک نموده اید چشم پوشیده بفرمائید ای اهل انصاف بچه دلیل چنین نفسی که آثار شرک و ضلال از جبینش ظاهر او را هادی اخذ نموده اید اگرچه لایق ناس چنین نفسی بوده و خواهد بود چنانچه اکثر اهل ارض از طوائف مختلفه الآن عبده اصنامند

- 10 Moreover, this much hath been known and witnessed: that this servant hath not sought the things of this world, nor cherished

10 از این گذشته این فقره را دانسته و دیده اند که این عبد طالب دنیا نبوده و اراده ریاست هم

any desire for leadership. Even so have I myself served the people of the Bayan, and still do serve them; I have been the servant of all. For fourteen years I have consorted, by day and by night, with that veiled soul. Yet, notwithstanding this, the word of this servant is held of no account, whereas the word of Siyyid Muhammad Isfahani—who, at most, in 'Iraq met him but in two or three gatherings, and was never in the least informed of any matter—is heard and accepted, although they have ever disclaimed one another and held each other in derision, as indeed most have witnessed during this journey of exile.

نداشته چنانچه خدمت اهل بیان را بنفسه نموده و مینمایم و خادم کل بوده‌ام چهارده سنه با نفس مستور محشور لیلاً و نهراً مع ذلک قول بنده بی اعتبار و قول سید محمد اصفهانی که منتی در عراق دوسه مجلس ملاقات نموده و ابداً هم از هیچ امری اطلاع نداشته مسموع و مقبول مع آنکه همیشه از هم تبری جسته و بر یکدیگر استهزا نموده‌اند چنانچه در این سفر مهاجرت اکثری دیده‌اند

- 11 Consider now this imaginary being. Reflect upon him: after the corruption he wrought in the land of Ta, he fled and concealed himself in 'Iraq. By God, beside Whom there is none other God! such was his fear that, when certain of the loved ones came to 'Iraq and, in the presence of the Ancient Beauty, sought a meeting with him, he would say: "Whence is it known that these souls are believers and bear love, and are not spies? Perhaps they have come solely to discover my whereabouts and report them unto mine enemies." So it was that whenever the slightest tale or rumor arose, he would take flight.

11 حال ملاحظه فرمائید در نفس موهم ملاحظه فرمائید بعد از فسادیکه در ارض طا نموده فرار کرده و در عراق مستور شده والله الذی لا اله الا هو که خوفش بمرتبه‌ئی بود که بعضی از احباب که به عراق می‌آمدند و از جمال قدم طالب ملاقات او میشدند [میگفت] که از کجا این نفوس مؤمنند و حب دارند و جاسوس نیستند شاید مخصوص این آمده‌اند که محل مرا معین نمایند و بدشمنان اخبار دهند چنانچه هر وقت فی الجمله حکایتی میشد فرار مینمود

- 12 And now, throughout all this period during which, out of fear for his life, he hath hidden himself in women's garments, he layeth claim to detachment, and ascribeth unto God all that which he hath inwardly wrought. This, though the Ancient Beauty hath remained manifest in the midst of enemies, and all are aware that each year he would summon a virgin from the outlying regions. By God, the Almighty! I have neither heard nor seen that any soul hath passed his days in this world in such ease and indulgence as he. Yet now he writeth what he writeth and saith what he saith.

12 حال جمیع این مدتی که از خوف جان در جلابیب نسوان پنهان بوده انقطاع تحویل داده و جمیع آنچه در باطن کرده بحق نسبت داده چه که جمال قدم مابین اعدا ظاهر بوده و جمیع هم مطلعند که هر سنه یک بکری از اطراف احضار مینمود والله العظیم که نه شنیده‌ام و نه دیده‌ام که نفسی براحت و عیش او در دنیا گذران کرده باشد و حال مینویسد آنچه را مینویسد و میگوید آنچه را میگوید

- 13 I cherish the hope that Your Excellency may wholly sever yourself from this company and remain occupied with the praise of the Self of God. By God! I have no aim save this: that I long to admonish the loved ones of God, that haply the sincere may not be veiled by the illusory coverings of these temples of idolatry—beings whose true reality is made manifest by their deeds.

13 امیدوارم که آنجناب بتمامه از این گروه منقطع شده بثناء نفس الله ذا کر باشند و والله مقصودی ندارم جز آنکه دوست دارم که احباب الهی را متذکر دارم که شاید مخلصین بحجبات وهمیه این هیاکل شرکیه که از فعلشان حقایقشان ظاهر است محتجب نشوند

- 14 Likewise convey my greetings to his honor N.S. and say that this is a day wherein the breaths of steadfastness and certitude must waft from pure hearts, for these are the days about which they have foretold that soon a pack of wolves will emerge from the thickets of hypocrisy. They have also foretold that Satan will appear in different forms in every land - to some in the

14 و هم چنین خدمت جناب نص تکبیر برسانید و بفرمائید الیوم یومست که باید نفحات استقامت و اطمینان از قلوب مطهره بوزد چه که آن ایامست که اخبار فرموده‌اند زودست که شرذمه ذیاب از ایکات نفاق بیرون آیند و هم چنین اخبار فرموده‌اند که شیطان بصور

form of written sheets, to some in the form of messengers, and to some in the form of letters. In short, he has appeared in all forms until that which was revealed in the Tablets is fulfilled. Furthermore, God willing, your honor should remain steadfast in the Cause of Truth to such a degree that all are amazed. As the way was blocked, no bold step was taken until now, and even now only a brief mention is made until, God willing, a detailed account can be presented later.

مختلفه در هر بلدی ظاهر خواهد شد نزد بعضی بهیکل رفیع و نزد بعضی بصورت قاصدین و نزد بعضی بهیکل رسائل باری بکل صور ظاهر شده تا تمام شود آن بیانیکه در الواح نازل شده و دیگر انشاءالله باید آنجناب بکمال ثبوت در امر حق مستقیم شوند بشأنیکه کل متحیر مانند و چون سبیل مقطوع بود لذا تا حال جسارتی نشد و حال هم مختصر ذکر میشود تا بعد انشاءالله مفصل معروض آید

- 15 Convey my greetings to his honor Z.M. and say that by God, besides Whom there is no other God, the Truth has informed of what was sent to you and to the one who sent it to you from the renowned city. One year ago, in a special Tablet addressed to him - which your honor may have seen since copies of it may exist in that land - some of the passages revealed in this connection are these, exalted be His grandeur: "Soon there shall come before you that which will cause the Youth to show aversion, and you will be commanded by a command. Then turn not towards it and leave it behind you by the power of your Lord, the Everlasting, the All-Wise. This is of the tidings of the unseen which We have informed you with truth that you may act according to what you have been commanded by the All-Informed Commander. All this is from My love for you, and all things, of what has been and will be created, bear witness to this, and then this Faithful Pen."

15 خدمت جناب زم تکبیر برسانید و بفرمائید که والله الذی لا اله الا هو که حق خبر داده از آنچه بتو ارسال شد و بآن کسیکه از مدینه مشهوره نزد شما ارسال داشته در یکسره قبل در لوح مخصوص باو نازل و شاید که آنجناب هم دیده باشند چه که شاید سواد آن در آن ارض هم باشد بعضی از عبارات آن لوح اینست که در این مقام نازل قوله جل کبریا نه فسوف یحضر بین یدیک ما تجد عنه بغض الغلام و تؤمر به بأمر اذاً لا تقبل الیه و دعه عن ورائک بقدره من لدن ربک الباقی الحکم ذلک من انباء الغیب اخبرناک بالحق لتعمل بما امرت من لدن آمر خیر کل ذلک من حبی ایاک و یشهد بذلک کلشیء عما خلق و یخلق ثم هذا القلم الامین

- 16 Again, out of love for you, it is submitted that God willing, you should remain firm in the Cause of God and not be deprived of the breaths of the All-Merciful by Satan himself. By the Truth, if you would reflect even briefly on recent events, you would confirm this servant and become steadfast in the Cause of God. Blessed are they who are firmly rooted. And if in these days you would examine those Tablets that were previously revealed and sent to your honor, it would be most beloved, for some matters were foretold to your honor personally. Blessed are they who read and who perceive.

16 باری مجدداً حباً لنفسک معروض شد که انشاءالله بر امر الله ثابت باشی و بنفس شیطان از نفحات رحمن ممنوع نگردید قسم بحق که اگر فی الجمله در امورات محدثه تفکر فرمائید این عبد را تصدیق میفرمائید و در امر الله مستقیم میشوید فطوبی للراخنین و اگر در این ایام آن الواحیکه از قبل بآنجناب نازل و ارسال شده ملاحظه فرمائید بسیار محبوب است چه که بعضی از امور بخود آنجناب اخبار داده شده فطوبی للقارئین و المتفرسین

- 17 Furthermore, convey infinite greetings to his honor J., upon whom be the praise of God. The intention was to submit a special letter to each of the gentlemen, but in consideration of current circumstances, this has been postponed.

17 و دیگر جناب ج علیه ثناء الله را تکبیر ما لا نهایه برسانید اراده آن بود که بهریک از آقایان عریضه مخصوص عرض شود و لکن نظر بمصلحت الیوم در عهده تعویق ماند

- 18 And convey to the friends of God, both men and women, who are today seated upon the cushions of steadfastness, the greetings of this evanescent servant, particularly to your brother and those who are related to your honor. 18 و دیگر احبای الهی که اليوم بر وساید استقرار متکأند ذکوراً و اناثاً از این عبد فانی تکبیر برسانید خصوص اخوی آنجناب و نفوسیکه منتسبند
- 19 And further, two brief exalted Tablets have been revealed from the Most Great Scene specifically for your honor and for J, and have been dispatched. And the spirit and glory and might and splendor be upon you and upon those who are today among the steadfast in the Cause of God. 19 با آنجناب و دیگر دو لوح منیع مختصر از منظر اکبر مخصوص آنجناب و جناب ج نازل و ارسال شد و الروح و التکبیر و العزّ و البهاء علیک و علی الدّینهم کانوا اليوم فی امر الله لمن الثابتین

AYBY.154

BH11866

To: Haji Muhammad Husayn Tabib, in Baghdad

- 1 He is the Most Holy, the Most Glorious 1 هو الأقدس ال ۱۵۲۱ [الأبی]
- 2 May my spirit be sacrificed for thee! The flowing pen of your holiness has stirred all pillars and roots. Willingly have we drunk from its cup the wine of love and joy. And since it indicated the good health of your eminence, it brought the utmost gladness and delight, and was presented before His face. This is what the Tongue of Grandeur spoke: We beseech God to strengthen him at all times, draw him near in all seasons, and grant him what hath been ordained for him from the All-Merciful. He is verily the Mighty, the Bestower. 2 روحی لک الفداء نفحات قلبیه آن حضرت جمیع ارکان و اعراق را مهتز نمود طوعاً لکأس شربنا منها رحيق الحبة و السرور و چون مشعر بر صحت مزاج حضرت عالی بود کمال بهجت و انبساط روی داد و تلقاء وجه معروض شد هذا ما تکلم به لسان العظمة نسال الله بأن يؤيده فی کلّ الأحيان و یقرّبه الیه فی کلّ الأوان و یرزقه ما قدر له من لدی الرحمن انه هو العزیز المنان
- 3 Regarding what had been written inquiring about the divine utterances in the assembly, that which remains in this servant's memory is hereby presented: On the first night, at the time of the evening prayer, He proceeded to the Pasha's assembly where a large gathering had congregated, all in utmost trepidation and anxiety. The Ancient Beauty reclined at the head of the assembly and remained entirely silent, as the attendees were occupied in consultation and discourse among themselves. None accompanied Him to that assembly save His Holiness the Most Great Branch, may my spirit be sacrificed for the dust of His holy steps. Then the Pasha arose and stated that "You should proceed to another location, as we now wish to interrogate these prisoners." Thus did the Beauty of Unity proceed to another place known as the administrative chamber. In that place, the Two Most Great Branches, Aqay-i-Aqa Mirza Muhammad-Quli, Aqa Muhammad-'Ali Isfahani, 3 اینکه مرقوم فرموده بودند و استفسار از بیانات الهیه در مجلس شده بود آنچه در نظر این عبد باقی مانده عرض میشود لیلۀ اولی حین صلوة عشا بود که بمجلس پاشا تشریف بردند و در آن مجلس جمع کثیری مجتمع بوده و جمیع در کمال وحشت و اضطراب جمال قدم در صدر مجلس متکأ جالس و ابداً تکلم نفرمودند چه که اهل مجلس بشوری و مکالمۀ بین خود مشغول بودند و در آن مجلس جز حضرت غصن اعظم روحی لثراب مقدمه الفداء احدی را همراه نبردند بعد پاشا برخاسته معروض داشت که شما در محل دیگر تشریف ببرید چه که حال میخواهیم حضرات اخذین را استنطاق نمائیم لذا جمال احدیه در محل دیگر که بمجلس اداره موسوم است تشریف بردند و در

Aqa Muhammad-Javad, and Aqa Muhammad-Husayn ibn Haji 'Ali-'Askar were present before Him, along with some officers and others from the palace. He remained there until the seventh hour, continuously revealing verses of grandeur. Among other things, He said to this servant, "Do you remember the verses that were revealed the night before?" Then He recited those verses in the most exalted tone, and those verses are:

آن محلّ غصنبن اعظمین و آقائی آقا میرزا محمد قلی و آقا محمد علی اصفهانی و آقا محمد جواد و آقا محمد حسین ابن حاجی علی عسکر تلقاء وجه حاضر و بعضی از اهل سرایه از ضبط و غیره و الی ساعت سابعه در آن محلّ تشریف داشتند و متصلأً بآیات عظمت ناطق از جمله باین عبد فرمودند که در نظرت هست آیاتی که در لیلۀ قبل نازل شده و بعد آن آیات را بأعلی البیان تلاوت فرمودند و آن آیات اینست

4 In the Name of the Everlasting, the Eternal, the Mighty, the Great

4 بسمه الباقی الدائم العزیز العظیم

5 The ocean of tribulation hath surged, and its waves have encompassed the Ark of God, the Help in Peril, the Self-Subsisting. Fear not, O Mariner, the tempestuous winds, for He Who causeth the dawn to break is with thee in this darkness that hath enveloped the worlds. Put thy trust in God under all conditions, and fear not the blasts of the winds of hatred. Take refuge in God, thy Lord, the All-Powerful, the All-Knowing. He protecteth whom He willeth through His authority; He is verily the All-Knowing, the All-Wise.

5 قد ماج بحر البلاء و احاطت الأمواج فلك الله المهيمن القيوم ان يا ملاح لا تضطرب من الأرياح ان فالك الأصباح معك في هذه الظلمة التي احاطت العالمين توكل على الله في كل الأحوال و لا تخف من هبوب عواصف البغضاء ان استعد بالله ربك المقتدر العليم انه يحفظ من يشاء بسلطان من عنده انه هو العليم الحكيم

6 In the midst of darkness, the Face was radiant with a light that encompassed all who are in the heavens and on earth. In that state, We summoned all creation unto God, and the gathering of those who disbelieved in God when He came with a wondrous Cause did not frighten Us.

6 في بجوحة الظلمة كان الوجه مشرقاً بضياء احاط من في السموات و الأرضين انا في تلك الحالة ندع البرية الى الله و لا يخوفنا اجتماع الذينهم كفروا بالله اذ اتى بأمر بدیع

7 The thief hath stolen what was revealed from the Throne and presented it to those who rule over the servants. Thus did that remote misbeliever. Say: Die in thy fury, O ignorant one! Dost thou imagine that thou canst outstrip Us? Nay, by My Name through which the fragrance of the Spirit hath wafted over all things small and great! We delivered the Cause through Our messengers, for verily We were powerful. Then We spread it through the hands of those who turned away. The scheming of schemers shall not harm it.

7 قد سرق السارق ما نزل من لدى العرش و احضره لدى الذين يحكمون على العباد كذلك فعل ذاك المشرك البعيد قل مت بغیظك يا ايها الجاهل هل تظن انك تسبقنا لا واسمي الذي به فاحت نفحات الروح على كل صغير و كبير انا بلغنا الأمر بأبأدى الرسل من لدنا انا كما قادرين ثم نشرناه بأبأدى الذين اعرضوا انه لا يضره مكر الماكرين

8 The slinking whisperer came with My Book before the people, thinking thereby they would assault the Dayspring of the Cause and thereby degrade the station of God before all else. Thus did his soul entice him, and the word of punishment from the presence of the Mighty, the All-Encompassing, was fulfilled against him. Say: Thereby is His Cause exalted, His verses spread abroad, and this Remembrance elevated, whereby every wise matter hath been ordained.

8 ان الخناس حضر بگانی بین الناس و ظن بذلك يهجمون على مطلع الأمر و يحتقر به شأن الله فيما سواه كذلك سولت له نفسه و حقت عليه كلمة العذاب من لدن غالب محيط قل بذلك يرفع امره و ينتشر آياته و يعلو هذا الذكر الذي به قدر كل امر حكيم

- 9 Would that the servants would gather against Us and shed Our blood in this straight Path! We have sacrificed what We possessed in the path of God, as attested by the tribulations We are in, and behind them the Pen whereby the Cause of God, the Mighty, the Wise, hath been established. Say: I await the day wherein I shall behold Myself among the parties of the armies of the oppressors. By God! Then shall they hear what they have never heard before, and see what no eyes of those gone before have seen. He is verily the Ruler over what He willeth, and He is the Strong, the Mighty.
- 10 Say: O lowly gnat! Canst thou soar with the Dove in this atmosphere wherein the birds of the world have never soared? All that befalleth Us is a mercy unto Us, as every discerning believer doth testify. The atoms weep at Our affliction, while We are in manifest joy. We have manifested gladness from the horizon of sorrows. He doeth what He willeth and ordaineth what He pleaseth.
- 11 At that time, they paid no attention whatsoever to the officials. The Blessed Countenance was turned toward the Most Great Branch and the Greater Branch, may my spirit be sacrificed for them both, and some of the loved ones who were present in service. Then the ocean of the All-Merciful's utterance surged forth. Among other things He said:
- 12 "God, the Blessed and Exalted, revealed to one of His Prophets in His revelation: 'By My glory and majesty! I shall surely cut off the hope of every hopeful one who hopes in other than Me, clothe him with the garment of disgrace before all people, and remove him far from My grace and relief. Does My servant hope in other than Me in times of hardship, while its key is in My hand? What is wrong with Me that I see My servant turning away from Me when I have given him what he has not asked of Me? Should I be asked and not be generous? Never! Does not generosity and munificence belong to Me? Are not this world and the next in My hands? If everyone in the heavens and earth were to ask Me the equivalent of the heavens and earth, and I were to grant it, this would not diminish My dominion by even as much as a gnat's wing.'" And similar utterances which are mostly not remembered continuously flowed from the All-Merciful's lips. "He partook of the cups of utterance from the wine of thy Lord, the All-Merciful's mention." What can I say of how the signs of power, grandeur and sovereignty poured forth and descended on that blessed night! "The Salsabil of utterance was bestowed upon all contingent beings, the ocean of generosity sprinkled upon the nations, and the mystery enshrouded in mystery was revealed to all in the unseen and visible realms." Many of the utterances
- 9 يا ليت يجمعون علينا العباد ويسفكون دماثنا في هذا السبيل المستقيم انا فدينا ما عندنا في سبيل الله يشهد بذلك ما انا فيه من البلايا وعن ورائها قلم الذى به ثبت امر الله العزيز الحكيم قل انى اكون منتظراً يوم الذى فيه ارى نفسى بين الأحزاب من جنود الظالمين تالله اذا يسمعون ما لا سمعوا من قبل ويرون ما لا رأيت عيون الذين سبقوا انه هو الحاكم على ما اراد وانه هو القوى القدير
- 10 قل يا ايها الذباب هل تقدر ان تطير مع الورقاء في هذا الهواء الذى ما طارت فيه طيور العالمين كل ما يرد علينا انه رحمة لنا يشهد بذلك كل موقن بصير تنوح الذرات لضربنا ونحن في فرح مبين قد اظهرنا السرور من افق الأحزان انه يفعل ما يشاء ويحكم ما يريد انتهى
- 11 و در آن احوال ابدأ بمأورين اعتنا نفرمودند وجه مبارك متوجه بحضرت غصن اعظم و حضرت غصن اكبر روحى لهما الفداء و بعضى احباً كه در خدمت حاضر بودند بوده بعد بجر بيان رحمن مواج از جمله فرمودند
- 12 قد اوحى الله تبارك و تعالى الى بعض انبيائه فى بعض وحيه وعزّى و جلالى لا قطع رجاء كل مؤمل يؤمل غيرى و لا كسوته ثوب المذلة بين الناس و لا بعدنه عن فضلى و فرجى أؤمل عبدى فى الشدائد غيرى و مفتاحها بيدى ما لى ارى عبدى معرضاً عنى و قد اعطيته ما لم يسألنى أ فاسأل فلا اجود كلاً أ ليس الجود و الكرم لى أ ليس الدنيا و الآخرة بيدى ولو ان كل واحد من اهل السموات و الأرض سألنى مثل السموات و الأرض و اعطيته ما نقص ذلك من ملكى على قدر جناح بعوضة و امثال ابن بيانات كه اكثرى در نظر نيست متصلاً از كوثر فم رحمن جارى بوده قد تعاطى اقداح البيان من نجر ذكر ربك الرحمن چه عرض كنم كه در آن ليلة مباركه آيات قدرت و عظمت و سلطنت چه قسم جارى و سايل و نازل بوده كان سلسبيل البيان بذل على من فى الامكان و بحر الكرم ترشح على الأمم و سر المجلل بالسر تجلى على من فى الغيب و الشهود بسيار از بيانات ابدأ در خاطر

have completely vanished from this servant's memory. Some that remain in mind have been presented.

- 13 Later, at the seventh hour, one of the officers came and took away the Ancient Beauty, the two Most Great Branches, and Aqay-i-Aqa Mirza Muhammad-Quli. The Ancient Beauty and the Greater Branch were placed in a location adjacent to the prison, Aqay-i in another place, and the Most Great Branch in the prison under strict guard. This servant and the other friends were imprisoned under strict guard in a very dark place in the same building.

- 14 On the second night, a telegram came from the governor and they changed the Ancient Beauty's location to a high domed chamber above the prison. This was at the time of the evening prayer, and the Most Great Branch, the Greater Branch and Aqay-i were also in the Most Holy Presence. The stay in the dome was thirty-eight and a half hours. Then again on Thursday, at the fourth hour after sunrise, they summoned them to the building for questioning. While proceeding to the assembly, the Tongue of Grandeur uttered these words repeatedly: "You have taken hold of your own principles and cast the principles of God behind your backs. What is wrong with you that you do not understand?" After the Pasha and the members of the assembly arrived, they apologized saying that they were obliged to investigate since three people had been killed and all the people of the city were frightened and terrified, therefore the law must be followed. Apparently the poor man had no knowledge even of the law.

- 15 When they inquired about His blessed name and homeland, stating that according to law these questions must be asked and recorded, He declared: "It is more evident than the sun." When asked again, He said: "It is not befitting to mention the name. Look at the government decree which you have." Then, with utmost gentleness, they requested that He Himself declare it. Thereupon, the Temple of Grandeur sat upright upon the chair and spoke with the tongue of power and might: "My name is Baha'u'llah and My dwelling place is Nur." Then the Ancient Beauty turned to the Mufti and said, may His grandeur be exalted: "Had you known, We would have caused you to hear the cooing of the Dove of Grandeur upon the branch of the Divine Lote-Tree, that you might understand the meaning of 'Servitude is a substance, the essence of which is Lordship.'"

- 16 Those present were stunned by this eternal Word of God. Then, addressing all present, He said: "What is the purpose of this gathering and these questions and answers? If you wish, I

این عبد ثمانده بعضی که در نظر مانده عرض شد

- 13 بعد در ساعت سابعه یکی از ضباط آمده جمال قدم و غصنین اعظمین و آقائی آقا میرزا محمد قلی را بردند جمال قدم و حضرت غصن اکبر را در محلی که جنب لیان است و آقائی را در محل دیگر و حضرت غصن اعظم را در لیان تحت حدید این عبد و سایر احباب را در نفس سرایه در محل بسیار مظلمی تحت حدید حبس نمودند

- 14 در لیله ثانیه تلغراف از والی آمده محل جمال قدم را تغییر دادند در قبه مرتفعه که فوق لیانست تشریف بردند و آنوقت حین صلوة عشا بود و حضرت غصن اعظم و حضرت غصن اکبر و آقائی هم در حضور اقدس و توقف در قبه سی و هشت ساعت و نیم بعد مجدداً یوم نهمیس ساعت چهار از نهار بسرایه طلب نمودند لأجل سؤال و جواب حین توجه بمجلس لسان عظمت باین کلمه ناطق اخذتم اصول انفسکم و نبذتم اصول الله عن ورائکم ما لکم لا تفقهون این آیه مکرر از لسان عظمت جاری و بعد از ورود پاشا و اهل مجلس معذرت خواستند که ما مکلف بتفحص چه که سه نفس کشته شده اند و جمیع اهل بلد خائف و هراسان لذا باید بموجب قانون عمل شود گویا پیچاره از قانون هم اطلاع نداشته باری

- 15 سؤال از اسم مبارک و وطن نمودند و معروض داشتند که موجب قانون اینست که این سؤالات بشود نوشته گردد فرمودند انه اظهر من الشمس مجدد سؤال شد فرمودند لا ينبغي ذکر الاسم فانظروا فی فرمان الدولة الذی عندکم و بعد بکمال ملائمت عرض نمودند که خود شما بفرمائید اذا جلس هیکل العظمة مستویاً علی السیر و نطق بلسان القدرة والقوة اسمی بهاء الله و مسکنی نور اذا فاعرفوا ثم توجه وجه القدم الی المفتی و قال عز کبریائه لو عرفتم لاسمعناکم هدی و رقاء العظمة علی غصن سدره الربانیة لیظهر لکم ما قال العبودیة جوهرة کنها الربوبیة

- 16 فبهت من حضر من کلمة الله الأبدی و بعد مخاطباً الی الكل فرمودند ما المقصود من هذا

will acknowledge what is your intention and the desire of your hearts, for I do not wish to remain in this world even for a moment.” And He recited verses from the Surih of the Kings, including this blessed passage: “I have never passed by a tree, but My heart addressed it saying: ‘O would that thou wert cut down in My name, and My body crucified upon thee in My Lord’s way.’” During His utterance, the foundations of the All-Merciful were seized with trembling. Then He arose and the Beauty of the All-Knowing turned toward another place outside the gathering.

الاجتماع والسؤال والجواب لو تريدون لأعترف
بما هو مقصودكم ورجاء قلوبكم لأنني ما أحب أن
أكون في الدنيا على قدر ساعة واز آيات سور
ملوك تلاوت فرمودند از جمله این فقره مبارکه
ما مررت على شجر ألا و خاطبه فؤادي يا ليت
قطعت لاسمي و صلب عليك جسدي في سبيل
ربي و في اثناء البيان قد اخذ الاهتزاز ارکان
الرحمن ثم بعد ذلك قام القيام و توجه جمال
العلام الى محل آخر خارجاً عن المجمع

- 17 O my master, what can I say? It was a wondrous day and a wondrous time. In some souls the Sun of the Word of God shone forth and they showed forth love. In truth, this servant is incapable of mentioning the divine utterances. The author of the Mathnavi has mentioned something appropriate to this station:

17 باری ای آقای من چه عرض نمایم عجایب روزی
و عجایب وقتی بوده در بعضی از ناس شمس کلمه
الله اشراق نموده اظهار محبت نمودند فی الحقیقه
این عبد از ذکر بیانات رحمانی عاجز است صاحب
مثنوی ذکر می نموده مناسب این مقام است

- 18 That discourse which the Prophet spoke that day, If it should strike the night, would turn it day;

18 آن خطباتی که گفت آن دم نبی گرزند بر شب
برآید از شبی روز روشن گردد

- 19 That dark night would become bright as the morn, But I cannot speak that sacred tongue now born.

19 آن شب چون صبح من نتانم گفت باز آن
اصطلاح

- 20 You know what says the sun in Aries To herbs and plants in gardens such as these;

20 خود تو دانی کآفتاب اندر حمل می چه گوید با
ریاحین با دغل

- 21 You know what says that pure and flowing stream To plants and flowers that on its borders gleam.

21 هم تو میدانی که آن آب زلال می چه گوید با
ریاحین با نهال

- 22 Verily, this servant was and shall ever be powerless to make mention of the divine utterances and heavenly terms.

22 باری این عبد از ذکر بیانات الهیه و اصطلاحات
ربانیه عاجز بوده و خواهد بود

- 23 Subsequently the Pasha sent word requesting a return to the house and sought pardon for what had transpired. They said return to the original prison was preferable as some were imprisoned there. Certain ones came into His presence and submitted that the townspeople were in commotion and the prisoners could not be brought out - it would be better to wait a few days. Then they returned to the house at eleven o'clock in the day.

23 بعد پاشا فرستاد که به بیت مراجعت فرمائید
و معذرت خواست از آنچه واقع شده فرمودند
رجوع بمحبس اولی است چه که جمعی محبوسند
بعضی تلقاء وجه حاضر شده معروض داشتند
که حال اهل بلد در حرکتند نمیتوان محبوسین را
بیرون آورد چند یومی اگر توقف شود بهتر است
بعد مراجعت به بیت فرمودند و آنوقت ساعت
یازده از نهار بود

- 24 From the beginning of departure from the sanctuary until the final return thereto, sixty-nine and a half hours had elapsed: five and a half hours' stay in the serai the first night, eighteen and a half hours in the prison adjoining the barracks, thirty-eight and a half hours in confinement in the tower above the barracks, and seven hours' stay in the serai the second time. In truth it was observed that this letter had become very lengthy, therefore I have confined myself to this much, although the

24 ابتدای خروج از حرم الی انتهای ورود در حرم
شصت و نه ساعت و نیم منقضی شد توقف در
سرایه لیلۀ اولی پنج ساعت و نیم محبس جنب
لیمان هیجده ساعت و نیم حبس قبه فوق لیمان
سی و هشت ساعت و نیم توقف در سرایه مره
ثانیه هفت ساعت فی الحقیقه مشاهده شد که
مکتوب بسیار مطول شده لذا باین مقدار اکتفا

fire of love cries out "Is there more?" and by whatever means possible seeks to make mention and cause trouble. We beseech God to assist your honor and this servant and all the friends to remember and praise Him. Verily He is powerful over all things.

- 25 As to what you wrote concerning Muhammad Mustafa, upon him be the Glory of God, having sent a copy of the Beirut newspaper - its origin was not from Beirut but was printed in London. The details are that some Europeans came and strove earnestly to attain the presence but were not accepted. They spent some days in the service of the Most Great Branch - may my spirit be a sacrifice unto the dust of His sacred feet - and after returning to their countries, they recorded the details which were published in newspapers. In Beirut they translated the London newspaper which was in English into Arabic and printed some parts, while refraining from mentioning others for fear of the government, as in the original newspaper which is now in this servant's possession they wrote of the afflictions as well. Similarly newspapers came from Prussia where they also gave details and questioned how the Sublime State had not acted according to this matter but rather had arisen to cause harm - all of these are in this servant's possession. However, after the recent events, a malicious person from this land sent a letter to the director of the Beirut press, and that poor man unknowingly printed it in Al-Najah. Although in his own mind what he wrote was out of enmity, in reality he proclaimed the Cause without understanding. Regarding this the blessed verse was revealed: "Verily We have proclaimed the Cause through the agency of Our messengers, for verily We were powerful. Then We spread it through the hands of those who turned away. Verily the scheming of the schemers shall not harm it."

- 26 Furthermore I request that you convey the expressions of evanescence, nothingness and sincerity of this transient servant to each of the friends, especially to Zaynu'l-Muqarrabin, Haji 'Abdu'l-Majid, Aqa Muhammad-Rida, Aqa Muhammad-Sadiq, and Aqa 'Abdu'llah - convey to all the Most Glorious and Most Wondrous greetings. The Branches of the Divine Lote-Tree remember your honor with wondrous and sublime mention, and likewise the friends trouble you with expressions of boundless sincerity.

نمودم اگرچه نار حَبّ هل من مزید میگوید و بهر وسیله که هست میخواهد ذکر نماید و زحمت دهد باری نسأل الله بأن یوفق حضرتک و هذا العبد و سایر الأحباء علی ذکره و ثنائه انه علی کلّ شیء قدير

- 25 و اینکه مرقوم فرموده بودند که جناب محمّد مصطفی علیه بهاء الله سواد روزنامه بیروت را فرستاده بودند اصل آن از بیروت نیست در لندره طبع شده تفصیل آنکه بعضی از اهل اروپا آمده و کمال جهد نموده که تلقاء وجه مشرف شوند قبول نشد ایامی در خدمت حضرت غصن اعظم روحی لثراب مقدمه الفداء بودند و بعد بیلاذ خود راجع شده تفصیل را ذکر نمودند و در روزنامهها طبع شد در بیروت روزنامه لندره که بلسان انگلیزی بوده عربی ترجمه نموده بعضی را طبع کرده اند و بعضی را جرئت ننموده که ذکر نمایند خوفاً من الدولة چه که در روزنامه اصل که الآن نزد این عبد موجود است از بلایای وارده هم نوشته اند و هم چنین از پروسیه روزنامه آمده در آنجا هم تفصیل ذکر نموده و اظهار داشته اند که چگونه دولت علیه بمقتضای این امر قیام ننموده بلکه در صدد اذیت برآمده کلّی نزد این عبد موجود است ولیکن بعد از مقدمه جدیده نفس خبیثی از اهل این ارض مکتوبی بمذیر مطبعه بیروت فرستاده و آن بیچاره من غیر اطلاع در نجات طبع نموده اگرچه بزعم خود آنچه نوشته عداوة نوشته ولیکن فی الحقیقه بلغ الامر و لا یفقه در این مقام آیه مبارکه نازل انا بلغنا الامر بأیدی الرّسل من لدنا انا کما قادرین ثم نشرناه بأیدی الذّین اعرضوا انه لا یضره مکر الماکرین

- 26 دیگر مستدعی از آن حضرت آنکه عرض فنا و نیستی و خلوص این عبد فانی را خدمت هر یک از احبّ ابلاغ فرمائید مخصوص جناب زین المقربین و جناب حاجی عبدالمجید و جناب آقا محمد رضا و آقا محمد صادق و آقا عبدالله کلّ را تکبیر ابدع ابهی القا فرمائید اغصان سدره الهیه بذکر بدیع منبع آن حضرت را ذا کردند و هم چنین احبّ بعرض خلوص ما لا نهایه مصدّع

- 27 Verily the spirit, glory and splendor be upon you and upon those with you and those who love you. 27 أَمَّا الرُّوحُ وَالْعِزُّ وَالْبَهَاءُ عَلَيْكُمْ وَعَلَىٰ مَنْ مَعَكُمْ وَيُحِبُّكُمْ
- 28 The servant 66 [of God] Dated 20 Safar 28 خادم ٦٦ [الله] مورّخه ٢٠ صفر

BRL_DA#611

BH00370*To: Hasan et al.*

- 1 He is the All-Witnessing, the All-Informed. 1 هو الشّاهد الخبير
- 2 This is a remembrance from Us for him who hath attained the lights of the Divine Countenance and heard the call of the Wronged One whilst He was in this great Prison. Hearken yet again unto the summons, for it strengthens thee and draweth thee nigh unto God, the Lord of all worlds. 2 ذَكَرَ مَنْ لَدُنَّا مَنْ فَازَ بِأَنْوَارِ الْوَجْهِ وَسَمِعَ نِدَاءَ الْمَظْلُومِ إِذْ كَانَ فِي هَذَا السِّجْنِ الْعَظِيمِ اسْمِعِ النِّدَاءَ مَرَّةً أُخْرَىٰ أَنَّهُ يُؤَيِّدُكَ وَيَقْرَبُكَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ
- 3 O Siyyid Qabl-Mihdi! We have made mention of thee, caused thee to hear, and disclosed unto thee a bounty from Our presence, that thou mayest give thanks unto thy Lord, the One Who ruleth over whatsoever is in the heavens and on the earth. Say: By God! The dwellers of the Mount have circled round the Manifestation; and when they awoke they exclaimed: "We bear witness that Thou hast appeared, and hast brought forth what was hidden in the Book and treasured in the hearts of the Messengers." Beware lest the turning away of the people – those who have denied the Proof and testimony of God and repudiated this Most Great Announcement – hinder thee. 3 يَا سَيِّدَ قَبْلَ مَهْدِي أَنَا ذَكَرْنَاكَ وَاسْمَعْنَاكَ وَارَيْنَاكَ فَضْلًا مِنْ لَدُنَّا لِتَشْكُرَ رَبَّكَ الْمُهَيْمِنَ عَلَىٰ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ قُلْ تَاللَّهِ طَافَتِ الطُّورِيُّونَ حَوْلَ الظُّهُورِ إِذَا أَفَاقُوا قَالُوا نَشْهَدُ أَنَّكَ ظَهَرْتَ وَاطْهَرْتَ مَا كَانَ مَكْنُونًا فِي الْكِتَابِ وَمُخْزُونًا فِي أَفْتَادَةِ الْمُرْسَلِينَ أَيَّاكَ أَنْ يَمْنَعَكَ اعْرَاضُ الْقَوْمِ الَّذِينَ أَنْكَرُوا حُجَّةَ اللَّهِ وَبَرَهَانَهُ وَكَفَرُوا بِهَذَا النَّبَأِ الْعَظِيمِ
- 4 O Siyyid Qabl-Hashim! When in this very hour the shrill voice of My Pen is raised, the angels and the Spirit descend to hear-ken to that which hath been sent down from the presence of God, the Lord of all worlds. God hath made this station the place of circumambulation for the Concourse on high, whilst most men remain in heedlessness. They have cast the Book of God behind their backs, clinging instead to the idols that are in their hands. They have broken His Covenant and His Testa-ment; verily, they are, in His perspicuous Book, among the greatest of losers. Where are the ears that they may hear the shrill of the Most Exalted Pen which hath been uplifted in this lofty station? Where are the embodiments of steadfastness, that they may arise to champion this mighty Message? Where 4 يَا سَيِّدَ قَبْلَ هَاشِمٍ إِذَا ارْتَفَعَ صَرِيرُ قَلَمِي فِي هَذَا الْحَيْنِ نَزَلَتِ الْمَلَائِكَةُ وَالرُّوحُ لِاصْغَاءٍ مَا نَزَلَ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ قَدْ جَعَلَ اللَّهُ هَذَا الْمَقَامَ مَطَافَ الْمَلَأِ الْأَعْلَى وَالنَّاسِ أَكْثَرَهُمْ فِي الْغَافِلِينَ نَبَذُوا كِتَابَ اللَّهِ وَرَأَتْهُمْ مَتَمَسِّكِينَ بِمَا عِنْدَهُمْ مِنَ التَّمَاثِيلِ نَقَضُوا عَهْدَهُ وَمِيثَاقَهُ إِلَّا أَنَّهُمْ مِنَ الْآخِرِينَ فِي كِتَابِهِ الْمُبِينِ إِنْ الْأَذَانُ لَتَسْمَعُ صَرِيرَ الْقَلَمِ الْأَعْلَى الَّذِي ارْتَفَعَ فِي هَذَا الْمَقَامِ الرَّفِيعِ وَإِنْ مَظَاهِرُ الْاسْتِقَامَةِ لَيَقُومُوا عَلَى نَصْرَةِ هَذَا النَّبَأِ الْعَظِيمِ وَإِنْ الْأَبْصَارُ لَتَشَاهِدَ أَفْقَ الظُّهُورِ فِي هَذَا الْمَقَامِ الَّذِي يَنْطِقُ فِيهِ لِسَانُ الْعِظْمَةِ الْمَلَكِ

are the eyes that they may behold the horizon of the Manifestation in this rank, wherein the Tongue of Grandeur proclaimeth: "The kingdom is God's, the One, the All-Informed"? Thus have We made mention of thee, even as We made mention of thee aforetime in the gathering. Give thanks, and say: "Praise be unto Thee, O Desire of them that truly know!"

- 5 O Hasan! Say: O concourse of deniers from among the people of the Bayan! By what proof have ye believed, and by what evidence have ye turned away from this Cause, through which the ocean of divine knowledge hath surged within the realm of being before the faces of all religions, and the Lote-Tree, planted in the Supreme Paradise, hath cried aloud: "Fear God, O people, and be not of the rejecters"? He for Whom the Books of God in former times gave glad tidings hath indeed come, and of Whose mention the tongues of the Messengers have spoken. O Hasan! Take hold of the Book of God with power. Let not the might of the wrongdoers weaken thee – those who claim faith in the Bayan yet deny its Revealer. Verily, they are among the most abased. The Glory from Our presence rest upon thee and upon thy brother. Remind him, on Our behalf, and give him the glad-tidings of My mercy which hath outstripped every lesser and greater thing.

- 6 O Muhammad Qabl-Baqi! By God! The gate of heaven hath been flung open, and the Lord of the Kingdom of Names hath come forth, summoning all unto that which bringeth them near unto Him. Verily, He is the Most Bountiful, the All-Forgiving, the Most Merciful. Hasan – upon him be My glory – hath stood before My face and made mention of thee, whereupon We, in turn, have remembered thee, that thou mayest give thanks unto thy Lord, the All-Powerful, Whom neither the wrong of the wrongdoers hath hindered nor the might of the idolaters made afraid. He arose before all faces and cried: "O people! Fear God, and be fair in this Announcement whereof Muhammad, the Messenger of God, and, before Him, every faithful Messenger, did give you tidings. He hath come for your salvation and for the rectification of your affairs; verily, He is the All-Powerful, the All-Knowing, the All-Wise. Cast aside your idle fancies in the days of your Lord, and then turn with hearts made luminous toward the dawning-place of certitude." Thus hath the Tongue of Grandeur spoken in this most exalted station, which God hath made the Greatest Outlook among mankind and hath called, in His wondrous Tablet, by the Most Beauteous Names. Glory be upon thee, and upon him who is named Jawad. We counsel him and those who have believed – through whom their stations have been exalted among the peoples – for he is indeed a sincere counsellor, the All-Knowing.

لله الفرد الخبير كذلك ذكرناك كما ذكرناك من قبل في الحضور اشكر وقل لك الحمد يا مقصود العارفين

5 يا حسن قل يا ملأ المعرضين من اهل البيان باي حجة آمنتم وباي برهان اعرضتم عن هذا الامر الذي به ماج بحر العرفان في الامكان امام الاديان ونطقت السدرة المنغوسة في الفردوس الاعلى اتقوا الله يا قوم ولا تكونوا من المنكرين قد اتى من بشرت به كتب الله من قبل ونطقت بذكره السن المرسلين يا حسن خذ كتاب الله بقوة لا تضعفك سطوة الظالمين الذين يدعون الايمان بالبيان وينكرون منزله الا انهم من الصاغرين البهلاء من لدنا عليك وعلى اخيك ذكره من قبلي وبشره برحمتي التي سبقت كل صغير وكبير

6 يا محمد قبل باقى تالله فتح باب السماء واتى مالك ملكوت الاسماء ويدعوا الكل بما يقرّبهم اليه انه هو الفضال الغفور الرحيم قد حضر الحسن عليه بهائي امام وجهي وذكرناك لتشكر ربك القدير الذي ما منعه ظلم ظالم وما خوفته سطوة المشركين قد قام امام الوجوه وقال يا قوم اتقوا الله انصفوا في هذا النبأ الذي بشر به محمد رسول الله ومن قبله كل رسول امين انه اتى لنجاتكم واصلاح ذات بينكم وهو المقتدر العليم الحكيم ضعوا الاوهام في ايام ربكم ثم اقبلوا بقلوب نوراء الى مشرق اليقين كذلك نطق لسان العظمة في هذا المقام الاعلى الذي جعله الله المنظر الاكبر بين البشر وسمى بالاسماء الحسنى في لوحه البديع البهلاء عليك وعلى من سمي بالجواد انا نوصيه والذين آمنوا بما ارتفع به مقاماتهم بين الاحزاب انه هو الناصح العليم

7 O Rida! Harken thou unto My call. By the life of God! Wert thou to hearken unto it as is meet and right, it would uplift thee to a station wherein neither the winds of doubt nor the hints of such as have disbelieved in the Day of Reckoning could stir thee. Give thanks unto God, thy Lord, inasmuch as the Wronged One hath turned His face toward thee from this distant quarter. And when thou beholdest the billows of the ocean of Thy Lord's mercy and findest the sweet savours of His utterance, then say: "O my God, my God! Unto Thee be praise for that Thou hast opened the doors of hearts and adorned them with the light of Thy knowledge, and unto Thee be thanksgiving, O Lord of Names, for that Thou hast made mention of Thy loved ones in Thy prison, before Thy servants who heed Thee not. O Lord! By the breezes of the dawn of Thy Manifestation, whereby the dwellers of the graves have arisen at Thy command, make me firm in Thy love, that the doubts of the people and the allusions of them that have denied Thy Cause and repudiated Thy bounty may not withhold me. Verily, Thou art the All-Powerful, the All-Subduing, the Self-Subsistent."

8 O Zayn al-'Ábidin! The Wronged One maketh mention of thee at this moment with that which draweth thee nigh unto the City of Baha, in whose very atoms are heard the words: sovereignty, power, might and choice. Unto God, the Desire of the sincere, be all praise, whenever thou hearest the shrilling of the Pen of the All-Glorious. Say: "O my God, my God! Unto Thee be praise, inasmuch as Thou hast strengthened me to recognize Him Who hath manifested Himself for the quickening of Thy servants and for their preservation from whatsoever debarreth them from drawing nigh unto Thee, from holding fast unto Thy cord and clinging to the hem of Thy bounty. O Lord! Thou beholdest the hungry at the gate of the kingdom of Thy grace, the thirsty before the Euphrates of Thy mercy, and the poor beneath the shadow of the canopies of Thy favour. I entreat Thee, by the ocean of Thy knowledge and the heaven of Thy bounty, to make me, in all conditions, one who speaketh Thy praise, gazeth toward Thy horizon, and is well-pleased with what Thy Pen of decree hath ordained. Verily, Thou art He Who, by His word 'Be', bringeth all things into being."

9 O Ghulam Qabl-Husayn! The Kingdom of the Kingdom hath descended, yet the people perceive it not. The Realm of Might calleth aloud, but men lend not an ear. The Mother Book speaketh, and the Mother of the Bayan lamenteth, and yet most of the people understand not. He at Whose behest the ocean of divine knowledge hath surged throughout the realm of being, at Whose command the orb of the Bayan hath risen from the horizon of proof, and by Whose revelation the verses

7 يا رضا اسمع ندائى لعمر الله لو تسمعه حق الاستماع ليبلغك الى مقام لا تحركك ارياح الشبهات ولا اشارات الذين كفروا بيوم الدين اشكر الله ربك بما اقبل اليك المظلوم في هذا الشطر البعيد انك اذا رأيت امواج بحر رحمة ربك ووجدت نفحات بيانه قل الهى الهى لك الحمد بما فتحت ابواب القلوب وزينتها بنور معرفتك ولك الثناء يا مولى الاسماء بما ذكرت اوليائك في سجنك بين ايدى الغافلين من عبادك اى رب بنسائهم فجر ظهورك التى بها قام اهل القبور بامرك بان تجعلنى ثابتاً على حبك بحيث لا تمنعنى شبهات القوم ولا اشارات الذين انكروا امرك وكفروا بنعمتك انك انت المقتدر المهيمن القيوم

8 يا زين العابدين يذكرك المظلوم في هذا الحين بما يقربك الى مدينة البهاء التى يسمع في ذراتها العزة والاقطار والقدرة والاختيار لله مقصود المخلصين اذا سمعت صرير قلم الهى الهى لك الحمد بما ايدتنى على عرفان من اظهر نفسه لحياة عبادك وحفظهم عن كل ما يمنعه عن التقرب اليك والتسك بجبلك والتشبث بذيك اى رب ترى الجائع امام ملكوت نعمتك والعطشان فرات رحمتك والفقر ظل قباب فضلك استلك بحر علمك وسماء فضلك بان تجعلنى فى كل الاحوال ناطقاً بثنائك وناظراً الى افقك وراضياً بما قدرته من قلم قضائك انك انت المقتدر على ما تشاء بقولك كن فيكون

9 يا غلام قبل حسين قد نزل الملكوت الملكوت والقوم لا يشعرون والجبروت ينادى والناس لا يسمعون ام الكتاب ينطق وام البيان ينوح ولكن القوم اكثرهم لا يفقهون ان الذى بامرهم ماج بحر العرفان فى الامكان واشرق نير البيان من افق البرهان ونزلت الآيات وظهرت البيئات انكره

have been sent down and the clear tokens made manifest – Him have the people denied, for that they have followed idle fancies and vain imaginings. Say: Were it not for the Glory – Baha – of Him Who hath manifested the Cause in the mortal world of creation; of Him Who speaketh before the faces of princes and divines; of Him Who sendeth down that which maketh the very limbs of those who disbelieved in God, the Lord of the unseen and the seen, to quake and tremble – were it not for this Baha, how would the truth of the Cause be made known? The Glory from Our presence be upon thee and upon thy brother. Magnify him on Our behalf, and remind him of this mighty, wondrous Cause.

- 10 O Ahmad! Is there any soul who will renounce all save God and lay hold of that which hath been enjoined in this irrevocable Tablet? Is there one who will arise to make mention of the Wronged One, severed from all that are on earth? Is there any of might whom the doubts of the people of the Bayan – those who have turned away from God, the Lord of existence – shall not weaken? If thou drinkest the Kawthar of My utterance, traced by My Pen, then say: “O my God, my God! I entreat Thee by Thy might, Thy protection, Thy greatness and Thy power, to guard me from the mischief of the doubts of Thine enemies – those who have denied Thy proof and Thy testimony, turned away from Thy signs that have encompassed the world, and disbelieved in Thy Manifestation, Thy rising and Thy sovereignty. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the All-Forgiving, the Tender.”

- 11 O Muhammad! The cloud of bounty longeth to pour upon thee the showers of wisdom and utterance, that it may cleanse thee from all else but Me and draw thee nigh unto Mine own Self through such steadfastness as shall not suffer thee to be hindered by the doubts of them that have turned away and disbelieved in God, the Lord of the Kingdom. When thou dost inhale the fragrances of My utterance, then say: “O my God, my God! Unto Thee be praise, inasmuch as Thou hast given me to drink, from the hand of Thy bounty, the chalice of Thy knowledge, and hast guided me to the dawning-place of Thy recognition, the day-spring of Thy Cause and the Manifestation of Thine own Self. I beseech Thee, O Lord of existence and King of the unseen and the seen, to inscribe for me, with Thy Most Exalted Pen, that which will make me steadfast upon Thy straight Path, one who speaketh Thy praise and standeth before Thy servants in Thy service. O my God! I, who was in truth non-existent, Thou by Thy grace hast brought into being, through Thy favour, Thy might and Thy power. I beseech Thee that Thou wilt not deprive me, in Thy days, of that

القوم بما اتبعوا الاوهام والظنون قل لولا البهاء من اظهر الامر في ناسوت الانشاء ومن ينطق امام وجوه الامراء والعلماء ومن ينزل ما ارتعدت به فرائص الذين كفروا بالله مالك الغيب والشهود البهاء من لدنا عليك وعلى اخيك كبر عليه من قبلي وذکره بهذا الامر العزيز البديع

10 يا احمد هل احد يدع ما سوى الله ويأخذ ما أمر به في هذا اللوح المحتوم وهل من نفس تقوم على ذكر المظلوم منقطعة عن على الارض وهل من ذى قدرة لا تضعفه شبهات ملأ البيان الذين اعرضوا عن الله مالك الوجود أنك اذا شربت كوثر بياني في قلبي قل الهى الهى اسئلك بعزتك وعصمتك وعظمتك واقتدارك بان تحفظني من شر شبهات اعدائك الذين انكروا حجتك وبرهانك واعرضوا عن آياتك التي احاطت العالم وكفروا بظهورك وبرزوك وسلطانك أنك انت المقتدر على ما تشاء لا اله الا انت الغفور العطوف

11 يا محمد انّ سحاب الكرم اراد ان يطر عليك امطار الحكمة والبيان ليقدّسك عن دوني ويقرّبك الى نفسى باستقامة لا تمنعك شبهات المعرضين الذين كفروا بالله مالك الملكوت أنك اذا وجدت عرف بياني قل الهى الهى لك الحمد بما سقيتني من يد عطائك قدح عرفانك وهديتني الى مشرق عرفانك ومطلع امرك ومظهر نفسك اسئلك يا مالك الوجود وسلطان الغيب والشهود بان تكتب لى من قلبك الاعلى ما يجعلني مستقيماً على صراطك وناطقاً بشأنك وقائماً بين عبادك انا الذى يا الهى كنت معدوماً جعلتني موجوداً لجودك بفضلِكَ وقدرتك واقتدارك اسئلك ان لا تخيبنى في ايامك عما قدرته لاصفيائك أنك انت المقتدر العزيز الودود

which Thou hast ordained for Thy chosen ones. Verily, Thou art the All-Powerful, the Mighty, the Loving.”

- 12 O Ramadan-Qabl-‘Ali! Verily the Trumpet-blast hath been raised, the Path hath been set up, the Balance hath been established, the Book hath been sent down and the Cause made manifest, and yet most of the people have disbelieved, denied, turned away and cavilled. They have uttered against this Wronged One that which no oppressor hath ever spoken, and wrought that which no Pharaoh nor tyrant of the earth ever wrought. Say: “O my God, my God! Unto Thee be praise for having vouchsafed unto me the bounty of Thy verses and the Table spread from Thy heaven, and for having sent down to me that which none of the things of Thy earth can match. O my Lord! Thou beholdest me turning toward Thee and setting my face unto Thy horizon. I entreat Thee by Thy Will and Thy Desire, and by those stations that were honoured by Thy coming, to ordain for me that which shall profit me in the life to come and in this first life. Verily, Thou art the Lord of all that are; there is no God but Thee, the True One, the Knower of things unseen.”

12 يا رمضان قبل على ان الصيحة ارتفعت والصراط نصب والميزان وضع والكتاب نزل والامر ظهر ولكن القوم اكثرهم كفروا وانكروا واعرضوا واعترضوا وقالوا ما نأح به القلم الاعلى في الافق الابهى وبكى اللوح بين يدي الله العزيز الودود قل الهى لك الحمد بما رزقتنى نعمة آياتك ومائدة سمائك وانزلت لى ما لا يعادله ما فى ارضك اى رب ترانى متوجهاً اليك ومقبلاً الى افقك استلكت بمشيتك وارادتك وبالمقامات التى تشرفت بقدمك بان تقدرلى ما ينفعنى فى الآخرة والاولى انك انت مولى الورى لا اله الا انت الحق علام الغيوب

- 13 Say: O My Most Exalted Pen! Make mention of him who is named Abu'l-Qasim in the Book of God, the Lord of all the worlds, that he may rejoice and give thanks unto his Lord, the Compassionate, the Gracious. The call hath been raised, the dawning-place of the Names hath appeared, while the people are sunk in manifest doubt. They have turned away from Him Who hath come from the horizon of grace with a mighty proof; they have denied the testimony of God and His Cause, for that they have walked in the footsteps of the evil-doers. If thou drinkest the wine of Revelation and hearest the call, then say: “Unto Thee be praise, O Lord of all that are and King of earth and heaven, for having guided me to Thy straight Path and made mention of me in Thy Most Great Prison, when I was amidst Thy heedless servants. I entreat Thee by the Lamp of Thy Cause, which the winds have encompassed from every side, to make me steadfast in Thy Cause, holding fast to Thy cord and severed from all save Thee. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the All-Forgiving, the Most Merciful.”

13 قل يا قلبى الاعلى اذكر من سى بابى القاسم فى كتاب الله رب العالمين ليفرح ويشكر ربه المشفق الكريم قد ارتفع النداء وظهر مطلع الاسماء والناس فى ريب مبين اعرضوا عن الذى اتى من افق الفضل ببرهان عظيم انكروا حجة الله وامره بما اتبعوا خطوات الشياطين انك اذا شربت رحيق الوحى وسمعت النداء قل لك الحمد يا مولى الورى ورب العرش والثرى بما هديتنى الى صراطك وذكرتنى فى سجنك الاعظم اذ كنت بين ايدى الغافلين استلكت بسراج امرك الذى احاطته الارياح فى كل الجهات ان تجعلنى مستقيماً على امرك ومتمسكاً بحبلك ومنقطعاً عن دونك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

- 14 O Pen! Make mention of him who is named Usta Haji, that he may hearken to Thy call from the quarter of My prison, make mention of Me and My praise amongst My servants, and be of them that rejoice. By the life of God! The Wronged One maketh mention of thee at a time when sorrows have encompassed Him because of those who have denied the proof and testimony of God, and turned away from that Countenance

14 يا قلم اذكر من سى باستا حاجى لىسمع نداك فى شطر سجنى وينطق بذكرى وثأتى بين عبادى ويكون من الفرحين لعمر الله ان المظلوم يذكرك فى حين احاطته الاحزان فى الذين انكروا حجة الله وبرهانه واعرضوا عن وجه توجهت اليه وجوه الاولياء والاصفياء كذلك سولت لهم انفسهم

unto which the faces of the chosen and the holy have been directed. Thus have their souls prompted them; and to-day they are sunk in vain imaginings. Take thou the Book with power! Let not the doubts of the idolaters – such as have broken the Covenant, clinging to what is in their hands of the idle fancies of the suspicious – keep thee back. The Glory from Our presence be upon the people of Baha – those whom naught in the realm of being, nor aught that hath been created in this world, hath been able to withhold. These are they whose station God hath described in the Qayyumu'l-Asma'. Blessed is he who hath known their rank and attained to their service, and woe betide the heedless!

- 15 O Muhammad-Baqir! In this hour the Wronged One of the world maketh mention of thee, that haply thou mayest attain unto the Most Great Steadfastness, in such wise that the doubts of the people of rancour and lewdness shall not shut thee out from the Supreme Horizon. Shouldst thou meet such as, from among the people of the Bayan, have turned away, say unto them that in establishing this Cause he is in need of no other proof. Is not His own Word, and the verses and clear tokens revealed from His presence, the supreme testimony? Fear God, and be not of the wrong-doers. Hold fast unto this exalted word which flowed from the tongue of the Herald. He saith – and I have caused its gem to be recorded in his remembrance – that in the Day of His Manifestation, this one (the Bab) shall not be consulted by His own indication, nor by aught that hath been mentioned in the Bayan, and that in one station He declareth: “Beware, beware in the Day of His coming lest thou be veiled by the leaves of the Bayan; for all these were created at His behest.” And again: “Beware, beware lest thou be veiled by the words sent down in the Bayan...” and so on, until His blessed saying: “By the extinction of the Point, to-day the acceptance of this Wronged One is made the very hinge upon which the mission of all the Messengers dependeth. No soul should suffer himself to be veiled, by what is in the Bayan, from Him Who sent it down and from its Revealer – for all the Bayan is but His mention, and a single leaf among the leaves of the Kingdom of His utterance.” From God, exalted be His glory, I beseech that He may make thee steadfast in such wise that the doubts of heedless souls shall not affect thee nor become a veil between thee and Him. Verily, He is the All-Powerful, the All-Seeing.

- 16 O Husayn! Upon thee be My glory. We are faithful to the promise; and We have effaced the names that were mentioned, each one of whom hath attained unto the writings of God. Give thanks, and say: “Unto Thee be praise, O Desire of the world! Unto Thee be thanksgiving, O Glory of all who are in

وهم اليوم من المتوهمين خذ الكتاب بقوة لا تمنعك شبهات المشركين الذين نقضوا العهد متمسكين بما عندهم من اوهام المريين البهاء من لدنا على اهل البهاء الذين ما منعهم شئ من الاشياء ولا ما خلق في الدنيا اولئك وصفهم الله في قيوم الاسماء طوبى لمن عرف مقامهم وفاز بخدمتهم وويل للعافلين

15 يا محمد باقر در این حین مظلوم عالم ترا ذکر نمیاید که شاید باستقامت کبری فائز شود بشأنی که شبهات اهل بغی و فحشاء ترا از افق اعلی منع ننماید اگر معرضین اهل بیان را ملاقات نمود بکر این ظهور در اثبات امر شد باحدی محتاج نمودند ونسبت دلیل آیات او و بینات او و کلّ ما ظهر من عنده اتقوا الله ولا تكونوا من الظالمین باین کلمه علیا که از لسان مبشر جاری شده تمسک نمائید سیفرماید وقد کتبت جوهرة فی ذکره وهو انه لا یستشار باشارتی ولا بما ذکر فی البیان ودر مقام یکر سیفهاید آیاتک آیاتک یوم ظهوره ان تحتجب بالواحه البیانی فانّ ذلك الواحد خلق عنده وایاتک آیاتک ان تحتجب بکلمات ما نزلت فی البیان الی آخر قوله تعالى بشهادات نحمود نقطة امروز جمیع رسور معلقست بقبول این مظلوم نباید نفسی بما فی البیان از نزل و مرسلش محجوب بماند آنکه جمیع بیان ذکر اوست وورقیست از اوراق ملکوت بیان او از حق جل جلاله میطلبیم ترا مستقیم فرماید بشأنی که شبهات نفوس غافله حاید نشود و حجاب نکردد اوست قادر و تلحاظ

16 یا حسین علیک بهائی ما بوعده وفا نحویم اسامی مذکوره هریک باآثار الله فائز اشکر و قل لك الحمد یا مقصود العالم ولك الثناء یا بهاء من فی السموات والارضین بکو بمعرضین نقطة میفاید اگر نفسی

the heavens and on the earth!" Say to the deniers of the Point: If but a single verse be manifested, deny it not! Behold, all the heavenly Books have been sent down, and yet the deniers have uttered that which no tyrant hath ever uttered, and have wrought that which the Pharaohs and the despots of the earth never wrought. Beseech thou God to purify the hearts from the doubts of the suspicious and the insinuations of the clamorous, that they may become worthy of the effulgent splendours of the lights of the Most Great Luminary. Verily, He is powerful over all things.

بيك آيه ظاهر شود انكار منمائيد حال متعالی
جميع كتب سماوى نازع مع ذلك معرضين گفته
اند آنچه را که هیچ ظالم نکفته وعمل نموند اند
آنچه را که فراعنه وجبارة ارض عمل نموند از
حق بطلب قلوب را از شبهات مریین و اشارات
ناعقین مقدس فرماید تا قابل ظهور تجلیات انوار
نیر اعظم گردد انه على کل شیء قدير

- 17 At this juncture We make mention of him who is called 'Abdu'l-Husayn, that the breezes of remembrance may draw him and bring him nigh unto God, the All-Subduing, the Self-Subsisting. Magnify him, and My loved ones there, with praises. We have made mention of those who have turned their faces to this Countenance, with verses that have attracted hearts and souls alike. Say: O company of God! This is the Day of remembrance, of praise, and of service unto the Cause. Strive that, for the sake of a few fleeting days, ye be not debarred from the eternal, heavenly Kingdom of your Lord.

17 ونذكر في هذا المقام من سمي بعد الحسين لتجذبه
نفحات الذكر وتقرّبه الى الله المهيمن القيوم وكبر
عليه وعلى اوليائى هناك انا ذكرنا الذين اقبلوا الى
الوجه بآيات التجذبت بها الافئدة والقلوب قل يا
حزب الله يوم يوم ذكر وثنا وخدمست امرست
جهد نمائيد شايد لسبب ايام فانيه از ملكوت باقى
الهي محروم نكرديد

- 18 We make mention of thy wife, and give her glad-tidings of the loving care of God, the Lord of existence. O My handmaid! My call hath been raised in the Most Exalted Horizon, and the Tongue of Grandeur proclaimeth: "The kingdom is God's, the Lord of whatsoever hath been and shall be." How many a people hath been kept back from drawing nigh, and how many a nation hath come forward and attained unto the knowledge of God, the Mighty, the Loving. We make mention of thy sister as well, and give her glad-tidings in that We have remembered her. Blessed is she, and every community that hath attained unto the knowledge of God in the promised Day.

18 ونذكر ضلعك ونبشرها بعناية الله مالك الوجود
يا امتى قد ارتفع نداى في الافق الاعلى ونطق
لسان العظمة الملك لله رب ما كان وما يكون
كم من عالم منع عن الاقبال وكم من امة اقبلت
وفازت بعرفان الله الملك العزيز الودود ونذكر
اختك ونبشرها بذكر اياها طوبى لها ولكل امة
فازت بعرفان الله في اليوم الموعود

- 19 The Glory from Our presence rest upon those who have not broken My Covenant, who have not denied My love and My proof, who have hearkened unto My verses and taken hold of My Book with power, whom neither the scriptures of the world nor the clamour of them that have disbelieved in the testimony of God, the Lord of the unseen and the seen, have been able to withhold.

19 البهاء من لدنا على الذين ما نقضوا عهدي وما
انكروا محبتي وبرهاني وسمعوا آياتي واخذوا كتابي
بقوة لم تمنعها كتب العالم ولا ضوضاء الذين
كفروا بحجة الله رب الغيب والشهود

BLIB_Or15726.015

BH00374

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

1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious

2 My spirit and heart be a sacrifice unto thee! Thy gracious letter hath reached this lowly servant, and I have attained unto that which the dove of love for our Lord, the Mighty, the Invincible, warbled upon the twigs of its letters and the branches of its words. I have heard the sighs of the fire of thy longing in separation from the Beloved of all horizons. O what a spirit is that fire from which the lights of hearts are made manifest, and by which the lamps of love are kindled in the hearts and breasts, as though it were ignited in the tree of the heart, proclaiming at every moment that there is no God but Him, the Inaccessible, the Mighty, the Most Glorious.

3 The blessed letter, which was the breath of life itself, bestowed new life and granted boundless spirit, for it was perfumed with the fragrance of the garment of the love of the Beloved. Praise be to God that the sweet-scented breezes from the Ridvan of the mention of the Countenance of Glory and Majesty continually waft from the direction of sanctified hearts and pure souls, and the banners of steadfastness and constancy are raised upon the mountains of hearts and minds. We beseech Him, exalted be He, to extend these musk-laden spiritual breezes through winds that pass over the Ridvan of His glorious and beloved Name, that all created things may be perfumed by these fragrant missives, and all birds may warble in the atmosphere of meanings and utterance. Verily, there is no God but Him, the Mighty, the Glorious, the All-Bountiful.

4 After the blessed letter was presented before the Most Holy and Luminous Countenance, the Sun of inexhaustible grace dawned and shone forth from the horizon of the favor of the Lord of creation upon that essence of faithfulness, and the water of divine mercy flowed from the right hand of the Celestial Throne. Well is it with thee, for the glances of holiness and the gaze of nearness have been directed towards thee, and the Tongue of Grandeur hath spoken thy name, and the Pen of Power hath moved for thy sake. A Tablet of transcendent glory hath been specifically sent down from the heaven of loftiness and majesty. We beseech God to grant thee the bounty of attaining His presence and contemplating Him.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى الْأَبْهَى

2 رُوحِی وَفُؤَادِی لَکَ الْفِدَاءَ قَدْ بَلَغَ کِتَابُکَ الْکَرِیمَ
هَذَا الْخَادِمَ الْمُسْکِنَ وَفَزَتْ بِمَا تَغَرَّدَتْ عَلَی افْنَانِ
حُرُوفَاتِهِ وَاغْصَانِ کَلِمَاتِهِ وَرَقَاءَ مَحَبَّةِ رَبِّنَا الْعَزِیزِ
الْمُنِیعِ وَسَمِعْتُ زَفَرَاتِ نَارِ اشْتِیَاقِکَ فِی فِرَاقِ
مَحْبُوبِ الْآفَاقِ یَا رُوحاً لَتَلِکَ النَّارَ الَّتِی تَظْهَرُ مِنْهَا
أَنْوَارُ الْقُلُوبِ وَتَشْتَعِلُ مَشَاعِلُ الْحُبِّ فِی الْأَفْتَدَةِ
وَالصَّدُورِ کَأَنَّهَا تَوْقِدُ فِی سِدْرَةِ الْفُؤَادِ وَتَنْطَقُ فِی
کُلِّ حَیْنٍ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُنْتَعِ الْعَزِیزُ الْأَبْهَى

3 نَامَةُ مَبَارَکِهِ کِهْ نَفْحَةُ حَیَاتِ بُودِ جَانِ تَاذِهِ
بَخْشِیدِ وَرَوَانِ بِنِ اِنْدَاذِهِ بَخْشُودِ چِهْ کِهْ بِرَوَایِجِ
قَبِیصِ حَبِّ مَحْبُوبِ مَعْطَّرِ بُودِ لِلَّهِ الْحَمْدُ کِهْ لَا زَالَ
نَفْحَاتِ رِضْوَانِ ذِکْرِ جَمَالِ ذِی الْعِزَّةِ وَالْإِجْلَالِ
أَزْ شَطْرِ قُلُوبِ مَقْدَسِهِ وَانْفَسِ زُکَیَّهِ دَرِ هُبُوبِ
وَمَرُورِ اسْتِ وَاعْلَامِ ثُبُوتِ وَاسْتِقَامَتِ بِرِ
جِیَالِ اِفْتَدِهِ وَقُلُوبِ مَنْصُوبِ نَسْأَلِهِ تَعَالَى بِأَنْ
یَمْدُ تِلْکَ الرُّوحَاتِ الْمُسْکِیَةِ بِهَبُوبِ أَرِیَاحِ الَّتِی
تَمَرُّ عَنْ رِضْوَانِ اسْمِهِ الْعَزِیزِ الْمَحْبُوبِ لِیَعْطُرَ کُلَّ
الْمِیْکَاتِ بِتِلْکَ الْمُرْسَلَاتِ الْمَعْطَّرَاتِ وَلِیَغْرِدَ
کُلُّ الْأَطْیَارِ فِی جَوْ هَوَاءِ الْمَعَانِیِ وَالْبِیَانِ أَنَّهُ لَا
إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِیزُ الْمُنَّانُ

4 بَعْدَ أَزْ زِیَارَتِ کِتَابِ مَبَارَکِ تَلْقَاءِ وَجْهِ أَنْوَرِ
أَقْدَسِ مَعْرُوضِ شَدِّ شَمْسِ فَضْلِ بِلَا نِفَادِ أَزْ
أَفَقِ عَنَایَتِ مَالِکِ إِیْجَادِ دَرِ حَقِّ آنِ جَوْهَرِ
وَدَادِ ظَاهِرِ وَمَشْرِقِ وَماءِ رَحْمَتِ رَحْمَانِ أَزْ
یَمِینِ عَرْشِ صِدْقَانِ جَارِیِ هَنِئاً لِحَضْرَتِکَ بِمَا
تَوَجَّهْتَ إِلَیْکَ لِحَظَاتِ الْقُدْسِ وَطَرَفِ الْأَنْسِ
وَنَطَقِ عَلَی اسْمِکَ لِسَانِ الْعِظَمَةِ وَتَحَرَّکِ
لِجَنَابِکَ قَلَمِ الْقُدْرَةِ لَوْحِ عَزِّ مَنْعِ أَزْ سَمَاءِ رَفْعَتِ
وَإِجْلَالِ مَخْصُوصاً نَازِلِ نَسْأَلِ اللَّهِ بِأَنْ یَرْزُقَکَ
بِلِقَائِهِ وَالتَّفَكُّرِ فِیهِ

5 God willing, they should, through divine grace, be engaged at all times in rendering assistance to the Cause of God. For the sake of God, they should guide people to the Ancient Law. The Tongue of God hath ever proclaimed this word: It behooveth the sincere ones among the loved ones of God to nurture, with utmost kindness and compassion, the frozen earth with the water of oneness, that there may grow from it that which God hath purposed for it. They should not consider that some are dormant or remote from the Fountain of nearness. They should awaken every soul through goodly exhortations and exert mighty efforts to unite the hearts of the loved ones of God. This matter hath been greatly emphasized, for all have ever been commanded to manifest love and unity. Nevertheless, certain matters are heard which are not pleasing in the sight of God. The world is not worthy of attention, such that it should cause conflict and contention among the loved ones. Ye must surely give attention to this matter.

6 It hath been revealed by the divine Pen that in every city several souls should gather specifically to consult about teaching God's Cause, determining what manner is most advisable and proceeding accordingly. Wondrous and sublime utterances have been specifically revealed from the Court of Divine Unity regarding this matter. God willing, they shall be sent later, for this is the most important of all matters. Likewise, it hath been revealed from the Divine Throne that it is necessary to guide, with wisdom and goodly counsel, any of the kindred who have remained distant from the Fountain of Grace and are occupied with worldly desires and passions, and also those souls who were within the Bayan but later became veiled by veils, for God desireth that none of these souls should remain deprived. Verily, He is the Forgiving, the Merciful.

7 Furthermore, it would be most praiseworthy if souls would, purely for the sake of God, proceed to various regions such as Gilan and other places to teach His Cause. However, the teachers must possess those qualities which have been set forth in the Arabic treatise on conduct revealed by the Pen of God in Iraq. The purpose is that these souls should walk for God, in God, and towards God.

8 The Divine Command hath issued that the loved ones of God should walk among men with the character of Truth. As can be seen, the greater the afflictions and the more severe the calamities that befell Us, the more firmly did We engage in the promotion of the Cause. Thus did We send forth the Call in the form of a Tablet unto the Pole of all lands, even unto

5 انشاء الله باید بعنایت رحمانی در جمیع احوال بنصرت الهی مشغول باشند لوجه الله ناس را بشریعه قدیمیۀ دلالت فرمایند لازال لسان الله باین کلمه ناطق بر مخلصین از احبای الهی لازم که بکمال رأفت و عطوفت اراضی منجمده را بماء احدیه تربیت نمایند لینبت منها ما اراد الله لها نظر باین نباشد که بعضی مخموند و یا از کوثر قرب بعید باید هر نفسی را بمواعظ حسنه متنبه سازند و در تألیف قلوب احبای الهی سعی بلیغ مبذول دارند و این امر بسیار تأکید شده چه که لازال جمیع بحبیت و اتحاد مأمور شده‌اند معذک شنیده می‌شود اموری که عندالله مرضی نبوده دنیا قابل التفات نه تا بسبب آن مابین احبای نزاع و جدال برپا شود البته در این امر توجه نمائید

6 از قلم امریه الهیه نازل که در هر بلدی چند نفر مخصوص جمع شوند و در تبلیغ امر الهی مشاوره کنند که بچه نحو مصلحت است و بهمان قسم معمول دارند در این فقره مخصوص بیانات بدیعه منیعه از ساحت عز احدیه نازل انشاء الله بعد ارسال می‌شود چه که این امر اهم امور بوده و همچنین از جهة عرش نازل هر یک از منتسبین که از شریعه فضل دور مانده‌اند و بهوی و دنیا مشغول لازم است که بحکمت و مواعظ حسنه آن نفوس محتجبه را بشریعه باقیه کشانند و همچنین عبادی که داخل بیان بوده‌اند و بعد باحتیاجات محتجب مانده‌اند چه که حق دوست داشته که هیچیک از آن نفوس محروم نمانند انه هو الغفور الرحیم

7 و دیگر اگر نفوس خالصاً لوجه الله به بعضی بلاد تبلیغاً لأمره توجه نمایند بسیار محبوب است مثل گیلان و سایر اماکن دیگر ولكن مبلغین باید بصفتائی که در سلوک عربی در عراق از قلم الله جاری شده متصف باشند مقصود آنست که آن نفوس لله و فی الله و الی الله مشی نمایند

8 از مصدر امر صادر باید احبای الهی بسجیه حق مابین بریه مشی نمایند چنانچه مشاهده می‌شود که هر چه بلایا اعظم و رزایا اکبر وارد شد به تبلیغ امر محکم تر پرداختیم چنانچه صبحه را بهیئتۀ لوحی مبعوث نمودیم و بقطب بلاد الی من

him whom We desired, and all who are in the heavens and on earth were thunderstruck save whom thy Lord willed. Yet in all circumstances wisdom must be observed, and one must deal with people with kindness and compassion, for they are weak. Had they known, they would have circled round the Countenance. The heedless must have a wise counselor - such is God's decree. All must be seen in complete humility and must, in truth, gird up their loins to serve. Had people heeded the counsels of the Pen of the Divine Command, ye would have beheld all on earth illumined with the lights of guidance and adorned with the Most Glorious Beauty.

اردنا فرستادیم و انصعق منه من فی السموات و الأرض الا من شاء ربک ولكن در جمیع احوال باید ملاحظه حکمت نمود و با ناس برآفت و شفقت سلوک نمود چه که ضعیفند لو عرفوا لطافوا حول الوجه ناس غافل را ناصح عاقل باید اینست حکم الهی باید کل بکمال خضوع مشاهده شوند و فی الحقیقه کمر خدمت را محکم نمایند اگر ناس نصایح قلم امریه را اصعقا مینمودند جمیع من علی الأرض را بانوار هدی و طراز اهی مشاهده می نمودید

- 9 No sooner had some measure of tranquility been established in the land than certain ignorant ones in every city laid claim to divinity. Thus from the year when the Most Great Light dawned above the horizon of Iraq until now, numerous souls have cast aside piety and raised the standards of rebellion and transgression. These souls have caused upheaval and revolution in the lands. Ere long ye shall witness that from every land a calf will raise its call. All this We foretold at the time of Our departure from Iraq. Observe how the previous Manifestation informed all peoples of this Most Great Manifestation, even as the son of Zachariah heralded the Son of Mary. They have emphasized this to such a degree that they have said that should anyone speak His verses, none would deny Him. It is quite clear that they would not have uttered such words and their like except after having knowledge of this Most Great Manifestation; otherwise such words would never have been sent down from the heaven of the Divine Command. For it is observed that most people have spoken words and thereby followed the path of pride and arrogance, and were not and shall never be mentioned before God. They have regarded the Cause of God as futile and have not reflected that were God's Cause to be of this nature, it would never become firmly established.

9 بجزرد اینکه فی الجمله اطمینان در دیار حاصل شد بعضی از جهال در هر مدینه دعوی ربوبیت نمودند چنانچه از سنه اشراق نیز اعظم از افق عراق تا حین نفوس کثیره تقی را گذاشتند و اعلام بغی و طغی برافراختند و این نفوس سبب تزلزل و انقلاب دیار شدند عنقریب خواهید مشاهده نموده که مجدداً از هر بلدی عجلای ندا کند کل ذلک اخبارناه به حین خروجنا عن شطر العراق ملاحظه نمائید ظهور قلم جمیع امم را اخبار فرمود باین ظهور اعظم چنانچه ابن ذکریا قدام ابن مریم ناس را بشارت داده و بشائی تأکید فرموده اند که می فرمایند اگر نفسی به آیاته تکلم نماید احدی انکار ننماید و این بسی واضح است که باین کلمه و امثال آن تکلم نفرموده اند مگر بعد از علم باین ظهور اعظم والا ابداً امثال این کلمات از سماء امریه نازل نمی شد چه که مشاهده می شود اکثری بکلماتی تکلم نموده و بهمان در سیل کبر و غرور سالک شده اند و عندالله مذکور نبوده و نخواهند بود امر الله را لغو شمرده اند و آن قدر تفکر ننمودند که اگر امر الهی باین منوال باشد ابداً استقرار نیابد

- 10 In brief, the Primal Point - may the spirit of all else be sacrificed for Him - in those days, in view of the existence of this Manifestation and Its dawning, concluded the entire Bayan with this Most Great Remembrance, lest the people of the Bayan be debarred from the All-Merciful. Otherwise, no previous Manifestation had ever foretold a subsequent Manifestation in such manner. If the intention of the Point of the Bayan were what people have understood, then since most people speak verses according to their own fancy, all of them should be true. Any person of understanding would realize how far

10 باری نقطه اولی روح ما سواه فداه نظر بوجود این ظهور و اشراق آن در آن ایام جمیع بیان را باین ذکر اعظم تمام فرمودند که مبدا اهل بیان از رحمن ممنوع شوند والا هرگز ظهور قبل اخبار بظهور بعد باین قسم نفرموده و اگر مقصود نقطه بیان این باشد که ناس فهمیده اند اکثری از عباد بزعم خود بآیات تکلم مینمایند پس باید جمیع حق باشند هر عاقلی ادراک مینماید که این قوم چه

these people are from the fountain of knowledge and how they have failed to grasp the meaning. By My life! That Point of existence had no purpose except to exalt this Divine Word. Some time ago, the most ignorant of men came with two others like himself from Iran to the great city and, according to his fancy, uttered verses and made claims. He is but in manifest loss and error. God willing, the loved ones of Truth must protect the Sanctified House from the heedless hosts of the ungodly and must counsel the pretenders.

- 11 The Kitab-i-Badi', which hath been revealed from the Source of Divine Revelation through the tongue of one of the loved ones, should be studied assiduously and promulgated among the servants of God, that perchance they may turn from the path of passion unto the way of guidance, and from the heights of vainglory may seek refuge in the depths of humility and submission.

- 12 It is evident that this Prisoner hath forsaken comfort, glory, prosperity, life itself and the like for the life of the world, and hath shown no compromise with anyone on earth in the Cause of God, much less with others. Now must all unite to exalt this all-embracing Word and, with the utmost diligence and wisdom, engage in teaching God's Cause with prudence and forbearance. We beseech God to aid them in this. By My life! Were they to become aware of this Revelation and its sovereignty, they would be thunderstruck, let alone draw nigh unto it. Most are ignorant to this day. None hath recognized the divine Tree and its sovereignty, majesty and power, save whom thy Lord willeth. Therefore an expounder is needed. God willing, ye must occupy yourselves with serving the Cause in a manner that becometh it. We beseech God to make thee a key to unlock the doors of hearts and minds, and to aid thee to assist His Cause. He, verily, is the Mighty, the Powerful. Thus hath the Tongue of Grandeur spoken.

- 13 Likewise was revealed from the right hand of the Throne: O Ali! From the day that the designated Tablet, which hath been named the Cry, the Hour, and the Trump, was sent forth, the idolaters and deniers have arisen with utmost scheming and plotting. Though outwardly nothing is apparent, thy Lord verily is the All-Knowing, the All-Informed. With utmost determination they have sought and continue to seek the Ancient Beauty. In these days, each day witnesseth a fresh occurrence in this land. By the truth of God, never hath there been, nor shall there ever be, any grief from these matters and whatsoever hath occurred before or shall occur hereafter. With

قدر از شریعة علم دورند و مقصود را نفهمیده اند فونفسی الحق نبود مقصود آن نقطه وجود مگر اعلاى این کلمه الهیه چندی قبل اجهل ناس با دو نفر مثل خود از ایران به مدینه کبیره آمده و بزعم خود آیاتی گفته و دعوی نموده ان هو الا فی خسران و ضلال مبین انشاء الله باید احبای حق بیت احدیه را از جنود غافله مشرکه حفظ نمایند و مدعیان را نصیحت کنند

- 11 کتاب بدیع که از لسان یکی از احبّا از مصدر وحی نازل آن را بسیار مطالعه نمایند و بر عباد القا فرمایند که شاید از هوی بهدی راجع شوند و از غرور بخضوع تمسک جویند

- 12 این مبرهن است که این مسجون از راحت و عزّت و نعمت و جان و امثال آن لحیة العالم گذشته و در امر الله به من علی الأرض مدهانه نموده تا چه رسد بغیر حال باید کلّ در اعلاى کلمه جامعه متحد شوند و به کمال جدّ و جهد در تبلیغ امر الله از روی حکمت و مدارا مشغول گردند نسأل الله بأن یوقّهم علی ذلک لعمری لو اطلعوا بهذا الظهور و سلطانه لیتصعقون و کیف التّقرّب الیه اکثری جاهلند الی الیوم احدی از شجرة الهیه و سلطنت و عظمت و قدرت او مطلع نه الا من شاء ربّک لذا مبین لازم انشاء الله باید بشأنی که لایق و سزاوار است به خدمت امر مشغول شوید نسأل الله بأن یجعلک مفتاحاً لأبواب الأفئدة و العقول و یؤیّدک علی نصره امره انه هو العزیز القدیر انتهى ما نطق به لسان القدم

- 13 و همچنین از بزمین عرش نازل یا علی از یومی که لوح معهود که به صبحه و ساعه و صور نامیده شده ارسال گشت مشرکین و منکرین در کمال تدبیر و مکر قیام نموده اند اگرچه در ظاهر امری مشهود نه ولیکن ان ربّک هو العلیم الخبیر بکمال جدّ در صدد جمال قدم بوده و هستند در این ایام هر روز حادثه جدیدی در این ارض حادث و نفسی الحق ابداً حزنی از این امورات و آنچه از قبل وارد شده و از بعد وارد می شود نبوده

such joy doth the Ancient Beauty sit upon the Most Great Throne that were but a whiff thereof to waft over the inhabitants of earth, all would perish from delight, gladness and ecstasy. However, the grief is that the servants are weak, and the Truth, out of kindness and mercy, summoneth them to the ultimate destination through an ocean of tribulations and ordeal, yet these veiled souls perceive it not.

و نخواهد بود بفرحی جمال قدم بر عرش اعظم
مستقر که اگر نفعه‌ئی از آن بر اهل ارض مرور
نماید جمیع از شوق و فرح و سرور هلاک شوند
ولکن حزن از آن است که عباد ضعیفند و حق
نظر بتلطف و مهربانی در بحر بلایا و محن ایشان را
بمقر اقصی دعوت میفرماید و آن نفوس محتجبه
شاعر نه

- 14 O Ali! Exert your utmost effort and protect the edifice of the Cause from the thieves. Consider the physical house: if its guardians be overcome by sleep, surely thieves will enter, but if the guardians remain vigilant in their protection and guard, they shall never gain access. Now it behooveth the sincere ones among the loved ones of God to exercise the utmost endeavor and protect God's Cause and His edifice from the thieves. Many a thief appeareth in the guise of a guardian. Be ye vigilant and be not of the heedless. Say: Stand guard at the gate, then drive away the evil ones with the flame of the mention of My Name, the Mighty, the Impregnable.

14 ای علی کمال مجاهده مبذول دارید و بیت امر را
از سارقین حفظ نمائید ملاحظه در بیت ظاهر
کن که اگر حفاظ آن را نوم غلبه نماید البته
سارقین داخل شوند و لکن اگر حفاظ بجااست
و حفظ خود مشغول ابداً دست نیابند حال بر
مخلصین از احبای الهی لازم است که کمال سعی
را معمول دارند و امر الهی و بیت او را از
سارقین حفظ نمایند و بسا سارق که لباس حافظ
ظاهران التفتوا ولا تكونن من الغافلین قل کونوا
قائمین لدی الباب ثم اطرءوا الشیاطین بشهاب ذکر
اسمی العزیز المنیع انتهى

- 15 And regarding the names that were mentioned, they were presented before the Throne, and supreme loving-kindness hath shone forth from the Dayspring of the Cause specifically for each one, and the Tongue of Grandeur specifically uttered these words: "The glory of God be upon them." However, in these days, due to the severity of circumstances, the sending of Tablets is forbidden. Yet I hope they will be revealed from the Most Holy Court and dispatched. Verily, He is powerful over all things.

15 و دیگر در باره اسمائی که مرقوم فرموده بودند
تلقاء عرش معروض شد کمال عنایت از مشرق
امر مخصوص هر یک ظاهر و مشرق و مخصوص
لسان قدم باین کلمه تکلم فرمود بهاء الله علیهم
ولکن این ایام نظر بشدت امور ارسال الواح
ممنوع و لکن امیدوارم که از ساحت اقدس نازل
و ارسال شود آنه علی کل شیء قدیر

- 16 Concerning what you wrote about Nabil, upon him be the glory of God, the Sovereign, the Mighty, the Glorious - it brought much joy and gladness, for he is among those souls who spent time in the presence of the Throne. Few are the souls who have attained to that which he hath attained. By the truth of Truth, this servant was much perplexed and saddened regarding his situation, for there had been perfect fellowship and intimacy with him. I greatly regretted the delay in mentioning him. Praise be to God that after the arrival of your letter, sorrow was transformed into joy. We beseech God to assist him to make mention of Him, enable him to serve Him, and make him a champion of His Cause among the worlds.

16 در ذکر جناب نبیل علیه بهاء الله الملک العزیز
الجلیل مرقوم فرموده بودید بسیار سبب بهجت
و سرور شد چه که ایشان از نفوسی هستند که
مدتی تلقاء عرش بوده‌اند بسیار کم نفوسی که
فائز شوند بآنچه ایشان فائز شده‌اند بحق حق که
این عبد بسیار در فقره ایشان متحیر و محزون بود
چه که با ایشان کمال مؤانست و انس بوده بسیار
حسرت میبرد از تأخیر ذکر ایشان الحمد لله که
بعد از ورود کتاب آن جناب حزن بسرور تبدیل
شد نسأل الله بأن یؤیده لذکره و یوفقه لخدمته و
یجعله ناصراً لأمره بین العالمین

- 17 Convey infinite expressions of devotion and most glorious, most exalted greetings from this evanescent one to Aqa Muhammad Hasan, his brother - upon them both be the glory of the All-Merciful. I once heard specific mention of him from the Tongue

17 جناب آقا محمد حسن اخوی ایشان علیهما بهاء
الرحمن را از قبل این فانی عرض خلوص ما لا
نهایه و تکبیر اعتراف ارفع اعلی برسائید ذکر ایشان را
وقتی مخصوص از لسان قدم استماع نمودم و از

of Grandeur, and from that time until now, mention of him hath remained in the heart of this evanescent one.

- 18 As for what you wrote concerning the loved ones throughout the inhabited earth, that all are steadfast in their love for God, the Most Glorious - God willing, through your endeavors and influence, they should be aflame at all times. Convey infinite greetings to all from this evanescent one.

- 19 Regarding what you wrote about the daughter of His Name the Luminous - upon him be the glory of God, the Most Glorious - although that sanctified soul, upon him be the breezes of intimacy, requested that she be counted among the servants of the Most Holy House, this servant specifically presented this matter before the Presence: "It behooveth that she be taken by one who turneth unto God, the Mighty, the Praiseworthy." Thus was the matter decreed by the Pen of Wisdom, and the sun of permission shone forth from the horizon of thy Lord's utterance, the Most High, the Great.

- 20 Convey wondrous and sublime greetings specifically to the honored father and mother - upon them both be the mercy of God, His blessings, His grace and His loving-kindness - and likewise to the family members, upon them be the glory of God, His remembrance, the radiance of God, His lights. And the spirit, glory and splendor be upon you, O people of Baha and His loved ones. May the spirit of the servant of Baha be a sacrifice for you.

آن حین تا حال ذکر ایشان در قلب این فانی بوده

18 و آنچه در باره احبای ارض مسکونه مرقوم فرموده بودند که جمیع به حبّ الله الأبهی مستقیمند انشاء الله از همت و تأثیر نفس شما باید در کلّ حین در اشتعال باشند از قبل این فانی تکبیر ما لا نهیه بجمیع برسانید

19 در باره صبیّه جناب اسم الله المنیر علیه بهاء الله الأبهی فرموده بودید اگرچه آن روح مقدّس علیه نفحات الأنس استدعایش این بوده که از خدام بیت اقدس محسوب شود و لکن این عبد مخصوصاً تلقاء وجه معروض داشتم این کلمه مشرق ینبغی ان يأخذها من یكون مقبلاً الى الله العزیز الحمید کذلک قضی الأمر من قلم الحكم و اشرقت شمس الاذن من افق بیان ربک العلیّ العظیم انتهى

20 مخصوص خدمت حضرت والد و علیا جناب والده علیهما رحمة الله و برکاته و فضل الله و عنایاته تکبیر بدیع منبع برسانید و همچنین اهل بیت را علیهم بهاء الله و ذکره و ضیاء الله و انواره و الروح و العزّ و البهاء علیکم یا اهل البهاء و احبائه فداکم روح خادم البهاء

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- 1 He is the Present One, He is the All-Seeing One!
- 2 Praise be to God Who hath sent down the verses and manifested the clear proofs and caused all things to speak of His remembrance and praise. He it is Who revealed the Books and sent forth the Messengers as a grace from His presence, and made them guides for all people and lamps of guidance and success. Through them the clouds poured forth their rain and the earth yielded its fruits, and there appeared what had been hidden in His knowledge and stored in the treasures of His protection. We bear witness that there is none other God but Him,

1 هو الحاضر و هو الناظر

2 الحمد لله الذی انزل الآيات و اظهر الیّنات و انطق الأشياء علی ذکره و ثنائه هو الذی انزل الكتب و ارسل الرسل فضلاً من عنده و جعلهم هداة الأنام و مصابیح الهدایة و الفلاح و بهم امطر السحاب و نبئت الأرض و ظهر ما کان مکنوناً فی علمه و مخزوناً فی کتائز عصمته نشهد انه لا اله الا هو اقراراً بوحدانیه و اعترافاً بفردانیه لم یزل

acknowledging His oneness and confessing His singleness. He hath ever been in the heights of power, might and majesty, and will ever abide in the exaltation of glory, grandeur and magnificence. There is none other God but Him, the Self-Sufficient, the Most High.

- 3 And peace, shining forth from the horizon of the heaven of His bounty, be upon His loved ones who were not held back by the veils of the world from turning unto the Most Great Name, and whom the might of nations did not frighten. They turned with illumined hearts and radiant faces toward the supreme horizon and uttered that which the Tongue of Grandeur had uttered before the creation of all things: "Verily, there is none other God but Him, the One, the Single, the All-Knowing, the All-Wise."

- 4 O people of God! The Wronged One remembereth you from the precincts of the Prison and calleth you unto God, the Lord of the worlds. He remembereth you with what hath been revealed from His Most Exalted Pen and giveth you glad tidings of what hath been ordained for you from the presence of a mighty and ancient Lord. Harken unto the call from the precincts of the Prison, from the Lote-Tree planted in the land of saffron, from the presence of the Most Merciful: Verily, there is none other God but Him, the One, the Single, the All-Knowing, the All-Informed. Beware lest the veils of humanity hold you back from the Lord of the Throne and Earth, or the conditions of those who have denied the Day of Judgment cause you grief. Ye are the hands of His Cause amongst His servants and the standards of guidance in His lands. Know your stations, holding fast to the grace of God, the Forgiving, the Generous. This is the Day which was announced in God's Books of old and of which every trusted Messenger gave tidings.

- 5 O people of God! We counsel you with that whereby the Cause of God shall be exalted among His servants and your stations shall be made manifest among the peoples. Verily, He is the Sincere Counsellor, the Compassionate, the Merciful. Take hold of the Book of God with the power granted by Him and follow not the desires of those who have turned to the daysprings of idle fancies, turning away from His straight path. This is He Who hath come with the Kingdom of Utterance from the presence of the Most Merciful. Fear God and be not of the heedless. Blessed is the soul that hath attained unto My knowledge, soared in My atmosphere, and held fast unto My strong cord. That which was promised in the Books of God and concealed in His all-encompassing knowledge hath appeared. Every secret hath been revealed and the ocean of

كان في علو القوة والقدرة والجلال ولا يزال
يكون في سيمى الرفعة والعظمة والجلال لا اله
الا هو الغنى المتعال

- 3 و السلام المشرق من افق سماء عنايته على اوليائه
الذين ما منعهم حجابات العالم عن التوجه الى الاسم
الأعظم و ما خوفتهم سطوة الأمم اقبلوا بقلوب
نوراء و وجوه بيضاء الى الأفق الأعلى و نطقوا بما
نطق به لسان العظمة قبل خلق الأشياء انه لا اله
الا هو الفرد الواحد العليم الحكيم

- 4 يا حزب الله يذكركم المظلوم من شطر السجن و
يدعوكم الى الله رب العالمين و يذكركم بما نزل من
قلبه الأعلى و يبشركم بما قدر لكم من لدن مقتدر
قدير اسمعوا النداء من شطر السجن من السدرة
المنبتة على ارض الزعفران من لدى الرحمن انه
لا اله الا هو الفرد الواحد العليم الخبير اياكم
ان تحجبكم حجابات الورى عن مالک العرش و
الثرى او تحزنكم شؤونات الذين كفروا يوم الدين
انتم ابادى الأمر بين عباده و اعلام الهداية فى
بلادهم اعرفوا مقاماتكم متمسكين بفضل الله الغفور
الكریم هذا يوم بشرت به كتب الله من قبل و
اخبر به كل رسول امين

- 5 يا حزب الله نوصيكم بما يرتفع به امر الله بين
العباد و تظهر مقاماتكم بين الأحزاب انه هو الناصح
المشفق الرحيم خذوا كتاب الله بقوة من عنده و
لا تتبعوا أهواء الذين اقبلوا الى مطالع الأوهام
معرضين عن صراطه المستقيم هذا هو الذى اتى
بملكوت البيان من لدى الرحمن اتقوا الله و لا
تكونوا من الغافلين طوبى لنفس فازت بعرفانى و
طارت فى هوائى و تمسكت بجبلى المتين قد ظهر
ما كان موعوداً فى كتب الله و مستوراً فى علمه
المحيط به ظهر كل سر و ماج بحر العرفان بين
الامكان تعالى الرحمن مظهر هذا النبأ العظيم

knowledge hath surged among all possibilities. Exalted is the Most Merciful, the Manifestation of this mighty Message.

- 6 O 'Ali-Qabl-i-Muhammad! Harken unto the Voice of the Wronged One, and remind His loved ones of that which hath been sent down from the heaven of the Will of their Lord, the Master of this wondrous Day. Say: The Kawthar of life hath flowed from the Pen of the All-Merciful. Draw ye nigh, O people, and be not of the heedless ones. Beware lest anything whatsoever debar you from the Lord of Names. Cast away your idle fancies. By God! The horizon of the heaven of utterance hath been illumined with the light of certitude. This is a Day wherein naught shall profit you save this Name, at Whose appearance all names have bowed down in submission, whereupon the limbs of every heedless and remote one have quaked. O people! Deprive not yourselves of the breezes of the days of your Lord, the Mighty, the Great. The ocean of knowledge hath surged, and the luminary of proof hath shone forth from the horizon of the Will of your Lord, the Mighty, the All-Knowing. My Most Exalted Pen beareth witness that thou hast turned towards God, the Lord of Names and Creator of the heavens, and traversed land and sea until thou didst arrive at a place wherein the remembrance of God, the Lord of all who are in the heavens and on earth, was exalted, and didst attain the presence of the Wronged One, and didst hear His call, and didst succeed in reaching a horizon from which the Sun of utterance hath shone forth by the command of One Who is the Mighty, the Ancient of Days. Thou wert present, and didst hear, and didst witness that which the divines and theologians of Persia were prevented from attaining. Thus have We expounded the verses unto thee that thou mayest know and be of the thankful ones. Say:

- 7 My God, my God! Praise be unto Thee for having strengthened me, and made me to know Thee, and caused me to hear and to see, and brought me near until I stood before the gate of Thy bounty and grace, and attained unto that which most of Thy servants were deprived of. O Lord! The light of Thy countenance drew me, and the fragrances of Thy Revelation seized me, and separation from Thee weakened me, until Thou didst bring me into Thy presence, and gave me to drink, and provided me with that which was inscribed by Thy Most Exalted Pen in Thy Books and Tablets. O Lord! I beseech Thee by Thy Most Great Signs, and Thy manifestations in the kingdom of creation, and by the waves of the ocean of Thy utterance amidst all possibilities, and the effulgences of the sun of Thy proof upon all religions, that Thou deprive me not from attaining Thy presence and standing before the throne of Thy grandeur. Then write down for me, O my God, that which

يا على قبل محمد اسمع نداء المظلوم وذكروا ليايته بما
نزل من سماء مشية ربهم مالك هذا اليوم البديع
قل قد جرى كوثر الحيوان من قلم الرحمن اقبلوا يا
قوم ولا تكونوا من الغافلين اياكم ان يمنعكم شيء
من الأشياء عن مالك الأسماء ضعوا الأوهام
تالله قد انار افق سماء البيان بنور اليقين هذا يوم
لا ينفعكم شيء من الأشياء الا بهذا الاسم الذي
اذ ظهر خضعت الأسماء ثم ارتعدت فرائص كل
غافل بعيد يا قوم لا تمنعوا انفسكم من نفحات ايام
ربكم العزيز العظيم قد ماج بحر العلم و اشرق نير
البرهان من افق ارادة ربكم العزيز العليم يشهد قلبى
الأعلى بأنك اقبلت الى الله مالك الأسماء و
فاطر السماء وقطعت البر والبحر الى ان وردت
في مقام ارتفع فيه ذكر الله رب من في السموات
والأرضين وحضرت امام وجه المظلوم وسمعت
ندائه وفزت بأفق منه اشرفت شمس البيان امراً
من لدن مقتدر قدير حضرت وسمعت ورأيت
ما منع عنه علماء ايران وفقهاها كذلك فصلنا
لك الآيات لتعرف وتكون من الشاكرين

قل الهى الهى لك الحمد بما آيدتى وعرفتني
واسمعتني وارييتني وقربتني الى ان قمت لدى
باب جودك وفضلك وفزت بما منع عنه
اكثر عبادك اى رب نور وجهك اجتذبتني
ونفحات وحيك اخذتني وهجرتك اضعفتني
الى ان احضرتني وسقيتني ورزقتني ما كان
مستوراً من قلبك الأعلى في زبرك والواحد
اى رب اسئلك بآياتك الكبرى وظهوراتك
في ناسوت الانشاء وبأمواج بحر بيانك بين
الامكان واشراقات انوار شمس برهانك على
الأديان بأن لا تمنعني عن الحضور امام وجهك
والقيام لدى عرش عظمتك ثم اكتب لى يا
الهى ما كتبته لأصفيائك واوليائك الذين ما
منعتهم سطوة الملوك عن الاقبال الى ملكوتك

Thou hast written for Thy chosen ones and Thy loved ones, whom neither the might of kings deterred from turning to Thy Kingdom, nor the clamor of the peoples prevented from facing the light of Thy dominion.

و لا زماجير المملوك عن التوجه الى انوار
جبروتك

- 8 My God, my God! Thou seest me clinging to Thee, holding fast to the hem of the robe of Thy grace, turning to Thy horizon, and speaking Thy praise. I beseech Thee by the lights of Thy countenance to assist me to be steadfast in Thy love in such wise that neither the doubts of Thy servants nor the signs of those in the lands shall prevent me from drawing nigh unto Thee and circling round Thy throne. My God, my God! I know of a certainty that Thou didst create me to know Thee and to exalt Thy Word and to arise to serve Thy Cause. I beseech Thee in all conditions, O Thou the Most Exalted, the All-Glorious, not to deprive me of that for which Thou didst create me, and nurture me for its days, and strengthen me to turn unto it.

8 الهى الهى ترانى متمسكاً بك و متشبثاً بأذيال
رداء فضلك و مقبلاً الى افقك و ناطقاً
بثنائك استلک بأنوار وجهک بأن تؤيدنى على
الاستقامة على حبك بحيث لا تمنعنى شبهات
العباد و لا اشارات من فى البلاد عن التقرب
اليك و الطواف حول عرشك الهى الهى اعلم
باليقين بأنك خلقتنى لعرفان نفسك و اعلاء
كلمتك و القيام على خدمة امرک استلک
فى كل الأحوال يا غنى المتعال بأن لا تجعلنى
محروماً عما خلقتنى له و رببتنى لآيامه و ايدتى
على التوجه اليه

- 9 By Thy might, O God of Names and Creator of heaven! Nothing in the world gladdens me save the manifestations of Thy grace, the tokens of Thy loving-kindness, the signs of Thy mercy, and the evidences of Thy bounty and tenderness. I beseech Thee, O Lord of Eternity and Sovereign of the world, by Thy Most Great Name, to ordain for me all the good Thou hast sent down in Thy Book. Verily, Thou art He Whom nothing whatsoever can frustrate, nor can the Daysprings of Names render powerless. Thou doest what Thou pleasest through Thy sovereignty and ordainest what Thou wilt through Thy power.

9 وعزتك يا اله الاسماء و فاطر السماء لا يسرنى
فى العالم شىء من الأشياء الا ظهورات فضلك
و شؤونات عنايتك و آيات رحمتك و بينات
فضلك و شفقتك استلک يا مالک القدم و
مولى العالم باسمک الأعظم بأن تقدرلى كل خير
اتزله فى كتابك انک انت الذى لا يمنعك شىء
من الأشياء و لا تعجزک مطالع الاسماء تفعل
بسلطانک ما تشاء و تحكم بقدرتك ما تريد

- 10 O Lord! I beseech Thee by the fire in the hearts of Thy lovers and the light of the countenance of Thy sincere ones to forgive me and my father whom Thou hast caused to attain unto the station Thou didst ordain for him. O Lord! Purify him through that which hath flowed from the Pen of Thy grace. I testify that Thy forgiveness hath encompassed all created things and Thy mercy hath preceded all contingent beings. O Lord! This is a day whereon the ocean of forgiveness hath surged before Thy face and the clouds of bounty have rained the showers of generosity and bestowal upon the hearts of Thy chosen ones. I beseech Thee not to deprive him of the effulgences of the lights of Thy generosity. Verily, Thou art He to Whose generosity all things have testified. There is none other God but Thee, the All-Bountiful, the Ever-Forgiving, the Most Generous.

10 اى رب استلک بنار افئدة محبيک و انوار وجه
مخلصيک بأن تغفر لى و لأبى الذى الحقته الى
مقام قدرت له اى رب طهره بما جرى من قلم
فضلك اشهد ان عفوك احاط الكائنات و
رحمتك سقت الممكات اى رب هذا يوم ماج
بحر الغفران امام وجهک و امطر سحاب الفضل
امطار الجود و العطاء على قلوب اصفيائك
استلک ان لا تجعله محروماً من اشراقات
انوار كرمک انک انت الذى شهدت بكرمک
الأشياء لا اله الا انت الفضال الغفور الكريم

- 11 O Ali-Muhammad! Give thanks to God for this supreme bounty! The Wronged One hath turned toward thee from His Most Great Prison and given thee tidings of that which all the treasures of earth and all that the kings and rulers possess

11 يا على محمد اشكر الله بهذا الفضل العظيم قد اقبل
اليك المظلوم من سجنه الأعظم و بشرک بما لا
تعدله خزائن الأرض كلها و لا عند الملوك و

cannot equal. Give thanks to God by night and by day, then make mention of Him at all times. He hath aided thee to turn unto Him and hath made thee know His straight and manifest path. Take thou the garment of utterance to the loved ones of the All-Merciful, that they may discover from it the fragrance of the bounty of their Ancient Lord, the All-Bountiful. Verily He will aid them and will acquaint them with that which most of mankind hath been prevented from knowing. To this beareth witness the Truth, the Speaking, the Manifest One.

- 12 Make mention of Ha before Sin - upon him be My glory and the loving-kindness of God, the Lord of the worlds. Say: Thou wast mentioned before the Wronged One in the Most Great Prison and hast attained that whose fragrance shall endure as long as the Most Beautiful Names of God and His supreme attributes endure. To this testifieth every discerning one. Blessed art thou for having turned unto a station from which the people have turned aside, though they were created to serve His manifest Cause. They awaited My days through centuries and ages, yet when the appointed time came and I revealed Myself, they denied Me, rejected My verses and turned away from My proof, until they pronounced sentence to shed My blood with such injustice as caused the Supreme Paradise and the dwellers of this exalted station to lament. Hear thou the call, time and again, from the Supreme Pen: Verily there is none other God but Him, the Speaking, the All-Wise. Be thou steadfast in the service of My Cause and vocal in My praise with the wisdom We have sent down in the Holy Books and Tablets. Hold thou fast unto it in all conditions, as bidden by the Mighty, the Bestower. Let not the intimations and the power of princes sadden thee. Hold fast unto the cord of the loving-kindness of thy Lord, the Master of all creation. Soon shall the world and all thou seest today perish, and there shall endure for thee that which hath been ordained by the Pen of God, the Lord of Lords.

- 13 When thou hast attained unto My verses and found the breezes of revelation, say: Praise be unto Thee, O Lord of Names, for having mentioned me while Thou wert wronged at the hands of them that disbelieved in God when He came with power and sovereignty. Verily He will be with thee and will help thee through His grace, and He is the Mighty, the All-Bountiful.

- 14 We have found the fragrance of thy love and thy turning unto Him, and thy humility and submissiveness. We have mentioned thee in verses that shall not be effaced throughout centuries and ages. We beseech God to aid thee, make thee successful, and grant thee the blessing of His presence. Verily He is powerful over whatsoever He willeth. There is none other God but

السلطين اشكر الله في الليالي والأيام ثم اذكره في كل حين انه ايدك على الاقبال وعرفك سبيله الواضح المستقيم اذهب بقميص البيان الى احباء الرحمن ليجدوا منه عرف عناية ربهم الفضال القديم انه يؤيدهم ويعرفهم ما منع عن عرفانه اكثر الخلق يشهد بذلك الحق الناطق المبين

12 اذكر الحاء قبل السين عليه بهاءى وعناية الله رب العالمين قل قد كنت مذكورا لدى المظلوم فى السجن الأعظم وفرت بما لا ينقطع عرفه بدوام اسماء الله الحسنى وصفاته العليا يشهد بذلك كل عالم بصير طوبى لك بما اقبلت الى مقام اعرض عنه الناس بعد اذ خلقوا لخدمة امره المبين كانوا ان ينتظروا ايامى فى القرون والأعصار فلما اتى الميقات واظهرت نفسى انكرونى وكفروا بآياتى واعرضوا عن برهانى الى ان افتوا على سفك دمي بظلم ناح به الفردوس الأعلى وسكان هذا المقام المنيع اسمع النداء مرة بعد اخرى من القلم الأعلى انه لا اله الا هو الناطق الحكيم كن قائماً على خدمة امرى وناطقاً بنثائى بحكمة انزلنا حكمها فى الزبر والألواح كن فى كل الأحوال متمسكاً بها امراً [من] لدن عزيز وهاب اياك ان تحزنك اشارات الأمراء وسطوتهم كن متمسكاً بحبل عناية ربك مولى العباد سوف تفتى الدنيا وما ترثه اليوم و يبقى لك ما قدر من قلم الله رب الأرباب

13 اذا فرت بآياتى ووجدت نفحات الوحي قل لك الحمد يا مولى الأسماء بما ذكرتني اذ كنت مظلوماً بين ايدى الذين كفروا بالله اذ اتى بقدرة وسلطان انه يكون معك وينصرک فضلاً من عنده وهو العزيز الفضال

14 انا وجدنا عرف حبك و اقبالك و خضوعك و خشوعك ذكرناك بآيات لا يأخذها الحو فى القرون و الأعصار نسل الله بأن يؤيدك و يوفقك و يرزقك لقائه انه هو المقتدر على ما يشاء لا اله الا هو الواحد المختار قد اردت

Him, the One, the Chosen One. Thou didst desire to attain the presence of the Wronged One, having been seized by the breezes of revelation in the days of thy Lord, the Self-Sufficient, the Most High. Give thanks unto God for having illumined the horizon of permission with the sun of acceptance from thy Lord, the Almighty, the Mighty, the Bestower. Fix thy gaze upon the horizon of wisdom, as bidden by thy Lord, the Master of the Day of Return.

- 15 We make mention of thy mother and give her the glad tidings of God's favors and bounty. Convey unto her face greetings from the Wronged One. Verily, He is the Protector of every servant who hath believed and every maidservant who hath turned towards the Dayspring of Lights. O My handmaiden and My leaf! Glorify thy Lord with praise, then make mention of Him at eventide and at dawn. Verily, He hath made mention of thee with a mention before which all mention hath bowed down in humility. Say: Praise be unto Thee, O my God, for having awakened me through the breezes of Thy Revelation and enabled me to turn towards Thee, O Lord of Lords! I beseech Thee not to withhold from me that which Thy Most Exalted Pen hath ordained for Thy handmaidens who have turned towards Thee in days when most of the inhabitants of the land turned away from Thee.

- 16 O thou who gazest upon the Countenance! The Sun of loving-kindness hath shone forth upon thee once again, as We desired to make mention of thy wife, whose mention was made before the Wronged One, Who hath called the people unto God, the Lord of all men. O My handmaiden! Hearken unto My call. Verily, He hath made mention of thee with a mention whose fragrance shall endure throughout the duration of thy Lord's kingdom, the Subduer of winds. We beseech God to aid thee and draw thee nigh unto Him at all times, and to ordain for thee through His Most Exalted Pen the best of the hereafter and of this world. Verily, He is the One with power over whatsoever He willeth. There is none other God but He, the Mighty, the All-Forgiving.

- 17 O name of Ha and Sin! We have desired to make mention of thy son, whom We mentioned before as a token of Our grace, and I am the Mighty, the Compelling. We beseech Him, exalted be He, to strengthen thee and enable thee to remember and praise Him, and to ordain for thee that which befitteth His grace and bounty. Verily, He is the Almighty, the Guardian over those who are in the heavens and on earth.

- 18 And We make mention of thy daughter who hath attained the honor of serving thee in the days of God, the Manifestor of clear proofs. O My leaf! The Wronged One hath turned toward thee

الحضور لدى المظلوم بما اخذتك نفحات الوحي
في ايام ربك الغنى المتعال اشكر الله بما اثار افق
الاذن بشمس القبول من لدن ربك المقتدر
العزیز الوهاب كن ناظراً الى افق الحكمة امراً
من لدن ربك مالک يوم المآب

- 15 ونذكر امك ونبشّرها بعناية الله وفضله كبر على
وجهها من قبل المظلوم انه ولي كل عبد آمن و
كل امة اقبلت الى مطلع الأنوار يا امي ويا ورقتي
سبحي بحمد ربك ثم اذكره في العشي والاشراق
انه ذكرك بذكر خضعت له الأذكار قولي لك
الحمد يا الهى بما يقظتنى نسمات وحيك وايدتنى
على الاقبال اليك يا رب الأرباب اسئلك ان
لا تمنعني عما قدرته من قلبك الأعلى لامائك
اللأى اقبلن اليك في ايام اعرض عنك اكثر
من في البلاد

- 16 يا ايها الناظر الى الوجه قد اشرق لك نير العناية
مرة اخرى بما اردنا ان نذكر ضلعك التى ذكر ذكرها
لدى المظلوم الذى دعا الناس الى الله مالک
الرقاب يا امي اسمعي ندائى انه ذكرك بذكر يبتقى
عرفه بدوام ملكوت ربك مستخر الأرياح نستل
الله ان يؤيدك ويقربك اليه في كل الأحيان و
يكتب لك من قلبه الأعلى خير الأنحة والأولى
انه هو المقتدر على ما يشاء لا اله الا هو العزيز
الغفار

- 17 يا اسم الحاء والسين انا اردنا ان نذكر ابنك الذى
ذكرناه من قبل فضلاً من لدنا وانا العزيز الجبار
نسئله تعالى ان يؤيدك ويوفّقك على ذكره وثنائه
ويقدر لك ما ينبغى لفضله وعطاءه انه هو
المقتدر المهيمن على من فى الأرضين والسموات

- 18 ونذكر بنتك التى فازت بخدمتك في ايام الله
مظهر الينبات يا ورقتي ان المظلوم اقبل اليك من

from the precincts of the Prison and calleth thee with the most exalted call and summoneth thee unto God, the Dayspring of verses. Blessed is the leaf that hath clung to the Tree of Proof, and the servant who hath held fast to the cord of God, the Lord of all religions.

19 And We make mention of thy other daughter and give her the glad tidings of My loving-kindness which hath encompassed the horizons. We beseech Him, exalted be He, to enable her and ordain for her that which shall profit her in every world among the worlds of her Lord, the Illuminator of lights. And We make mention of My loved ones whom the doubts of the people have not prevented from God, the Guardian, the Self-Subsisting.

20 This is a day whereon all things have spoken forth: "The appointed time hath come, and that which was hidden in God's knowledge, the Lord of existence, hath been made manifest." O people of God! His mercy hath preceded you as a bounty from God, the Lord of the seen and unseen. Verily, He hath aided you and drawn you nigh until He caused you to recognize the ocean of His knowledge and the heaven of His grace and the sun of His generosity, the Guardian over what was and what shall be. Nothing whatsoever escapeth Him. He doeth what He willeth by His sovereignty, and He is the Truth, the Knower of things unseen. Not an atom's weight in the heavens or in the earth escapeth His knowledge. With Him is the knowledge of all things in a Preserved Tablet. Take ye the chalice of salvation in the name of your Lord, the Creator of all things, then drink ye therefrom in defiance of those who have disbelieved in the Witness and the Witnessed.

21 By God! The verses have been sent down and the signs have appeared, yet the people do not understand. Rejoice in the loving-kindness of your Lord and say: Unto Thee be praise and glory, O Lord of Names, for having enabled us to recognize the Dawning-Place of Thy Revelation and guided us to Thy path and drawn us nigh until Thou didst cause us to hear Thy most sweet call which hath been raised betwixt earth and heaven. We beseech Thee not to disappoint us of that which is with Thee. Verily, Thou art the Almighty, the All-Loving, the All-Forgiving. The splendor shining forth from the horizon of the heaven of My dominion be upon you, O My loved ones, and upon those whom neither ranks nor hosts have deterred from turning to the Praiseworthy Spot.

22 O name of Ha and Sin, upon thee be My glory! We make mention, at the end of the Book, of thy sister whose days in this world have come to an end, and who remained subject to the will of her Lord, the Sovereign of the Kingdom of Names and the Ruler of all humanity. We beseech Him, exalted be

شطر السجن ويناديك بأعلى النداء ويدعوك الى الله مشرق الآيات طوبى لورقة تمسكت بسدره البرهان ولعبد تمسك بحبل الله مالك الأديان

19 و نذكر بنتك الأخرى و نبشرها بعنايتي التي احاطت الآفاق نسئله تعالى بأن يوفقها ويقدر لها ما ينفعها في كل عالم من عوالم ربها منور الأنوار و نذكر اوليائى الذين ما منعهم شبهات القوم عن الله المهيمن القيوم

20 هذا يوم فيه نطقت الأشياء قد اتى الميقات و ظهر ما كان مكنوناً في علم الله مالك الوجود يا حزب الله قد سبقتم الرحمة فضلاً من لدى الله رب الغيب و الشهود انه ايدكم و قربكم الى ان عرّفكم بحر علمه و سماء فضله و شمس جوده المهيمن على ما كان و ما يكون لا يعجزه شيء من الأشياء يفعل ما اراد بسلطانه و هو الحق علام الغيوب لا يعزب عن علمه من شيء عنده علم كل شيء في لوح محفوظ خذوا كأس الفلاح باسم ربكم مالك الابداد ثم اشربوا منها رغماً للذين كفروا بالشاهد و المشهود

21 تالله قد نزلت الآيات و ظهرت العلامات و القوم لا يفقهون افرحوا بعناية ربكم و قولوا لك الحمد و الثناء يا مالك الأسماء بما ايدتنا على عرفان مشرق وحيك و هديتنا الى صراطك و قربتنا الى ان اسمعتنا نداءك الأجل الذي ارتفع بين الأرض و السماء نستلك ان لا تخيننا عما عندك انك انت المقتدر العطوف الغفور البهاء المشرق من افق سماء جبروتى عليكم يا اوليائى و على الذين ما منعهم الصفوف و الجنود عن التوجه الى المقام المحمود

22 يا اسم الحاء و السين عليك بهائى نذكر في آخر الكتاب اختك التي انتهت ايامها في الدنيا و بقت تحت ارادة ربها مالك ملكوت الأسماء و سلطان الورى نسئله تعالى بأن يغفر لها و

He, to forgive her and purify her from the defilement of this world, as a token of His grace. He, verily, is the All-Powerful, the Mighty, the All-Loving. Rejoice, O My handmaiden, in that the Tongue of Grandeur hath made mention of thee in this spot round which circle them that are nigh unto God. We beseech Him to ordain for thee what He hath ordained in the Most Exalted Paradise. He, verily, is the One Who has power over whatsoever He willeth through His word "Be" and it is. The glory be upon thee and upon those handmaidens who have believed in God, the Lord of the Unseen and the Seen.

يُطَهِّرُهَا عَنْ دُنْسِ الدُّنْيَا فَضْلاً مِنْ عِنْدِهِ وَهُوَ
المُقْتَدِرُ الْعَزِيزُ الْوَدُودُ أَفْرَحِي يَا أُمِّي بِمَا ذَكَرَكَ
لِسَانُ الْعِظَمَةِ فِي هَذَا الْمَقَامِ الَّذِي طَافَهُ الْمُقَرَّبُونَ
وَنَسْتَلُهُ بِأَنْ يَقْدَرَ لَكَ مَا قَدَّرَ فِي الْجَنَّةِ الْعَالِيَا
أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِقَوْلِهِ كُنْ فَيَكُونُ
الْبَهَاءُ عَلَيْكَ وَعَلَى اللَّائِي آمَنَ بِاللَّهِ رَبِّ الْغَيْبِ
وَالشُّهُودِ

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- 1 In the name of God, the Most Merciful, the Most Compassionate
1 بِسْمِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who hath taught the art of exposition through the mysteries of truth, caused to flow from the Pen the symbols of knowledge and wisdom, and clothed in the raiment of manifestation that which lay concealed within existence. We praise Him with such praise as hath adorned the preamble of the Primal Book and caused to shine forth from the Daysprings of Reality the effulgences of the First Creation, whereby the receptacles of being were immersed in the depths of revelation and witness, and the essences of things accepted the limitations of multiplicity, and after testing and trial ascended unto the heights of understanding and knowledge, forsaking their determined limitations and soaring unto the heaven of sanctity on wings of detachment.
2 الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ الْبَيَانَ اسْرَارَ التَّبْيَانِ وَ أَظْهَرَ
مِنَ الْقَلَمِ رُمُوزَ الْعِلْمِ وَ الْعِرْفَانِ وَ الْبَسَ قِيَصَ
الْعِيَانِ مَا هُوَ الْمُسْتَوْرُ فِي الْكِتَابِ نَحْمَدُهُ حَمْداً بِهِ طُرِّزَ
دِيْبَاجُ كِتَابِ الْأَزْلِ وَ الْأَعْلَى مُشَارِقُ الْحَقِيقَةِ
لَوَامِعُ الطَّارِزِ الْأَوَّلِ وَ بِهِ اسْتَغْرَقَتْ قَوَائِلُ الْوُجُودِ
فِي قِفَارِ الْمَكَاشِفَةِ وَ الشُّهُودِ وَ قَبِلَتْ الْمَاهِيَّاتِ
حُدُودَ الْكَثْرَاتِ وَ بَعْدَ التَّحْقِصِ وَ الْإِمْتِحَانِ
ارْتَقَتْ إِلَى مَعَارِجِ الْإِدْرَاكِ وَ الْعِرْفَانِ تَارِكَةً مَا
لَهَا مِنَ الْحُدُودِ الْمُتَعَيَّنَةِ وَ طَائِرَةً إِلَى سَمَاءِ التَّقْدِيسِ
بِالْقَوَادِمِ الْمَجْرُودَةِ
- 3 And blessings and peace be upon the Guarded Mystery, the Hidden Symbol, and the Treasured Secret, Who in every world among the worlds of God, the Mighty, the Exalted, is called by one of the names of glory and majesty, and in every station is described by one of the attributes of grandeur and magnificence - He Who was honored by the address "But for thee, I would not have created the celestial spheres," and Who was adorned with the words "When thou didst throw, it was not thou who threw, but God who threw." And peace be upon His family and companions, an everlasting, eternal, ancient peace.
3 وَ الصَّلَاةُ وَ السَّلَامُ عَلَى السِّرِّ الْمَصُونِ وَ الرَّمْزِ
الْمَكْنُونِ وَ الْكَنْزِ الْخِزُونِ الْمُسَمَّى فِي كُلِّ عَالَمٍ
مِنْ عَوَالِمِ اللَّهِ الْعَزِيزِ الْمُتَعَالِ بِاسْمٍ مِنْ أَسْمَاءِ الْعِزَّةِ
وَ الْجَلَالِ وَ الْمَوْصُوفِ فِي كُلِّ مَقَامٍ بِصِفَةٍ مِنْ
صِفَاتِ الْعِظَمَةِ وَ الْإِجْلَالِ الْمَشْرِفِ بِخُطَابِ
لَوْلَاكَ لَمَا خُلِقَتْ الْأَفْلَاكُ وَ الْمُتَحَلَّى بِطَرَازِ مَا
رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَ عَلَى آلِهِ وَ
صَحْبِهِ تَسْلِيماً دَائِماً أَبَداً قَدِيمَا
- 4 O God! O Thou through Whose Most Great Name every sick one is immersed in the ocean of healing, and every abased one is seated upon the throne of might and ascension! The mystics and their hearts have been bewildered by the wonders of Thy
4 اللَّهُمَّ يَا مَنْ بِاسْمِكَ الْأَعْظَمِ أَنْغَمَسَ كُلَّ عَلِيلٍ
فِي بَحْرِ الشِّفَاءِ وَ جَلَسَ كُلَّ ذَلِيلٍ عَلَى أَرِيكَةِ
الْعِزَّةِ وَ الْارْتِقَاءِ قَدْ تَحَيَّرَتْ وَ تَحَيَّرَ الْعَارِفُونَ فِي

manifest creation, and the wayfarers have wandered distracted in the wilderness of knowing a trace of Thy firm wisdom. Thou didst create existence from nothing by Thy Word of command, and didst deliver them from the wilderness of the darkness of ignorance through the radiance of the lights of Thy knowledge. When Thou didst observe their inability to know what would harm or benefit them, Thou didst send among them, by the sovereignty of Thy power, pure spirits, luminous persons, and spiritual temples in their form and likeness, that they might teach them what would draw them nigh unto Thee and sanctify them from all that beseemeth them not in Thy presence. This was of Thy beauteous wisdom and Thy sublime grace and compassion, for Thou hast never compelled anyone in anything, but hast given all the choice of acceptance or rejection.

بدايع صنعك المبين و همت و هام السائحون
في فلووات معرفة اثر من آثار حكمك المتين
قد خلقت الوجود لا من شيء بكلمة امرك
ونجيتهم من مفاوز ظلمات الجهل بلعان انوار
عليك فلما رأيتهم عاجزين من معرفة ما يضرهم
و ينفعهم بعثت بينهم بسلطان قدرتك ارواحاً
مجردة و اشخاصاً نورانية و هياكلأ روحانية على
شكلهم و هيكلهم حتى يعرفهم ما يقربهم اليك
و يقدسهم عما لا ينبغي لهم في محضرك و هذا
من جميل حكمتك و منيع لطفك و رأفتك
لأنك ما اجبرت احداً في شيء و خيرت الكل
في الرد و القبول

- 5 This being so, were the Manifestation of Thy Cause to appear among them in His true spiritual reality and divine attributes, none would have any excuse to reject His Cause, and all would enter beneath the shadow of His Command without distinction between the felicitous and the wretched, the spiritual and the physical. Such acceptance would not be according to the seeking and capacity inherent in the receptivities of the servants' beings. Verily, Thy Name, the Just, must needs differentiate between them in reward and recompense, for reward and punishment are bound to deeds, and deeds are bound to intention, and intention is bound to the seeking of created things. For this reason hath Thy consummate wisdom necessitated the sending of Thy Prophets in human form, combining both worlds, that the capacity, seeking and receptivity of existence might be made manifest in accepting Thy grace and being illumined by the lights of the Dawning-Place of Thy unity and the Source of Thy singleness.

5 و لما كان الأمر كذلك لو ظهر مظهر امرك
بينهم بما هو عليه من الآثار الروحانية و الصفات
الروحانية لما بقي لأحد في قبول امره عذر و
دخل الكل في ظل امره من دون امتياز السعيد
من الشقي و الروحاني عن الجسماني فهذا القبول
لم يكن بحسب الطلب و الاستعداد من قوابل
وجودات العباد و لا بد أن اسمك العادل لا
يساوي بينهم في المجازات و المكافات لأن الثواب
و العقاب مربوطان بالعمل و العمل مربوط
بالنية و النية مربوطة بطلب البرية و لأجل
ذلك اقتضت حكمك البالغة بعث انبيائك
على صورة البشر الجامعة بين العالمين حتى يظهر
استعداد الوجود و طلبه و قابليته في قبول
فيضك و الاستنارة بأنوار مشرق توحيدك و
معدن تفريديك

- 6 I beseech Thee, O my God, to assist us to bear what Thou hast entrusted to us of the trust of Thy love, and enable us through Thy power and might to preserve it from the hands of the thieves. Disappoint us not of Thy mercy, and drive us not from the gate of Thy loving-kindness, for Thou hast named Thyself the Most Merciful, the Most Compassionate. There is no God but Thee, the Mighty, the Generous.

6 أسألك اللهم ان تؤيدنا على حمل ما عرضت
علينا من امانة حبك و وفقنا على حفظها من
ايادي السارقين بقدرتك و اقتدارك لا تخيننا
عن رحمتك و لا تطردنا من باب عطوفتك
لأنك سميت نفسك بالرحمن الرحيم لا اله الا
انت العزيز الكريم

- 7 O thou bird soaring in the atmosphere of love with the wings of affection and the pinions of sincerity and unity! That which was inscribed by the pen and traced upon the tablet in letters from the book of the heart hath been received. When thy love for the loved ones of thy Lord was confirmed, I was commanded to write the reply. I have therefore complied with the decisive decree, and God is He Who guideth to the path of truth.

7 يا ايها الطائر في هواء المحبة بخوافي الوداد و قوادم
الخلوص و الاتحاد قد وصل ما طرز بأثر المداد و
ارتسم على اللوح من احرف كتاب القواد فلما تحققت
حبك اولياء ربك امرت بأن اكتب الجواب
فامتثلت فصل الخطاب و الله الهادي الى طريق
الصواب

- 8 O thou beloved! I have seen thy letter and understood what thou didst ask concerning the noble Qur'anic verse and the true effulgence manifest in the mirrors of its holy words. Know thou that for the verses of God, exalted be His glory, there are meanings beyond counting and truths beyond reckoning. Were one to desire to reveal that which lieth concealed within the repository of utterance, all the pens in the world would prove powerless to write, and all the scrolls of the nations insufficient to record it. For those endued with knowledge and wisdom, there is in every station an explanation.
- 9 Know thou furthermore that each letter of these sacred words hath two aspects - one turning toward the inner meaning and one toward the outer. Would that we could find attentive ears and receptive hearts that could bear to hear the realities of meaning contained within God's Book and become illumined by the lights of the suns dawning from the horizons of God's words! Alas! Alas! Due to the people's lack of capacity, naught appeareth upon the daysprings of the pages save a mere atom of the effulgences of meaning contained within the verses of the Lord of the Day of Judgment.
- 10 How can I reveal that which I have not been permitted to disclose? Consummate wisdom requireth that explanation be given only to seekers. Where is the seeking? And how can all that is known be uttered when its time hath not come and its people are not present? By thy Lord, the Lord of the heavens and earth! The dove of utterance in this station hath melodies that attract hearts and notes that cause souls to soar upon hearing them. But alas! All regret! It cannot reveal its warbling for fear of the hunter of envy, the snare of malice, the net of denial, and the arrows of objection and pride.
- 11 Since the tongue is fettered and utterance restrained, I shall explain to thee one letter from the book of knowledge and wisdom, leaving aside what is fundamental to the reality of the Qur'an lest souls be disturbed and pillars shake, until the time cometh and the steed of the Pen gallopeth in the arena of exposition and explanation.
- 12 O thou questioner! Know that in these mentioned verses there are multiple stations, from the blowing of the trumpet to the illumination of the earth with light. With those possessed of truth and knowledge, all these stations are established in every world. Just as they confirm these in specific receptacles, so too are they realized in absolute, abstract acceptances. As we
- 8 فإياها الحبيب قد رأيت كتابك وعرفت ما سألت من الآية الشريفة الفرقانية والتجلى الحقيقى الألح في مجالى الكلمات القرآنية فاعلم بأن لايات الله عز وجل معان لا تحصى وحقائق لا تستقصى ولو اراد الانسان ان يظهر ما هو المستور في كمن البيان ليرى اقلام العالم عاجزة من التحرير ودفاتر الأمم قاصرة من التسطير ولأولى العلم والعرفان في كل مقام بيان
- 9 ثم اعلم بأن لكل حرف من هذه الأحرف المقدسة وجهان وجه الى الباطن ووجه الى الظاهر فإيا لينا وجدنا آذاناً واعية وقوابلاً مستعدة لتتحملوا استماع حقائق المعاني المندرجة في كتاب الله و تستطيعوا الاستنارة بأنوار الشمس المشرقة من آفاق كلمات الله آه ثم آه لقلبة الاستعداد في العباد لا يظهر على مشارق الأوراق الا مقدار ذرة من تجليات المعان المندرجة في آيات مالک يوم الطلاق
- 10 و اتى كيف استطيع على اظهار ما لم اؤذن في ابرازه وان الحكمة البالغة لا تقتضى الافادة الا للطالبين ابن الطلب وكيف كل ما يعلم يقال مع عدم مجيء اوانه وقله حضور اهله فوربك رب السموات والأرض لورقاء البيان في هذا المقام الحان تجذب القلوب ونعمات تطير باستماعها النفوس ولكن الأسف كل الأسف بما لا تقدر على اظهار ترماتها خوفاً من صياد الحسد و شرک الحقد وشبكة الإنكار و رمى الاعتراض والاستبجار
- 11 فلما قيد اللسان وانحصر البيان ابين لك حرفاً من كتاب العلم والعرفان تاركاً ما هو الأصل في حقيقة القرآن لئلا تضطرب النفوس وترتعش الأركان الى ان تأتى الأوان ويحول جواد القلم في مضمار البيان والتبيان
- 12 فإياها السائل فاعلم بأن في هذه الآيات المذكورة مقامات متعددة من النفخ في الصور الى اشراق الأرض بالنور وان عند اولى الحقائق والعرفان كل هذه المقامات ثابتة في كل العوالم كما انهم يثبتونها في القوابل المتعينة كذلك تتحقق في

believe these ranks in the return, we can determine them in the beginning.

- 13 We say that the True One, exalted be His station, was alone in His Essence and there was nothing with Him, as mentioned in the sacred tradition: "I was a hidden treasure and loved to be known, so I created creation that I might be known." When He loved to make Himself known and be described with sanctification and transcendence, He created. He manifested through the lights of His Name, the Creator, and the abstract realities became determined in the world of the particles. In that world, we interpret the first blast as the words "Am I not your Lord?" and the swooning as from the grandeur of God's supreme Word. Then He blew a second time in the trumpet of power with compassion and mercy, and lo! they arose [from their graves] looking about.

- 14 O beloved friend! Know thou that created things, with their varying degrees and diverse natures, accept manifestation and visibility only in accordance with their receptivity, yearning, and capacity. For among the essential and established divine attributes is justice. Having affirmed this, we say: How can existence be brought into being except in accordance with acceptance and acquiescence? For the matter resolves to one of four possibilities: either compelling all to obedience, or compelling all to disobedience, or compelling some to obedience and others to disobedience, or giving each its due according to the capacities of contingent beings.

- 15 The first two possibilities are invalid, for the purpose of creating contingent beings is the knowledge of God, exalted be His station, and the intent of this knowledge is to convey benefit and mercy to creation. Were we to assume compulsion in either obedience or disobedience, free will would be eliminated, and with its elimination obligation would be nullified, and with its nullification reward and punishment would fall outside the circle of righteousness. It befits not the Just and Wise One to bestow paradise on one who has not performed what merits it, or hell on one who has not done what warrants it. To grant reward after compulsion to obedience is futile, for one has not acted according to his capacity by choice but was compelled, just as if you force someone to pray who would not have prayed without compulsion - his prayer stems not from submission to God's command but from fear for himself. No rational being would accept such superficial action, how much less the Just and Wise One whose wisdom encompasses all atoms and whose knowledge comprehends all contingent things.

المقبولات المطلقة المجردة و كما نعتقد هذه المراتب في العود نقدر على تقديرها في البدء

- 13 فنقول ان الواجب تعالى شأنه كان منفرداً في ذاته ولم يكن معه من شيء كما ورد في الأحاديث القدسية كنت كنزاً مخفياً فأحببت ان اعرف خلقت الخلق لكي اعرف فلما احب ان يعرف نفسه ويصفه بالتقديس والتزويه خلقه تجلياً بأنوار اسمه الخالق فتعينت المجرّدات في عالم الذر ففى ذاك العالم نفسّر النّفخة الأولى بكلمة أ لست بربكم والانصاع من عظمة كلمة الله العليا فنفسخ ثانية في صور القدرة بالشفقة والرحمة فاذا هم قيام ينظرون

- 14 يا ايها الحبيب فاعلم بأن الأعيان ما قبلت الشهود والعيان مع اختلاف مراتبها وطابعها الا بحسب قبولها و طلبها واستعدادها لأن من الصفات الذاتية الثبوتية العدالة ولما اثبتناها نقول كيف يمكن إيجاد الوجود الا بحسب الرضى والقبول لأن الأمر لا يخلو من اربعة وجوه اما اجبار الكل على الطاعة ام الاجبار على المعصية او اجبار البعض على الطاعة والبعض على المعصية او اعطاء كل ذى حق حقه وهو بحسب قابليات الممكنات و

- 15 الأولان باطلان لأن المقصود من إيجاد الممكن هو معرفة الواجب تعالى شأنه والمراد من المعرفة ايصال الانتفاع والرحمة الى الخلق فلو فرضنا الاجبار على الطاعة والمعصية يرتفع الاختيار و بارتفاعه ينتفى التكليف و بنفيه يكون الثواب والعقاب خارجين عن دائرة الصواب وليس من شأن الحكيم العادل ان يرزق النعيم من لم يعمل ما يليق له او الجحيم من لم يعمل ما يقتضيه واعطاء الثواب بعد الانجبار في الطاعة عبث لأنه لم يعمل على حسب قابليته باختياره بل كان مجبوراً في ذلك كما انك تجبر احداً على الصلوة ولو لم تجبره لما اطاع و صلوته لم يكن من القيادة لأمر الله بل خوفاً على نفسه ولا بد أن العاقل لا يقبل هذا العمل الصوري فكيف الحكيم العادل الذى احاطت حكمته كل الذرات و غلب علمه جميع الممكنات

- 16 Similarly, compelling disobedience and then punishment during the state of compulsion would be naught but miserliness, and miserliness befits not the Merciful One whose mercy encompasses all and whose bounties overflow.
- 17 The third possibility is likewise invalid, for its existence would establish preference, and preference without justification accords not with justice - glory be to the Just Ruler, that He should favor some and deprive others.
- 18 Having invalidated these three possibilities, the fourth is established: dealing with things according to their seeking, receptivity, station and capacity. This befits the Just and Wise One, the Generous and Merciful One. If you desire clarification of this truth, consider the lamp - suppose it represents the Creative Word, and suppose the degrees of rays around it represent determined essences. These rays, according to their varying receptivities, are established in different positions of proximity and remoteness - some in utmost nearness and connection, some in furthest distance and separation, and some in intermediate states. In the outpouring of the All-Bountiful there is no disparity or increase or decrease; rather, the differences in degrees arise from variations in seeking.
- 19 This being the case, no argument remains for the remote one against the Absolute Bestower, for according to his own acceptance and seeking has he settled in that station. Otherwise, there is no suspension in the bounty of the Generous One, no cause for distancing from the source of bounty and generosity, no aversion of the Creator from the created without reason. As God, exalted be He, has said: "Thou seest no imperfection in the creation of the All-Merciful."
- 20 When thou hast comprehended what We have mentioned and understood what We have explained, thou wilt recognize the dawning of the Divine Word upon the receptive vessels of creation in the world of the atoms, and thou wilt realize the first blast in the forms of power and the second blast in the realm of simplicity and mercy.
- 21 As for the swooning, except whom God wills, it is the swooning of all contingent and determined beings except man, by the will of the All-Merciful, as God the Exalted has said in the Holy Qur'an: "We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it; but man bore it. Lo! he is unjust, ignorant."
- و كذلك الاجبار على المعصية والمجازاة بها في حالة الانجبار لم تكن الا عن البخل و البخل لا يليق للرحيم الذي احاطت رحمته و سبغت نعمته
- و الوجه الثالث ايضاً باطل لأن بوجوده يثبت الترجيح و الترجيح بلا مرجح لا يوافق العدل سبحانه الحاكم بالفضل ان ينعم قوماً و يحرم آخرين
- فلما ابطالنا الوجوه الثلاثة ثبت الوجه الرابع و هو المعاملة مع الأشياء بحسب طلبها و قبولها و مقامها و استعدادها و هذا شأن الحكيم العادل و الرحيم الباذل و أنك لو تريد الايضاح في الحقيقة انظر الى السراج و افرضه في مقام الكلمة الأمرية و افرض مقامات الأشعة الموجودة حوله الماهيات المتعينة فهذه الأشعة بحسب اختلاف قوايلها استقرت في الأماكن المختلفة من البعد و القرب منها في غاية القرب و الوصال و منها في منتهى البعد و الانفصال و منها متوسط الحال و في فيض الفيض لم يكن تفاوت و زيادة و نقصان بل اختلاف الدرجات حادث من تفاوت الطلب
- و الحالة هذه لم تبق حجة للبعيد على الفيض المطلق لأنه بحسب قوله و طلبه سكن في ذاك المقام و الا ليس لفيض الكريم من تعطيل و لم يكن داع لابعاده من معدن الفيض و الكرم و لا نفار للخالق عن المخلوق بلا سبب قوله تعالى ما ترى في خلق الرحمن من تفاوت
- فلما اطلعت على ما ذكرناه و عرفت ما بيناه تعرف اشراق الكلمة الالهية على قوايل الخليفة في عالم الذر و تتحقق النفخة الاولى في صور القدرة و النفخة الثانية بطور البساطة و الرحمة
- و اما الانصاع الا من شاء الله هو انصاع جميع الممكات و المتعينات الا الانسان بارادة الرحمن كما قال الله تعالى في القرآن الكريم انا عرضنا الامانة على السموات و الأرض و الجبال فأبين ان يحملنها و اشفقن منها فحملها الانسان انه كان ظلوماً جهولاً

- 22 And as for the mentioned rising, it is the response of all things through their acceptance of what the Absolute Bestower has given them according to their seeking, acceptance and capacity.
- 23 And as for the shining forth, it has manifold ranks and stations, among them the manifestation of the Hidden Essence in the realm of Divine Unity to Itself by Itself, and the contemplation of Its Beauty and Majesty in that station by Its Own Being unto Its Own Being without the existence of any of Its creation. In this station "God was, and there was nothing besides Him," and now it is as it has ever been. And among them is the appearance of the true lights in the station of Divine Oneness in the Muhammadan Reality, the First Determination and Mystery of Eternity. He said, and His word is the truth: "But for thee, I would not have created the spheres," and "Thou didst not throw when thou threwest, but God threw," and He - may my spirit be a sacrifice for Him - said: "I am He and He is I, except that He is He and I am I," and in another station: "I was a Prophet while Adam was between water and clay." And among them is the appearance of the gleamings of light upon the Tree of Sinai and the manifestation of His mighty mystery to Moses, He Who spoke with God. Blessed be God, the Mighty, the Wise. His bounty knows no cessation, nor His mercy any delay.
- 24 O thou beloved! Whenever the Pen desires to reveal meanings and wisdom, the exigencies of the time restrain its reins and prevent it from revealing the realities of thy Lord's verses. I beseech God to make known to thee the reality of expression without its appearing in the visible world. He is indeed the Generous, the Bestower. There is no God but Him, the Gracious, the Mighty, the Helper.
- 25 As for what is meant by "earth," it is the earth of receptivity, meaning that it shone with the light of the knowledge of its Lord and perceived the manifestation of the Sun of Recognition of its Creator according to its capacity and seeking. And as for the rest of the blessed verse, it indicates the testing and trial in this world, for this world is the world of experience and testing, that the blessed may be distinguished from the wretched, light from darkness, and the misguided from the guided. God the Exalted has said: "And they did not become divided until after clear evidence came to them - a Messenger from God reciting purified pages." Through the existence of tests, the balance of justice is established, judgment is rendered among creation with justice and grace, and His word is made manifest: "And judgment will be rendered between them with truth, and they will not be wronged."
- 22 و أما القيام المذكور هو اجابة الأعيان بقبول ما اعطاها الفياض المطلق بحسب طلبها و قبولها و استعدادها
- 23 و أما الاشراق له مراتب و مقامات شتى منها تجلّى غيب الهوية في عالم الأحديّة بنفسه لنفسه و ملاحظة جماله و جلاله في ذاك المقام بذاته لذاته من دون وجود احد من خلقه ففى هذا المقام كان الله و لم يكن معه من شىء و الآن يكون بمثل ما قد كان و منها ظهور الأنوار الحقيقية في مقام الواحدية في الحقيقة المحمدية التعيين الأول و سر الأزل قال و قوله الحق لولاك لما خلقت الأفلاك و ما رميت اذ رميت ولكن الله رمى و قال روى فداه انا هو و هو انا الا انه هو هو و انا و فى مقام آخر كنت نبياً و آدم بين الماء و الطين و منها ظهور لوائح النور على شجرة الطور و ابراز سره العظيم لموسى الكليم تبارك الله العزيز الحكيم لن يرى لفيضه تعطيل و لا لرحمته تأخير
- 24 يا أيها الحبيب كلما يريد القلم اظهار المعانى والحكم تمسك عنانه مقتضيات الزمان و تمنعه عن اظهار حقائق آيات ربك الرحمن اسأل الله ان يعرفك ما هو حقيقة البيان من دون ان يظهر الى عالم العيان انه هو الكريم المنان لا اله الا هو الفاضل العزيز المستعان
- 25 و أما المراد من الأرض ارض القوابل اى انها اشرفت بنور معرفة ربها و استدركت تجلّى شمس عرفان خالقها على قدر استعدادها و طلبها و أما باقى الآية المباركة هى دالة على الامتحان و التمييز فى هذا العالم لأنّ هذا العالم عالم التجربة و الامتحان ليميز السعيد من الشقى و النور من الظلمة و الضالّ من المهتدى قال الله تعالى و ما اختلّفوا الا بعدما جاءتهم البينة رسول من الله يتلو صحفاً مطهرة فوجود الامتحان يوضع ميزان العدل و يحكم بين الخلق بالعدالة و الفضل و يظهر قوله تعالى و قضى بينهم بالحقّ و هم لا يظلمون

26 O God! O Originator of existence and Sovereign of the unseen and the visible! I beseech Thee by Thy all-encompassing mercy and Thy prevailing and all-embracing compassion to open the eyes of humanity that they may behold Thy Most Great Vision and turn toward Thy direction, detached from their desires and holding fast to the cord of Thy commandments and ordinances. Thou seest them in weakness and lowliness, O Thou Who holdest the kingdom of might and power! Deliver them from the depths of idle fancies and vain imaginings and guide them to Thy path, O my Lord, the Mighty, the All-Knowing. Leave them not to themselves and their desires. Take their hands with the sovereignty of Thy power, for in Thy hand is the kingdom of grace and bounty. There is no God but Thee, the Omnipotent over what Thou willest.

26 اللَّهُمَّ يَا مُوجِدَ الوجودِ و سُلْطَانَ الْغَيْبِ و الشَّهُودِ
أَسْأَلُكَ بِرَحْمَتِكَ الْبَسِيطَةِ و رَأْفَتِكَ الْغَالِبَةِ
الْحَيِطَّةِ أَنْ تَفْتَحَ عَيُونَ الْبَشَرِ لِيَرَوْا مَنْظَرَكَ الْأَكْبَرِ
و يَتَوَجَّهُوا إِلَى شَطْرِكَ مَنْقَطَعِينَ عَنْ أَهْوَائِهِمْ و
مَتَمَسِّكِينَ بِحَبْلِ أَوَامِرِكَ و أَحْكَامِكَ تَرَاهُمْ فِي
الضَّعْفِ و الْإِنْكَسَارِ يَا مَالِكَ مَلَكُوتِ الْقُدْرَةِ
و الْاِقْتِدَارِ نَجِّهِمْ مِنْ غَمَرَاتِ الظُّنُونِ و الْأَوْهَامِ
و اهْدِهِمْ إِلَى صِرَاطِكَ يَا رَبِّي الْعَزِيزِ الْعَلَّامِ لَا
تَتْرَكْهُمْ بِأَنْفُسِهِمْ و أَهْوَائِهِمْ خَذَ إِيَادِيهِمْ بِسُلْطَانِ
قُدْرَتِكَ إِذْ بِيَدِكَ مَلَكُوتُ الْفَضْلِ و الْعِطَاءِ لَا
إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ

27 O God! Send Thy blessings upon the Mystery of Eternity, the Bearer of the Most Great Name, and the Mystic Symbol concealed and treasured, and upon his family and his companions, with an enduring, eternal, everlasting, ancient peace.

27 صَلِّ اللَّهُمَّ عَلَى سِرِّ الْقَدَمِ و حَامِلِ الْأَسْمِ الْأَعْظَمِ
و الرَّمْزِ الْمُسْتَسَّرِ الْمُنْعَمِ و عَلَى آلِهِ و صَحْبِهِ و سَلِّمْ
تَسْلِيمًا دَائِمًا أَبَدًا سَرْمَدًا قَدِيمًا

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To: Haydar Qabl-i-Ali et al.

1 In My Name, Who speaketh in the midst of tribulations

1 بِاسْمِ الَّذِي يَنْطِقُ فِي بَحْبُوحَةِ الْأَحْزَانِ

2 True praise and the essence of glorification beseemeth and befitteth the people of Baha, whom neither the riches, ornaments, and colors of the world of creation prevented from turning to the Most Exalted Horizon, nor were they hindered by the power of tyrants and the authority of oppressors. Through the light of piety and the penetrating influence of the Supreme Word, they adorned the world with a new life and an enduring existence. These are they whom the commerce of the world occupied not, nor did it keep them from turning to the Ancient King. In tribulations they are patient, and in adversities they are tranquil, inasmuch as they have detached themselves from creation and clung unto the Truth. Exalted be their stations and sublime their steadfastness! We beseech God, blessed and exalted be He, to elevate them among His servants and to adorn them with the ornament of justice in His kingdom, and to ordain for them that which will make them the letters of His Book and the words of His Tablets. Verily, He is the Ruler over what He willeth and the Commander of what He desireth. There is

2 حَقِيقَتِ مَدْحِ و جَوْهَرِ ثَنَا أَهْلِهَا لَا يَلِيقُ و
سِرًّا كَهْ ثَرَوَتِ و زِينَتِ و الْوَانِ نَاسُوتِ انْشَاءِ
إِشَارَتَا أَرْتُوجُّهُ بِأَفْقِ أَعْلَى مَنَعِ نَفُودِ اقْتِدَارِ جَبَّارِهِ
و اخْتِيَارِ فِرَاعَتِهِ حَائِلِ نُشْدِ بَنُورِ تَقْوَى و نَفُودِ
كَلِمَةٍ عَلِيَا عَالَمِ رَا بِحَيَاتِ تَازِهِ و زَنْدِغِي پَايَنْدِهِ
مَرْيَنِ ثَمُودَنْدِ إِشَانَنْدِ رَجَالِيكَه تِجَارَتِ عَالَمِ إِشَانَا
مَشْغُولِ نَسَاخَتِ و اَزْ تَوْجُّهِ بِمَالِكِ قَدَمِ بَازَنْدَاشْتِ
دَرْ بِلَايَا صَابِرَنْدِ و دَرْ رَزَايَا سَاكِنِ چِهْ كِهْ اَزْ خَلْقِ
بَرِيدِهِ أَنْدِ و بِحَقِّ پِیُوسْتِه أَنْدِ تَعَالَتْ مَقَامَاتِهِمْ و تَعَالَى
اصْطِبَارُهُمْ نَسْأَلُ اللَّهَ تَبَارَكَ و تَعَالَى أَنْ يَرْفَعَهُمْ
بَيْنَ عِبَادِهِ و يَزِينَهُمْ بِطَرَاظِ الْعَدْلِ فِي مَمْلَكَتِهِ و يَقْدِّرْ
لَهُمْ مَا يَجْعَلُهُمْ حُرُوفَاتِ كِتَابِهِ و كَلِمَاتِ الْوَاحَةِ أَنَّهُ
هُوَ الْحَاكِمُ عَلَى مَا يَشَاءُ و الْأَمْرُ بِمَا أَرَادَ لَا إِلَهَ إِلَّا
هُوَ مَالِكِ الْإِبْجَادِ و الْمُهَيْمِنُ عَلَى مَنْ فِي الْبِلَادِ

none other God but Him, the Possessor of all creation and the Ruler over all lands.

- 3 O Haydar-Qabli-'Ali, upon thee be My Glory! Thou hast ever been and art still remembered in the presence of the Wronged One. Praise be to God that thou hast attained unto that which was recorded and inscribed by the Eternal Pen in the divine Books. That which thou didst mention concerning the devotion and enthusiasm of the loved ones in the Land of Alif and Ra hath been heard. Praise be to God that from the earliest days the light of faith hath dawned, appeared and shone forth from the horizon of that land's heaven, and especially in this time when from the heaven of bounty of the King of Oneness wondrous and sublime verses have been sent down and dispatched. We beseech God to give them to drink, from the cups of His verses, the Kawthar of His knowledge, and from the goblets of His utterance, the Salsabil of His love and good-pleasure. And we beseech Him to aid them in that which will cause the Cause of God to be exalted above all else.

- 4 A mention has been revealed from the Most Exalted Pen concerning departure from the Land of Sad - the intention is that prolonged stay is not permitted in a city wherein dwells the Wolf. This word had previously issued forth from the Kingdom of God's Command. Most princes and leaders outwardly show love while inwardly they are engaged in stirring up opposition. Glory be to God! Until now, the mighty deeds and great favors of this Wronged One are not known and no one is aware of them. For nearly forty years We have forbidden the people of God from conflict, corruption, murder, plunder and reprehensible deeds and actions, such that all would testify, were they to be fair, that the supreme grace hath been manifested from this Wronged One. Previously, every year the fire of war was ignited, as all have seen and heard. But after this Wronged One's arrival in Iraq, no one moved except as this Wronged One desired. Despite the enmity of the heedless and the hatred of the barking ones, not a soul arose to retaliate or defend. The divine counsels and heavenly admonitions had such effect that although they killed and martyred the friends, the friends killed not but left matters to God. Nevertheless neither government nor people showed satisfaction, as though unaware of this deed and hitherto unconscious of this greatest mercy and mightiest favor.

- 5 Ask ye God to grant awareness and bestow justice. In most Tablets We have mentioned His Majesty the Shah - may God assist him - and have beseeched protection and safeguarding for him from God. In brief, the good deeds of this Wronged One

3 یا حیدر قبل علی علیک بهائی لازال در ساحت
مظلوم مذکور بوده و هستی لله الحمد فائز شدی
بآنچه که در کتب الهی از قلم ابدی مرقوم و
مسطور آنچه در باره توجّه و اشتعال اولیای
ارضی الف و راء ذکر نمودی باصفا فائز لله الحمد
از اول ایام نور ایمان از افق سماء آن ارض طالع
و لائح و ساطع و مخصوص در این کرّه از سماء
عطاء مالک نور احدیه آیات بدیعۀ منیعۀ نازل
و ارسال شد نسأل الله ان یسقیهم من کؤوس
آیاتۀ کوثر عرفانه و من کؤوب بیانۀ سلسبیل حبّه
و رضائۀ و نسأله ان یؤیدهم علی ما یرتفع به امر
الله فیما سواه

4 اینکه ذکر رجوع از ارض صاد از قلم اعلی
نازل مقصود آنکه در مدینهئی که ذنب در
آست توقّف زیاد جائز نه و قبل هم اینکلمه
از ملکوت امر الهی جاری اکثری از امرا
و رؤسا در ظاهر اظهار محبت مینمایند و در
باطن بتحرّیک مشغول سبحان الله الی حین اعمال
عظیمه و عنایت کبیره اینمظلوم معلوم نه و
احدی بآن آگاه نه قریب چهل سنه حزب الله
را از نزاع و فساد و قتل و غارت و اعمال
و افعال مردوده منع نمودیم چنانچه کل اگر
بانصاف آیند شهادت میدهند که فضل اعظم
از اینمظلوم ظاهر و هویداست از قبل در هر سنه
نار حرب مشتعل چنانچه دیده اند و شنیده اند و
بعد از ورود اینمظلوم در عراق عرب احدی
بغیر ما اراده المظلوم حرکت ننمود مع عناد
غافلین و بغضای ناعقین نفسی بر تلافی و دفاع
قیام نکرد نصایح الهی و مواظپ ربّانی چنان تأثیر
نمود که اولیا را کشتند و شهید نمودند و ایشان
نکشتند و بحق گذاشتند مع ذلک نه دولت و
نه ملت اظهار رضایت ننمودند گویا از اینعمل
غافلند و الی حین باین رحمت کبری و عنایت
عظمی آگاه نگشته اند

5 از حقّ بطلبید آگاهی بخشد و انصاف عطا فرماید
در اکثری از الواح حضرت پادشاه آیدۀ الله را
ذکر نمودیم و از برایش حفظ و حراست از حقّ

remain concealed while manifestations of denial are countless. What has happened that the ministers and princes pay no heed to measures that would ensure the protection, preservation and tranquility of the world and its peoples? Today one can hold fast to matters that cause the permanence of government and progress of nation, but future days shall not possess this virtue. To this beareth witness He with Whom is the light of knowledge and utterance.

- 6 O Haydar-'Ali! If thou wouldst for a few days repair to the land of Kha and fix thy gaze upon wisdom, perchance there might sprout and appear from the Sadratu'l-Muntaha a fruit that would prove the means of mankind's deliverance. The revealed Tablet that was sent down in the name of His Honour Nabil-i-Akbar, and likewise another Tablet specifically revealed for His Honour Muhammad-'Ali from the heaven of utterance - if these are in thy possession, it would be well. In truth these two Tablets are one and should be bound in a single volume, along with such Suras and Tablets as are the cause of attraction and joy, and the means of guidance and gladness. However, in all circumstances the observance of wisdom is greater than all else. Previously We wrote to thee concerning the preservation of the Tablets, and there is no need to repeat it.

- 7 Two years ago in the verdant land, a certain person who was known to this Wronged One sought to meet one of God's loved ones, his purpose being to understand and discover that which was intended by this Most Great Revelation. He did meet with one of the loved ones, yet from that meeting no fruit was garnered, for the session ended in concealment and secrecy, and due to wisdom the matter remained hidden. For wisdom there is a known measure and limit, for if wisdom be observed to such a degree, the people would remain deprived and excluded. In all things moderation is necessary. Now if thou shouldst purpose to journey to those parts to visit and meet the loved ones, results would become manifest. Assuredly, a deed performed for the sake of God will give rise to wondrous and sublime effects and will be adorned with the ornament of influence.

- 8 Should some behold certain of the revealed Books, Verses and Tablets, this would be well-pleasing and acceptable in the sight of God, for most of the people, being unaware of the root of the Cause, have been and continue to be held back from drawing nigh unto God by the calumnies of the falsifiers and the claims of the cawers. That which is incumbent upon all today is that they should, for the sake of God, observe with their own eyes that which hath appeared and been revealed, and should, in

مسئلت کردیم باری معروف اینظلم مستور چه که مظاهر انکار پیشمار آیا چه شده که وزرا و امرا در تدبیریکه سبب حفظ و حراست و راحت عالم و امم است توجه نمینمایند امروز میتوان باموریکه سبب بقاء دولت و ترقی ملت است تمسک نمود و لکن ایام بعد را این فضیلت نبوده و نیست یشهد بذلک من عنده نور المعرفة و البیان

- 6 یا حیدر قبل علی اگر چند یومی بارض خاء توجه نمائی و بحکمت ناظر باشی شاید ثمریکه سبب نجات خلق است از سدره امید بروید و ظاهر گردد صحیفه منزله که باسم جناب نبیل اکبر نازل و همچنین صحیفه آخری که مخصوص جناب محمد قبل علی از سماء بیان نازل اگر با شما باشد خوبست فی الحقیقه این دو صحیفه یکی است باید در یکجدا جمع شود و همچنین سور و الواحیکه سبب جذب و ابتهاج و علت هدایت و انبساطست و لکن در جمیع احوال ملاحظه حکمت اعظمست از جمیع امور از قبل در حفظ الواح بآنجناب نوشته شد آنچه که تکرار ذکر لازم نه

- 7 در خضرا دو سنه قبل شخصی که نزد اینظلم معروف بوده ملاقات با یکی از اولیا را طلب نمود و مقصودش آنکه ادراک نماید و بیاید آنچه را که مقصود اینظهور اعظمست و بایکی از اولیا ملاقات نمود و لکن از اتصالات ثمری حاصل نه چه که بستر و کتمان مجلس بآخر رسید و نظر بحکمت مطلب مستور ماند از برای حکمت اندازه و مقدارست معلوم چه اگر این قسم حکمت عمل شود ناس ممنوع و محروم مانند در هر امری اعتدال لازم حال اگر آنجناب قصد آن اطراف [نمایند] لأجل زیارت و ملاقات اولیا اثر ظاهر شود البتّه عملیکه لوجه الله ظاهر گردد آثار بدیعه منیعه از عدم بوجود آید و بطراز تأثیر فائز شود

- 8 بعضی از کتب منزله آیات و الواح را اگر بعضی مشاهده نمایند عندالله محبوب و مقبول چه که اکثری از خلق از اصل امر آگاه نه بمفتریات کاذبین و روایات ناعقین از تقرب الی الله منع شده و میشوند آنچه بر کل الیوم لازم و واجب اینست که الله بصر خود در آنچه ظاهر شده و نازل گشته ملاحظه نمایند و فی سبیل الله در

the path of God, be wholly devoted to protecting His servants, that perchance the people of God may not be afflicted with the vain imaginings of the Shi'ih faction. The names have become idols of the people - these must be shattered and cast down by the arm of power and might; and by power and might is meant the power and might of wisdom and utterance. By the life of God! This power hath been and remaineth triumphant, and neither the ranks of the world nor the swords of the nations can weaken or prevent it.

حفظ عباد توجّه کامل مبذول دارند که شاید حزب الله با وهامات حزب شیعه مبتلا نگردند اسماء اصنام عباد گشته باید بعصد قدرت و قوت آنرا بشکنند و بریزند و مقصود از قدرت و قوت قدرت و قوت حکمت و بیان است لعمر الله این قوت غالب بوده و هست و صفوف عالم و سیوف امم آنرا منع ننماید و ضعیف نسازد

- 9 Verily thy Lord knoweth and declareth, but most people know not. Ask thou of God that He may reveal the treasures deposited in the earth, and likewise men whom no power can weaken, no strength can disable, and no veils or glories of the earth can hold back. They aid the Cause through speech and utterance. We testify that they are God's loved ones in His earth and His chosen ones in His lands. Blessed is he who heareth and respondeth, and who acteth in accordance with that which hath been enjoined in the Book.

9 ان ربك يعلم ويقول الناس اكثرهم لا يعلمون از حق بطلب كنوز مودعه در ارض را ظاهر فرماید و هم رجال لا تضعفهم قدرة ولا تعجزهم قوة و لا تمنعهم حجاب الأرض و لا سبحاتها ينصرون الأمر باللسان و البيان نشد انهم اولياء الله في ارضه و اصفياه في بلاده طوبى لمن سمع و اجاب و لمن عمل [بما امر] به في الكتاب

- 10 Concerning those souls for whom thou didst request Tablets, some were sent previously, and now sacred Tablets have been sent specifically for the souls A and R, sons of the late F, and likewise for the sons of the departed R. We beseech God, blessed and exalted be He, to aid them in His remembrance, His praise and the service of His Cause. Verily, He hath power over all things. The people of that land have ever been mentioned in the presence of the Wronged One, but neither complete concealment nor complete disclosure is desirable, for verily the wolf howleth and the dog barketh. O Haydar-'Ali! Supplicate confirmation for all. In that land the seed of wisdom and utterance hath been deposited. Soon will appear that which God, the Lord of the worlds, hath purposed. In every land thou visitest, make mention of the loved ones on behalf of the Wronged One, that their hearts may be attracted by the remembrance of God, the All-Possessing, the Self-Subsisting. Make mention of the loved ones of Shahrud. The glance of Our loving-kindness is directed towards them.

10 از برای نفوسیکه از قبل الواح طلب نمودی بعضی از قبل ارسال شد و حال مخصوص نفوس الف و راء ابناء مرحوم فا و همچنین ابناء مرفوع را الواح مقدسه ارسال شد نسأل الله تبارک و تعالی ان يؤيدهم على ذكره و ثنائه و خدمة امره انه على كل شيء قدير لازال اهل آن ارض در ساحت مظلوم مذکور و لکن کشف کامل و ستر کامل محبوب نه چه که ان الذئب يعوى و الكلب ينبج یا حیدر قبل علی از برای کل تأیید طلب نما در آن ارض بذر حکمت و بیان ودیعه گذارده شده سوف يظهر ما اراده الله رب العالمین در هر ارض که وارد شدی اولیا را از قبل مظلوم ذکر نما لتنجذب افئدتهم من ذکر الله المهيمن القيوم اولیای شاهرود را ذکر نما لحاظ عنایت بایشان متوجه

- 11 We beseech God to preserve them all from the poisonous winds of doubts. Consider the baseness of Hadi. He hath lately uttered words which no discerning ear hath ever wished to hear, nor will. Now "Mirror" and "Successor" and the like have appeared. Say: Cast away these names that obstruct and hold fast unto that which beseemeth the days of God. Today the Speaker on Sinai is seated upon the throne of Revelation, speaking forth, and the Tree is adorned with ripe fruits and is manifest. Say: O my God, my God! I beseech Thee by Thy most great signs, by the rustling of the Divine Lote-Tree,

11 از حق میطلبم کل را از سموم رقشا حفظ فرماید در پست فطرتی هادی تفکر نما تازه باذکاری ناطق که اذن واعیه ابداً اصغای آنرا دوست نداشته و ندارد تازه مرآت و وصی و امثال آن ظاهر شده بگو بریزید این اسماء مانعه را و به ما ینبغی لایام الله تمسک جوئید امروز مکلم طور بر عرش ظهور مستوی و ناطق و سدره با ثمار جنیه مزین و مشهود قل الهی اسألک بآیاتک الکبری و حقیف سدره المنتهی و صریر قلمک الاعلی

and by the shrill voice of Thy Most Exalted Pen, to assist Thy loved ones to attain unto such steadfastness as shall not be prevented by the hosts of doubts, nor by the ranks of allusions, nor by names and attributes.

- 12 The people of Baha behold the truth and are detached and free from aught else. The weak ones of the world have clung to the calumnies of the past. They have turned away from the ocean and cling to a pond. They are deprived of the rays of the sun and have turned to the source of darkness. Justice and equity have been laid to rest in Iran and are hidden from all eyes and sight. O Haydar-'Ali! These wronged ones were slain in the land of Sad and 'Ishq, yet they showed no opposition nor raised a hand, but held fast to patience and resignation. Nevertheless, the enmity of the people of Iran is observed to be far greater and more complete than before. Upon return, they did that which causeth the tears of those near unto God to flow. We beseech God, blessed and exalted be He, to adorn His lands with His gifts, favors, bounty and loving-kindness. Verily, He hath power over all things.

- 13 For forty years this Wronged One hath, by God's will, exalted be His glory, outwardly protected His Majesty the King. Yet no fruit is visible and no trace is manifest. We thank and praise and say: O Illuminator of existence and Concealer of matters! I beseech Thee by the Dawning-Place of Thy Manifestation, the Dayspring of Thy signs, and the Treasury of the pearls of Thy knowledge and wisdom, to assist the heedless to turn toward the ocean of Thy bounty and the sun of Thy grace. Then ordain for them, O my God, that which Thou hast ordained through Thy munificence and loving-kindness. Verily, Thou art the Mighty, the Unconstrained.

- 14 O Haydar-'Ali! That which is needed today is to prevent the servants from approaching the Most Exalted Horizon. In truth I declare and with the tongue of reality I mention that every lover who is enkindled with the fire of longing and attainment must act according to what was previously mentioned. By the life of God, in this case he will be recorded by the Supreme Pen in the Crimson Book as one of those who have attained His presence and meeting, and as one of the companions of witnessing and hearkening. Give this glad tiding to the servants. That which hath been revealed and flowed from the Pen of God remaineth and endureth in such wise that neither effacement shall overtake it nor change alter it. Verily thy Lord is the Elucidator, the Compassionate, the Mighty, the Bestower. The path is long and its hardships many. Today all must hold fast to the Divine Word and cling to His Will. That which is

ان تَوَيْدَ اوليائك على استقامه لا تمنعها جنود
الشبهات ولا صفوف الاشارات ولا الاسماء
والصفات

12 اهل بها بحق ناظرند و از دوش فارغ و آزاد
سست عنصرهای عالم بمفتریات قبل تمسک
جسته اند از بحر معرضند و بغیر متمسک از
تشعشعات آفتاب ممنوعند و بمطلع ظلمت مقبل
انصاف و عدل در ایران مرحوم شده و از
عیون و ابصار مستور یا حیدر قبل علی اینظلمها
در ارض صاد و عشق کشته شدند و تعرض
نکردند و دست درنیاروند و بصبر و اضطبار
تمسک جستند مع ذلک عناد اهل ایران نسبت
بقبل بمراتب زیادت و کاملتر مشاهده میشود در
مراجعت عمل نموده آنچه را که دموع مقررین
جاریست نسال الله تبارک و تعالی ان یزین
بلاد بمواهبه و الطافه و جوده و احسانه انه علی
کل شیء قدير

13 چهل سنه میشود حضرت پادشاه را بر حسب
ظاهر اینظلم براده حق جل جلاله حفظ نمود
مع ذلک ثمری ظاهر نه و اثری هویدا نه نشکر و
نحمد و نقول یا نوار الوجود و ستار الامور اسألک
بمشرق ظهورک و مطلع آیاتک و مخزن لآئ
علمک و حکمتک ان تَوَيْدَ الغافلین علی التوجه
الی بحر عطائک و شمس فضلک ثم قدر لهم
یا الهی ما قدرته بجدک و عنایتک انک انت
المقتدر المختار

14 یا حیدر قبل علی آنچه الیوم لازم منع عباد
است از توجه باقی اعلی براسی میگویم و بلسان
حقیقت ذکر مینمایم هر نفسی از عشاق که
مشعل بنار اشتیاق و حضور است باید بآنچه از
قبل ذکر شد عمل نماید لعمر الله در اینصورت از
اهل حضور و لقا و اصحاب مشاهده و اصفا در
صحیفه حمرا از قلم اعلی ثبت میشود بشر العباد
بذلک آنچه از قلم الله نازل و جاری باقی و ثابت
است بشأنیکه محو آنرا اخذ ننماید و تغییر نپذیرد
ان ربک هو المبین المشفق العزیز الوهاب سبیل
بعید و مشقتهای آن بسیار امروز باید کل بکلمه
الهی متمسک باشند و باراده او متشبث آنچه
از ملکوت امر نازل آن محبوب و مطاعست
طوبی للعارفين و للعاملین

revealed from the Kingdom of Command is beloved and to be obeyed. Blessed are they that know and they that act.

- 15 Convey greetings from this Wronged One to the loved ones of that land, especially to him who soared in the atmosphere of My love and shone forth from the horizon of detachment in My days, and who drank the choice wine of revelation from the cup of My bounty - he who was named 'Ali before Haydar. Upon him be the glory of God, the Lord of destiny and the Most Sublime Vision. Indeed they have performed that which none else hath manifested in this age. We beseech God to aid all to that which befitteth this accepted and praiseworthy deed.

- 16 The letter of Jinab-i-Amin - upon him be My glory and loving-kindness - arrived, but since outwardly there remaineth no time, the answer is deferred to another occasion. They are ever mentioned in the presence of this Wronged One and are aided to serve. God willing, they may be as an ocean of bounty unto all and as rivers of compassion and love towards everyone. We have aforetime declared: "We have created souls in various stages." Therefore the Hands of the Cause must show forbearance, for these are the days of Revelation when mercy and kindness have preceded. His honor the Trustee hath shown forbearance from his first arrival in the Most Great Ocean until now. We beseech God to assist him and strengthen him with the hosts of the seen and unseen to mention Him, praise Him and serve His Cause, the firm, the impregnable.

- 17 Jinab-i-Ibn-i-Abhar shall remain in that land. We beseech God, blessed and exalted be He, to make him a promoter of His Cause in such wise that the tongues of all beings shall speak of his mention, his arising, his steadfastness, and his humility and submissiveness before God, the Lord of the worlds. We send him greetings from this Most Exalted Station and give him the glad tidings of what hath been revealed in this Clear Tablet. O Ibn-i-Abhar! Upon thee be the glory of God, the Lord of destiny. The aforementioned household hath been mentioned and hath attained unto the honor of acceptance. Give them both My glad tidings and We beseech God to assist them and ordain for them that which will draw them nigh unto Him. Verily He is the Hearing, the All-Seeing. The glory shining from the horizon of the heaven of My utterance be upon you, O My loved ones, and upon My maidservants who have turned unto God, heard, and believed in God, the Single, the One, the Mighty, the Luminous.

15 اولیای آن ارض را از قبل مظلوم تکبیر برسان
مخصوص من طار فی هواً محبتی و اشرق من
افق الانقطاع فی ایامی و شرب رحیق الوحی من
کأس عطائی الذی سبى بعلی قبل حیدر علیه بهاء
الله مالک القدر و المنظر الأكبر فی الحقیقه عمل
نمودند آنچه را که در این عصر از احدی ظاهر
نه از حق میطلبیم کل را تأیید فرماید بر آنچه که
سزاوار آتعمل مبرور مشکور است

16 نامه جناب امین علیه بهائی و عنایتی رسید
ولکن هنگامیکه بر حسب ظاهر وقت باقی نه
لذا جواب معلق است بکوه آخری لازال در
ساحت مظلوم مذکورند و بر خدمت مؤید
انشاء الله در جمیع احوال بحر عطا باشند از برای
وری و فرات شفقت و محبت نسبت بکل از
قبل فرموده خلقنا النفوس اطواراً لذا باید ایادی
امر مدارا نمایند چه که ایام ظهور است رحمت
و عنایت سبقت گرفته جناب امین از اول ورود
در لجه احدیه الی حین مدارا نموده اند نسال
الله ان یوفقه و یؤیده بمجنود الغیب و الشهادة علی
ذکره و ثنائه و خدمة امره المحکم المتین

17 جناب ابن ابهر در آن ارض بماند نسال الله
تبارک و تعالی ان یجعلہ مبلغ امره بحیث
[تنطق] السن الکائنات بذکره و قیامه و استقامته
و خضوعه و خشوعه لله رب العالمین انا نکبر
علیه من هذا المقام الأعلى و نبشره بما نزل فی
هذا اللوح [المبین] یا ابن ابهر علیک بهاء الله
مالک القدر بیت معهود مذکور بطراز قبول
فائز بشرهما من قبلی و نسال الله ان یوفقهما و
یقدر لهما ما یقر بهما الیه انه هو السميع البصیر
البهاء المشرق من افق سماء بیانی علیکم یا اولیائی
و علی امائی اللائی اقبلن و سمعن و آمن بالله
الفرد الواحد العزیز النوار

NLAI_BH1.171x,

BRL_DA#012,

SFI13.036, YIA.194x

BH00405

- 1 The Tablet of God, the Supreme, the Self-Subsisting
 صحيفة الله المهيمن القيوم
- 2 He is the Rememberer, the Speaker, the All-Knowing
 هو الذّاكر الناطق العليم
- 3 Praise be to God Who hath appeared from the Dayspring of His signs, the Dawning-Place of His evidences, and the Source of His commandments and ordinances. He is the One through Whom mysteries were revealed, trees did speak, rivers did flow, and oceans did surge. Blessed is he who hath attained unto His knowledge, heard His call, and acted according to that which was commanded in His Book. And woe unto him who hath cast His Book behind him, disputed His verses, denied His proof, and rejected His testimony whereby the doors of bounties and favors were opened, and the Luminary of Justice shone forth from all directions, and the Herald proclaimed: "The Kingdom belongeth to God, the Lord of the Beginning and the End!"
 الحمد لله الذي ظهر بمشرق آياته و مطلع بيناته و مصدر اوامره و احكامه انه هو الذي به ظهرت الاسرار و نطقت الاشجار و جرت الانهار و ماجت البحار طوبى لمن فاز بعرفانه و سمع ندائه (*نداءه*) و عمل بما امر (*أمر*) به في كتابه و ويل لمن نبذ كتابه و جادل بآياته و كفر ببرهانه و انكر حجتة التي بها فتحت ابواب المواهب و اللطاف و اشرق نير العدل من كل الجهات و نادى المناد (*المنادى*) الملك لله ملك المبدء و المآب
- 4 The Light shining from the horizon of God's will, the Lord of Lords, and the Glory dawning from the horizon of Divine Will and favors, and the glorification manifest from the tongue of the Lord of creation be upon the hands of His Cause who broke not His covenant and testament, who aided His Cause amongst His servants, and who spoke His praise throughout His lands. These are the keys to the doors of hearts and souls, and the dawning-places of the names of God, the Sovereign of sovereigns. Through them the clouds did rain, and the treasures of the earth were revealed, and whatsoever was hidden therein and concealed beneath its layers.
 النور الساطع من افق ارادة الله رب الارباب و البهاء المشرق من افق المشية و اللطاف و التكبير الظاهر من لسان مولى الورى على ايدى امره الذين ما نقضوا عهده و ميثاقه و نصره امره بين عباد و نطقوا بثنائه في بلاده اولئك مفاتيح ابواب الافئدة و القلوب و مطالع اسماء الله مالک الملوك بهم امطر السحاب و ظهرت خزائن الارض و ما كان مكنوناً فيها و مستوراً تحت اطباقى
- 5 Glorified art Thou, O Lord of existence and the One Who holdeth dominion over the seen and unseen! I beseech Thee by Thy Most Great Name, through which the mysteries of the Books and whatsoever was recorded in the Scrolls were made manifest, to assist Thy loved ones to aid Thy Cause through wisdom and utterance. O my Lord! I beseech Thee by Thy power that hath encompassed all created things, and by Thy might that hath surrounded all existence, to make me and Thy chosen ones the standards of Thy guidance in Thy land and the banners of Thy Cause amidst Thy creation.
 سبحانك يا مالک الوجود و المهيمن على الغيب و الشهود اسئلك باسمک الاعظم الذي به ظهرت اسرار الكتب و ما كان مسطوراً في الصحف ان تؤيد اوليائك على نصرة امرک بالحكمة و البيان اى رب اسئلك بقدرتك التي غلبت الكائنات و بقوتک التي احاطت الموجودات ان تجعلني و اصفياک (*واصفياک*) اعلام هدايتک في ارضک و رايات امرک بين خلقک
- 6 Thou seest, O my God, what the oppressors and pharaohs have wrought. O Lord! Take the reins of their pride in the grasp of Thy power, and the bridles of their rebellion in the right hand of Thy will. Aid the oppressed with Thy hosts, then protect them from the evil of Thine enemies who have denied Thee and Thy signs, and who have risen to frustrate Thy Cause. Verily Thou art powerful over whatsoever Thou wilt, and within
 ترى يا الهى ما عملت به الجبار و الفراعنة اى رب خذ اعنة غرورهم بقبضة اقتدارک و ازمة طغيانهم بين اعدائك؟؟ انصر المظلومين بجنودک ثم احفظهم من شر اعدائك الذين كفروا بک و بآياتک و قاموا على تضییع امرک

Thy grasp are the reins of all who are in the heavens and on earth. There is none other God but Thee, the Supreme, the Most Exalted, the All-Knowing, the All-Wise.

أنت انت المقتدر على ما تشاء و في قبضتك
زمام من في السموات و الارضين لا اله الا انت
المهيمن المتعالى العليم الحكيم

- 7 O thou who soarest in the atmosphere of My love! As to what they have mentioned regarding the enthusiasm of the friends in that land, praise be to God, they have drunk the choice wine of utterance from the hands of the bounty of the Goal of all the worlds, and have attained unto that which God hath revealed in His Books. Illumine each one of them with the light of utterance from the Wronged One. They are the primary temples who have drunk the Kawthar of utterance from the hand of the bounty of the Dawning-Place of the Light of Oneness, and who have attained unto the station of maturity through the aid of the Most Exalted Word. We have mentioned them before, and at this time with verses from each letter of which have flowed the rivers of wisdom and utterance throughout all possibility. Blessed are they and happy are they. We bear witness that they have attained unto the hearing of My sweetest call and the rustling of My Most Glorious Pen. These are servants whom God hath described in His Books of old and to come. Verily, He is the Protector of those who do good, and He wasteth not the reward of the doers of good.

7 يا ايها الطائر في هواء محبتي اينكه در اشتعال
اولياء آن ارض ذكر نمودند لله الحمد رحيق بيان
را از ايادى عطاء مقصود عالميان آست ميدند
و بما انزله الله في كتبه فائز كشتند هريك را
از قبل مظلوم بنور بيان منور دار ايشانند هياكل
اوليه ده از يد عطاء مطلع نور احديه كوثر بيان
آشاميدند و بمدد كلمه عليا بمقام بلوغ رسيدند
انا ذكرناهم من قبل و في هذا الحين بايات جرت
من كل حرف من حروفاته انهار الحكمة و البيان
في الامكان طوبى لهم و نعيماً لهم نشهد انهم فازوا
باصغاء ندائى الاحلى و صرير قلبى الابهى اولئك
عباد وصفهم الله في كتبه من قبل و من بعد انه
ولي المحسنين ولا يضيع اجر العاملين

- 8 We beseech God, blessed and exalted be He, to aid them to achieve such steadfastness as cannot be shaken by the hosts of the world nor the power of the nations. Verily, He is the Almighty, the Glorious, the All-Bountiful.

8 نَسْتَلُ (*نَسْأَلُ*) الله تبارك و تعالى ان يوفقهم
على استقامة لا تزلها جنود العالم و سطوة الامم
انه هو المقتدر العزيز الفضل

- 9 Mention hath been made of him who remembereth and counseleth. Verily, he hath attained unto acceptance and hath spoken in remembrance and praise. We beseech God, blessed and exalted be He, to strengthen him with the hosts of utterance and to guard him through His might and power which have encompassed all regions. O [...]! Verily We have heard thy call and made mention of thee aforetime in a Tablet that hath shone forth from the luminous horizon of God's loving providence, the Lord of all worlds. Blessed is the tongue that hath spoken My remembrance, and the heart that hath attained the warmth of My love, and the eye that hath been honored to behold My traces, and the hand that hath taken My Book, detached from the earth and its ornaments, its favors and its wealth.

9 ذكر جناب ذاكر و ناصح رد نمودند انه فاز
بالاقبال و نطق بالذكر و الثناء نَسْتَلُ (*نَسْأَلُ*)
الله تبارك و تعالى ان يمدّه بجنود البيان و يحرسه
بقوته و قدرته التي احاطت الجهات يا نون انا
سمعنا نداءك (*نداءك*) و ذكرناك من قبل
بلوح لاح من افق نير عناية الله رب العالمين
طوبى لسان نطق بذكرى و لقلب فاز بحرارة حبي
و لبصر تشرف بمشاهدة آثارى و ليد اخذت
كتابى منقطعة عن الارض و زخرفها و آلائها و
ثروتها

- 10 O Ta, the Wronged One maketh mention of thee from the precincts of the Prison with that which shall assist thee to quicken souls once again and to refine them. Verily thy Lord is the All-Knowing Speaker. Say: O people, cast away what ye possess of idle fancies and vain imaginings, and take what

10 يا طا يذكر المظلوم من شطر السجن بما
يؤيدك على احياء النفوس مرة اخرى و تهذيبها
ان ربك هو الناطق العليم قل يا قوم ضعوا ما
عندكم من الظنون و الاوهام و خذوا ما اوتيتهم

hath been given you from God, the Lord of the mighty Throne. Say: My God, my God! Illumine the hearts of Thy servants with the lights of Thy knowledge and adorn their heads with the crowns of Thy love and their temples with the robes of detachment in Thy days. Verily Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Powerful, the All-Wise.

من لدى الله ربّ العرش العظيم قل الهى الهى
نور قلوب عبادك بانوار معرفتك وزين رؤسهم
(*رؤوسهم*) باكاليل (*بأكاليل*) محبتك
و هياكلهم باثواب (*بأثواب*) الانقطاع فى
ايامك انك انت المقتدر على ما تشاء لا اله الا
انت القوى المقتدر الحكيم

- 11 God willing, may His glory be glorified, may He ordain for that honored one the living waters. O concourse of the dead! May they attain unto new life through the breezes of utterance. Verily He is the One Who hath power over whatsoever He willeth through His word "Be" and it is.

11 انشاء (*ان شاء*) الله حق جلّ جلاله در ذكر
آنجانب كوثر حيوان مقدّر فرمايد يا معشر اموات
از نفحات بيان بيارات تازه فائز شوند انه هو
المقتدر على ما يشاء بقوله كن فيكون

- 12 Mention was made of Mirza 'Abdu'l-Husayn who hath intended to attain the Most Exalted Horizon. Blessed is he and well is it with him. We beseech God, blessed and exalted be He, to aid him to serve His Cause and to adorn him with the ornament of steadfastness in such wise that the names shall not prevent him from their Owner, their Quickener and their Ordainer.

12 ذكر جناب ميرزا عبدالحسين را نمودند كه
قصد افق اعلى نموده طوبى له و نعيماً له نسل
(*نسأل*) الله تبارك و تعالى ان يوفقه على
خدمة امره و يزينه بطراز الاستقامة على شأن لا
تمنعه الاسماء عن مالكها و محييا و مقدرها

- 13 O 'Abdu'l-Husayn, hearken with the ear of thy soul to the call of the Wronged One [...] The year the Shi'ih faction was devoted to mere names while heedless of the Truth [...] Pride reached such a state that they [...] When the dawn of the Day of Manifestation broke, all inflicted upon the Dayspring of Divine Revelation and the Fountainhead of heavenly inspiration that which caused the white stone to lament [...]

13 يا عبدالحسين ندى مظلوم را بكوش جان؟؟
سنه حزب شيعه براسما معتكف و از حق غافل
و بكان؟؟ خود را فاجر و سائر احزاب عالم را
هالك ميدانستند غرور شأن بمقام رسيد كه از
براى خود اسبابى؟؟ نمودند و طريق گرفتند و
؟؟ فجر يوم ظهور دميد كل بر مشرق وحى الهى و
مطلع الهام ربّانى وارد آوردند آنچه را كه حصاة
بيضاء توجه نموده و كينونة اشيا نباله؟؟ مشغول

- 14 Say: My God, my God! I testify to Thy Manifestation and Thy establishment upon the throne of knowledge at the midmost heart of contingent being, and to Thy standing before the faces of all religions. I beseech Thee, O Lord of the Kingdom and Sovereign of might, by Thy Name through which Thou didst subdue the hearts of the nations and by the light of Thy Cause wherewith Thou didst illumine the world, to protect me from the evil of the oppressors. O my Lord! I am Thy servant and the son of Thy servant. I have turned to Thee, detached from all else but Thee, and I desire from Thee the wonders of Thy bounty and bestowal. O my Lord! Disappoint me not from the ocean of Thy utterance and the sun of Thy generosity. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.

14 قل الهى الهى اشهد بظهورك و استوائك على
سرير العرفان فى قطب الامكان و بقيامك امام
وجوه الاديان اسئلك يا مالِك الملوك و
سلطان الجبروت باسمك الذى به سخرت افئدة
الامم و بنور امرك الذى به نورت العالم ان
تحفظنى من شرّ الظالمين اى ربّ انا عبدك و
ابن عبدك اقبلت اليك منقطعاً عن دونك و
اردت منك بدائع فضلِكَ و عطائك اى ربّ
لا تخيبني عن بحر بيانك و شمس جودك انك
انت المقتدر على ما تشاء لا اله الا انت الغفور
الرحيم

- 15 Mention was made of his honor Ibrahim. We make mention of him from this most exalted station and give him the glad-tidings of that which hath been sent down for him from the

15 ذكر جناب ابراهيم را نمودند انا نذكره فى هذا
المقام الاعلى و نبشّره بما نزل له من سماء بيان

heaven of God's utterance, the Lord of all worlds. O Ibrahim! Hear the call from the Most Exalted Pen - sovereignty be-longeth unto God, the Mighty, the Wise. We beseech God to grant thee the heavenly table that hath been sent down from the heaven of the bounty of thy Lord, the Generous, for it is His utterance through which the hearts of those who are nigh and the sincere ones have been attracted. Say: Praise be to Thee, O my God, for having given me to drink of Thy sealed wine and for having made known to me Thy straight path. I beseech Thee to adorn me with the ornament of trustworthiness amongst Thy creatures, then open before my face, through the key of Thy Most Great Name, the doors of grace and [...]

الله رب العالمين يا ابراهيم اسمع النداء من القلم
الاعلى الملك لله العزيز الحكيم نسل (*نسأل*)
الله ان يرزقك المائدة التي نزلت من سماء عطاء
ربك الكريم لانها هي بيانه الذي به انجذبت
افئدة المقرئين والمخلصين قل لك الحمد يا الهى
بما سقيتني رحيقك المختوم وعرفني صراطك
الممدود استلك (*اسألك*) ان تجعلني مزيّناً
بطراز الامانة بين خلقك ثم افتح على وجهي
بمفتاح اسمك الاعظم

- 16 Bounty and generosity are Thine, verily Thou art the One with power over whatsoever Thou wilt. There is no God but Thee, the Single, the One, the Mighty, the Omnipotent. O Ghulam-Qabl-Husayn! We have counseled the friends of God, both past and present, in numerous Tablets concerning trustworthiness, religious devotion and chastity. However, most heeded not what God counseled and exchanged righteousness and godliness for [...] and wickedness. Soon shall they find themselves in manifest loss. The bounty of this Revelation has been beyond [...]. [...] what strife, contention and corruption have been strictly forbidden in the Holy Books and Tablets. We beseech God that He may aid thee in that which will cause the sanctification of the servants and the exaltation of His Word. Verily He is the Helper, the Counselor, the All-Wise.

16 ابواب الفضل والجود والكرم انك انت المقتدر
على ما تشاء لا اله الا انت الفرد الواحد المقتدر
القدير يا غلام قبل حسين اولياى الهى را از قبل
و بعد در الواح شتی بامانت و ديانت و عفت
نصیحت نمودیم و لكن اكثر من نصح الله را
نشنیدند و بر و تقوى را؟؟ و فحشاء تبدیل نمودند
سوف يرون انفسهم فى خسران مبين فضل اين
ظهور خارج از؟؟ بوده است؟؟ چه در نزاع
و جدال و فساد منع شده منعاً عظيماً فى الزبر
والالواح از حق ميطليم تورا تأييد فرمايد بر آنچه
سبب تقدیس عباد و ارتقاء كله است انه هو
المؤيد الناصح الحكيم

- 17 O Rida-Qabli! He who loved Me made mention of thee, and We make mention of thee with wondrous mention. The horizons have been filled with the signs of thy Lord, the Master of the Day of Meeting, yet the people are in evident doubt. We beseech God to aid thee to rend all veils asunder and draw thee nigh unto Him. Verily He is the Mighty, the All-Knowing.

17 يا رضا قبل قلى ذكرك من احبني ذكرناك بذكر
بديع قد ملئت (*ملأت*) الآفاق من آيات
ربك مالك يوم التلاق ولكن الناس فى ريب
مبين نسل (*نسأل*) الله ان يؤيدك على خرق
الاجاب كلها ويقربك اليه انه هو العزيز العلام

- 18 We make mention at this time of him who was named 'Ali, then of him who hath raised in the edifice of God that which none of My Branches hath raised - he who was named Badi'u'llah in My perspicuous Book. We beseech God to protect them both and aid them in that which befitteth this blessed, mighty and wondrous Day. Verily He heareth that which proceedeth from the mouths of His servants. Thy Lord is, in truth, the All-Hearing, the All-Seeing.

18 ونذكر فى هذا الحين من سمي بعلى ثم الذى انشأ فى
بناء الله ما انشده احد اغصاني الذى سمي بديع الله
فى كتابي المبين نسل الله ان يحفظهما و يؤيدهما
على ما ينبغي لهذا اليوم المبارك العزيز البديع انه
يسمع ما يخرج من افواه العباد ان ربك هو
السميع البصير

- 19 O My loved ones! This Day is the Day of assistance, albeit through wisdom and utterance. We counsel all to such deeds as will cause the peoples of the world to turn towards Him. Some

19 يا احبائى يوم يوم نصرت است اما بحكمة و
بيان كل را و صيت مينمايم باعماليكه سبب
اقبال احزاب عالميت بعض در اطراف از

in various regions have departed from wisdom. We beseech God to grant them success and aid them in that which will attract the hearts of His servants. Verily He is the Mighty, the Omnipotent.

حکمت خارج شده اند نسل الله ان یوقتهم
و یؤیدهم علی ما تجذب به افئده العباد انه هو
المقتدر القدير

- 20 O Khalil! Upon thee be My glory and mercy. Each of the souls mentioned hath attained unto the Most Great Remembrance [...]. Today the station of the Word of God is not known to some. Blessed is the affliction of one who hath attained unto this with evident certitude. Know ye that every word [...] that hath issued forth from the mouth of the Will in the name of anyone is like unto a lofty, towering and blessed Tree, whose fruits, signs and leaves are ever fresh and verdant. Blessed are they that understand and they that have attained.

20 یا خلیل علیک بهائی و رحمت نفوس مذکور هر
یک بذکر اعظم فائز کشت؟؟ الیوم مقام کلمه
الله نزد بعض معلوم نه طوبی از بلای نفسیکه
بانی فائز شد بیقین مبین بدانید هر کلمه؟؟ ار
فم ارادة باسم نفس ظاهر شد او بمثابه سدره
باسقه مرتفعه و مبارکه است و در هر حین
اثار شر و اثار شر و اوراق شر تازه و خرم طوبی
للعارفين و للفائزين

- 21 The glory that hath dawned from the horizon of the heaven of My Kingdom be upon you, O My loved ones, and upon those whom the names have not prevented from drawing nigh unto God, the One, the Single, the Mighty, the Powerful.

21 البهاء الظاهر من افق سماء ملکوتی علیکم یا اولیائی
و علی الذین ما منعتهم الاسماء عن التقرب الی الله
الفرد الواحد المقتدر القدير

- 22 O My Most Exalted Pen! Blessed art thou for that which We have caused to appear through thee of the pearls of wisdom and utterance, and that wherewith the ocean of exposition hath surged throughout creation. Exalted is the All-Merciful Who hath caused all things to speak even as the Tree of the Mount spoke unto Moses, son of 'Imran. Make mention of him who loved Me and drank the choice wine of reunion from the hand of My bounty when he was present before the Wronged One with such humility as caused all directions to bow down before it. Verily, he was named 'Ali-'Askar in the Book of Names by God, the Revealer of verses. Blessed art thou for having inhaled the fragrance of utterance and having set thy face towards the Ultimate Goal and the Supreme Summit, until thou didst attain His presence and win that which most of the servants were debarred from. We made mention of thee before, and We make mention of thee now with that which causeth the hearts of them that are nigh to be attracted in the Tablet of God, the Lord of lords. Be thou steadfast in the Cause of thy Lord in such wise that the might of [...]

22 یا قلمی الاعلی طوبی لک بما اظهرنا منک لثالی
الحکمة و البیان و ما ماج به بحر التبیان فی الامکان
تعالی الرحمن الذی انطق الاشیاء بما نطقت به
سدره الطور لموسی ابن عمران اذکر من احبب
و شرب رحیق الوصال من ید عطائی اذ کان
حاضراً لدی المظلوم بخضوع خضعت له الجهات
انه سَمی بعلی عسکر فی کتاب الاسماء من لدی
الله منزل الآيات طوبی لک بما وجدت عرف
البیان و قصدت المقصد الاقصى و الذروة العليا
الی ان حضرت و فزت بما منع عنه اکثر العباد
انا ذکرناک من قبل و نذکرک بما انجذبت به
افئدة المقریین فی لوح الله رب الارباب کن
مستقیماً علی امر ربک بحیث لا تمنعک سطوة
الذین کفروا فی المآب اذ استوی جمال القدم علی
العرش الاعظم بقدرة و سلطان

- 23 The Glory which hath dawned from Us be upon thee and upon those who have turned towards thee and have said: "Praise be unto Thee, O Lord of all mankind!" We make mention of Our loved ones in Mim and Ya and give them glad tidings of that which hath been ordained for them by the Most Exalted Pen in the Books and Tablets. Blessed art thou, O Land of Mim and Ya, by reason of that which God hath manifested in thee through His beloved one who was named with Alif and Ha, whose mention We have sent down in the Crimson Scroll from

23 البهاء من لدنا علیک و علی الذین اقبلوا و قالوا
لک الحمد یا مالک الرقاب و نذکر اولیائی فی المیم
و الیا و نبشرهم بما قدر لهم من القلم الاعلی فی
الزبر و الالواح طوبی لک یا ارض المیم و الیا بما
اظهر الله فیک من احبه الذی سَمی بالالف و
الحالذی انزلنا ذکره فی الصحیفه الحمراء من قلبی
الاعلی طوبی له و لمن احبه امراً من لدن مالک
الایجاد

My Most Exalted Pen. Blessed is he and blessed is he who loveth him, as decreed by the Lord of creation.

- 24 Verily, We have mentioned and continue to mention Our loved ones there who were not held back by swords from drawing nigh unto God, the Dayspring of Inspiration. Take ye the cup of steadfastness from the hand of bounty, then drink therefrom in the name of your Lord, the Mighty, the Bestower. Grieve not over that which hath proceeded from every lying impostor who hath exchanged trustworthiness for treachery and truth for falsehood. Indeed, they have cast the Book of God behind their backs and have denied His verses, before which all remembrances bow down when they are revealed. Rejoice in My remembrance, then aid Me through deeds from which the fragrance of acceptance is wafted. Thus hath the Pen spoken while the Wronged One was in the hands of the wicked. The splendor of the All-Merciful shall come upon you.

24 اَنَا ذَكَرْنَا وَ نَذَرُ اَوْلِيَائِي هُنَاكَ الَّذِيْنَ مَا مَنَعْتَهُمُ
الاسِيَّافُ عَنِ التَّقَرُّبِ اِلَى اللّٰهِ مَشْرِقُ الْاِلْهَامِ
خَذُوا كُوبَ الْاِسْتِقَامَةِ مِنْ يَدِ الْعِنَايَةِ ثُمَّ اشْرَبُوا
مِنْهُ بِاسْمِ رَبِّكُمْ الْعَزِيزِ الْوَهَّابِ لَا تَحْزَنُوا عَمَّا
وَرَدَ مِنْ كُلِّ مُفْتَرٍ كَذَّابٍ الَّذِيْنَ بَدَّلُوا الْاَمَانَةَ
بِالْخِيَانَةِ وَالصَّدْقَ بِالْكَذْبِ اَلَا اَنْتُمْ نَبَذُوا كِتَابَ
اللّٰهِ وَرَاءَهُمْ (*وَرَاءَهُمْ*) وَ كَفَرُوا بِآيَاتِهِ الَّتِيْ
اِذَا نَزَلَتْ خَضَعَتْ لَهَا الْاَذْكَارُ اَفْرَحُوا بِذِكْرِيْ
ثُمَّ اَنْصَرُونِيْ بِاعْمَالٍ يَتَضَوُّعُ بِهَا عَرَفَ الْقَبُولِ
كَذَلِكَ نَطَقَ الْقَلَمُ اِذْ كَانَ الْمَظْلُومُ بَيْنَ اَيْدِي
الْاَشْرَارِ ؟؟ سِيَّاقِيْ (*سِيَّاقِيْ*) عَلَيْكُمْ بِهَاءِ الرَّحْمَنِ
؟؟ مَذْكُورٌ بُوْدَهُ وَ اسْتَ اَيَّاكُمْ اِنْ يَمْنَعُكُمْ الْهَوَى
عَنْ مَوْلَى الْوَرَى خَذُوا اِذْيَالِ رِءَاءِ رَبِّكُمْ الْعَزِيزِ
الْمُخْتَارِ

- 25 O friends of that land! We have made mention of you and continue to do so. Blessed is the face that hath turned, the heart that hath advanced, the tongue that hath spoken, and the hand that hath taken hold of My perspicuous Book. These are the days of revelation and He Who conversed on Sinai is seated upon the throne of utterance. Strive ye, that haply ye may attain unto that which is everlasting and enduring.

25 اَوْلِيَائِيْ اَنْ اَرْضَ رَا ذَكَرْتُكُمْ وَ مِنْمَائِيْ طُوبَى
لُوجُهُ تَوَجَّهَ وَ لِقَلْبٍ اَقْبَلَ وَ لَلْسَانِ نَطَقَ وَ لِيَدٍ
اَخَذَتْ كِتَابِيْ الْمُبِينِ اَيَّامُ اَيَّامٍ ظَهُورِاسْتِ وَ مَكَلِّمٍ
طُورِ بَرَعَرَشِ بَيَانِ مَسْتَوِيْ جِهْدِ ثَمَائِدِ شَائِدِ فَاثَرِ
شَوِيْدِ بَأَنْجِهْ كِهْ بَاقِيْ وَ دَائِمْتِ

- 26 Jinab-i-Amin - upon him be My glory and loving-kindness - hath repeatedly made mention of the friends of that land and its surroundings and hath sent word to the Most Holy Court. We beseech God to assist you to remain steadfast in His Cause and to adorn you with the ornament of His bounty. Today the Pen is in joy, and the Tablet in rapture and delight. Blessed is the soul that hath been awakened by the call of the Most Exalted Pen and hath arisen to serve the Cause of God.

26 جَنَابِ اَمِيْنِ عَلَيْهِ بَهَائِيْ وَ عَنَابِيْ مَكْرَرِ اَوْلِيَائِيْ اَنْ
اَرْضِ وَ اطْرَافِ رَا ذَكَرْتُكُمْ وَ بِسَاحَتِ اَقْدَسِ
فَرَسْتَادِهِ اَزْ حَقِّ مِيْطَلِيْمٍ شَمَا رَا تَايِيْدِ فَرَمَا يَدِ بَرِ
اِسْتِقَامَتِ كِبَرِيْ وَ مَزِيْنِ دَارِ وَ بَطْرَازِ عَنَابِيْ
اَمْرُوزِ قَلَمِ دَرِ سُرُورِ وَ لُوحِ دَرِ جَذْبِ وَ فَرَحِ طُوبَى
اَزْ بَرَايِ نَفْسِيْكَهْ بِنْدَايِ قَلَمِ اَعْلَى اَزْ نَوْمِ غَفْلَتِ
بِرِخْوَاَسْتِ وَ بِخُدْمَتِ اَمْرِ اللّٰهِ قِيَامِ ثَمُودِ

- 27 Give thanks unto your Lord for this great bounty and this loving-kindness which hath no peer in all creation nor likeness among His servants. Make mention of the devoted handmaidens on behalf of the Wronged One and illumine them with the lights of the utterance of Him Who is the Goal of all existence. The resplendent and gleaming Light shining from the horizon of the heaven of proof be upon you, O My loved ones, and upon you, O My handmaidens, and upon all who are steadfast in all regions in the Cause of God, the Lord of Names and Attributes.

27 اَشْكُرُوا رَبِّكُمْ بِهَذَا الْفَضْلِ الْعَظِيْمِ وَ هَذِهِ الْعِنَايَةُ الَّتِيْ
لَيْسَ لَهَا نَظِيْرٌ فِي الْمَلِكِ وَ لَا شَبِيْهٍ بَيْنَ الْعِبَادِ اَمَاءِ
قَائِمَاتِ رَا اَزْ قَبْلِ مَظْلُومِ ذَكَرْتُ ثَمَائِدِ وَ بَانُوَارِ بَيَانِ
مَقْصُودِ عَالَمِيَانِ مَنُوْرٍ دَارِيْدِ النُّوْرِ السَّاطِعِ الْاَلَامِعِ
مِنْ اَفْقِ سَمَاءِ الْبَرَهَانِ عَلَيْكُمْ يَا اَوْلِيَائِيْ وَ عَلَيْكُمْ يَا
اَمَائِيْ وَ عَلَي كُلِّ مُسْتَقِيْمٍ فِي الْجِهَاتِ عَلَي اَمْرِ اللّٰهِ
مَالِكِ الْاَسْمَاءِ وَ الصِّفَاتِ

INBA41:021

BH00436

To: Mulla Sadiq Kandi

- 1 He is the Compassionate, the Answerer, the All-Knowing, the All-Wise
هو المشفق المجيب العليم الحكيم
- 2 Praise be to God Who hath opened wide the portals of arts and knowledge through the key of His Most Holy, Most Great, Most Glorious Name, whereby He hath pitched the pavilion of glory at the most exalted station in the realm of creation, and through which He hath caused the waves of the ocean of utterance to surge, and the stars of the heaven of divine knowledge to shine, and the sun of remembrance to shed its radiance, and the earth of certitude to yield its treasures, and the mountains their mines. Exalted, exalted is He Who hath revealed through it the mysteries of His Book and that which lay hidden in His knowledge and was veiled from the eyes of His servants. Praise be to God Who hath opened upon the countenance of His Glory the gate of His tribulation and destiny, and sent down upon Him from the heaven of His bounty the verses of His grace and the standards of His utterance. He, verily, is the Almighty, the All-Knowing, the All-Informed.
الحمد لله الذي فتح باب العلوم و الفنون بمفتاح اسمه الأقدس الأعظم الأبهى الذي به نصب خبأء المجد على اعلی المقام في ناسوت الانشاء و به اظهر بحر البيان امواجه و سماء العرفان انجها و شمس الذكر اشراقها و ارض الايقان كائزها و الجبال معادنها تعالى تعالى من اظهر به اسرار كتابه و ما كان مكنوناً في علمه و مستوراً عن عيون عبادہ و الحمد لله الذي فتح على وجه بهائه باب بلائه و قضائه و انزل عليه من سماء عطائه آيات فضله و رايات بيانه انه هو المقتدر العليم الخبير
- 3 Not a thing escapeth His knowledge. He adorneth whomsoever He willeth with the ornament of His bounty and generosity, and divests whomsoever He pleaseth of the garments of His might and majesty. He, verily, is the Sovereign, the Mighty, the Bountiful. There is none other God but Him, the Single, the One, the Powerful, the All-Wise. We bear witness that there is none other God but Him, and that He Who hath come from the horizon of the heaven of utterance is the Hidden Secret and the Treasured Mystery, at Whose manifestation all things proclaimed: "The Kingdom is God's, Lord of the Throne on high and of earth below, the Lord of the world to come and of this world."
لا يعزب عن علمه من شيء يزین من يشاء بطراز جوده و كرمه و ينزع عن من يشاء اثار عثره و جلاله انه هو السلطان و هو العزيز المنان لا اله الا هو الفرد الواحد العزيز الحكيم نشهد ان لا اله الا هو و الذي اتى من افق سماء البيان انه هو السرّ المكنون و الغيب المخزون الذي اذ ظهر نطقت الأشياء كلها الملك لله ربّ العرش و الثرى و مولی الآخرة و الأولى
- 4 O thou who standest before the Gate and who, in thy final goal, seeketh after God, the Lord of all men! Know thou that We bear witness that thou hast drunk the choice wine of the love of God, the Lord of the worlds, and hast turned toward His horizon while most of the people were turning away. We beseech Him, exalted be He, to strengthen thee with His sovereignty and to aid thee in manifesting His Cause in such wise that thou mayest arise before the faces of His servants and take the chalice of utterance from the hands of the bounty of thy Lord, the All-Merciful, and drink therefrom despite those who denied Him Whom the Concourse on High and the dwellers of
يا ايها القائم لدى الباب و السائل في المآب عن الله مولی الرقاب اعلم انا نشهد انك شربت رحيق حبّ الله ربّ العالمين و اقبلت الى افقه اذ كان القوم اكثرهم من المعرضين و نسئله تعالى ان يؤيدك بسلطانه و يوفّقك على اظهار امره بحيث تقوم امام وجوه العباد و تأخذ قدح البيان من ايدى عطاء ربك الرحمن و تشرب منه رغماً للذين انكروا من اعترف بظهوره الملاء الأعلی و

the Most Exalted Paradise have recognized, as well as those who circle round the Throne of their Lord, the Mighty, the Bountiful, at eventide and at dawn.

- 5 Say: O people of God! By the life of God, We had taken for Ourselves a brother and aided him to serve Our Cause before Our face, and revealed for him that which diffused the fragrance of God's utterance throughout all else. We then raised him to a station beyond which the stations of the servants and the reach of those in all lands were cut off. But when he saw himself in that most holy, most noble, most mighty, most exalted station, pride seized him until he turned away from God, the Lord of the Day of Resurrection and He Who conversed on Sinai. I beseech Thee, O God of the world and Desire of the nations, to aid him and those who turned away to return unto Thee and to repent at the door of Thy mercy. Thou knowest that I summoned him in all conditions unto Thee until he drew against Me the sword of hatred and there appeared from him that which caused the limbs of all things to quake. O Lord! Help him to return to the door of Thy mercy, which Thou hast opened through Thy Most Great Name unto all peoples. Verily, Thou art the Almighty, the Powerful, the All-Bountiful.

- 6 O thou who gazeth toward the horizon of utterance and who holdeth fast to the cord of the loving-kindness of thy Lord, the All-Merciful! Know thou with certain knowledge that the Wronged One desireth naught but the exaltation of the Word of God and the manifestation of His Cause amidst His servants. By this hath the fire of envy and hatred been kindled. Beseech thou God, thy Lord, to quench it through the living waters of His utterance. Verily, He is the One Who hath power over whatsoever He willeth through His mighty and wondrous Word. Blessed art thou, O Sadiq, in that God hath aided thee to turn unto Him, to hold fast to His cord, and to cling to the hem of His mercy.

- 7 Hear thou in the Persian tongue the divine call from the direction of the Prison of 'Akka. Verily it draweth thee unto a station wherein the ranks of the world and the doubts of nations shall not prevent thee from drawing nigh unto the All-Informed One. All created things bear witness that this servant's purpose in arising and bearing the wrongs of mankind hath been that bonds might be loosened and the captive set free. Should any soul deny or stray from its shelter, it mattereth not; nay rather, we are grateful, for afterwards the difference will become clear and distinction made between pearl and potsherd. Say: O my God, my God! I beseech Thee by Thy radiant light. O my God, my God! I beseech Thee by Thy all-embracing remembrance and by Thy dawning, gleaming Name to transform

اهل الفردوس الأبهى ثم الذين طافوا عرش ربهم
العزیز المنان فی الاصلیل و البکور

5 قل یا حزب الله لعمر الله انا اخذنا لنفسنا اخاً
و ایدناه علی خدمة امری امام وجهی و انزلنا له
ما ترضو به عرف بیان الله فیما سواه ثم رفعناه
الی مقام انقطعت عنه مقامات العباد و ایدای
من فی البلاد فلما رأى نفسه فی ذاک المقام
الأقدس الأشرف الأعزّ الأعلى اخذه الغرور الی
ان اعرض عن الله مالک يوم النشور و المکّم
فی الطور اسئلك یا اله العالم و مقصود الأمم ان
تؤیده و الذين اعرضوا علی الرجوع الیک و الانابة
لدى باب رحمتک انت تعلم انی دعوته فی کلّ
الأحوال الیک الی ان سلّ علیّ سیف البغضاء
و ظهر منه ما ارتعدت به فرائص الأشياء اربّ
وفقه علی الرجوع الی باب رحمتک الذی فتحتہ
باسمک الأعظم علی الأمم انک انت المقتدر
العزیز الفضال

6 یا ایها الناظر الی افق البیان و المتمسک بحبل
عناية ربک الرحمن اعلم بعلم الیقین ان المظلوم ما
اراد الا اعلاء کلمة الله و اظهار امره بین العباد
بذلک اشتعلت نار الحسد و البغضاء فاسئل الله
ربک ان یسکنها بکثر بیانه انه هو المقتدر علی
ما یشاء بقوله العزیز البدیع طوبی لک یا صادق
بما یدک الله علی التوجه الیه و التمسک بحبله و
التشبّث بذیل رحمته

7 بلسان پارسی ندای الهی را از شطر سخن عکا
بشنو انه یجذبک الی مقام لا تمنعک صفوف
العالم و شبهات الأمم عن التقرب الی الفرد
الخیر جمیع موجودات شهادت می دهد بر اینکه
مقصود این عبد از قیام و حمل ظلم انام آنکه
بسته ها باز شود و گرفتار آزاد گردد هر نفسی
انکار نماید و یا از ظل خارج شود باسی نیست
بل ممنون میشویم چه که از بعد فرق را ملتفت
میشود و مابین لؤلؤ و خرف امتیاز می دهد قل
الهی الهی اسئلك بنورک الساطع الهی الهی
اسئلك بذکرک الجامع و باسمک المشرق اللامع

the abasement of Thy loved ones into glory and their weakness into strength. Thou art verily the Powerful, the All-Knowing, the Wise. Glory be unto Thee, O my God! I beseech Thee by the poverty of Thy lovers to open before their faces the gates of Thy wealth. Thou art verily the Bountiful, the Generous. O Lord! I beseech Thee by the Word whereby were attracted the hearts of all things and the souls of all beings, and by the Light whereby were illumined the hearts of the sincere ones, and by Thy sovereignty wherewith Thou didst subdue all names, to ordain for me by Thy Most Exalted Pen that which shall abide with me in every world of Thy worlds. Thou art He to Whose power testifieth all in existence, both seen and unseen. There is none other God but Thee, the Bountiful, the Generous.

- 8 We beseech God to aid thee to serve His Cause and to enable thee to hold fast unto whatsoever leadeth to the exaltation of His Word and the manifestation of His Cause. Say: O people! By God, the Promised Day hath come and the Book hath been sent down and the Throne hath been adorned by the Lord of all men, yet doubt stirreth in hearts. This is naught but a wondrous matter. O people! The Day hath come and the Self-Subsisting calleth out: The Kingdom is God's, the Lord of Lords! O thou who gazest upon the Countenance! Should anyone ask thee concerning the Ark of God, say: Verily it is amidst the waves. Thus did My tongue speak aforetime in the kingdom of My utterance, and at this moment: Verily My brother whom We reared over successive years hath risen up before the kingdom of utterance and committed that which caused the near ones and the sincere to weep at eventide and at dawn. Thus did the Wronged One suffer at the hands of him whom We had raised to the most exalted station. Would anyone deny what hath flowed from the Pen? Nay, by My life, save he who casteth justice behind him, clinging to tyranny and oppression. I beseech Thee, O Joy of the World, to transform the sorrows of Thy servants into gladness. Thou art verily the Kind, the Forgiving. Take once again the cup of utterance from the hand of the bounty of thy Lord, the All-Merciful, then drink therefrom in His Name through which He subdued the kingdoms of wisdom and utterance. He is verily the Powerful through His sovereignty and the Manifest through His signs. There is none other God but He, the Commander, the Wise.

- 9 O Sad! This is a Book that calleth out from every direction: O Manifestations of Names and Attributes! The Revealer of Verses hath come with the standards of knowledge and wisdom. Nothing escapeth His knowledge. He heareth the call of His loved ones and answereth them through His grace and mercy. He is the Powerful, the Mighty, the All-Bestowing. O thou who gazest upon the Countenance! We bear witness that thou

ان تبدل ذلّ اوليائك بعزّك و ضعفهم بقوّتك
أنك انت المقتدر العليم الحكيم سبحانه اللهم يا
الهي اسئلك بفقر محبيك ان تفتح على وجوههم
ابواب غنائك أنك انت الفضل الكريم ارب
اسئلك بالكلمة التي بها انجذبت افئدة الكائنات
و قلوب الممكّات و بالنور الذي تنوّرت به افئدة
الأصفياء و بسلطانك الذي سخّرت به الأسماء
ان تكتب لي من قلبك الأعلى ما يكون معي
فيكلّ عالم من عوالمك أنك انت الذي شهد
بقدرتك من في الوجود من الغيب و الشهود لا
اله الا انت الفضل الكريم

- 8 از حقّ ميطلبم آنجناب را مؤيد فرمايد بر خدمت
امر و موفق دارد بر تمسك بآنچه سبب اعلاي
كله و اظهار امر اوست قل يا قوم تالله قد
اتي المعاد و نزل الكتاب و زين العرش بمالك
الرقاب ولكن الرب يتحرك في القلوب ان هذا
الا امر عجاب يا قوم قد اتي اليوم و القيوم ينادي
الملك لله ربّ الأرباب يا ايها الناظر الى الوجه لو
يسئلك احد عن سفينة الله قل انها بين الأمواج
كذلك نطق لساني في ملكوت بياني من قبل
و في هذا الحين ان اخي الذي ربيته في سنين
متواليات قام امام ملكوت البيان و ارتكب ما
ناح به المقربون و المخلصون في العشي و الاشرار
كذلك ورد على المظلوم من الذي رفعناه الى
اعلى المقام هل ينكر احد ما جرى من القلم لا
ونفسي الا من يدع العدل ورائه متمسكاً بما عنده
من الظلم و الاعتساف اسئلك يا فرح العالم ان
تبدل احزان عبادك بالسرور أنك انت العطوف
الغفور خذ مرة اخرى كأس البيان من يد عطاء
ربك الرحمن ثم اشرب منه باسمه الذي سخّر به
ممالك الحكمة و البيان انه هو المقتدر بسلطانه و
الظاهر بآياته لا اله الا هو الأمر الحكيم

- 9 يا ص هذا كتاب ينادي منكلّ الجهات يا مظاهر
الأسماء و الصفات قد اتي منزل الآيات برايات
العلم و العرفان لا يعزب عن علمه من شيء يسمع
نداء اوليائه و يجيبهم فضلاً من عنده و رحمة من
لده و هو المقتدر العزيز الوهاب يا ايها الناظر الى
الوجه نشهد أنك حضرت و فزت برحيق البقاء

didst attain and win the choice wine of immortality from the hands of bounty and what is in the Crimson Scroll from the Pen of God, the Lord of all men. Thou art he whom God did strengthen to turn towards Him in His days, and caused to speak His praise, and revealed unto thee what was hidden from all eyes and sight.

- 10 As to what was asked concerning the blessed word "He" appearing in the garment of "I," and hidden in "I am the One Witnessed," and its restriction in this Revelation: For the Daysprings of Divine Revelation and the Manifestations of His Cause there is, in every station, an utterance, and at every rank, a mention. At times they speak with "Verily, I am God," and at other times they utter "I am a servant who hath believed in God." Since this word hath been revealed in this Dispensation, it is specific thereto. For the birds of the Paradise of inner meanings, it is a melody when they are seated upon the throne of "I have with God a station," speaking with an utterance transcending the limited expressions current among men. The aforementioned word is but a single word, yet in the eyes of those endowed with insight, it hath been revealed from the King of Words through the Dawning-Places of Divine utterance, according to time and station, that which the world of existence is powerless and incapable of comprehending.

- 11 O thou who dwellest in My vicinity and drinketh the choice wine of My utterance! This Wronged One hath not attended schools nor engaged in formal discourse. Out of pure bounty to thee are these few words mentioned and shall continue to be mentioned. In stations where they regard the purpose of creation and its effects, they ask about all matters and manifest the utmost servitude. And when they behold the signs deposited within existence, they speak that which transcendeth comprehension and minds. Thus it is that in one station, looking toward the expression of humility, submissiveness and utter poverty, they utter "My Lord, show me," and the purpose of this word is to express powerlessness, nothingness and evanescence before the manifestation and appearance of the might and grandeur of God, exalted be His glory.

- 12 In brief, the Manifestations of God at times express power, wealth and independence, and at times they express weakness, poverty and evanescence. The purpose of these two stations, two mentions and two utterances hath been and is to demonstrate the power and might of God, exalted be His glory.

- 13 As to what was asked concerning the blessed verse about the Son of Mary, this word is clear and evident. According to the opinion of the learned ones, it is a rhetorical question meaning "Didst thou say...?" Since the followers of Christ believe in the

من ابدی العطاء و ما فی الصّحیفه الجمرآء من قلم الله مالک الرقاب انت الذی ایدک الله علی الاقبال فی آیامه و انطقک بثنائه و اظهر لک ما کان مستوراً عن العیون و الأبصار

اینکه سؤال نمودند از کلمه مبارکه هو در قیص 10
انا ظاهر و مکنون بأنا المشهود ناطق و انحصار آن
در این ظهور از برای مشارق وحی الهی و مظاهر
امرش در هر مقام بیانست و در هر رتبه ذکر
هنگامی بآئی انا الله ناطق و وقتی بآئی عبد آمنت
بالله متکلم چون اینکلمه در این ظهور نازل شده
مخصوصست بآن از برای طیور فردوس معانی
نغمه‌هاست هنگامیکه بر کرسی لی مع الله جالسند
بیانی فوق بیانات محدوده بین عباد ذاکر و
کلمه مذکوره یک کلمه بیش نیست ولیکن نزد
متبصرین از سلطان کلمات مذکور باقتضای وقت
و مقام از مطالع بیان الهی ظاهر شده آنچه که
عالم وجود از ادراکش عاجز و قاصر است

یا ایها الساکن فی جوارى و الشارب رحيق 11
بیانی اینظلم مدراس زفته و مباحث ندیده
محض عنایت بآنجناب این چند کلمه ذکر شده
و میشود در مقامیکه ناظر بجهت خلقت و آثار
آند در جمیع امور سائلند و بکمال عبودیت ظاهر
و هنگامیکه بآیات مودعه در وجود ناظرند نطق
مینمایند که فوق ادراک و عقولست این است
که در یک مقام نظر باظهار خضوع و خشوع و
فقر بحت بات ربی ارنی عرض کرده و مقصود
از این کلمه اظهار عجز و نیستی و فناست نزد
ظهور و بروز قدرت و عظمت حق جل جلاله

باری مظاهر ظهور وقتی اظهار قدرت و غنا و 12
استغنا مینمایند و هنگامی اظهار عجز و فقر و فنا
مقصود از این دو مقام و دو ذکر و دو بیان اظهار
قدرت و اقتدار حق جل جلاله بوده و هست

و اما در آیه مبارکه ابن مریم سؤال نمودند 13
اینکلمه واضح و معلوم است بقول علما مقام
استفهام انکاریست انت قلت قبل لا چون اهل

trinity, meaning the Father, Son and Holy Spirit, therefore the purpose of the verse was to reject the statements and beliefs of that people. In the innermost mystery He says: "Glory be unto Thee! Glory be unto Thee! Thou knowest what is in my soul, and Thou art the All-Knowing, the All-Informed. I seek Thy forgiveness for what the heedless say. Glory be unto Thee! I am of those who repent."

- 14 And as to what was asked concerning the verse "God forgiveth not that partners should be set up with Him; but He forgiveth anything else," it is incumbent in this day upon this party to beseech from the Truth that He may enable them to attain unto true Divine Unity. Every soul who fixeth his gaze upon and cleaveth unto God, glorified be His majesty, and Him alone, is reckoned before God as one of the people of unity and is accepted; otherwise he is accounted among the idolaters. Thus were the Shi'ih party idolaters while they counted themselves believers; they were ignorant while they deemed themselves learned. From the recompense of deeds on the Day of Judgment, the stations of that party are manifest and evident as the sun. And as to what thou didst mention concerning the Unseen and the knowledge of the Prophets, there hath been and is no doubt that knowledge of the Unseen is exclusively reserved to the Ancient Being, glorified be His majesty, and all the Prophets unanimously acknowledge this fact. "None knoweth the Unseen save He" is established and proven. Likewise the blessed verse "No vision can grasp Him, but His grasp is over all vision," for the impenetrable Unseen hath been and ever shall be hidden, and outward vision is powerless and incapable of beholding and comprehending it. These outward eyes have not been and are not capable of beholding even outward things, much less that which is concealed behind the veils of the Unseen.

- 15 The Wronged One testifieth with His outer and inner tongue that "No vision can grasp Him, but His grasp is over all vision, and He is the All-Subtle, the All-Informed." Both the outer and inner eye are powerless and incapable of beholding. If thou wouldst hear from Me, purify thy heart and pen and tongue from that which beseemeth not the days of God, then confine thy affairs to teaching His Cause and guiding His creation. And now that honored one should speak of that which causeth eagerness and longing, and is the cause of ascent and elevation in those immersed in the sea of sanctity. These mentions are the cause of pause. We beseech God to give thee to drink of a cup whose effect shall sanctify thy being from the words of them that are veiled, and purify thine essence from

مسیح باقوم ثلاث قائلند یعنی اب و ابن و روح القدس لذا از مقصود آیه طرد اقوال و عقاید آن قوم بوده در سر سر عرض میکند سبحانک سبحانک انت تعلم ما فی نفسی و انک انت العليم الخبير استغفرک عما یقولون الغافلون سبحانک انی کنت من التائبين

- 14 و اینکه سؤال از آیه ان الله لا یغفر ان یشرك به و یغفر ما دون ذلک نمیدند بر این حزب الیوم لازم است که از حق بطلبند ایشان را بنور توحید حقیقی فائز فرماید هر نفسی بحق جلّ جلاله وحده ناظر و متمسک او از اهل توحید عندالله مذکور و مقبول و من دون ان از مشرکین محسوب چنانچه حزب شیعه مشرک بودند و خود را موحد میشمردند جاهل بودند و خود را عالم میدانستند از جزای اعمال در یوم جزا مقامات آن حزب بمثابه آفتاب مشهود و ظاهر و اینکه در ذکر غیب و علوم انبیا ذکر نمودی شکی نبوده و نیست که علم غیب مخصوص ذات قدم جلّ جلاله بوده و هست و انبیا طراً باین فقره مقرر و معترفند لا یعلم الغیب الا هو ثابت و محقق و همچنین آیه مبارکه لا تدركه الأبصار و هو یدرک الأبصار چه که غیب منیع مکنون بوده و هست بصر ظاهر از مشاهده و ادراکش عاجز و قاصر است این ابصار ظاهر قادر بر مشاهده اشیاء ظاهر نبوده و نیست تا چه رسد بآنچه در حجب غیب مکنون و مخزونست

- 15 یشهد المظلوم بلسان ظاهره و باطنه انه لا تدركه الأبصار و هو یدرک الأبصار و هو اللطیف الخبير چشم ظاهر و باطن هر دو از مشاهده عاجز و قاصر است لو تسمع منی طهر قلبک و قلبک و لسانک عما لا ینبغی لایام الله ثم اقتصر امورک بتبلیغ امره و هداية خلقه و حال باید آنجناب تکلم نمایند بآنچه که سبب شوق و اشتیاق است و علت صعود و ارتفاع نزد متغمسین بحر تقدیس این اذکار سبب توقفت نسل الله این یسقی کأساً کان اثرها تقدیس ذاتک من کلمات المحتجبين و تزیه کینوتتک عن سبحات المریین و شبهات الناعقین

the doubts of the suspicious ones and the uncertainties of the barking ones.

- 16 There hath been and is no doubt that in this Most Great Revelation there hath appeared that which existed not before. The Cause hath attained to such a station that the Primal Point - may the spirit of all else be sacrificed for Him - hath spoken "I am the first of the worshippers." We beseech of the Truth that He may sanctify that honored one through the Kawthar of holy utterance. Verily He is powerful over all things. Say: My God, my God! Praise be unto Thee for having guided me unto the horizon of Thy manifestation and caused me to hear Thy sweetest call and the rustling of Thy Most Exalted Pen. My Lord! Rear me according to Thy will and not my will. Then make me a standard of Thy Name in Thy lands and an ensign of Thy Cause amongst Thy servants. I testify to my poverty and Thy wealth, my powerlessness and Thy might. I beseech Thee by Thyself and by Thy signs and Thy standing before the faces of Thy creation, to remember me in all conditions at Thy mention, O Thou through Whose Name the Mother Book hath spoken in the final abode.

ABIE.362x, DAS.1913-09-27x

16 شک و شبههائی نبوده و نیست که در این ظهور اعظم ظاهر شده آنچه که از قبل نبوده امر بمقامی فائز که نقطه اولی روح ما سویه فدا بانا اول العابدین ناطق از حق میطلبیم آنجناب را از کوثر بیان مقدس نماید آنه علی کلشیء قدیر قل الهی الهی لک الحمد بما هدیتنی الی افق ظهورک و اسمعتنی ندائه الأهل و صریر قلبه الأعلى ایرب ربی کیف ترید لا بما ارید ثم اجعلنی علماً باسمک فی بلادک و رایة امرک بین عبادک اشهد بفقری و غنائک و عجزی و اقتدارک استلک بک و بایانک و قیامک امام وجوه خلقک ان تذکرنی فیکل الأحوال عند ذکرک یا من باسمک نطق ام الکتاب فی المآب

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- 1 May my spirit be sacrificed for you! روحی لک الفداء 1
- 2 The blessed letter that you had previously sent arrived later, bringing joy to heart and soul. Praise be to God, once again the holy spiritual breezes and true intimations of divine companionship were inhaled from the paradise of meaningful love. I was blessed with the jewels of wisdom and utterance, and with exquisite novel expressions and sublime words. That which you confided in God, your Lord, was repeatedly presented before the Throne, time and time again. Once more, countless suns of favor have risen and shone forth from the horizon of grace of the King of Names, specifically for your honor. Blessed be your tongue for having mentioned the Beloved of the worlds and for having spoken with the raptures of those attracted and the melodies of the yearning ones. By God, through these the hearts of the sincere were attracted and the souls of the lovers were enthralled. کتاب مبارک که از قبل ارسال فرموده بودند بعد واصل فرج بخش جان و دل گشت لله الحمد دوباره نسلمات قدس معنوی و روحات انس حقیقی از فردوس حب معانی استشمام شد و بجواهر حکم و بیان و لطائف الفاظ بدیعه و کلمات منیعه فائز شدم و ما ناجیت به الله ربی مکرراً تلقاء عرش معروض و مرّة اخرى ثم کرة بعد اولی شمس عنایت لایحیی از افق فضل ملیک اسماء مخصوص آن جناب ظاهر و لائح و مشرق طوبی للسانک بما ذکرک به محبوب العالمین و نطقت بربوات المجتذین و لحنات المشتاقین تالله بها انجذبت قلوب المخلصین و تولت افئدة العاشقین 2
- 3 Regarding the names previously mentioned, unique and wondrous Tablets were revealed and sent for each one. Blessed are درباره اسماء مذکوره که از قبل عرض شده بود الواح بدیعه منیعه مخصوص کل نازل و ارسال 3

they, for their names were mentioned by the Pen of Revelation and the gaze of God was directed toward them from this Great Prison. However, the names were not mentioned in the Tablets, for wisdom's sake. Your honor may dispense them as appropriate, for each Tablet is specifically for one of those names that were mentioned before the Throne, and their names have been recorded in a mighty Tablet. As for the names of the people of S that you wrote about in your subsequent letter, God willing, they will be revealed and sent later. That beloved one should not mention divine favors to all until the Tablets arrive. And regarding the Tablets that you mentioned Aqa Mirza 'Ali-Naqi had requested, wondrous and sublime Tablets were revealed and sent. Give him the glad-tidings and convey infinite greetings from this evanescent one.

- 4 Again it hath been revealed from the right hand of the Divine Command: Some people have been and are requesting special worldly ornaments from the Most Holy Court, and this is exceedingly far from justice and fairness. From the beginning of this Revelation until now, never have We made any intimation to anyone regarding such matters - holy is the hem of the Cause from the mention of such things, much less their practice. It is incumbent upon all to counsel such souls and to declare unto them what cometh from God. The Herald of Divine Unity proclaimeth from the realm of Godhead: O ye loved ones! Soil not the holy hem with the clay of earthly things, and speak not according to the promptings of self and desire. I swear by the Sun of the horizon of the Cause, which shineth with utmost brilliance and light from the heaven of the prison, that they who have turned to the Qiblih of existence must today be sanctified and detached from the seen and the unseen. If they engage in teaching, they must do so with pure intent, in a spirit of complete detachment and independence, with lofty purpose and a sanctified nature, turning to all regions with the fragrances of the All-Possessing. It behooveth such souls to make their provision trust in God and their raiment the love of their Lord, the Most Exalted, the Most Glorious, that their words may take effect.

- 5 Those souls who today fix their gaze upon the desires of self and the ornaments of this vanishing world are seen to be exceedingly remote. In most times, there have been no outward ornaments in the court of the All-Merciful, and those who circled round were in great hardship. Nevertheless, never hath there shone forth from the Dayspring of the Supreme Pen any mention of the world or word indicating it. And if any soul was blessed to send a gift to the Most Holy Court, it was accepted as a token of grace, although were We to desire all the riches of earth and take possession thereof, none would have the right

شد طوبی لهم بما ذکر اسمائهم من قلم الوحي وتوجه اليهم لحاظ الله من هذا السجن العظيم ولكن اسماء در الواح مذکور نشد للحكمة آن جناب باقتضا بدهند چه که هر لوحی مخصوص باسمى از آن اسامی است که لدى العرش مذکور شده و قد ذکر اسمائهم فی لوح عظیم و آنچه در نامه بعد از اسامی اهل س مرقوم فرموده بودند انشاء الله از بعد نازل شده میرسد آن محبوب ذکر عنایت الهی بکل نفرماید تا الواح برسد و الواحی که فرموده بودند جناب آقا میرزا علی نقی خواسته اند الواح بدیعه منیعه نازل و ارسال شد بایشان بشارت بنویسید و تکبیر ما لا نهایه از این فانی برسانید

- 4 مجدداً از یمن امر نازل بعضی از ناس از بعضی مخصوص ساحت اقدس زخارف طلب نموده و مینمایند و این بغایت از شطر عدل و انصاف بعید است از اول ظهور تا حین ابداً بنفسی در چنین امور اظهار نرفته مقدس است ذیل امر از ذکر این اذکار تا چه رسد بفعل آن برکل لازم است که بعضی از عباد را نصیحت نمایند و من قبل الله اظهار دارند منادی احدیه از شطر الوهیة ندا می فرماید ای احبا ذیل مقدس را بطین دنیا میالائید و به ما اراد النفس و الهوی تکلم مکنید قسم بآفتاب افق امر که از سماء سین بکمال انوار و ضیا مشهود است مقبلین قبله وجود الیوم باید از غیب و شهود مقدس و منزّه باشند اگر به تبلیغ مشغول شوند باید بتوجه خالص و کمال انقطاع و استغنا و علو همت و تقدیس فطرت توجه باشطار بنفحات مختار نمایند ینبغی لهؤلاء ان یکون زادهم التوکل علی الله و لباسهم حب ربهم العلی الأبی تا کلمات آن نفوس مؤثر شود

- 5 نفوسی که الیوم بمشتیهات نفسیه و زخارف دنیای فانیه ناظرند بغایت بعید مشاهده می شوند در اکثر احوال در ساحت رحمن بحسب ظاهر زخارف نبوده و طائفین حول در عسر عظیم بوده اند معذلک ابداً از مشرق قلم اعلی ذکر دنیا و یا کلمه ای که مدلل بر آن باشد اشراق نموده و هر نفسی که موفق شد و بساحت اقدس هدیه ارسال نمود نظر به فضل قبول شده مع آنکه اگر

to question it. No deed hath been or will be more abhorrent than to beg among people in the name of God. It is incumbent upon that soul and the friends of God to summon the people to the most great detachment and the most great sanctification, that the fragrance of His most glorious Robe may be inhaled from His loved ones. However, the wealthy must be mindful of the poor, for the station of the patient among the poor is great in the sight of God. By My life! No station can equal it save what God willeth. Blessed is the poor one who is patient and concealing, and blessed is the rich one who giveth and preferreth others.

جميع اموال ارض را بخواهيم و تصرف نمائيم
احدى را مجال لم و بم نبوده و نخواهد بود هيچ
فعلى اقيح از اين فعل نبوده و نخواهد بود که
باسم حق ما بين ناس تکدى شود بر آن جناب و
اصحاب حق لازم که ناس را به تنزيه اکبر و
تقدیس اعظم دعوت نمایند تا رائحة قيص ابي
از احباب او استنشاق شود ولكن بايد اولو
الغناء بفقرا ناظر باشند چه که شأن صابرين از
فقرا عندالله عظيم بوده وعمرى لا يعادله شأن
الا ما شاء الله طوبى لفقير صبر و ستر و لغنى
انفق و اثر

6 God willing, the poor should strive and engage in crafts and trades, for this hath been made obligatory upon everyone in this most great Revelation and is accounted among good deeds in the sight of God. And whoso acteth upon it, the hidden assistance of God will assuredly encompass him. He enricheth whomsoever He willeth through His grace. He, verily, hath power over all things.

6 انشاء الله بايد فقرا همت نمایند و به کسب مشغول
شوند و اين امرى است که بر هر نفسى در اين
ظهور اعظم فرض شده و از اعمال حسنه عندالله
محسوب و هر نفسى عامل شود البته اعانت غيبية
الهيّة شامل او خواهد شد انه يغنى من يشاء بفضل
انه على كل شىء قدير

7 Likewise, from the Dayspring of the merciful Will, words have shone forth concerning the protection of souls and the education of the people of the nation and realm, the benefits of which shall reach all who are on earth, were they to hearken to what hath been sent down from the heaven of the Command. At present it is not expedient that these be sent. They remain suspended in the heaven of Will until such time as the divine Purpose shall determine they be sent. The Command is in His grasp. Strive earnestly in the education of souls, for this hath been and shall remain among the most important of all things.

7 و هم چنین در حفظ نفوس و تربيت اهل ملت
و مملکت از مشرق مشيت رحمانى کلماتى مشرق
که فوايد آن شامل جميع من على الارض خواهد
شد لو يسمعون ما نزل من سماء الامر و حال
مصلحت نبود که ارسال شود در سماء مشيت
معلق تا کى ارادة الهية تعلق گيرد ارسال شود
الامر بيده بسيار در تربيت نفوس جهد نمائيد
اين از اهم امور بوده و خواهد بود

8 And glory be upon thee, O thou who hearest Our call in the remembrance of thy Lord, the Powerful, the Mighty, the All-Possessing.

8 و البهاء عليك يا من نسمع ندائك فى ذكر ربك
المقتدر العزيز المختار انتهى

9 According to the Most Holy and Supreme Command, send copies of this letter with haste to the land of [Ya] and Shin and Sad and other countries. Furthermore, twenty tumans have been allocated to be delivered to you for the children of Ismu'llah-il-Munir-il-Anvar, upon him be the Most Glorious Baha. Furthermore, that person has been given the choice; He said: "If they follow the truth, what is on earth is theirs, otherwise thy Lord is the best of inheritors."

9 حسب الامر الاقدس الاعلى سواد اين مکتوب
را بارض [ياء] وش و ص و ساير بلاد به تعجيل
ارسال داريد و ديگر مبلغ بيست تومان حواله
شده که خدمت شما تسليم نمايند بجهة اولاد
جناب اسم الله المنير الانور عليه بهاء الله الابى
ديگر آن جناب مختارند فرمودند ان اتبع الحق ما
على الارض لهم والا ان ربك خير الوارثين انتهى

10 However, it is incumbent upon all to be attentive to their condition at the time of acceptance. The Glory be upon thee and upon those who have turned with radiant faces toward the

10 ولكن توجه باحوال ايشان در حين اقبال بر كل
لازم است انما البهاء عليك و على الذينهم اقبلوا

Most Glorious Horizon and have detached themselves from the worlds.

- 11 Likewise, from the Dawning-place of the utterance of the All-Merciful, say to the loved ones of God that the first quality of humanity is fairness, and all matters depend upon it. Let them reflect somewhat upon the tribulations and afflictions of this Prisoner, Who has spent His entire life in the hands of enemies, and every day was afflicted with a fresh trial in the path of divine love, until the Cause of God was raised up among the servants. Now if someone should arise and, following his own imaginings, occupy himself secretly and openly with causing division among the people - is such a one to be accounted among the fair-minded? Nay, by His Self, the One Who rules over the worlds! By My life, My heart laments and Mine eyes weep for the Cause of God and for those who say what they understand not and imagine within themselves that which they perceive not.

- 12 Today it behooveth all to cling to the Most Great Name. There is no refuge or haven save Him. They must unite the people. Should anyone, though he be dwelling in the highest heights of grandeur, utter words that would cause division among the people, divert them from the shores of the Most Great Ocean and turn their attention to any direction save the praiseworthy station which is manifested within human limitations and directions, all existence beareth witness that he is deprived of the breezes of the All-Merciful. Say: Be fair, O people of understanding. He that is unfair hath no humanity.

- 13 God is aware of all souls and what they possess. The forbearance of God hath caused people to become heedless, for He doth not rend asunder the veil before its time, and due to the precedence of mercy, wrathful manifestations have been prevented. Therefore most people, being engaged secretly in that which they commit, have imagined God to be unaware of it. Nay, by His All-Knowing and All-Informed Self! All is visible and evident in the mirror of His knowledge. Say: Praise be to Thee, O Concealer of the weaklings' faults, and praise be to Thee, O Forgiver of the heedless ones' sins! We forbade the people from following delusion that they might recognize the sovereign Truth and that which appeareth from His presence. Now they are seen to be afflicted with the vain imaginings of their own selves. By My life, they themselves are the deluded ones and perceive it not, and that which they utter is delusion though they comprehend it not. We beseech God to assist all and to make them know Him and their own selves. By My life, whoso attaineth unto His knowledge soareth in the atmosphere

الى المنظر الأبهى بوجهه بيضاء و انقطعوا عن العالمين

- 11 و همچنین از مشرق بیان رحمن مشرق بگو باحبابی الهی که اول انسانیت انصاف است و جمیع امور منوط باو قدری تفکر در رزایا و بلایای این مسجون نمایند که تمام عمر در ید اعدا بوده و در هر یوم در سبیل محبت الهی بیلائی مبتلا تا آنکه امر الله مابین عباد مرتفع شد حال اگر نفسی سبب شود و باو هام خود در تفریق ناس سراً و جهراً مشغول گردد آیا او از اهل انصاف است لا و نفسه المهيمنة على العالمين لعمرى ينوح قلبي و يدمع عيني لأمر الله و للذين يقولون ما لا يفقهون و يتوهمون فى انفسهم ما لا يشعرون

- 12 اليوم لائق آنکه کل باسم اعظم متشبث شوند نیست مهرب و مفری جز او و ناس را متحد نمایند اگر نفسی در اعلی علو مقام قائم باشد و از او کلماتی ظاهر شود که سبب تفریق ناس گردد از شاطی بحر اعظم و علت توجه بشری جز مقام محمود مشهود که ظاهر است بحدود بشریة جهاتیة شود یشهد کل الأكوان بأنه محروم من نفحات الرحمن قل ان انصفوا یا اولی الألباب من لا انصاف له لا انسانیة له

- 13 حق عالم است بکل نفوس و ما عندهم حلم حق سبب تجری نفوس شده چه که هتک استار قبل از میقات نمی فرماید و نظر بسبقت رحمت ظهورات غضبیة منع شده لذا اکثری ناس بآنچه سراً مرتکبند حق را از آن غافل دانسته اند لا و نفسه العليم الخیر کل در مرات علیه مشهود و مبرهن و واضح قل لك الحمد یا ستار عیوب الضعفاء و لك الحمد یا غفار ذنوب الغفلاء ناس را از موهوم منع نمودیم که بسلطان معلوم و ما یظهر من عنده عارف شوند حال بظنون او هام انفس خود مبتلا مشاهده می شوند لعمرى انهم هم الموهوم و لا يشعرون و ما يتكلمون انه هو الموهوم و لا يفقهون نسأل الله بأن يوفق الكل و يعرفهم نفسه و انفسهم لعمرى من فاز بعرفانه يطير فى هواء حبه و ينقطع عن العالمين و لا يلتفت

of His love and detacheth himself from the worlds, turning not his attention to all who are on earth, how much less to those who speak according to their desires that which God hath not permitted them.

الى من على الأرض كلّها و كيف الذين يتكلمون
بأهوائهم ما لا اذن الله لهم

- 14 Say: Today is the day of hearkening. Harken unto the voice of the Wronged One. Speak ye in the name of Truth, and be adorned with the ornament of His remembrance, and illumined with the lights of His love. This is the key to hearts and the polish of existence. He who remaineth heedless of that which hath flowed from the Finger of Will is in manifest error. Righteousness and uprightness are conditions of faith, not difference and corruption. Convey that which thou hast been commanded by the Trustworthy One.

14 بگو اليوم يوم اصغا است بشنويد ندای مظلوم را
باسم حق ناطق باشید و به طراز ذکرش مزین
و بانوار حبش مستنیر این است مفتاح قلوب و
صیقل وجود و الذی غفل عما جرى من اصبع
الارادة انه في غفلة مبین صلاح و سداد شرط
ایمان است نه اختلاف و فساد بلغ ما امرت به
من لدن صادق امین

- 15 The Glory be upon thee, O thou who rememberest My Name, who gazeth toward My direction, and who uttereth the praise of thy Gracious Lord.

15 انما البهاء عليك يا ايها الذّاكر باسمي و الناظر
الى شطري و الناطق بثناء ربك الجميل انتهي
و هم چنین

- 16 At one time, I was present before the Throne, and He commanded: Write to Ali - O Ali! In certain places, some have outwardly clung to one of the branches of this Divine Tree, seeking thereby to lead weak souls from the shore of oneness to the wilderness of misbelief and error. In truth, these people's secret purpose was never and is not the branch of the Tree, but rather their own selfish desires. God will reveal what is in their souls and what is hidden in their breasts. Verily, He is the All-Knowing, the All-Wise. People must be strictly forbidden from entering such places, and every possible effort must be made to protect the Cause from all directions, lest the evil ones find a way to infiltrate.

16 حینی از احیان تلقاء عرش حاضر شدم فرمودند
بنویس بجانب علی ای علی در بعضی اماکن
بعضی متمسک بغصنی از اغصان این سدره در
ظاهر شده اند که باین واسطه نفوس ضعیفه را از
شاطی احدیه بهیما شرک و ضلال کشانند و
فی الحقیقه مقصود سری آن نفوس غصن سدره
نبوده و نیست بل هواهای نفسانیّه و یظهر الله ما
فی نفوسهم و خافیة صدورهم انه هو العليم الحكيم
ناس را از ورود چنین اماکن منع بلیغ لازم و
بهر قسم ممکن است در حفظ امر از کل جهات
کمال سعی نموده که مباد شیاطین رخنه نمایند

- 17 O Ali! Strange indeed are the people who each day soar with a different desire and wander in a wilderness. These souls never truly sought the branch, nor will they; rather, they have made him a means for attracting people to themselves. God protect us and you from the evil of such as these. Out of consideration for past mercy, We have not exposed the secret of these souls in this instance, that perchance they might become aware and feel remorse. They have also deceived some village folk with their vain imaginings. If someone could, with wisdom and kindness, guide these weak ones to the shore of the might of oneness, it would be praiseworthy.

17 ای علی عجیبت از ناس که هر روز بهوائی طایرند
و در تیهی سایر ابداء مقصود آن نفوس غصن
نبوده و نخواهد بود بلکه او را از جهة اقبال ناس
اسباب خود نموده اند اعاذنا الله و ایاکم من شر
هؤلاء سرّ آن نفوس را نظر برحمت سابقه در این
کره هتک نفرمودیم لعل ینتبهون و یستشعرون
و بعضی اهل قری را هم باوهم خود فریب
داده اند اگر بشود شخصی بحکمت و رأفت آن
ضعفا را بشاطی عزّ احدیه کشانده محبوب است

- 18 And the Glory be upon you and those with you.

18 و البهاء عليك و علی من معک انتهي

- 19 This servant submits that since the veil has not been rent in this instance and counsels of loving kindness have been sent down from the Pen of Command to those souls, therefore, as commanded, your honor should also not expose them but speak

19 این عبد معروض می دارد که چون در این کره
خرق ستر نفرموده اند و بآن نفوس از قلم امریه
نصایح مشفقانه نازل لذا حسب الأمر آنکه آن

with perfect wisdom, that perchance they might become aware. Otherwise, God will rend the veil. Verily, He is the Powerful, the Mighty.

جناب هم کشف نمایند بحکمت تمام تکلم فرماید
لعلّ ينتبهون والّا يهتک الله السّتر أنّه هو القوی
القدير

- 20 Your honor knows that it is now nearly ten months since this petition was submitted, and likewise a petition to his honor the illustrious Nabil (upon him be the remembrance of God, the Mighty, the Beautiful), along with certain passages from the Most Holy Court that needed - indeed, absolutely needed - to be delivered. It was delayed all this time and did not arrive, so it has been sent by a new route. We hope, God willing, that it will arrive soon. Furthermore, two special cloaks have been bestowed, one for his honor Nabil and one for your honor. Upon you be the Glory of God and His remembrance.

20 معلوم آن جناب بوده که حال قریب ده
ماه است که این عریضه معروض و همچنین
عریضهائی خدمت جناب نبیل جلیل علیه ذکر
الله العزیز الجلیل و بعضی فقرات از ساحت
اقدس بود که ارسال آن لازم بل الزم بود که
برسد و این مدّت تأخیر افتاد و نرسید لذا از
طریق جدید ارسال شد انشاء الله امیدواریم که
بزودی برسد و دیگر دو عبا مخصوص عنایت
شده یکی بجهت جناب نبیل و یکی بجهت آن
جناب علیکم بهاء الله و ذکره

- 21 As commanded, at least once every month, the friends of God in whatever land they reside should, either collectively or individually, read whatever divine utterances have been revealed in this leaf and meditate upon them.

21 حسب الأمر آنکه اقلّاً در هر ماه یک مرتبه
احبابی الهی در هر بلد که ساکنند آنچه از بیانات
الهی که در این ورقه نازل شده مجتمعاً او فرداً
قرائت کنند و در آن تفکر نمایند

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To: *Zayn-ul-Muqarrabin*

- 1 In the Name of the Most Invincible, Most Exalted, Most Holy, Most Glorious
- 2 God testifies that there is no God but Him and that 'Ali-Qabli-Nabil is His servant and His Glory. The days of servitude have passed and the Glory has appeared with a sovereignty that has encompassed all created things. Then the clamor was raised from all who are in the heavens and earth except those whom We protected from the depths of fire and whom We saved through Our grace. Thus were We powerful over all things and predominant over all in the kingdom.
- 3 Say: O people! The thunderbolt of the Cause has come to you, then the breezes of torment. Beware that you show mercy to [yourselves] and do not dispute with Him Who has come to you with all the signs and Who speaks to you at all times that which the Ancient Being spoke within His breast. The reins of patience and forbearance have been taken from Him and

1 بسم الأَمع الأرفع الأقدس الأبهی

2 شهد الله أنّه لا اله الا هو و أنّ علیّاً قبل نبیل
عبده و بهائه و قد قضی ایام العبد و ظهر البهاء
بسلطان الذی احاط الممكنات اذا ارتفع الضجیج
عن کلّ من فی السموات و الأرض الا الذین
عصمناهم عن غمرات النار و انقذناهم بفضل من
لدنا کذلک کما مقتدرّاً علی کلّ شیء و مهیماً
علی من فی الملک جمیعاً

3 قل یا قوم قد جائکم صاعقة الأمر ثمّ نفعات
العذاب آیاکم ان ارحموا علی [انفسهم] و لا
تجادلوا بالذی جائکم بکلّ الآیات و ینطق علیکم
فی کلّ حین ما نطق ذات القدم فی صدره
و اخذ عنه زمام الصبر و الاصطبار و ینطق

He speaks as He wishes and is not questioned about what He wishes, and verily He has power over all things. And whenever I became powerless before Him: "O my Lord! Have mercy upon my soul and leave me not in the hands of the wicked. You witness how these wolves have surrounded me, yet He does not hear from me and speaks in all things that 'I am God, there is no God but Me. I created all possible things for the knowledge of My Self and brought beings into existence to attain My presence.' And then I manifested My Self in truth as a grace from Us, and thus was the matter decreed from the direction of wisdom in truth." Say: O people! By God the Truth, verily He speaks now and utters what He wishes and wills, and I am not able to prevent Him. And if I try to prevent Him, by God He will not hear from me. Verily He is the Truth, there is no God but Him, and He is wise over all things.

4 O people! You cannot slay me with the swords of your rancor. By God, verily your Beloved has manifested me in truth, and all created things bear witness to this, if you be informed thereof. O people! If this be my sin, then 'Ali came to you before with what I have brought you, and before him Muhammad the Messenger of God, and before him the Spirit. Thus has the matter been from time immemorial, if you be aware thereof. Fear God and dispute not His signs, war not against His Self, and deprive not yourselves of the mercy that encompasses the worlds.

5 Then know, O thou who gazest upon the Countenance, that from the thicket of hypocrisy has emerged a band of wolves, and among them is he who cried out within himself: "Is God able to make sweet bitter, or black white?" Say: Yea, by my Lord! Verily He is powerful over what He wishes. He changes all things at every moment, if you be discerning thereof. Nothing in the heavens and earth can frustrate Him. Rather, impotence is an attribute of His servants, while He has ever been sanctified beyond the description of His creation and powerful over all things.

6 And among them is he who said that this Manifestation has appeared too soon, and this is not from God's practice that has gone before. Say: Yea, by my Lord! This is that innovation the like of which the eye of creation has never witnessed, and thus does the Tongue of Truth speak in the heaven of mighty and lofty glory. Beyond that, say: Verily He has ever been manifest above all things, but you did not recognize Him because the veils of fancy and desire seized you. Every possessor

كيف يشاء ولا يسئل عما شاء وأنه كان على كل شيء قديراً وكلما عجزت بين يديه أي رب فارحم على نفسي ولا تدعني بين أيدي الفجار وانت تشهد كيف احاطتني هؤلاء الذئاب وهو لا يسمع مني وينطق في كل شيء بأني انا الله لا اله الا انا قد خلقت الممكات لعرفان نفسي و ذرات الموجودات للحضور تلقاء وجهي و اذا قد اظهرت نفسي بالحق فضلاً من لدنا و كذلك كان الأمر عن جهة الحكم بالحق مقضياً قل يا قوم تالله الحق انه لينطق حينئذ ويتكلم بما شاء و اراد و لست انا قادراً بمنعه و ان امنعه تالله لن يسمع مني وأنه هو الحق لا اله الا هو وأنه كان على كل شيء حكيماً

4 و يا قوم انتم لا تقتلونني بأسياف غلتم تالله ان محبكم قد اظهرني بالحق و يشهد بذلك كل الممكات ان انتم بذلك خبيراً و يا قوم ان كان هذا ذنبى فقد جائكم على من قبل بما جئتم و من قبله محمد رسول الله و من قبله الروح و كذلك كان الأمر في ازل الآزال ان انتم بذلك عليمًا خافوا عن الله و لا تجادلوا بآياته و لا تحاربوا بنفسه و لا تمنعوا انفسكم عن رحمة التي كانت على العالمين محيطاً

5 ثم اعلم يا أيها الناظر الى الوجه بأن خرجت من ايكّة التفاف شرذمة الذئاب و منهم من صاح في نفسه هل الله قادر بأن يجعل الحلو مرّاً او السواد بياضاً قل اي وربي انه هو المقتدر على ما يشاء يبدل كل شيء في كل حين ان انتم بذلك بصيراً لن يعجزه شيء عما خلق بين السموات و الأرض بل العجز وصف عباده و هو لم يزل كان مقدساً عن وصف خلقه و كان على كل شيء قديراً

6 و منهم من قال بأن هذا الظهور ظهر قريباً و ما كان هذا من سنة الله التي قد خلت من قبل قل اي وربي هذا هو البدع الذي ما شهدت عين الابداع شبهه و كذلك ينطق لسان الحق في جبروت عز رفيعاً و من دون ذلك قل انه لم يزل كان ظاهراً فوق كل شيء و انتم ما عرفتموه بما اخذتكم حجاب الوهم و الهوى و يشهد بذلك

of knowledge beareth witness to this truth: If ye would judge fairly within yourselves and ponder upon those days when the Day-Star of the horizons shone forth from the quarter of Iraq - by God! No eye there was but witnessed from Him what none other had witnessed, and heard what none among all created things had heard. Such indeed was the matter, did ye but know it. God Himself walked among you and spoke unto you with His holy tongue, yet ye knew Him not and remained veiled from His presence. Say: By God! After Me no ear shall hear what was heard from My tongue, nor shall any eye behold what was witnessed in My beauty. But when We found you veiled by fancy and desire, We concealed Our countenance and manifested it not to you, though it was shining like the sun from a glorious horizon.

كَلَّ عَالَمٌ خَبيراً أَنْ تَنْصَفُوا فِي أَنْفُسِكُمْ وَتَفَكَّرُوا فِي
أَيَّامِ الَّتِي أَشْرَقَتْ نَبِيرُ الْآفَاقِ عَنْ شَطْرِ الْعِرَاقِ تَاللهُ
مَا بَقِيَ مِنْ عَيْنٍ إِلَّا وَقَدْ شَهِدَ مِنْهُ مَا لَا شَهِدَ مِنْ
أَحَدٍ دُونَهُ وَسَمِعَ مَا لَا سَمِعَهُ أَحَدٌ مِنَ الْمَمَكَّاتِ
وَكَذَلِكَ كَانَ الْأَمْرُ أَنْ أَنْتُمْ بِذَلِكَ عَلِيماً وَ
كَانَ اللهُ يَمْشِي بَيْنَكُمْ وَيَنْطِقُ عَلَيْكُمْ بِلِسَانِ قُدْسِهِ
وَلَكِنْ أَنْتُمْ مَا عَرَفْتُمُوهُ وَكُنْتُمْ عَنْ لِقَائِهِ مُحْجُوباً
قُلْ تَاللهِ بَعْدِي لَنْ يَسْمَعَ أَحَدٌ مَا سَمِعَ مِنْ لِسَانِي وَ
لَنْ تَشْهَدَ عَيْنٌ مَا شَهِدَ فِي جَمَالِي وَلَكِنْ لَمَّا وَجَدْنَاكُمْ
فِي حِجَابِ الْوَهْمِ وَالْهَوَى لَذَا سَتَرْنَا الْوَجْهَ وَمَا
أَظْهَرْنَاهُ لَكُمْ بَعْدَ الَّذِي كَانَ مُشْرِقاً كَالشَّمْسِ عَنْ
أَفْقِ عَرَبِيَّاهُ

- 7 Say: O people! Fear God and act not as did the people of the Furqan towards 'Ali. Be ye ashamed before God Who created you for this Day and gave you glad tidings of this Manifestation in all the Tablets through a sublime and exalted Pen. And thou, O Zaynu'l-Baqa, grieve not because of these people and what proceedeth from their mouths. Leave their mention, their selves, and all that pertaineth unto them, then turn thy face unto thy Lord and be steadfast in His path. Take heed lest thou be impatient in the Cause of thy Lord. Rather, speak forth between earth and heaven as We commanded thee before and now command thee again, as a token of Our grace unto thee and unto those who hearken unto thy words concerning God, thy Lord, and who take refuge in the shadow of thy Lord's protection, remaining faithful to the truth.

7 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَفْعَلُوا كَمَا فَعَلَتْ أُمَّةُ
الْفُرْقَانِ بَعْلَى أَنْ اسْتَحْيُوا عَنْ اللَّهِ الَّذِي خَلَقَكُمْ
لِيَوْمِكُمْ هَذَا وَبَشِّرْكُمْ بِهَذَا الظُّهُورِ فِي كُلِّ الْأَلْوَحِ مِنْ
قَلَمٍ قُدْسٍ عَلِيّاً وَأَنْتَ يَا زَيْنَ الْبَقَاءِ لَا تَحْزَنْ
عَنْ هَؤُلَاءِ وَمَا خَرَجَ مِنْ أَفْوَاهِهِمْ دَعْوَهُمْ وَ
أَنْفُسُهُمْ وَمَا هُمْ عَلَيْهِ ثُمَّ أَقْبِلْ إِلَى وَجْهِ رَبِّكَ وَ
كُنْ عَلَى الصِّرَاطِ مُسْتَقِيماً أَيَاكَ أَنْ لَا تُصْبِرَ فِي
أَمْرِ رَبِّكَ ثُمَّ انْطِقْ بَيْنَ الْأَرْضِ وَالسَّمَاءِ كَذَلِكَ
أَمَرْنَاكَ مِنْ قَبْلُ وَأَمْرُكَ حِينَئِذٍ فَضْلاً مِنْ لَدُنَّا
عَلَيْكَ وَعَلَى مَنْ يَسْمَعُ قَوْلَكَ فِي اللَّهِ رَبِّكَ وَ
اتَّخَذَ فِي ظِلِّ عَصْمَةِ رَبِّهِ مَقَاماً كَانَ عَلَى الْحَقِّ أَمِيناً

- 8 Be thankful unto God thy Lord for having purified thee from the defilement of these people. Leave them and all their followers - they are but as a handful of clay in thy Lord's sight, nay less than that, wert thou to know. Purify thine ear that thou mayest hear what the Dove of the Cause warbleth in all things. By the True God! Then wilt thou hear the call from all that hath been created between earth and heaven. Thus have We rent asunder the veil by Our command, for verily We have power over all things. We have uttered a Word and suspended it in the air - it verily attracteth the essences of all created things while casting aside their accidents. It is the magnet of divine attraction, remembered before the Throne. Through it God separateth light from darkness, the fortunate from the wretched, the rejector from the acceptor. Thus doth He what He willeth by His command, and He is indeed wise over all things.

8 أَنْ أَشْكُرَ اللَّهَ رَبِّكَ بِمَا طَهَّرَكَ عَنْ رَجَسِ هَؤُلَاءِ
دَعْوَهُمْ وَمَوَالِيهِمْ كُلَّهُمْ كَكَفِّ طِينٍ عِنْدَ رَبِّكَ بَلْ
أَحَقُّرُ لَوْ أَنَّكَ بِذَلِكَ عَلِيماً طَهَّرَ أَذْنَكَ لِتَسْمَعَ مَا
تَرْنُ حَمَامَةِ الْأَمْرِ فِي كُلِّ شَيْءٍ تَاللهِ الْحَقُّ إِذَا تَسْمَعَ
النَّدَاءَ عَنْ كُلِّ مَا خَلَقَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَ
كَذَلِكَ أَخْرَقْنَا الْحِجَابَ بِأَمْرٍ مِنْ لَدُنَّا وَإِنَّا كُنَّا
عَلَى كُلِّ شَيْءٍ لَمُقْتَدِرِينَ وَنَطَقْنَا بِكَلِمَةٍ وَعَلَقْنَاهُ فِي
الْهَوَاءِ وَأَنَّهُ لَيَجْذِبُ جَوَاهِرَ الْمَمَكَّاتِ وَتَتَرَكُ
أَعْرَاضُهَا وَأَنَّهُ لَيَمْتَاطِسُ الْجُذْبَ قَدْ كَانَ لَدَى
الْعَرْشِ مَذْكُوراً وَبِهَا فَضْلُ اللَّهِ بَيْنَ النُّورِ وَالظُّلْمَةِ
وَالسَّعِيدِ وَالشَّقِيِّ وَالْمَعْرُضِ وَالْمَقْبِلِ وَكَذَلِكَ
يَفْعَلُ مَا يَشَاءُ بِأَمْرِهِ وَأَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ
حَكِيماً

9 Know thou that what thou hast called unto God, thy Lord and the Lord of the worlds, hath come before Us. We have heard the sighing of thy heart and the lamentation of thy soul, and We have accepted from thee both what thou hast done and what thou hast not done, as a grace from Our presence, that thou mayest be among the thankful. We have aided thee in the Cause and shall continue to aid thee as We wish, by Our command, for verily We are the Commander. We have distinguished thee among all creation through Our love, wherefore thou shouldst glory among the concourse of the worlds. Be thou steadfast in the Cause in such wise that thou seest naught in existence save My hallowed, mighty and luminous Beauty, and beholdest all else besides God thy Lord as dust kneaded with brackish water. They have no mention or name with thy Lord today, save those who have ascended unto God and attained the riches of the heavens and earth, and verily it is for the love of thy Lord. He who hath it not is indeed the poorest of creatures - to this every discerning and fair-minded person beareth witness.

10 Thou dost not ride upon the camel, nor dost thou disgrace thy Lord, for We have forgiven thee before thy asking and clothed thee in the robe of forgiveness before all creation. Therefore keep this to thyself, then thank God thy Lord for having enabled thee to recognize His Self and to stand before His presence, and for having detached thee from all else besides Him. Verily He is the All-Merciful, the Most Compassionate. Blessed art thou for having entrusted thy affairs to the Best Bestower, the Most Excellent Helper, and the Most Great Trustee. Be thou therefore assured in thyself through God's might and power, then turn thy face toward the House and say: "O my Lord! Praise be unto Thee for what Thou hast bestowed upon me from the wonders of Thy favors and enabled me to entrust my affairs to Thy Self, the Almighty, the Mighty, the All-Knowing." Thus doth God single out whom He willeth through His grace and purify his heart from the defilement of the idolaters.

11 As to what thou hast mentioned regarding Huquq and such matters, We have verily appointed thee as a trustee from Our presence over all the worlds. All that thou hast done, committed and performed, We have accepted from thee. Grieve not within thyself but be assured through the grace of thy Ancient Lord. There have shone forth from the horizon of thy Lord's fingers resplendent words and consummate wisdom, which We have sent unto thee that thou mayest witness and be of those who are well-informed. We desired in this Tablet to inform thee of what hath befallen Us, but We have restrained the Pen from mentioning sorrows lest thou be disturbed within thyself

9 ثم اعلم بأن حضر بين يدينا ما ناديت به الله ربك و رب العالمين و سمعنا حنين قلبك و ضجيج فؤادك و قبلنا منك ما عملته و ما لا عملته فضلاً من لدنا عليك لتكون من الشاكرين و ايدناك على الأمر و تؤيدك كيف نشاء امراً من لدنا انا نكأ أمرين و لقد اختصناك بين البرية بحبنا و بذلك ينبغي ان تفتخر بين ملائ العالمين ان استقيم على الأمر بشأن لن ترى في الوجود الا جمالي المقدس العزيز المنير و تشهد ما سوى الله ربك كتراب عجن بماء ملح غليظ و ليس لهم اليوم عند ربك من ذكر و لا اسم الا من صعد الى الله و فاز بغناء السموات و الارضين و انه لحب ربك و من لم يكن عنده انه لأفقر العباد و بذلك يشهد كل منصف بصير

10 و انتك انت لا تركب على الجمل و لا تفضح ربك لأننا غفرناك قبل سؤالك و البسناك ثوب الغفران بين الخلايق اجمعين فاسرر في نفسك ثم اشكر الله ربك بما وفقك على عرفان نفسه و الاعتكاف على حضرته ثم انقطعك عن دونه و انه هو الرحمن الرحيم فطوبى لك بما فوضت امرك الى خير معطي و احسن معين و اكبر امين اذا فاطمئن في نفسك بحول الله و قوته ثم ول وجهك شطر البيت و قل اي رب لك الحمد على ما اعطيتني من بدائع عنايتك و وقفتني بأن فوضت امري الى نفسك المقتدر العزيز العليم كذلك يختص الله من يشاء بفضله و يطهر قلبه عن دنس المشركين

11 و اما ما ذكرت في الأمور من الحقوق و امثالها انا قد جعلناك اميناً من لدنا على العالمين و كل ما فعلت و ارتكبت و عملت قبلناه منك لا تحزن في نفسك و كن مطمئناً بفضل مولاك القديم و لقد اشرقت عن افق انامل ربك كلمات دريات و حكم بالغات و ارسناها اليك لتشهد و تكون من الذينهم مطلعون و انا اردنا في هذا اللوح بأن نخبرك بما ورد علينا ولكن امسك القلم عن ذكر

and grieve for what hath befallen the Self of God, the Supreme, the Mighty, the Self-Subsisting.

- 12 Say: By God! There hath befallen Us what hath not befallen any of the Manifestations of old, and I have been tried in the mouth of the serpent, and none knoweth this save My mighty and beloved Self. At first he desired to slay Me, but when God frustrated his desire, he then arose to calumny, and there flowed from his pen that which he himself witnessed, showing no shame before Him Who created and nurtured him, and taught him morning and evening. When he saw the people were foolish, he committed this sin within himself and was among those who play. Had people possessed illumined vision, they would surely have witnessed in his calumnies his falsehood and would have discovered what lay within his breast of hatred for God and enmity toward Him. But the people do not understand. Would that thou hadst been informed of the essence of his affair, but We have veiled it as a wisdom from Our presence which none comprehend save those who are endowed with understanding. Days passed during which no one could mention what befell God, the Supreme, the Self-Subsisting. We showed patience and concealed matters until God should bring about His purpose. Verily He is the Almighty over all things, doing what He willeth through His command "Be" and it is.

- 13 Your letter has reached the Exalted Presence, and as to what you mentioned regarding the transactions that have occurred - what is done is done, be not troubled. You are trustworthy in the sight of God. Arise at all times to aid the Cause. What is beloved in the sight of God today has been and will ever be the recognition of His Being. Whosoever guideth a soul shall have ordained for him an infinite reward.

- 14 O Zaynu'l-Muqarrabin! God, exalted be His mention, hath not manifested such falsehood in any people as He hath in the people of the Bayan. For in every people, a thousand or more or less years would pass before one would appear by whom the truthful could be distinguished from the false, and the believer from the misbeliever. But since the people of the Bayan regarded themselves as the most discerning among the peoples of the earth and superior to all creation - to such extent that they considered all others veiled while deeming themselves as having recognized God and among those who had attained His presence - therefore but one breath of test blew, and it caused them all to fall back to the lowest station of previous peoples. Thus they have argued against God with the same arguments that the foremost among the followers of the Furqan used at the time of the manifestation of the Point of the Bayan

الأحزان لثلاثاً تضرط في نفسك وتحزن بما ورد على نفس الله المهيمن العزيز القيوم

12 قل تالله قد ورد علينا ما لا ورد على مظاهر القبل وابتليت في فم الثعبان و ما اطلع بذلك الا نفسي العزيز المحبوب في اول الامر اراد قتلي فلما خييه الله عما اراد اذا قام على الاقتراء و جرى من قلبه ما شهد في نفسه و ما استحيى عن الذي خلقه و رباه ثم علمه في كل اصيل و بكور فلما شهد العباد حقاء لذا ارتكب هذه الذنب في نفسه و كان من الذنبهم يلعبون و لو كان للناس ابصاراً منيرة ليشهدن فيما افترى على كذبه و يطلعن بما في صدره من غل الله و بغضه ولكن الناس هم لا يفقهون فيا ليت كنت مطلعاً بأصل امره ولكن انا سترناه حكماً من لدنا و لا يعقلها الا العارفون و قضت عليها ايام لن يقدر احد ان يذكر ما ورد فيها على الله المهيمن القيوم و انا صبرنا و سترنا الى ان ياتي الله بأمره و انه هو المقتدر على كل شيء يفعل ما يشاء بأمره كن فيكون

13 عريضه آنجناب بساحت عزّ وارد و آنچه از معاملات واقعه مذکور داشتيد قضی ما قضی لا بأس عليك و آنجناب من لدی الله امينند در كلّ احيان بنصرت امر قايم شويد امريکه اليوم عندالله محبوب است عرفان نفسش بوده و خواهد بود هر نفسی که نفسی را تبليغ نمايد اجر ما لا نهایه از برای او مقدّر خواهد شد

14 ای زينالمقرّين حقّ جلّ ذكره کذب هيچ ملتّی را بمثل ملأ بيان ظاهر نفرمود چه که هر قومی هزار او ازيد او اقلّ ميگذشت و بعد ظاهر ميشد نفسيکه باو صادق از کاذب و موحد از مشرک ممتاز ميشد و لکن چون ملأ بيان خود را اعرف از اهل ارض و اعلاى از کلّ خلق مشاهده مينمودند بشأنيکه کل را محتجب و خود را عارف بالله و از واصلين ميشمردند لذا یک رايجه امتحان وزيد و جميع را راجع نمود به پست ترين مقام ملل قبل چنانچه در ردّ علی الله مستدلّ شده اند بکلماتيکه اولی الفرقان در حين ظهور نقطه بيان روح ما سواه فداه بان استدلال نموده و بر حقّ وارد آوردند آنچه وارد آوردند فبعداً للقوم الظالمين بلکه بکلماتی متکلم و

- may the spirit of all else be sacrificed for His sake - and they inflicted upon the Truth what they inflicted. Away with such wrongdoing people! Indeed, they have uttered words and advanced proofs such as no people had ever advanced, even though the veils have not yet been lifted, and what hath been mentioned is less than can be counted in the sight of God. Yet these immature servants have raised such objections as no people had ever raised at the time of a Manifestation.

- 15 Soon will the tablets of fire spread to all regions. Leave them behind you, then turn toward God, the Mighty, the Beautiful. And regarding the names mentioned in your letter of those who have ascended unto God, verses from the heaven of glory have been specially revealed for each one and sent in a scroll. God willing, it will have reached you and you will deliver them. And the glory be upon you and upon him who hath occupied the seat of independence in this firm and wondrous Cause.

بدلائلی مستدلند که اهل هیچ ملّتی بآن مستدلّ نشده با اینکه هنوز حجاب مرتفع نشد و آنچه ذکر شده اقلّ من ان یحصی بود عندالله و مع ذلک این عباد نابالغ بشأنی اعتراض نموده اند که هیچ ملّتی در حین ظهور اینگونه اعتراضات نموده

15 باری زود است که الواح ناریّه در اطراف انتشار یابد دعوها عن ورائکم ثمّ اقبلوا الى الله العزيز الجمیل و اسماء مذکورہ کہ متصاعد الى الله شده اند و در کتاب آنجناب مذکور بود مخصوص هر کدام آیاتی از سماء عزّ نازل و در ورقه ارسال شد انشاءالله بآنجناب رسیده برسانند و البهاء علیک و علی من استقر فی کرسی الاستقلال فی هذا الأمر المحکم البدیع

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To: *Abdullah et al.*

- 1 He is the Hidden, the Manifest, the One Who speaketh forth in this very hour.
- 2 The Most Great Book of God speaketh and saith: "O course of earth! Fear God, and follow not the idle fancies of those who have denied the grace of Him Who hath sent Me down, and made Me a herald of His Name and a chanter of His beauteous praise."
- 3 The Mother Book crieth aloud and saith: "O company of humankind! Fear God, and follow not your passions. Follow rather Him Who hath sent Me down from the heaven of His wondrous Revelation."
- 4 And the Mother of the Bayan, standing before the faces of all religions, proclaimeth: "O people of the Bayan! Fear the All-Merciful. He hath come for Whose sake the lovers of the earth and its pillars offered up their lives. Be not of the heedless."

1 هو الغائب الظاهر الناطق فی هذا الحین

2 کتاب الله الاعظم ینطق ویقول یا ملأ الارض اتقوا الله ولا تتبعوا اوهام الذین انکروا فضل من انزلنی وجعلنی منادياً باسمه وناطقاً بشأته الجمیل

3 أمّ الکتاب یصیح ویقول یا معشر البشر خافوا الله ولا تتبعوا اهوآئکم ان اتبعوا من انزلنی من سماء بیانه البدیع

4 وأمّ البیان امام وجوه الادیان یدکر یا ملأ البیان اتقوا الرحمن قد اتی من فدی فی سبيله عشاق الارض واولادها ولا تكونوا من الغافلین

- 5 Rejoice, O concourse of earth, and then arise to aid your Lord with the hosts of heavenly virtues. This is the Day whereon the traces of delusion have been effaced, and the light of certitude hath shone forth from the horizon of the heaven of the mercy of your Lord, the All-Knowing, the All-Wise. Thus hath there appeared that which was treasured in the knowledge of God, the Desire of them that truly know.
- 6 O Pen! Turn thy face toward My people and say: "O people of God! Blessed are ye, inasmuch as ye have cast aside vain imaginings and laid hold upon the Book of God, the Lord of all worlds."
- 7 O 'Ali-Qabl-Akbar! Thou hast been mentioned in the Most Great Outlook, that station at the mention of which the oceans of inner knowledge surged and the sweet savours of the All-Merciful were stirred, and all things proclaimed: "The kingdom and the dominion belong to God, the Desire of all who are in the heavens and on the earth."
- 8 O steadfast one, O 'Ali-Akbar! Call to mind the days when thou didst stand in Our presence and hear the call from the tongue of the Wronged One, Who was imprisoned by reason of what the hands of them that turned away had wrought. We desired the honour of the people of the world, while they sought My abasement. We bear witness that, with God, the Almighty, the All-Praised, they are among the most great losers.
- 9 Say: O people of Nun and Jim! Ye have been remembered before the Wronged One, and have attained unto that which hath been withheld from most men. This is attested by the Lord of creation, of Whom the Point of the Bayan gave tidings, and before Him the Seal of the Prophets; to this bear witness the Books of God, the Mighty, the All-Glorious.
- 10 He Who is named Zayn al-Muqarrabin hath inscribed your names in His perspicuous Book. Once again have We sent down for you that which hath caused the mouth of the Kingdom of the Bayan to smile – a mercy from Us and a favour from Our presence upon you and upon every soul who turneth unto My Path and attaineth unto My great praise.
- 11 O Muhammad-Qabl-Baqir! Hear the cry raised in the quarter of 'Akka: it is from the champion in the arena of the Bayan, at the mention of Whose name the very foundations of those who denied the proof of God, His testimony, His greatness, His sovereignty, His Manifestation and His might are shaken with earthquakes. Soon shall they behold the recompense of their deeds in this vain life – a decree from the presence of God, the Just, the All-Powerful.
- 5 افرحوا يا ملأ الارض ثم انصروا ربكم بجنود الاخلاق هذا يوم فيه محت آثار الاوهام واشرق نور الايقان من افق سماء رحمة ربكم العليم الحكيم كذلك ظهر ما كان مكنوناً في علم الله مقصود العارفين
- 6 يا قلم ولّ وجهك شطر حزبي وقل يا حزب الله طوبى لكم بما نبذتم الظنون واخذتم كتاب الله رب العالمين
- 7 يا على قبل اكبر قد ذكرت في المنظر الاكبر المقام الذي ماج بذكره بحار العرفان وهاج عرف الرحمن ونطقت الاشياء الملك والملكوت لله مقصود من في السموات والارضين
- 8 يا صابرياً على اكبر اذكر الايام التي كنت حاضراً لدى الوجه وسمعت النداء من لسان المظلوم الذي سجن بما اكتسبت ابادى المعرضين انا اردنا عزّ اهل العالم وهم ارادوا ذلّي نشهد انهم في الاخسرين لدى الله العزيز الحميد
- 9 قل يا اهل النون والجيم قد ذكرتكم لدى المظلوم وفزتم بما منع عند اكثر العباد يشهد بذلك مالك اليجاد الذي اخبر به نقطة البيان ومن قبله خاتم الانبياء وشهدت له كتب الله العزيز العظيم
- 10 قد ارسل اسمائكم من سمى بزين المقرّبين في كتابه المبين وانزلنا لكم مرّة اخرى ما ابتم مع ثغر ملكوت البيان رحمة من عندنا وفضلاً من لدنا عليكم وعلى كلّ مقبل اقبل الى صراطى وفاز بنائى العظيم
- 11 يا محمد قبل باقر اسمع النداء في شكر عكّاء من فارس مضممار البيان الذي بذكر اسمه اخذت الزلازل اركان الذين انكروا حجة الله وبرهانه وعظمته وسلطانه وظهوره واقتداره سوف يرون جزاء ما عملوا في الحيوّة الباطلة امراً من لدى الله العادل القدير

- 12 Say: "O my God, my God! Unto Thee be praise and thanksgiving, and unto Thee be gratitude and glory, inasmuch as Thou hast made mention of me and hast sent down for me that wherefrom the fragrance of Thy proof hath in all the realms been diffused, and the sweet scent of the testimony of God, the Lord of this wondrous Day, hath been shed abroad.
- 13 "O Lord! Thou beholdest me turning unto Thee, holding fast to Thy cord, and drinking the wine of Thy knowledge from the cup of Thy bounty. I beseech Thee by the Spirit and his longing at the hour of his ascension; by his rapture when Thy command fell upon his ear; by his attaining unto the court of Thy holiness and his standing before Thy Face; and by his enkindlement with the fire of Thy love when he attained unto Thy meeting – that Thou mayest ordain for me every good Thou hast decreed for Thy chosen ones and Thy trusted ones. Verily, Thou art the All-Powerful, the Mighty, the Bountiful."
- 14 O Zayn! Upon thee be My glory and My loving care. The page thou didst send hath reached the Wronged One; We have made mention of My loved ones with a remembrance that hath drawn the hearts of the righteous. Convey to My servants what hath been sent down in the heaven of My Will, and give them the glad-tidings of My Manifestation and My establishment upon the throne of My majesty, and illumine their hearts with the lights of My loving-kindness that have encompassed all horizons.
- 15 O Pen! Make mention of him who is named 'Abdu'llah, whose name hath been honoured with the mention of God, the Lord of all directions. Dost thou find an ear to hear My call which hath been uplifted in this quarter, before which all quarters have bowed themselves? Dost thou perceive an eye to behold that which hath shone forth and gleamed from this horizon, whereby earth and heaven have been illumined, and at whose appearance the Mount hath proclaimed and the trees have cried aloud?
- 16 Blessed art thou, inasmuch as thou hast heard the call of the Wronged One and hast quaffed His sealed wine in His Name, the Self-Subsisting. We entreat God to strengthen thee and My loved ones there with that which shall draw them nigh unto the Day-Spring of lights, ordain for them the good of the life to come and of this first life, and grant them in this Cause that which shall rejoice eyes and hearts alike.
- 17 Say: "Unto Thee be praise, O my God, for that Thou hast turned toward Thy servant and hast sent down for him that wherefrom the fragrance of Thy mercy hath been diffused amongst Thy servants. I entreat Thee by the blood that hath
- 12 قل الهى الهى لك الحمد والثناء ولك الشكر والبهاء بما ذكرتني وانزلت لي ما فاحت به نفحة البرهان في الامكان وتضوع عرف حجة الله مالك هذا اليوم البديع
- 13 اى رب تراني مقبلاً اليك وتمسكاً بحبلك وشارباً رحيق عرفانك من كأس عطائك استلك بالروح واشتياقه حين صعوده وانجذابه اذ سمع امرك في اذنه الى بساط قدسك وحضوره امام وجهك وباشتعاله بنار حبك اذ فاز ب لقاءك بان تقدر لي كل خير قدرته لاصفيائك وامنائك انك انت المقتدر العزيز الفضل
- 14 يا زين عليك بهائي وعنايتي قد حضر لدى المظلوم الورقة التي ارسلتها وذكرنا اوليائي بذكر انجذبت به افئدة الاخيار بلغ عبادي ما نزل في سماء مشيقي وبشرهم بظهوري واستوائي على عرش عظمتي ونور قلوبهم بانوار عنايتي التي احاطت الآفاق
- 15 يا قلم اذكر من سمي بعبد الله وفاز اسمه بذكر الله مالك الجهات هل تجد من اذن لتسمع ندائي الذي ارتفع في هذا الشطر الذي سمجت له الاشطار وهل ترى من بصر ليري ما اشرق ولاج من هذا الافق الذي به تنورت الارض والسماء وبظهوره نطق الطور ونادت الاشجار
- 16 طوبى لك بما سمعت نداء المظلوم وشربت رحيقه المختوم باسمه القيوم نسل الله ان يؤيدك واوليائي هناك بما يقربهم الى مطلع الانوار ويقدر لهم خير الآخرة والاولى ويرزقهم في هذا الامر ما تقر به العيون والابصار
- 17 قل لك الحمد يا الهى بما اقبلت الى عبدك وانزلت له ما فاح به عرف رحمتك بين العباد استلك بالدماء المسفوكه في سبيلك وبصرى المقرين في هجر ك وضحيح العاشقين في ايامك بان تؤيدني على

been shed in Thy path, by the cry of them that are nigh unto Thee in their separation from Thee, and by the lamentation of the lovers in Thy days, that Thou mayest confirm me in steadfastness in Thy love, in such wise that neither the misfortunes of this world, nor its assaults nor its might nor its ingratitude, shall cause me to stumble. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the All-Powerful, the Unconstrained."

18 O 'Ali! Give thanks unto God for that thou and My loved ones have attained unto My Most Exalted Remembrance, unto Whom belong the treasures and riches of earth. Thy Lord is, in truth, the Compassionate, the All-Bountiful; Him will not withhold the clamour of the divines of Iran, who have taken their idle fancies as lords beside God and have wrought such deeds as have caused the denizens of nearness to lament in the loftiest height.

19 We have, indeed, forgiven such as in My days turned their faces toward the Countenance, and the hands of My grace have brought them into the Paradise of My mercy and the Heaven of My favour. Verily, I am the Mighty, the All-Forgiving.

20 O party of God! Rejoice in My remembrance and My loving providence. By My life! There hath been sent down for you that whereby the supreme rejoicing hath seized the dwellers of the cities of My love and the people of the pavilion of My glory. This is attested by every tongue that hath spoken or shall speak, for sovereignty and loving-kindness are both in the grasp of My might. Blessed is he who doeth that which hath been enjoined by My command; I verily am He Who commandeth in all conditions.

21 We make mention of My loved ones who have carried out what they were commanded in My Book, and We entreat God to make the recompense of their deeds treasures with Him. Verily, He is powerful to do what He willeth, by His Name whereby He hath subjected all who dwell in the lands. Let not the heedlessness of the heedless, the cruelty of the oppressors, nor the turning away of every doubting rejecter grieve you. Rejoice in that We have adorned your deeds with the robe of acceptance – a mercy from before God, the Lord of streaming rivers.

22 O Zayn! Upon thee be My glory, My care and My mercy. Rejoice in My lovingkindness that shineth in this hour, then give thanks unto thy Lord, the Almighty, the All-Bestowing.

23 We entreat God – exalted and blessed be He – to cause to descend upon His loved ones, from the heaven of grace and bounty, that which shall exalt them amidst His servants and

الاستقامة في حبك بحيث لا تزلني حوادث الدنيا ولا سطوتها وقدرتها وجودها أنك انت المقتدر على ما تشاء لا اله الا انت المقتدر المختار

18 يا علي اشكر الله بما فزت واوليائي بذكرى الاعلى الذي له خزان الدنيا وثروتها ان ربك هو المشفق الفياض لا تمنعه ضوضاء علماء الايران الذين اتخذوا الاوهام لانفسهم ارباباً من دون الله وعملوا ما ناح به المقربون في اعلى المقام

19 انا عفونا عن الذين اقبلوا الى الوجه في ايامي وادخلتهم ايدى فضلي في جنة رحمتي وفردوس فضلي وانا العزيز الغفار

20 يا حزب الله افرحوا بذكرى وعنايتي لعمري قد نزل لكم ما اخذ به الفرح الاعظم سكان مدائن حبي واهل خبأء مجدى يشهد بذلك من نطق وينطق الملك والعناية في قبضته قدرتي طوبى لمن عمل بما أمر من عندى وانا الامر في كل الاحوال

21 ونذكر اوليائي الذين عملوا بما أمروا به في كتابي ونسئل الله ان يجعل اجور اعمالهم كنوزاً عنده انه هو المقتدر على ما يشاء باسمه الذي به يختر من في البلاد اياكم ان تحزنكم غفلة الغافلين وظلم الظالمين او اعراض كل معرض مرتاب افرحوا بما زيننا اعمالكم بطراز القبول رحمة من لدى الله مجرى الانهار

22 يا زين عليك بهائي وعنايتي ورحمتي افرح بعنايتي المشرفة في هذا الحين ثم اشكر ربك العزيز الوهاب

23 نسئل الله تبارك وتعالى ان ينزل على اوليائه من سماء الفضل والعطاء ما يرفعهم بين عباده وينصرهم بجنود الحكمة والبيان في كل الاحيان

assist them, at all times, with the hosts of wisdom and utterance.

- 24 O 'Abbas! The Lord of men speaketh before all faces, yet the people understand not. Verses are sent down upon them, yet they are unaware. They have followed mere surmise, and turned away from God, the All-Subduing, the Self-Subsisting. They behold, and yet deny; they hear, and yet turn aside. Verily, in the Book of God, the Lord of faces, they are accounted among the dead. We counsel thee and My loved ones to trustworthiness, piety, resignation and contentment, and to whatsoever becometh this Day whereof the realms of the seen and unseen have been illumined by its light.
- 25 O 'Abbas! Cast away all that men possess and lay hold upon My Preserved Tablet. It was, in very truth, treasured in the eternity of eternities and hidden in the realm of knowledge. To this testify honoured servants.
- 26 God hath heard the call of His loved ones and hath answered it, as a bounty from His presence, with that which shall cause their names to endure so long as the kingdoms of earth and heaven shall last.
- 27 Say: "O my God, my God! I beseech Thee by Thy Manifestation, Thy appearance, Thy mounting the throne, Thy rising up and Thy sitting down, and all that shineth from Thy presence, to make me steadfast in Thy love and firm in Thy Cause. Verily, Thou art powerful to do what Thou wilt, and in Thy grasp are held the reins of whatsoever hath been and shall be."
- 28 O Tongue of Grandeur! Make mention of him who, time and again, attained unto Thy presence, stood before Thy face, and visited Thee in the prison, in the Mansion, and in yet another place, that joy may seize him in whatsoever state he may be, in this hour – a decree from before God, the Lord of lords.
- 29 We give thee glad-tidings, O youth, Qabl-'Ali, of that which hath been ordained for thee from the presence of God, the Lord of the outpouring rains. Verily, He hath forgiven My servants who have not broken His Covenant and have circled round His Cause at eventide and at dawn.
- 30 We have made mention of thee aforetime with a remembrance which God hath ordained to be a means for the exaltation of His Most High Word, and a ladder for the ascent of such as have set their faces toward the Most Great Goal, at morn and at even.
- 24 يا عباس مولى الناس ينطق امام الوجوه والقوم اكثرهم لا يفقهون ثم عليهم الآيات وهم لا يشعرون قد اتبعوا الظنون معرضين عن الله المهيمن القيوم يرون وينكرون يسمعون ويعرضون الا انهم من الميتين في كتاب الله مالك الوجوه انا نوصيك واوليائى بالامانة والديانة والتسليم والرضى وبما ينبغي لهذا اليوم الذى بنوره تتورث الغيب والشهود
- 25 يا عباس ضع ما عند الناس وخذ لوحى المحفوظ انه كان مخزوناً في ازل الازال ومكنوناً في العلم يشهد بذلك عباد مكرمون
- 26 قد سمع الله نداء اوليائه واجابهم فضلاً من عنده بما تبقى به اسمائهم بدوام الملك والملكوت
- 27 قل الهى الهى استلك بظهورك وبروزك واستوائك وقيامك وقعودك وما يظهر من عندك بان تجعلنى ثابتاً على حبك وراسخاً في امرك انت المقتدر على ما تشاء وفي قبضتك زمام ما كان وما يكون
- 28 يا لسان العظمة اذكر من فاز مرة بعد مرة بلقائك والحضور امام وجهك وزارك في السجن وفي القصر وفي مقام آخر ليأخذه الفرح في اى مقام كان ويكون في هذا الحين امراً من لدى الله رب الارباب
- 29 انا نبشرك يا غلام قبل على بما قدرك من لدى الله منزل الامطار انه غفر عبادى الذين ما نقضوا ميثاقه وطافوا حول امره في العشى والاشراق
- 30 انا ذكرناك من قبل بذكر جعله الله سبباً لآلاء كلمته العليا ومرقاة لصعود الذين قصدوا المقصد الاقصى في الغدو والاصال
- 31 انا نحمد الله من قبلك ونشكره بما ايدك على الاقرار اذ انكر امرى كل ظالم قهار

- 31 We praise and thank God on thy behalf, for that He hath strengthened thee to confess when every tyrant, every arrogant soul, denied My Cause.
- 32 Unto Thee be praise, O my God, my Lord, my stay and my support, for that Thou hast aided Thy servant to turn toward the lights of Thy Face and to appear before Thy Throne. I bear witness that he hath sought the furthestmost goal and the loftiest height, and that neither the ranks of Thine enemies nor the might of those who denied Thy right and disbelieved in the Beginning and the Return have withheld him therefrom. Thou hast inscribed for Me, with the Pen of Thy bounty, that which hath drawn him nigh unto Thee in spirit and in fragrance. Thus hath the matter been decreed from the presence of God, the Lord of all peoples.
- 33 O Isma'il! Hear the call of the Most Great One. He hath made mention of thee, and maketh mention of thee, in verses which the treasures of the earth cannot rival. To this beareth witness Him with Whom is the knowledge of the Book.
- 34 Ponder upon those who were seized by the attraction of this call, so that they hastened to the place of sacrifice and offered up their lives in My path, a path at whose mention every proud and arrogant soul hath lamented.
- 35 Behold him who was named Isma'il in the city called Zawra' in the Kingdom of Names: he offered himself with his own hand in the path of God, the Desire of all mankind. And another sacrifice in another land, who turned his face toward the Most Great Goal and laid down his life, in spirit and in fragrance, in the path of the All-Merciful. Thus hath the matter been decreed from the presence of God, the Lord of all religions. There is no city but a sacrifice hath therein spent his life for the love of God, subject to the winds that blow.
- 36 Say: "Unto Thee be praise, O my God, for that Thou hast made known unto me Thy Cause, shown me Thy Path, sent down Thine verses, and enabled me to turn toward Thy horizon. I bear witness that Thou hast revealed Thyself and brought to light that which was treasured in knowledge and hidden from the eyes."
- 37 Say: "O my God, my God! I bear witness to the sanctity of Thy Cause and the purity of Thine own Self, and to the blood that hath been shed in Thy love; to the hearts that have been rent in Thy separation; to the livers that have melted in Thy remoteness; to the hands that have been raised unto the heaven of Thy bounty; to the ears that have readied themselves to hearken unto Thy sweetest call, which hath been uplifted
- 32 لك الحمد يا الهى وسيدى وسندى بما ايدت عبدك على التوجه الى انوار وجهك والحضور امام عرشك اشهد انه قصد الغاية القصوى والذروة العليا ولا منعه عن ذلك صفوف اعدائك ولا سطوة الذين انكروا حقك وكفروا بالمبدء والمأب وكتبت لى من يراة فضلك ما قر به اليك بالروح والريحان كذلك قضى الامر من لدى الله مولى الانام
- 33 يا اسمعيل اسمع نداء الجليل انه ذكرك ويذكر بايات لا تعادلها كنوز الارض يشهد بذلك من عنده علم الكتاب
- 34 فكر فى الذين اخذهم جذب النداء بحيث سرعوا الى مقر الفداء وانفقوا ارواحهم فى سبيلى الذى به ناه كل متكبر جبار
- 35 انظر فيمن سمى باسمعيل فى المدينة التى سميت بالزوراء فى ملكوت الاسماء فدى نفسه بيده فى سبيل الله مقصود الانام وفى ذبيح آخر فى ارض اخرى الذى قصد المقصد الاقصى وانفق روحه بالروح والريحان فى سبيل الرحمن كذلك قضى الامر من لدى الله مالك الاديان ما بقى من مدينة الا وقد انفق فيها ذبيح نفسه لحب الله مسخر الارياح
- 36 قل لك الحمد يا الهى بما عرفتنى امرك واطهرت لى صراطك وانزلت لى آياتك ووقفتنى على الاقبال الى افقك اشهد بانك ظهرت واطهرت ما كان مكنوناً فى العلم ومستوراً عن الابصار
- 37 قل الهى الهى اشهد بتقدیس امرک وتزیه نفسك وبالدماء التى سفكت فى حبك وبالقلوب التى شبكت فى هجرک وبالايجاد التى ذابت فى فراقك وبالايدى التى ارتفعت الى سماء جودك وبالأذان التى استعدت لاصغاء نداءك الاحلى الذى ارتفع فى مقامك الاعلى وبالابصار التى

in the loftiest station; to the eyes that have attained to the visitation of Thy presence and have beheld the horizon from which the orb of Thy beauty hath shone; to the souls that have waited for the wondrous tokens of Thy grace and mercy; to the stronghold which Thou hast made a prison for Thine own Self; to the lands that have been dyed red with the blood of Thy chosen ones; to the hearts that have turned toward the court of Thy glory and the carpet of Thy fellowship – that Thou wilt strengthen Thy servant and Thy servants to perform such deeds as Thou hast enjoined upon us in Thy perspicuous Book. Verily, Thou art the All-Powerful, Whom naught can hinder among created things nor any name or form restrain from what Thou hast willed in the realms of earth and heaven. Thou, in truth, art the Lord of might and power; there is none other God but Thee, the Ordainer, the All-Wise.”

38 O 'Ali-Qabl-Akbar! Remember My loving-kindness and My mercy, even as We have remembered thy standing before Our Face and thy service before the gate of Our mercy, and glorify thy Lord by night and by day.

39 The glory that shineth from the horizon of the heaven of Thy bounty be upon thee, upon whoso hath transcribed My Book and made mention of My loved ones, and upon every steadfast and upright soul.

فازت بزيارة حضورك وشهدت الافق الذي منه
اشرق نير جمالك وبالنفس التي انتظرت بدائع
كرمك ورحمتك وبالخصن الذي جعلته سجنًا
لنفسك وبالأراضي التي احمرت بدم اصفياتك
وبالقلوب التي اقبلت الى ساحة عزك وبساط
انسك بان تؤيد عبدك وعبادك على الاعمال التي
امرتنا بها في محكم كتابك انك انت المقتدر الذي
لا يمنعك شيء من الاشياء ولا رسم من الاسماء
عمّا اردته في الملك والملكوت انك انت مالك
العز والجبروت لا اله الا انت الامر الحكيم

38 يا على قبل اكبر اذكر عنايتي ورحمتي كما ذكرنا
حضورك امام وجهي وقيامك لدى باب رحمتي
وسبح بحمد ربك في الليالي والايام

39 البهاء المشرق من افق سماء جودك عليك وعلى من
حرر كتابي وذكر اوليائي وعلى كل ثابت مستقيم

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1 He is the Ever-Living, the Self-Subsisting; exalted be His glory, the Almighty.

2 Praise be unto God, Who hath caused the Sun of singleness to dawn from the horizon of detachment, and hath cast the flashes of its effulgent rays upon the mirrors of them that are sanctified and glorify His Name.

3 He it is Who hath lit, in the deepest gloom of darkness, the lights of His Most Great Name, and hath kindled the Lamp of pre-existence in the very pole of the world. His is might, and majesty, and grandeur, and eternity, and dominion, and glory. His mercy hath compassed all things, His power hath encompassed all things, His bounty hath been perfected, and His loving care fulfilled.

1 هو الحي القيوم تعالى شأنه العزيز

2 الحمد لله الذي اظهر من مشرق التجريد شمس
التفريد والقي لوامع انوارها على مرايا اولي
التقديس والتمجيد

3 هو الذي انار في غياهب الظلم انوار اسمه الاعظم
واوقد مصباح القدم في قطب العالم له العزة
والكبرياء والعظمة والبقاء والسطوة والبهاء رحمته
واحاطت قدرته وتمت نعمته وكملت عنايته

- 4 He created the realm of possibility for the sake of man, and created man that he might know His own Self, the All-Merciful. He hath commanded him to hallow His Essence, to render thanks unto Him, to extol and praise His Name, to magnify His majesty, His greatness and His beauty. Blessed is he who attaineth unto His knowledge, obeyeth His command and sovereignty, and beholdeth, with the eye of the heart, His proof. And woe betide the heedless and the veiled!
- 4 خلق الامكان للانسان وخلق له عرفان نفسه الرحمن وامره بتقديس ذاته وشكره وثنائه وتمجيد جلاله وعظمته وبهائه نعيماً لمن ادرك عرفانه وطاعة امره وسلطانه ورأى بعين القواد برهانه وويل للغافلين والمحتجبين
- 5 Remembrance and praise, and the very essence of glory and splendour, rest upon those by whom the tongue hath spoken with wisdom and exposition, by whom the pages of existence have been adorned with the margins of knowledge and understanding. Through them hath man come to know his Lord, the All-Glorious, the All-Bountiful; through them hath every poor one laid hold on the hem of the wealth of God, the Omnipotent, the Help in Peril, the Self-Subsisting; through them hath every feeble one clung to the robe of the might of the Lord of power and bounty.
- 5 الذكر والثناء وجوهر العزة والبهاء للذين بهم نطق اللسان بالحكمة والبيان وتزيّنت متون الامكان بجواشى العلم والعرفان وبهم عرف الانسان ربه العزيز المتان وتمسك كل فقير بذيل غناء الله المقتدر المستعان وتشبث كل ضعيف برداء قدرة مالك السطوة والامتنان
- 6 O God, Thou Lord of mankind and Possessor of the mysteries of destiny! With what tongue shall I describe Thee, and how shall I befittingly set forth that which appertaineth unto Thy greatness and Thy majesty, Thy might and Thy beauty, Thy sovereignty and Thy perfection, Thy power and Thy independence? Whenever I ponder Thine overwhelming strength, O King of creation, I find my tongue powerless to render even the description of the least of Thy handiworks and the weakest of Thy creatures. How then shall I describe Thine Essence, exalted above all attributes; Thy Self, uplifted above all mention; Thy Reality, hallowed above all comprehension and thought?
- 6 اللهم يا سيّد البشر ومالك اسرار القدر لم ادر باى لسان اصفعك على ما انت عليه من العظمة والجلال والعزة والجمال والسطوة والكمال والقدرة والاستقلال كلما اتفكر في قوتك الغالبة يا سلطان البرية ارى لساني عاجزاً من اداء وصف اقل صنعة من مصنوعاتك واضعف خلق من مخلوقاتك فكيف اصف ذاتك المقدسة من الاوصاف ونفسك المتعالية من الاذكار وحقيقتك المنزهة من الادر
- 7 By Thy glory, O God of the worlds and Lord of the heavens and the earth! I am confounded, and the knowers are confounded; I am bewildered, and the lovers are bewildered; I am astonished, and all the peoples are astonished. For I behold that Thy praise and Thy glorification are enjoined upon every one of Thy servants, yet I witness that the highest of praises is unworthy of the court of the majesty of Thy grandeur.
- 7 اك والافكار وعزّتك يا اله العالمين وسلطان السموات والارضين قد تحيرت وتحير العارفون وهمت وهام العاشقون واندهشت وانداهش العالمون لاني ارى ان وصفك وثنائك فرض على كل عبد من عبادك واشاهد ان اعلى الاذكار لا يليق لساحة عزّ كبريائك
- 8 The mention which Thy creatures make of Thee and the descriptions which they ascribe unto Thee are but their likening Thee unto that which hath been imprinted upon their minds – things unbefitting the sovereignty of Thy singleness – or their comparing Thee with that which hath occurred to their fancies – things unworthy of the kingship of Thy oneness. For they apprehend naught save that which their imagination can fashion, that which resembleth themselves and beareth affinity unto them, being in the plane of their own rank and degree.
- 8 وليس ذكر خلقك اياك ووصفهم نفسك الا انهم مثلولك بما خطر في افكارهم مما لا ينبغي لسلطان فردانيتك او شبهوك بما سنع في اوهامهم مما لا يليق للمليك وحدانيتك لانهم لا يدركون الا ما يتصور في اوهامهم مما يجانسهم ويشابههم ويكون في مقامهم ودرجتهم

- 9 Thou, however, through the sovereignty of Thy unity, art exalted above likeness and resemblance and all similitude. How, then, canst Thou be known by thoughts or described by words? All that the praisers recount of Thee, in Thy loftiness and Thy greatness and Thy majesty, they conceive as a limit in power and might, commensurate with their own state, their own degree, and the shortness of their own understanding. Thus all that they say and remember remaineth confined within the bounds of limitation, while Thou art exalted above the limitations of men and the confines of contingent being.
- 10 Glorified art Thou, glorified art Thou! How great is Thy power and Thy sovereignty! How exalted Thy station and Thy proof! Verily, we are all prostrate before Thee; we tremble before Thy dominion; we turn our faces toward Thy presence; we stand at the threshold of the gate of Thy bounty; and we speak of the wondrous tokens of Thy grace.
- 11 I beseech Thee, O Thou Originator of existence, Lord of the unseen and the seen, to assist Thy loved ones to celebrate Thy remembrance and praise, and to proclaim Thy Cause in Thy lands. Make them, O my God, standards of steadfastness among Thy creatures and signs of guidance amidst Thy creation. Lead, through them, such as have wandered in the wildernesses of allusions, and have withheld themselves from knowing Thee, O Lord of earth and heaven.
- 12 O thou who drinkest from the goblet of certitude and dwellest in the shadows of the love of the Lord of all being! Thy letter hath reached this servant and I have read the sweet savour of thy words. I entreat God, the Lord of existence and the Sovereign of the unseen and the seen, to enable thee to that which is best for thee in this world and the next, and to grant thee supreme steadfastness in His Cause amongst mankind. Verily, He is the Most High, the All-Glorious. All things between earth and heaven bear witness to the love of these noble ones for you and your remembrance of them; and God is, verily, a witness unto that which I say. There is no God but He, the All-Mighty, the All-Laudable.
- 13 O Thou beloved of the heart! Whenever I ponder the people of the lands and their heedlessness of the Cause of their Lord, the Fashioner of existence, in this Day of Reckoning, I am bewildered. With the tongue of my inmost heart and of my outward speech I cry: O my God and my Lord! Since Thou didst create them for Thine own knowledge, how canst Thou leave them to wander in the deserts of heedlessness, far removed from the Sun of Thy knowledge that hath risen from the horizon of power and might? It beseemeth Thy all-embracing grace and
- 9 وَأَنْتَ بِسُلْطَانِ أَحَدِيَّتِكَ مُقَدَّسٌ عَنِ الْمِجَاسَةِ وَالْمِشَابَهَةِ وَالْمِثَالَةِ فَكَيْفَ تَعْرِفُ بِالْأَفْكَارِ وَتُوصِفُ بِالْأَذْكَارِ وَكُلُّ مَا يَصِفُكَ الْوَاصِفُونَ فِي عُلُوكَ وَعَظَمَتِكَ وَكِبَرِيَّاتِكَ يَتَصَوَّرُونَ نَهَايَةَ فِي الْقُدْرَةِ وَالْقُوَّةِ عَلَى قَدْرِهِمْ وَدَرَجَتِهِمْ وَقُصُورِ أَفْهَامِهِمْ فَكُلُّ مَا يَقُولُونَ وَيَذْكُرُونَ لَا يَخْرُجُ مِنَ التَّحْدِيدِ وَأَنْتَ مُتَعَالٍ عَنِ التَّحْدِيدَاتِ الْبَشَرِيَّةِ وَالْحُدُودِ وَالْخَلْقِيَّةِ
- 10 سُبْحَانَكَ سُبْحَانَكَ مَا أَعْظَمَ قُدْرَتَكَ وَسُلْطَانَكَ وَمَا أَعْلَى شَأْنِكَ وَبِرَهَانِكَ أَنَا كُلُّ لَدِيكَ سَاجِدُونَ وَمِنْ سَطْوَتِكَ وَجُلُودُنَا إِلَى شَطْرِكَ مُتَوَجِّهُونَ وَعَلَى فَنَاءِ بَابِ فَضْلِكَ وَافِدُونَ وَعَلَى بَدَائِعِ لَطْفِكَ مُتَكَلِّمُونَ
- 11 اسْأَلُكَ يَا مُوجِدَ الْوُجُودِ وَمَالِكَ الْغَيْبِ وَالشُّهُودِ أَنْ تُؤَيِّدَ أَحِبَّائَكَ عَلَى ذِكْرِكَ وَثَنَاتِكَ وَتُبَلِّغَ أَمْرَكَ فِي دِيَارِكَ وَاجْعَلْهُمْ يَاهِي أَعْلَامَ الْإِسْقَامَةِ بَيْنَ الْبَرِيَّةِ وَأَيَاتِ الْهُدَايَةِ فِي الْخَلِيقَةِ وَاهْدِهِمْ الَّذِينَ تَاهَوْا فِي فَلَوَاتِ الْإِشَارَاتِ وَمَنْعُوا أَنْفُسَهُمْ مِنْ عِرْفَانِكَ يَا مَالِكَ الْأَرْضِينَ وَالسَّمَوَاتِ
- 12 يَا أَيُّهَا الشَّارِبُ مِنْ كَأْسِ الْإِيْقَانِ وَالسَّائِكُنِ فِي ظِلَالِ مَحَبَّةِ مَالِكِ الْإِمْكَانِ قَدْ وَصَلَ إِلَى هَذَا الْعَبْدِ كِتَابُكَ وَقَرَأْتُ لَذِيذَ خَطَايِكَ اسْأَلُكَ اللَّهُ مَالِكَ الْوُجُودِ وَسُلْطَانَ الْغَيْبِ وَالشُّهُودِ أَنْ يُوقِّتَكَ عَلَى مَا هُوَ خَيْرٌ لَكَ فِي الْآخِرَةِ وَالْأُولَى وَيَرْزُقَكَ الْإِسْقَامَةَ الْكُبْرَى عَلَى أَمْرِهِ بَيْنَ الْوَرَى أَنَّهُ هُوَ الْعَلِيُّ الْأَعْلَى يَشْهَدُ كُلُّ الْأَشْيَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ بِحُبِّ هَؤُلَاءِ الْأَمْرَاءِ أَيَاكُمْ وَذِكْرِهِمْ لَكُمْ وَاللَّهُ عَلَى مَا أَقُولُ شَهِيدٌ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَمِيدُ
- 13 يَا حَبِيبَ الْفُؤَادِ كُلَّمَا اتَّفَكَّرْتُ فِي أَهْلِ الْبِلَادِ وَغَفَلْتُمْ مِنْ أَمْرِ رَبِّهِمْ مَالِكَ الْإِيْقَانِ فِي يَوْمِ الْمَعَادِ اتَّحَبَّرْتُ وَأَقُولُ بِلِسَانِ سِرِّي وَجْهِي يَا إِلَهِي وَسَيِّدِي لَمَّا خَلَقْتُمْ لِعِرْفَانِكُمْ كَيْفَ تَرَكْتُمْهُمْ فِي فَيَافِي الْغَفْلَةِ مِنْ شَمْسِ مَعْرِفَتِكَ الطَّالِعَةِ مِنْ أَفْقِ الْقُدْرَةِ وَالْقُوَّةِ يَنْبَغِي لِفَضْلِكَ الْحَيِّطِ وَلِطْفِكَ الْبَسِيطِ أَنْ تَسْوَقَ الْكُلَّ بِصَرْفِ اقْتِدَارِكَ إِلَى ظِلِّ اسْمِكَ الْأَعْظَمِ وَتَعْرِفَهُمْ بِقُدْرَتِكَ الْغَالِبَةِ ظُهُورِ نُورِكَ الْإِتْمَامِ

Thy boundless loving-kindness to gather all, through Thine irresistible might, beneath the shadow of Thy Most Great Name, and to make them to know, through Thy prevailing power, the revelation of Thy most perfect Light.

- 14 I entreat Thee, O Thou Creator of the realm of possibility and Revealer of the religions, that Thou withhold not Thine outpourings from Thy lands, for in Thy hand are the kingdoms of bounty and bestowal, the realms of grace and munificence. No God is there but Thee, the Bestower, the Giver, the All-Bountiful, the Most Generous.
- 14 اسئلك يا موجد الامكان ومظهر الاديان ان لا تمنع فيوضاتك من بلادك اذ بيدك ملكوت الفضل والعطاء وجبروت الجود والسّخاء لا اله الا انت الفاضل الباذل المعطى الكريم
- 15 Verily, O Thou who art the Beloved, say: O servants of the All-Merciful! Are ye still slumbering? Are ye veiled from the Cause of your Lord? The Sun hath risen and attained the zenith of its noontide height, and from every direction the lights of majesty and glory have encompassed you. If ye deny this Cause, to what cause will ye cling, and unto which quarter will ye turn?
- 15 انك يا حبيب قل يا عباد الله الام انتم نائمون ومن امر ربكم محتجبون قد اشرفت الشمس في قطب الزوال واحاطتكم من كل الجهات انوار العظمة والجلال لو تنكرون هذا الامر باي امر تتسكون والى اى جهة تتوجهون
- 16 Will ye not reflect upon the ages past and the centuries long gone by? If the hints and allusions of the divines have withheld you – He hath spoken, and His word is truth: “Most of His adversaries have ever been the divines.”
- 16 اما تتفكر في القرون الماضية والاعصار الخالية لو منعتكم اشارات العلماء قال وقوله الصدق واكثر اعدائه العلماء
- 17 And if ye be veiled by the sayings of the jurisprudents, He hath verily declared – and His word is the truth: “The divines of that age shall be the most evil divines beneath the canopy of heaven.” Have ye beheld among the contemporary doctors of religion such as He – may my soul be offered up for Him – hath described of the true divines? Nay, by the Lord of the heavens and the earth!
- 17 ولو حجبكم مقالات الفقهاء قال وقوله الحق فقهاء ذلك الزمان شرّ فقهاء تحت ظلّ السماء هل رايت من العلماء المعاصرين ما وصف روحى فداء من علماء الدين لا ورب السموات والارضين
- 18 He, exalted be He, hath said – and His word is truth: “As to those divines who safeguard their own selves, preserve their faith, oppose their passions and obey the command of their Lord – upon such it is incumbent that the people should follow them.”
- 18 انه قال وقوله الحق واما من العلماء من كان صائناً لنفسه حافظاً لدينه مخالفاً لهواه مطيعاً لامر مولاه فللعوام ان يقلّدوه
- 19 By the Lord of existence and the King of the unseen and the seen! I am bewildered, and the horizons are bewildered, at your heedlessness and your remoteness from your Lord, the Lord of the Day of Reunion. Have ye not seen the divines hastening unto the obedience of lust and desire, and turning away from the command of the Lord of all being? See ye in their aim aught save love of this world? Do they seek aught save leadership and the seizing of the reins of the masses for personal ends and selfish passions?
- 19 وربّ الوجود وسلطان الغيب والشهود قد تحيرت وتحير الافاق في غفلتكم وبعدمكم من ربكم مالك يوم التلاق اما رايتم العلماء مسرعين الى طاعة الهوى مخالفين لامر مولى الورى هل ترون قيمهم الا حب الدنيا وهل يطلبون الا الرئاسة وتملك ازمة العامة للاغراض الشخصية والشهوات النفسية
- 20 If they glory in what they possess of sciences, know ye that true knowledge is the knowledge of the Known; whatsoever is beneath this is mere illusion and surmise. He hath spoken,
- 20 لو يفتخرون بما عندهم من العلوم ان العلم هو عرفان المعلوم وما دون ذلك من الموهوم قال

and His utterance is truth: "Knowledge is a single point, which the ignorant have multiplied." And if they claim a proof other than this, say: "Bring then your proof." Verily, We are present among you, that we may supplicate and call upon God concerning His Cause, the Lord of what was and what shall be.

21 By thy life, O dearly loved one! They draw not nigh, but flee from the scenes of trial, even as their likes fled aforetime in ages and centuries past. Say: O servants of the All-Merciful! Hath your love of the world, with its adornments and delights, debarred you from turning unto the All-Glorious, the All-Bountiful? Have ye not reflected upon its extinction and passing-away, upon its slight endurance and fleeting stay?

22 Hath the glory of the Chosroes endured, or the wealth of the Caesars, or the might of the Pharaohs, or the sway of the tyrants? Where is their majesty and their splendour, their graciousness and their comeliness? Where are their thrones and their palaces, their wide dominions and their exultation? Look now upon their graves! They have descended from the loftiest stations to the lowest depths; they have been borne down from the trellised gardens to the upturned tombs, from exalted couches to pits that lie so near at hand.

23 Doth any glory abide save the glory that is within the shadow of the Name of your Lord, the Most Great? Doth any remembrance endure save the remembrance of him who hath entered beneath the canopy of the knowledge of your Lord, the All-Glorious, the Most Generous?

24 Take ye heed, O people of insight, and be ye admonished, O people of reflection! How often have We seen the most honoured of men, by denying the Sun of Reality, falling to the nethermost degree; and beheld the lowliest of servants, through the knowledge of his Lord, the Fashioner of existence, ascending unto the loftiest heights! Mighty is he who seeketh shelter beneath the shadow of God; abased is he who layeth hold on aught else save Him.

25 Say: Make haste, then, unto the shadow of the mercy of your Lord, the Most Exalted, and act in accordance with that which He hath enjoined upon you in His Book. He, verily, will raise you up unto the most sublime degree and the most exalted rank. All good lieth in your following your Lord, the Omnipotent, the All-Bountiful; and all loss is in your turning away from the Almighty, the Help in Peril, the Self-Subsisting, and in your abandoning His commandments, which are the very cause of life for them that are in the realm of being and the greatest means of salvation for the people of true knowledge.

وقوله الصدق العلم نقطة كثرتها الجاهلون ولو يدعون برهاننا غير ذلك قل فاتوا برهانكم أنا لديكم حاضرون لنبتل في امر الله رب ما كان وما يكون

21 لعمرك يا أيها الحبيب أنهم لا يتقربون ومن مواقع الامتحان يهربون كما هرب امثالهم من قبل في الاعصار والقرون قل يا عباد الرحمن هل منعكم من التوجه الى العزيز المتان حب الدنيا وزخارفها ولذاتها اما تفكرتم في فنائها وزوالها وقلة ثباتها

22 هل بقت عزّة الاكاسرة وثروة القياصرة وشوكة الفراعنة وسطة الجبابرة اين عزهم وجلالهم ولطفهم وجمالهم اين اعراشهم وقصورهم وابساطهم وسرورهم انظروا الى قبورهم قد هبطوا من المواقع العليا الى الدركات السفلى ونزلوا من البساتين المعروشة الى المقابر المنبوشة ومن السرر العالية الى الحفر الدائنة

23 هل يبقى عزّ الآ في ظل اسم ربكم العظيم وهل يدوم ذكر الآ لمن دخل سرادق عرفان مولاكم العزيز الكريم

24 فاعتبروا يا اولى الابصار وتذكروا يا اولى الافكار قدر رايانا اعتر الانام بانكاره شمس الحقيقة سقط الى اسفل المقام وشاهدنا احقر العباد ارتقى الى اعلى الدرجات بمعرفة ربه مالك الابداد العزيز من استظل في ظل الله والذليل من تمسك بسواه

25 قل ان اسرعوا الى ظل رحمة ربكم الاعلى واعملوا بما امركم به في كتابه انه يرفعكم الى الدرجة العليا والرتبة الاسنى كل الخير في اتباعكم مولاكم المقدر المتان وكل الخسران في اعراضكم من العزيز المستعان وترككم اوامره التي هي علة الحياة لمن في الامكان واعظم سبب لنجاة اهل العرفان

- 26 Say: Busy not yourselves save with that which shall be an adornment for man in the world; manifest naught save spiritual qualities among the nations. Desire not for the children of men that which ye would not desire for your own selves. Prefer not your individual advantages and private gain above the common good.
- 26 قل لا تشتغلوا الا بما يكون طراز الانسان في العالم ولا تظهروا الا بالاخلاق الروحانية بين الامم لا ترضوا لابناء جنسكم ما لا ترضون لانفسكم ولا ترجحوا غاياتكم انحصوصية وفوائدكم الشخصية على المنافع العمومية
- 27 Adorn your outer being with piety, and your inner being with truthfulness, faith and loyalty. Cast not your souls into the perils of lusts and vain desires; commit not that which ye have been forbidden in the Book of God, the Lord of earth and heaven. This is that which shall profit you in this world and the next, if ye but hear it for your own sakes. Otherwise, He verily is independent of your good and your evil, your association of others with Him and your recognition of His oneness, your disobedience and your worship.
- 27 زينوا ظاهرهم بالتقوى وباطنهم بالصدق والديانة والوفاء لا ترموا انفسكم في مخاطر الشهوات ولا تركبوا ما نهىم عنه في كتاب الله مالك الارضين والسموات هذا ما ينفعكم في الآخرة والاولى ان سمعتم لانفسكم والا انه تعالى غنى من خيركم وشركم وشرككم وتوحيدهم وعصيانكم وعبادتهم
- 28 Thou, O beloved one, pay no heed unto the people, their heedlessness and their veils. Rather, look unto the proof of thy Lord, the Most Exalted, which shineth like the sun in the zenith of heaven. Did but anyone, in the light of his inborn nature, but turn his ear, he would hearken from every atom of the atoms that "He, verily, is God; there is no God but He, the All-Sufficient, the All-Praised", and from every leaf among the leaves that "He, verily, is the Victorious, the Powerful, the All-Glorious, the Peerless."
- 28 انت يا حبيب لا تلتفت الى القوم وغفلتهم واحتجابهم فانظر الى برهان ربك الاعلى الظاهر كالشمس في قطب السماء لو يلتفت احد باذن الفطرة ليسمع من كل ذرة من الذرات انه لا اله الا هو الغنى الحميد ومن كل ورقة من الاوراق انه هو الغالب القادر العزيز الفريد
- 29 In this great Day, it behoveth us to be as mountains, steadfast upon the path of our Lord, the All-Glorious, the All-Wise, in such wise that no storms of the allusions of the veiled, nor tempests of the deeds of the heedless, shall move us. Let us arise to serve the Cause, turning neither to left nor to right, severed from all save God, the Lord of all worlds.
- 29 ينبغي لنا في هذا اليوم العظيم ان نكون كالجبال مستقيمين على صراط مولينا العزيز الحكيم بشأن لا تحركنا عواصف اشارات المحتجبين ولا قواصف اعمال الغافلين ونقوم على خدمة الامر غير ملتفتين الى اليسار واليمين منقطعين عن غير الله رب العالمين
- 30 Convey, on behalf of this servant, exalted praise unto every believing man and woman of the kindred, and announce to them the loving care of their Lord, the Possessor of names. And send forth glorification and splendour upon the countenance of him whose name is signified by the letters Mim and Ha', and say:
- 30 كبر من قبل هذا العبد على كل مؤمن ومؤمنة من ذوى القربى وبشرهم بعناية ربهم مالك الاسماء والى التكبير والبهاء على وجه من سمي بالميم والهاء وقل
- 31 "O thou dear one! The Name of God hath made mention of thee and hath borne witness to the degrees of thy love for the Lord of all things and to thy sincerity toward God, the Lord of earth and heaven."
- 31 يا ايها الحبيب قد ذكرك اسم الله ويحكي عن مراتب حبيك مالك الاشياء وخلوصك لله مولى الارض والسماء
- 32 I beseech God, the Lord of pre-existence and the Sovereign of nations, to protect you by His Most Great Name, to grant you the choicest good in this world and the next, and to confirm you in that whereby your mention shall endure amongst the people
- 32 اسئل الله مالك القدم وسلطان الامم ان يحفظكم باسمه الاعظم ويرزقكم خير الآخرة والاولى و

of creation and your spirit be made to shine resplendent in the Highest Horizon.

- 33 Glory and praise be upon you and upon the sincere servants of God. The people of the Household magnify His Name over thee and over thy household and all thy kindred. Praise be to God, the Lord of all worlds, and glory be unto God, the Lord of the heavens and of the earth!

يُؤَيِّدُكُمْ عَلَى مَا يَبْقَى بِهِ ذِكْرُكُمْ فِي الْإِنشَاءِ وَرُوحَكُمْ فِي الْإِفْقِ الْأَعْلَى

33 البهاء عليكم وعلى عباد الله المخلصين يكبر أهل البيت عليك وعلى أهل بيتك وذوى قرابتك اجمعين الحمد لله رب العالمين والحمد لله الخالق السموات والارضين

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- 1 He is God, the King, the True One, the Manifest.

1 هو الله الملك الحق المبين

- 2 Praise be to God, Who standeth alone in majesty, Who is unique in might and greatness and beauty; Who, in the sheer simplicity of His Being, is sanctified above all likeness and similitude, and, in the very essence of His Identity, is exalted beyond the knowledge of them that are endowed with excellence and perfection.

2 الحمد لله الذى تفرد بالجلال وتوحد بالقدره و العظمة والجمال وتقديس بساذج كينونته عن الشبه والمثال وتنزه بجوهر ذاتيته عن معرفة أهل الفضل والكمال

- 3 He it is Who hath brought existence forth out of non-existence, and hath inscribed upon the tablet of the heart the mysteries of knowledge and wisdom, and hath taught man that which he knew not. The reality of His Essence the minds can never fathom, nor can any path lead unto the knowledge of His very Self. He is He Who revealeth Himself unto the world with the lights of the Sun of His wondrous Cause, and Who ruleth over the nations by His Most Great, His inviolable Name. Whoso attaineth in these days unto the knowledge of Him hath verily attained unto a station most exalted.

3 هو الذى اظهر الوجود من العدم ورقم على لوح الفؤاد اسرار العلم والحكم وعلم الانسان ما لم يعلم لا تدرك كنهه العقول ولا يمكن الى معرفة ذاته الوصول هو المتجلى على العالم بانوار شمس امره البديع والحاكم على الامم باسمه الاعظم المنيع من ادرك عرفانه فى هذه الايام فاز بالمقام الرفيع

- 4 Exalted is His Essence above association with accidents and causes; hallowed is the simplicity of His Being above limitation by the boundaries of the thoughts of creeds. He sitteth upon the throne of loftiness and imperishability, and resteth upon the couch of grandeur, power and bounty. No one can bar the course of His mighty command, nor can aught hinder the outpouring of His all-embracing grace. He, verily, is the One, the Single, the All-Powerful, the Mighty, the All-Bountiful.

4 تعالت جوهرية من الاقتران بالاعراض والعلل و تقدست ساذجته من التحديد بحدود افكار الملل هو المستقر على كرسى الرقعة والبقاء والجالس على سرير العظمة والقدره والعتاء لا مانع لامر العظيم ولا تعطيل لفيضه العميم وهو الفرد الواحد المقتدر العزيز الكريم

- 5 Peace be upon that Manifest Peace which hath shone from the dawning-place of majesty; and the radiant Light which hath flashed from the horizon of the Cause of the Lord of names; and the resplendent praise which hath risen from the dawn of eternity – upon the Manifestations of the Cause of God in the world of being, the recipients of His Revelation between

5 والسلام الظاهر من مطلع الكبرياء والتور اللاحق من افق امر مالك الاسماء والثناء الباهر من مشرق البقاء على مظاهر امر الله فى الانشاء ومهابط وحيه بين الارض والسماء الذين بهم انكشفت سبحات القنون وتجلي على العالم نير

earth and heaven; those through whom the veils of idle fancy were rent asunder, the hidden Light of His Name was made to shine upon the world, the nations were encompassed by the rays of the Sun of His guarded Cause, and the rills of His treasured favour flowed throughout existence. Through them hath God guided the people of error unto the horizon of glory and majesty; through them hath He drawn the yearning ones nigh unto the garden of nearness and beauty. And upon those also be peace who are guided by their lights, follow in their footsteps, apprehend their mysteries, seek blessing from their breaths, are illumined by the radiance of their lamp, and who have forsaken the world and all that is therein out of longing to meet their Lord, the All-Bountiful, and yearning to attain the station of His reunion, exalted, all-glorious.

اسمه المكنون واحاطت الامم انوار شمس امره
المصون وجرى في الوجود تسنيم فضله المخزون و
بهم هدى الله اهل الضلال الى افق العز والجلال
وقرب المشتاقين الى جنة القرب والجمال وعلى
الذين اهتدوا بانوارهم واقتنوا اثارهم وادركوا
اسرارهم وتبركوا بانفاسهم واستضاءوا بنبراسهم
وتركوا العالم وما فيه شوقاً للقاء ربهم الكريم
واشتياق للوصول الى مقام وصله العظيم

6 O thou who hast been drawn by the magnet of love into the realm of steadfastness! Thy letter, which the pen of affection had adorned with the traces of ink, hath reached this servant, and it hath given utterance to the subtleties of the love that gloweth within thy heart. Blessed art thou, for thou hast laid hold on the Sure Handle and hast attained unto the meeting of thy Lord, the All-Glorious. Thou hast recognized that from which the greater part of the people of the world have been debarred.

6 يا ايها المنجذب بمغناطيس الوداد الى جبروت
السداد قد وصل ما طرّته باثر المداد واعرب
عن لطائف حبك في الفؤاد طوبى لك بما
تمسكت بالعروة الوثقى وادركت لقاء ربك
الابهي وعرفت ما منع عنه اكثر اهل الانشاء

7 This is a bounty which no created thing can equal, nor can it be weighed against all that is in the hands of nations and peoples. It behoveth thee – and all who in this most exalted, most honoured, most glorious Day have laid hold on the Most Great Name – to arise, at morn and even, to serve the Cause of God; to guide, with wisdom and utterance, the hosts of the erring unto the realm of grandeur and majesty; to lead the servants, with the jewels of knowledge and understanding, unto the gardens of the knowledge of the Lord of religions; to direct the heedless, through the subtleties of spiritual qualities, unto the presence of the Lord of all horizons, in this Day of the Covenant and of thy Lord, the Most High, the All-Glorious.

7 هذا فضل لا يعادله ما خلق في العالم ولا يقابله
ما في ايدى الامم ينبغي لك ولن تمسك بالاسم
الاعظم في هذا اليوم الاعز الاكرم الانغم ان
تقوموا على خدمة امر الله بالعدو والاصال وتهدوا
بالحكمة والبيان اهل الضلال الى جبروت العظمة
والجلال وتسوقوا العباد بجواهر العلم والعرفان الى
رياض معرفة مالك الاديان وترشدوا الغافلين
بلطائف الاخلاق الى شطر مالك الافاق في يوم
الميثاق وربك العليّ الابهي

8 There is, in this Day, no station greater than that of proclaiming unto the people of the world the Word of the Cause of God, the Possessor of names. Blessed is he whom God strengtheneth in this mighty Cause and confirmeth in steadfastness upon this straight Path.

8 ليس اليوم مقام اعظم عن تبليغ اهل الانشاء كلمة
امر الله مالك الاسماء طوبى لمن ايده الله ربه في
هذا الامر العظيم ووقفه على الاستقامة في هذا
الصراط المستقيم

9 Ponder thou upon this wondrous Day, and upon the heedlessness of the people of the earth with regard to this weighty, this momentous Cause. How immersed are they in idle thoughts and vain imaginings, and how veiled from the lights of the knowledge of their Lord, the All-Knowing – He Who hath set

9 تفكر في هذا اليوم البديع وغفلة العباد عن هذا
الامر الميع كيف اشتغلوا بالظنون والاهوام
واحتجبوا عن انوار معرفة ربهم العالم وربك

in motion the circle of existence and planted the standards of His proof in the visible realm!

الَّذِي اَدَارَ دَائِرَةَ الْوُجُودِ وَاَقَامَ اَعْلَامَ بَرَاهِنِهِ فِي
عَالَمِ الشُّهُودِ

- 10 The man of understanding is bewildered at the vehemence of the denials of the rejecters, the multitude of the fancies of the heedless, and the repeated veiling of the ignorant. How is it that they have failed to discern their own salvation in this world and the next, and have remained oblivious of that which would profit them in the realms of their Lord, the Most Exalted?

10 اِنَّ الْعَاقِلَ يَتَحَيَّرُ مِنْ شِدَّةِ انْكَارِ الْمُنْكَرِينَ وَكَثْرَةِ
اَوْهَامِ الْغَافِلِينَ وَتَوَاتُرِ احْتِجَابِ الْجَاهِلِينَ كَيْفَ
مَا اَدْرَكُوا نَجَاتِهِمْ فِي الْآخِرَةِ وَالْأُولَى وَغَفَلُوا عَمَّا
يَنْفَعُهُمْ فِي عَوَالِمِ رَبِّهِمُ الْاَعْلَى

- 11 Do they behold any station more glorious than this most noble station? Do they witness any remembrance more exalted than this most mighty remembrance? Do they descry any light more luminous than this most upright Light? Say: all greatness belongeth unto God, all power belongeth unto God, all sovereignty belongeth unto God, He Who hath manifested His Cause, made plain His decree, shed abroad His light, and disclosed His revelation.

11 هَلْ يَرَوْنَ مَقَامًا اَعْظَمَ مِنْ هَذَا الْمَقَامِ الْكَرِيمِ وَهَلْ
يُشَاهِدُونَ ذِكْرًا اَعْلَى مِنْ هَذَا الذِّكْرِ الْحَكِيمِ وَهَلْ
يَنْظُرُونَ نُورًا اَجْلَى مِنْ هَذَا النُّورِ الْقَوِيمِ قُلِ الْعِظَمَةُ
لِلَّهِ وَالْقُدْرَةُ لِلَّهِ وَالسُّلْطَانَةُ لِلَّهِ الَّذِي اَظْهَرَ اَمْرَهُ وَ
اَبْرَزَ حُكْمَهُ وَاَنَارَ نُورَهُ وَاَبَانَ ظَهْرَهُ

- 12 O thou beloved one! When I beheld thy letter and read thy words, I entered the presence of the All-Glorious, and laid thy remembrance before thy Lord, the Self-Sufficient, the Most High. Then surged the ocean of bounty and heaved the fragrance of grace, and from the Source of bestowal there flowed unto thee that whereat all existence was stirred. His word – may the souls of them that yearn be offered up for Him – came forth, saying:

12 يَا أَيُّهَا الْحَبِيبُ لَمَّا رَأَيْتُ كِتَابَكَ وَشَاهَدْتُ خَطَابَكَ
حَضَرْتُ مَحْضَرَ الْجَلَالِ وَعَرَضْتُ ذِكْرَكَ تَلَقَّاهُ
مَوْلَاكَ الْغَنَى الْمُتَعَالَى فَاجَّاجَ بَحْرُ الْفَضْلِ وَهَاجَ
عَرَفُ الْجُودِ وَصَدَرَ لَكَ مِنْ مَصْدَرِ الْعَطَاءِ مَا
اَهْتَزَّ بِهِ الْوُجُودُ قَوْلُهُ اَرْوَاحَ الْمُشْتَاقِينَ فِدَاهُ

- 13 O noble one! Upon thee be My glory. Today, the third day of the Feast of Ramadan, the Greater Branch hath, on thy behalf, attained unto the court and visitation of Fa'id. We beseech God to make this deed for thee a treasure in His presence; verily, He is the Faithful, the All-Knowing.

13 يَا جَلِيلَ عَلَيْكَ بِهَائِيْ اَمْرُوزَ كَهْ رَوْزِ سَيِّمِ عِيدِ
رَمَضَانَ اسْتَغْصَنَ اكْبَرُ بَنِيَاتٍ شَمًا بِحَضُورِ وَ
زِيَارَتِ فَائِزٍ نَسْتُلُ اللَّهَ اَنْ يَجْعَلَ هَذَا الْعَمَلَ كَنْزًا
لَكَ عِنْدَهُ اِنَّهُ هُوَ الْاَمِينُ الْعَلِيمُ

- 14 Each one of the mentioned friends hath been commemorated by the Pen of the Most High; they have quaffed the choice wine of My utterance, the Kawthar of My remembrance, the Salsabil of My favour and the ocean of My bounty, the All-Glorious, the Wondrous. Convey to each of them, from the tongue of this Wronged One, the cry of "God is Most Great!" Say:

14 اَوَّلِيَّاءُ مَذْكُورِهِ هَرِيكَ ذِكْرُ شَانِ اَزْقَلَمِ اَعْلَى نَازِلِ
قَدْ فَازُوا بِرَحِيقِ بَيَانِيْ وَ كُوْثُرِ ذِكْرِيْ وَ سَلْسَبِيلِ
عَنَائِيْ وَبِحَرِّ عَطَائِيْ الْعَزِيزِ الْبَدِيعِ هَرِيكَ رَايَ لِسَانِ
مَظْلُومٍ تَكْبِيرِ بَرِسَانِ قُلِ

- 15 O My loved ones! This is the Day of remembrance and praise, if ye but knew; the Day of steadfastness and faithfulness, if ye but understood. Your names have been presented before this Wronged One, and We have sent down for you that where-with the fragrance of the utterance of the All-Merciful hath diffused throughout the realm of existence. Blessed are ye, and blessed is whoso drinketh of My sealed wine in My Name, the Self-Subsisting. We beseech God to aid you with the hosts

15 يَا اَوَّلِيَّاءُ هَذَا يَوْمُ الذِّكْرِ وَالثَّنَاءِ لَوْ اَنْتُمْ تَعْرِفُونَ
وَيَوْمَ الْاِسْتِقَامَةِ وَالْوَفَاءِ لَوْ اَنْتُمْ تَفْقَهُونَ قَدْ حَضَرَتْ
اَسْمَائُكُمْ لَدَى الْمَظْلُومِ وَاَنْزَلْنَا لَكُمْ مَا فَاحَ بِهِ عَرَفُ
بَيَانِ الرَّحْمَنِ فِي الْاِمْكَانِ طُوبَى لَكُمْ وَلِمَنْ شَرِبَ
رَحِيقِي الْمَخْتُومِ بِاسْمِي الْقَيُّومِ نَسْتُلُ اللَّهَ اَنْ يَمُدَّكُمْ
بِجُنُودِ الْبَيَانِ وَبِقُرْبِكُمْ اِلَيْهِ اِنَّهُ هُوَ الْعَزِيزُ الْمُنَّانُ

of utterance and to draw you nigh unto Himself. Verily, He is the All-Glorious, the All-Bountiful.

- 16 We desired, furthermore, to make mention of him who is entitled 'Abdu'llah', that he might rejoice and be among the thankful. Say: O 'Abdu'llah! Shatter the idols of the fancies of men with the arm of certitude – a command from the presence of God, the All-Powerful, the All-Knowing, the All-Wise. We beseech God, exalted and glorified be He, to assist thee, to confirm thee, and to raise thee up in this Cause, that thy name may be inscribed in His Mighty, His Wondrous Book.
- 16 أنا اردنا ان نذكر من سمي بعبد الله ليفرح ويكون من الشاكرين يا عبد الله كسر اصنام اوهام العباد بعضد الايقان امرا من لدى الله المقتدر العليم الحكيم نسل الله تبارك وتعالى ان يؤيدك ويوفقك ويرفعك في هذا الامر ليثبت اسمك في كتابه العزيز البديع
- 17 O Muhammad Qabl-i-Rida! Hearken unto the call proceeding from the direction of God, the Lord of all worlds. He hath appeared and hath manifested whatsoever He willed, as a bounty from His presence. Verily, He is the All-Bountiful, the Most Generous. We enjoin upon thee and upon such as have believed that whereby the Cause of God may be exalted amongst His servants. Blessed is he who heareth and respondeth; and woe betide the deniers!
- 17 يا محمد اسمع النداء من شطر الله رب العالمين انه ظهر واظهر ما اراد فضلا من عنده وهو الفضل الكريم انا نوصيك والذين امنوا بما يرتفع به امر الله بين عباد طوبى لمن سمع واجاب وويل للمنكرين
- 18 O Ghaffar! Through thy mention of "the All-Forgiving" in this perspicuous Tablet, say: My God, my God! I bear witness that Thou hast appeared, and hast sent down Thy Book, and hast manifested Thine evidences, and hast summoned the peoples, from behind the veil, unto the dawning-place of Thy most great signs and the manifestation of Thy most excellent names. I beseech Thee to enable me to celebrate Thy remembrance and to serve Thee. Verily, Thou art the All-Powerful, the Almighty.
- 18 يا غفار بذكرك الغفار في هذا اللوح المبين قل الهى الهى اشهد انك ظهرت واتزلت كتابك واظهرت بيناتك ودعوت الاحزاب من دون الحجاب الى مشرق اياتك الكبرى ومظهر اسمائك الحسنى اسئلك ان توفقنى على ذكرك وخدمتك انك انت المقتدر القدير يا محمد قبل رضا اسمع نداء المظلوم من شطر اسمه القيوم في هذا اليوم الذى فيه ظهر ما كان مكنونا في العلم و مسطورا في كتاب الله العزيز الحميد خذ كتاب الله بقوة لا تمنعك سطوة الظالمين
- 19 O Muhammad Qabl-i-Husayn! The Wronged One maketh mention of thee and calleth thee, that He may draw thee nigh unto the All-Informed. Cast idle fancies beneath thy feet in despite of every ignorant and far-removed one. Say: The Day hath come, and the people are holden within a thick veil. They hear and yet deny; verily, they are of those who, in the Book of God, the Lord of the mighty Throne, are accounted among the most great losers.
- 19 يا محمد قبل حسين ان المظلوم يذكرك ويناديك ليقربك الى الفرد الخبير ضع الاوهام رغما لكل جاهل بعيد قل قد اتى اليوم والقوم في حجاب غليظ يسمعون وينكرون الا انهم من الاخسرين في كتاب الله رب العرش العظيم
- 20 O thou youth, Qabl-i-'Ali! The promise hath come to pass and the Promised One hath descended from the heaven of bounty and hath revealed that which had been hidden from all eyes. Beware lest the veils of the divines shut thee out from God, the Lord of mankind. Say: O concourse of men! Deal in fairness, for the sake of God, with regard to that which hath appeared in truth. He it is Who created you for His Days. Turn ye,
- 20 يا غلام قبل على قد اتى الوعد والموعود نزل من سماء الجود واظهر ما كان مستورا عن الانظار اياك ان تمنعك حجاب العلماء عن الله مولى الانام قل يا معشر البشر انصفوا بالله فيما ظهر بالحق انه خلقكم لايامه اقبلوا بوجهه نورا الى الافق الاعلى المقام الذب فيه ينطق لسان البيان الله لا اله الا

with radiant faces, unto the Most Exalted Horizon, whereon the tongue of utterance proclaimeth: God, there is none other God but He, the All-Bountiful, the Gracious. Blessed is he who turneth, hearkeneth and cometh; and woe betide every obstinate disbeliever!

هو العزيز المنان طوبى لمقبل سمع واقبل وويل لكل
منكر كفار

- 21 O Muhammad Qabl-i-'Ali! The ocean of utterance hath surged, the fragrance of the All-Merciful hath spread abroad, the mysteries have been disclosed, the rivers have flowed, and yet the people, for the most part, remain in doubt and dissension. They have denied the proof of God and His testimony and have been ungrateful for His favour; verily, they are of the people of error. Blessed art thou for having turned; and woe unto every scheming opposer! Thus have We sent down unto thee the verses and unveiled what had been treasured up in the knowledge of God, the Lord of lords.

21 يا محمد قبل على قد ماج بحر البيان وهاج عرف
الرحمن وظهرت الاسرار وجرت الانهار والقوم
اكثرهم في مرية وشقاق انكروا حجة الله وبرهانه
وكفروا بنعمته الا انهم من اصحاب الضلال طوبى
لك بما اقبلت وويل لكل معرض مكار كذلك
انزلنا لك الايات واطهرنا ما كان مخزوناً في علم
الله رب الارباب

- 22 O Jabbar! Verily, the Almighty hath heard thy call and hath answered thee with conclusive speech. The Hour hath come, and its signs have appeared, and the Light hath shone forth from the horizon of power. Blessed is he who fulfilleth the Covenant and breaketh not the pledge of God when He cometh with might and sovereignty.

22 يا جبار ان الجبار سمع ندائك واجابك بفصل
الخطاب قد ظهرت الساعة واشراطها والنور اشرق
من افق الاقتدار نعيماً لمن وفي بعهدده وما نقض
ميثاق الله اذ اتى بقدرة وسلطان

- 23 O Ahmad! Recite that which the All-Merciful sent down in the Furqan: "On the Day when men shall stand before the Lord of the worlds." That hidden treasure hath now been disclosed, and He hath revealed what He willed, as a mercy from His presence; yet most of the people are among the heedless. Say: Fear God, and follow not every distant wrongdoer. Lay aside the books of the people, and take firm hold of the Book of God, the Mighty, the All-Praised.

23 يا احمد اقرأ ما انزله الرحمن في الفرقان يوم يقوم
الناس لرب العالمين قد ظهر المكنون واطهر ما
اراد رحمة من عنده والقوم اكثرهم من المعرضين
قل اتقوا الله ولا تتبعوا كل ظالم بعيد ضعوا كتب
القوم وخذوا كتاب الله العزيز الحميد

- 24 And We make mention, in that place, of the handmaids of God, and beseech Him to ordain for them that which He hath decreed for the women of the Company on high. Verily, He is powerful over all things.

24 ونذكر اماء الله هناك ونستل الله ان يقدّر لهنّ ما
قدّره للطائفات انه على كل شئ قدير

- 25 The glory from Our presence rest upon you, O company of the beloved, and upon every soul that is firm in the Cause and steadfast on the Path. Praise be to God that the honoured ones have been mentioned by the tongue of greatness, and that the bounties of God have streamed forth from the fountain-head of grace. The names of the friends of the earth that were recorded in the letter of the one entitled "Name of Bounty" have all been presented in the holy court, and individually have they been lovingly commemorated. Convey unto them what hath been sent down for them from the heaven of the bounty of their Lord, the Compassionate, the All-Merciful.

25 البهاء من لدنا عليكم يا معشر الاولياء وعلى كل
رايخ في الامر وكل ثابت مستقيم اثنى الله الحمد
الجناب بلسان عظمت مذكورند و عنايت الهيّه
از مصدر فضل صادر اسامى اوليائى ارض خو
كه در مكتوب جناب اسم جود عليه مرقوم
كل در ساحت حضور معروض وبالافراد بلسان
عطوفت مذكور بلغهم ما نزل لهم من سماء عطاء
ربهم المشفق الكريم

- 26 On behalf of this servant also, let each of them be remembered with a wondrous remembrance and an exalted glorification. 26 از جانب این عبد نیز هریک را بذکر بدیع و تکبیر منیع ذا کر و مکبر شوید
- 27 Say: Glorified art Thou, O my God, O Lord of mankind, O Possessor of the mysteries of fate! I beseech Thee by the Light that hath shone forth from the Most Great Horizon to strengthen those who have arisen to serve Thee and who have laid hold on the hem of Thy Cause, that they may exalt the standards of remembrance and praise in the world of humanity, and guide Thy servants, with wisdom and utterance, unto the realm of firm conviction. 27 قل سبحانک اللهم یا سید البشر ومالك اسرار القدر استلک بالنور الذی اشرق من المنظر الاکبر ان تؤید الذین قاموا على خدمتک وتمسکوا بذیل امرک على اعلاء اعلام الذکر والثناء فی ناسوت الانشاء وارشاد العباد بالحکمة والبيان الى جبروت السداد
- 28 O my God! Thou hast manifested Thy Cause, made plain Thy proof, sent down Thy verses and disclosed Thy clear evidences. I entreat Thee, by Thy great bounty and Thy all-encompassing grace and Thy ancient Name and Thy straight Path, that Thou suffer not Thy servants to be debarred from the rays of the Sun of knowledge in these days, wherein Thou hast embroidered the horizon of existence with the rising of the Orb of wisdom and exposition. 28 انک یا الهی اظهرت امرک وبرزت حجتک و انزلت اياتک واوضحت بیناتک استلک بفضلک العظیم وجودک العمیم واسمک القدیم وصراطک المستقیم ان لا تحرم عبادک عن اقتباس انوار شمس العرفان فی هذه الايام الّتی فیها طرّزت افق الامکان بطلوع نیر الحکمة والبيان
- 29 Look not, O my God, upon their heedlessness and their veils, but upon Thy grace and Thy loving care; not upon their weakness and poverty, but upon Thy power and Thy might. Draw them – even if by chains – unto the horizon of Thy favour and the paradise of Thy knowledge. Thou, verily, art He Whose bounty hath encompassed all created things and Whose mercy hath preceded all that are in the realm of contingency. There is no God but Thee, the All-Powerful, the Almighty. Thou art the One, the Single, the All-Knowing, the All-Informed. 29 لا تنظر یا الهی الى غفلتهم واحتجابهم بل الى جودک وعنايتک ولا الى ضعفهم وافتقارهم بل الى قوتک وقدرتک قربهم ولو بالسلاسل الى افق عنايتک وجنة معرفتک انت الذی احاط کرمک الکائنات وسبقت رحمتک امکانات لا اله الا انت المقتدر القدير وانت الفرد الواحد العليم الخبير
- 30 Protect, O my Hope, Thy loved ones beneath the shade of Thy guardianship and Thy protection from the evils of the wicked among Thy creatures, and clothe them in the robe of steadfastness upon the path of Thy love. Verily, Thy Name hath subdued the world and Thy sovereignty hath vanquished the nations. In Thy grasp lieth the kingdom of destiny. There is no God but Thee, the All-Glorious, the All-Powerful. 30 احفظ اللهم یا رجائي احبتک فی ظلّ حفظک وحمايتک من شرور اشقياء بریتک وطرزهم بخلع الاستقامة على صراط محبتک انک انت الذی غلب اسمک العالم وقهر سلطانک الامم فی قبضتک ملکوت التقدير لا اله الا انت العزيز القدير
- 31 Send down, O my God, Thy blessings upon the recipients of Thy Revelation in the world of being and the sources of Thy Command, O Lord of names – those through whom the orbits of existence revolve and through whom the decrees of creation, in secret and in open, are ordained. And upon those also who have kindled their lamps from the Light of their knowledge, been guided by the sweet accents of their utterance, been led by them unto Thee, bowed in submission before their behest, and, through their counsels, have severed themselves from all save Thee and arisen, even as they have arisen, to serve Thy Cause. 31 صلّ اللهم على مهابط وحیک فی الانشاء ومصادر امرک یا مالک الاسماء الذین بهم تدور دوائر الوجود وتقدر مقادير الخلق فی السرّ والشهود وعلى الذین اقتبسوا من نیر عرفانهم واهتدوا بطائفت بيانهم واسترشدوا بهم اليک وخضعوا بامرهم لیدیک وانقطعوا بنصائحهم عن دونک وقاموا بقيامهم على امرک

32 Verily, Thou art the Bestower, the Giver, the All-Compassionate. There is no God but Thee, the All-Watchful, the All-Powerful, the Munificent, the Most Tender. Let the friends of God, wheresoever they may dwell, when they meet Thy loved ones, remember them with wondrous praises and subtle glorifications.

32 أَنْتَ أَنْتَ الْفَاضِلُ الْبَازِلُ الْعَزِيزُ الْعُطُوفُ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيِّمُ الْمَقْتَدِرُ الْمُنْعَمُ الرَّؤُوفُ أُولَايَا إِلَهِي رَا دُرْهُرْ بِلْدَ مَلَاكَاتٍ نُمُودَنْدَ بِيْدَايِ عِزِّكَ وَ لَطَايِفِ تَكْبِيرَاتِ ذَاكَرٍ وَمَكْبَرٍ شُونَدَ

33 The spirit and the glory rest upon thee and upon them, one and all.

33 الرُّوحُ وَ الْبَهَاءُ عَلَيْكَ وَعَلَيْهِمْ أَجْمَعِينَ

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1 He is God, blessed and exalted be His glory.

1 هُوَ اللَّهُ تَبَارَكَ وَتَعَالَى شَانَهُ

2 Praise be to God, Who hath with the fire of knowledge ignited the Sadratu'l-Insan, the Lote-Tree of the human reality, and therewith illumined all horizons on the Day of Reunion. When the hidden secret was unveiled and the treasured symbol disclosed, the people of the Covenant hastened unto the dawning-place of Beauty, whilst the people of dissension fled into the darkness of remoteness – inasmuch as the eyes of their hearts were powerless to behold the effulgence of the lights of concord shining from the horizon of intimacy and unity.

2 الْحَمْدُ لِلَّهِ الَّذِي أَوْقَدَ بِنَارِ الْعَرْفَانِ سِدْرَةَ الْإِنْسَانِ وَأَنَارَ بِهَا الْآفَاقَ فِي يَوْمِ التَّلَاقِ فَلَمَّا ظَهَرَ السِّرُّ الْمَكْنُونُ وَالرَّمْزُ الْمَخْزُونُ سَرَعَ إِلَى مَطْلَعِ الْجَمَالِ أَهْلُ الْمِيثَاقِ وَفَرَّ إِلَى ظُلُمَاتِ الْبَعْدِ أَهْلُ الشَّقَاقِ بِمَا عَجَزَتْ عَيْنُونَ قُلُوبُهُمْ مِنْ مَشَاهِدَةِ اشْرَاقِ أَنْوَارِ الْوَفَاقِ مِنْ مَطْلَعِ الْإِنْسَانِ وَالْإِتِّفَاقِ

3 Glorified, glorified is He! Exalted is His Cause and His proof! He hath sent down His verses that He might guide His servants unto the gardens of fellowship and love; He hath taught them the paths of rectitude and led them unto the meads of unity. Whoso hearkeneth, with the ear of the heart, unto His binding, irrevocable decree, attaineth unto the Most Great Effusion and, by the light of faith, is delivered from the darkness of ignorance and obstinate denial.

3 سُبْحَانَهُ سُبْحَانَهُ وَتَعَالَى أَمْرُهُ وَبِرْهَانِهِ أَنْزَلَ آيَاتِهِ لِأَرْشَادِ الْعِبَادِ إِلَى جَنَّاتِ الْإِنْسَانِ وَالْوُدَادِ وَعَلَّمَهُمْ طَرِيقَ الرَّشَادِ وَهَدَنَهُمْ إِلَى رِيَاضِ الْإِتِّحَادِ مِنْ أَصْنَى أَمْرِهِ الْمُبْرَمِ بِسْمَعِ الْفُؤَادِ أَدْرَكَ الْفَيْضَ الْأَعْظَمَ وَنَجَا بِنُورِ الْإِيمَانِ مِنْ ظُلُمَاتِ الْجَهْلِ وَالْعِنَادِ

4 Blessed are they who have recognized this Great Day, attained unto this all-embracing bounty, and trodden the straight Path in the shadow of the Lote-Tree of the knowledge of their Lord, the All-Glorious, the All-Bountiful. Through the grace of their

4 نَعِيمًا لِلَّذِينَ أَدْرَكُوا الْيَوْمَ الْعَظِيمَ وَنَالُوا الْفَضْلَ الْعَمِيمَ وَسَلَكُوا السَّبِيلَ الْمُسْتَقِيمَ فِي ظِلِّ سِدْرَةِ عَرْفَانَ رَبِّهِمُ الْعَزِيزِ الْكَرِيمِ وَنَجَوْا بِفَضْلِ مَوْلَاهُمْ

All-Knowing Lord have they been saved from the ancient error. They are the dwellers in the pavilion of the Most Glorious, the voyagers upon the Crimson Ark sailing upon the ocean of majesty and anchored beneath the Verdant Dome upon the shore of eternity.

- 5 Blessed are they, in that they have clung to the cord of faithfulness and entered the gardens of unveiling and reunion. May God stablish their feet upon the path of His mighty Cause in this Day whereon the limbs of the mighty have trembled before the manifestations of Thy command, O Lord of names! Thou art witness that they have forsaken the world out of longing to meet Thee, and have fled from the concourse of the nations to the shadow of Thine own knowledge.

- 6 I beseech Thee, by Thy Most Great Name and Thy most potent, most perfect proof, to guard them, beneath the shadow of the Lote-Tree of Thy protection, from the malice of the wicked among Thy creatures, and to assist them, at all times, to guide Thy servants, with wisdom and utterance, unto the fountain-head of knowledge and understanding. Deposit, through Thy bounty, such power in their words that hearts may thereby be drawn unto the shore of Thy knowledge and souls may be guided unto the dawning-place of Thy science and Thy wisdom.

- 7 Thou art, O my Hope, my Lord, my Light and my Glory, He Who hath created the realm of possibility and all that is therein for man, and hath fashioned him to know Thine own Self and to attain unto the loftiest stations beneath the shadow of Thy Most Exalted Name. Cast them not away after Thou hast summoned them unto Thee, nor deprive them after Thou hast brought them forth to attain unto the mine of Thy bounty and grace. Look not upon their weakness, their poverty and their shortcoming, but upon the sovereignty of Thy might, the kingship of Thy power, and the subtleties of Thy bounty and Thy mercy. Thou art He Who hath named His own Self "the All-Bountiful". There is no God but Thee, the Most High, the Most Great.

- 8 O thou who hast approached the river of love, and taketh thy rest beneath the shadows of the Lote-Tree of the Cause of the Lord of existence! What thy fingers of love and concord and thy pen of yearning and longing have traced hath reached us. I perused it with the glance of affection and perceived the fragrance wafting from the blackness of its ink, for it was compounded with the musk of tenderness.

- 9 I entreat God, the Lord of existence, the Possessor of hosts, the Ruler in the realm of the unseen and the seen, to protect thee beneath the shadow of His guardianship, to grant thee to drink

العليم من الضلال القديم انهم اهل سرادق
الابى والراكون على الفلك الحمراء السارية على
بحر الكبرياء والرأسية على القبة الخضراء في
شاطئ البقاء

5 طوبى لهم بما تشبثوا بعروة الوفاء ودخلوا رياض
المكاشفة واللقاء ثبت الله اقدامهم على صراط
امرك العظيم في هذا اليوم الذي فيه ارتعدت
فرائص الاقوياء من ظهورات امرك يا مالك
الاسماء انت تعلم بانهم تركوا العالم شوقاً للقاءك
وهربوا من الامم الى ظل عرفانك

6 اسئلك باسمك الاعظم وبرهانك الاقوى الاتم ان
تحفظهم في ظل سدره حمايتك من شر اشقياء
بريتك وايدهم يا الهى في كل الاحيان على ارشاد
بريتك بالحكمة والبيان الى منبع العلم والعرقان
واودع بفضلك في كلامهم اثرًا به تجذب القلوب
الى شطر معرفتك وتهتدى النفوس الى مشرق
علمك وحكمتك

7 انك يا رجائي وسيدى وبهائي خلقت الامكان وما
في العالم للانسان وخلقته لمعرفة نفسك والوصول
الى المقامات العليا في ظل اسمك الاعلى لا تبعدهم
بعد اذ دعوتهم اليك ولا تحرمهم بعد اذ ابدعتهم
للوصول الى معدن جودك وفضلك لا تنظر الى
عجزهم وفقيرهم وقصورهم بل الى سلطان قدرتك
ومليك قوتك ولطائف فضلك ورأفتك انك انت
الذى دعوت نفسك بالكريم لا اله الا انت العلى
العظيم

8 يا ايها الوارد على شريعة الوداد والساكن في ظلال
سدره امر مالك الابداد قد ورد ما زينته بانامل
الحب والوفاق وقلم الشوق والاشتياق وطالعت
بلحاز المحبة وادركت ما عقب من سواد المداد
لانه كان مربكاً بمسك المودة

9 اسئلك الله رب الوجود ومالك الجنود والحاكم
في الغيب والشهود ان يحفظك في ظلال حمايته
ويرزقك تسنيم جوده وعنايته ويؤيدك بالحكمة

of the heavenly draught of His bounty and favour, and to assist thee, through the Most Great Wisdom, to guide His servants unto the gardens of His knowledge. Verily, He is powerful over all things; He is the Subtle, the All-Informed.

العظمیٰ علی ارشاد بریتہ الی جنان معرفتہ آتہ
علی کل شیء قدير وهو اللطیف الخبیر

- 10 The letter from Abkhanab hath been received, and the degrees of affection and the stations of love are therefrom evident and manifest. The seed hath been cast upon the soil of the grace of God – exalted be His station and magnified His bounty. We beseech and hope that, through His encompassing favour and His all-embracing mercy, He will preserve the people of Abkhanab at all times, and confirm them in that which is best for them in this world and the next. His bounty hath encompassed the world, and the Sun of His loving care hath risen from the horizon of the Cause in the plenitude of its sweetness and light.

10 مکتوب ابخناپ واصل و مراتب مودت
و مقامات محبت ازان معلوم و مشهود کشت
از حق جلّ شأنه و عظم احسانه سائل و املیم
که بعنایت محیطه و رحمت بسیطه اش ابخناپرا
در جمیع اوقات حفظ فرماید و برانچه خیر اولی
و اخری است موبّد دارد فضلش عالم احاطه
نموده و شمس عنایتش از مشرق امر بکمال حلوة
و نور ظاهر و باهر کشته

- 11 Alas, alas for the souls and woe for the human hearts which remain deprived of this Greatest Bounty and withheld from this imperishable favour! For long centuries, one succeeding another, they have been promised this Supreme Manifestation, and they have ever exhorted one another to accept and enter into it. And now, despite the manifest proof and the dawning of the Sun of certitude, they are, as we behold, veiled and bereft.

11 افس و دریغ که نفوس انسانیه از این فیض
اعظم محروم و از این نعمت باقیه ممنوع مانده
اند قرنهای عدیده یکدیگر را بظهور اعظم وعده
داده اند و بقبول و دخول وصیت نموده اند و حال
باوجود برهان مبین و اشراق شمس یقین محبوب
و محروم مشاهده میشوند

- 12 Consider: that which today hath become the cause of the people's waywardness is that very thing which, in former Manifestations, withheld men from entering the precincts of acceptance and attaining unto the City of Reunion. It is one and the same thing, which in every age hath been known by a certain name and mentioned under a certain term. Thus, aforesaid, they said: "The hand of God is chained." Now, this same meaning they set forth in other words and in another guise. In like manner have they limited the Manifestation of the Promised One by conditions and restrictions, and have regarded any other mode as impossible – although in the perspicuous Book it hath been stated: "He doeth whatsoever He willeth and shall not be asked of His doings."

12 ملاحظه نمائید آنچه الیوم سبب ضلال این قوم
شده همان شیء است که در ظهورات قبل
مردم را از دخول حوزه قبول و ورود مدینه
وصول باز داشته شیء واحد است که در هر
وقت باسی موسوم و بلفظی مذکور و معلوم
مثلا از قبل ید الله مغلوله ذکر نموده اند و حال
همین معنی را بعبارت دیگراد است امینماید
چنانچه ظهور موعود را بحدود تحدید نموده و غیر
انرا محال دانسته اند مع آنکه در کتاب مبین
یفعل ما یشاء ولا یُسئل عما یشاء فرموده

- 13 Moreover, in every age it hath been witnessed that the divine Manifestations have appeared in a manner contrary to the expectations of the people. In truth, were the servants to take former events as the measure for subsequent matters, they would never remain, in any wise, shut out from recognizing the Name "the Self-Subsisting" in this Day of God.

13 وفضلاً عن ذلك در جمیع اعصار مشاهده شده
که ظهورات الهیه بخلاف افکار بریه ظاهر
و مشهود فی الحقیقه اگر عباد وقایع سابقه را
میزان مطالب لاحقته نمایند بهیچوجه از معرفه
اسم قیوم در این یوم معلوم محروم نمائند

- 14 Consider: had all that the Jews were awaiting been fulfilled, in the days of the appearance of the Spirit of God, Jesus, they would assuredly not have remained, even until now, deprived.

14 ملاحظه نمائید اگر مطالبیکه یهود منتظران
بودند در زمان ظهور حضرت روح الله ظاهر
شده بود البتّه تاحال محروم نمانده بودند و كذلك

Likewise is it with the followers of the Gospel. And now behold the people of the Qur'an: they too are afflicted with that selfsame malady. Holy God! In what age and time have the imaginings of the people been the measure for the appearance of Him Who is the Manifestation of the very Self of the All-Merciful? Exalted is He above all such limitations; glorified is He above all that the heedless ascribe unto Him!

اهل انجيل حال اهل فرقانهم بهمان درد مبتلى
مشاهده ميشوند سبحان الله درجه وقت وزمان
افكار بنجيران ميزان ظهور مظهر نفس رحمن
بوده انه تعالى مقدس عن كل ذلك ومنزه عما
يحدده به الغافلون

- 15 O thou beloved one! When thou beholdest the loved ones of thy Lord in the land of Ba', there, on behalf of this Wronged One, convey unto them the cry of "God is Most Great" and remind them of the days of their Lord. Say:
- 15 انك يا حبيب اذا رايت احباء ربك في ارض
الباء هناك كبرهم من قبل هذا العبد وذكرهم
بايام ربهم قل
- 16 By God, the True One! This day is your day. It behoveth you, after having attained unto the grace of God, the Lord of names, and having entered beneath the canopy of the knowledge of the Lord of earth and heaven, to arise for the service of the Cause, throughout the realm of being, with wisdom and utterance, with tenderness, bounty and loving-kindness.
- 16 تالله الحق اليوم يومكم ينبغي لكم بعد اذ فزتم بعناية
الله مالك الاسماء ودخلتم سرادق معرفة مولى
الارض والسماء ان تقوموا على خدمة الامر
بين الامكان بالحكمة والبيان والرافة والفضل
والاحسان
- 17 All that hath been created in this world shall pass away; that which endureth is your standing forth to serve the Cause amidst mankind, and your service in the path of your Lord, the Fashioner of creation. Look not upon the heedlessness of the people, nor upon the veils of the dwellers in the lands; in the sight of the power of the Ancient King they are as naught.
- 17 كل ما خلق في الدنيا انه يفنى وما يبقى هو
قيامكم على خدمة الامر بين الورى وخدمتكم في
سبيل ربكم مالك الانشاء لا تنظروا الى غفلة
العباد ووجب من في البلاد انهم كالعدم عند
قدرة سلطان القدم
- 18 He, exalted be He, hath singled you out for the knowledge of Him, hath adorned your bodies and your hearts with the raiment of His grace and His love, and hath decreed for you in His Kingdom that which shall remain as long as His Most Beautiful Names endure. There is no God but He, the Most High, the All-Glorious.
- 18 انه تعالى اختصكم بمعرفته وزين هياكلكم وقلوبكم
بطراز فضله ومحبتة وقدّر لكم في ملكوته ما يبقى
بدوام اسمائه الحسنى لا اله الا هو العلى الابهى
- 19 From the perusal of thy letter, O honoured one, in the Most Holy Presence, and from the mention of thy name laid before the Countenance, the tongue, enkindled, was directed toward thee and gave utterance to these luminous verses. It is He – exalted be His glory – Who speaketh from the Most Exalted Horizon:
- 19 ليس از ملاحظه مكتوب انجناب بحضر اطهر
حاضر وذكر انجناب تلقاء وجه عرض شد لسان
مشيت متوجها اليك باين ايات باهرات ناطق قوله
جل جلاله هو الناطق من الافق الاعلى
- 20 "O Sadiq! Thy letter, which thou didst send unto the Greater Branch, hath come and hath been honoured by the glance of this Wronged One in His great Prison. We have read it, and have answered thee with these verses whereby the horizon of the world hath been illumined and made to shine. Verily, thy Lord is the All-Powerful, the Almighty."
- 20 يا صادق قد حضر كتابك الذى ارسلته الى غصنى
الاكبر وتشرف بلحاظ المظلوم في سجنه العظيم
قراءه واجبتك بهذه الايات التى اشرق وانار افق
العالم ان ربك هو المقتدر القدير
- 21 Blessed art thou, inasmuch as thou hast turned, and heard, and seen, and attained unto that which was inscribed in the Books of God, the Lord of all worlds. We beseech God to
- 21 طوبى لك بما اقبلت وسمعت و رايت وفزت بما
كان مسطوراً في كتب الله رب العالمين نسئل
الله ان يؤيدك على حفظ ما اعطاك انه هو المشفق

strengthen thee to safeguard that which He hath vouchsafed thee – verily, He is the Compassionate, the Gracious – and to enable thee to celebrate My remembrance and praise with wisdom and eloquence. Verily, thy Lord is the Ordainer, the All-Wise.

الكریم ویوقفك على ذكرى وثائى بالحكمة والبيان
ان ربك هو الامر الحكيم

- 22 Upon thee be My glory, and upon My loved ones in that land, and upon every steadfast and upright soul.

22 البهاء عليك وعلى اوليائى هناك وعلى كل ثابت مستقيم

- 23 O Sadiq! My glory be upon thee in all conditions. With wisdom gaze upon the hosts of God; be occupied, with the remembrance of the True One, among the people of God; and show forbearance and consideration toward the heedless, lest clamour be raised and the hearts of the weak be perturbed. The Rightful One – exalted be His glory – is bounteous; His mercy hath in truth preceded, and His loving care hath encompassed all. Thus must His loved ones also consort with His servants in utmost love, compassion and tenderness.

23 يا صادق عليك بهائى در جميع احوال بحكمت ناظر باش باحزب الله بذكر حق مشغول و باغافلین مدارا لازم لثلا ترتفع الضوضاء وتضطرب افئدة الضعفاء حق جل جلاله كريمست رحمتش سبقت كرفته و عنايتش احاطه نموده بايد اوليائى اوهم بكال محبت و شفقت و رحمت با عباد معاشرت نمايند

- 24 If they find a land receptive, let them cast therein the precious seed of the Word of God; otherwise, “unto you your religion, and unto them theirs.” Strife and contention are, in any wise, wholly forbidden. In one of the Tablets, holy war with sword and spear and such like hath been declared unlawful; the striving incumbent now is the striving with the utterance of the All-Merciful.

24 اگر اراضى مستعد يافتند كلمة الله راويعه گذارند والا لك دينك ولهم دينهم نزاع وجدال بالمرّة ممنوع مخصوص در يكي از الواح جهاد بسيف و سنان و امثال ان حرام شده بلكه جهاد ببيان رحمن معلق و منوط

- 25 By the life of God! The sword of the Word is sharper than the sword of steel – this exalted word hath, again and again, flowed from the Pen. In all circumstances look with the eye of wisdom. Verily, thy Lord is the Counsellor, the All-Knowing.

25 لعمر الله سيف كلمه احد ار سيف حديد بوده وهست اين كلمة عليا مكرّر از قلم جارى شده در جميع احوال بحكمت ناظر باش ان ربك هو الناصح العليم

- 26 As to the mention thou madest of Jinab-i-Mashhadi 'Ali-Akbar – he who hath ascended unto God – it was laid before the Countenance.

26 واينكه ذكر جناب مشهدى على اكبر الذى صعد الى الله نموده بوديد تلقاء وجه عرض شد

- 27 O Sadiq! Blessed is he, in that his name hath been mentioned before the Face, and for him there hath been sent down that from which the fragrance of forgiveness hath shed its perfume throughout the realm of existence. Exalted be thy Lord, the All-Merciful, Who bestoweth and withholdeth and decreeth for whomsoever He willeth that which He willeth. Verily, He is the All-Powerful, the Almighty.

27 يا صادق طوبى له بما ذكر اسمه لدى الوجه ونزل له ما تضيوع منه عرف الغفران فى الامكان تعالى ربك الرحمن الذى يعطى ويمنع ويقدر لمن يشاء ما يشاء انه هو المقتدر القدير

- 28 Thou didst enquire concerning what he hath left behind. Know thou that all such matters are entrusted to consultation. Would that he had been enabled to discharge, with his own hand, the Huququ'llah! May God forgive him, as a favour from His presence; verily, He is the All-Bountiful, the Most Generous. Consult, then, regarding his affairs; whatsoever

28 اينكه درباره مخلفات او نوشتيد جميع امور بمشورت معلق است وكاش موفّق ميشد و بدستخود حقوق الله را اذا مينمود عفا الله عنه فضلاً من عنده انه هو الفضال الكريم در امور

is in accord with wisdom, that do ye. He heareth and seeth; verily, He is the All-Hearing, the All-Seeing.

- 29 Thou hast also mentioned Mashhadi Isma'il and Mashhadi Yusuf. Each, through the grace of God, hath attained. For each of them a word of forgiveness hath been sent down. Blessed are they, and woe betide such as have denied the proof of God and His testimony, disbelieved in His verses and waged war against Him in person – they, indeed, are of those who, in the Book of God, the Most Exalted, the All-Knowing, are numbered among the most great losers.

- 30 Convey, on behalf of this Wronged One, the cry of “God is Most Great” unto the friends of that land. All have attained unto the grace of God. We entreat Him to adorn them all with the Most Great Steadfastness, and to enable them to act in accordance with that which hath flowed from the Pen of the Most High in the Book.

- 31 In these days, letters have come from the land of Badar-Sayyid, and the answers have been revealed and despatched. It is Our hope that all may partake of their portion from the ocean of the utterance of the All-Merciful. Verily, He speaketh the truth and guideth to the straight path; He is, in truth, the All-Glorious, the All-Fair.

- 32 Conclude thou by remembering the friends of God, from this Servant, with a wondrous, exalted glorification, and bear unto them all the glad-tidings of the loving care of the Well-Beloved – exalted be His station.

- 33 And upon thee and upon the loved ones of thy Lord be glory and praise.

او مشورت نمائید اینچه بحکمت موافق است بان
عمل کنید آنه یسمع ویری وهو السميع البصیر

29 و ذکر مشهدی اسمعیل و مشهدی یوسف را نمودید
هریک بعنایت حق فائز کلمه غفران از برای
هریک نازل طوبی لنما وویل للذین انکروا حجة الله
وبرهانه وکفروا بایاته وحاربوا بنفسه الا انهم من
الاکسرین فی کتاب الله العلیّ العلیم

30 دوستان ان ارض را از قبل مظلوم تکبیر برسان
کل بعنایت حق فائز ند ازحق میطلبیم جمیع را
باستقامت کبری مژین فرماید و بر عمل بانچه در
کتاب از قلم اعلی جاری شده موفق نماید

31 این ایام عرایضی از ارض بادر سید وجواب
نازل و ارسال شد انشاء الله کل از بحر بیان رحمن
قسمت و نصب بردارند آنه یقول الحق ویهدی
السبیل وهو العزیز الجمیل انتمی

32 دوستان الهی را از جانب این عبد بتکبیر بدیع
منیع ذا کر شوید وجمیعرا بعنایت حضرت محبوب
جل شأنه بشارت دهید

33 والبهاء علیک وعلی احباء ربک

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To: Jinab-i-Ha qabl-i-Sin, in Tihiran

- 1 He is the Most Inaccessible, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 O Pen! Make mention of him who turned towards the Most Exalted Horizon in the earliest days, when all who dwell in the realm of creation turned away from Him save those whom God, the Lord of the worlds, did please. He it is who turned towards Me and attained, who spoke My praise and soared

1 هو الأمتنع الأقدس الأعظم العلیّ الأبهی

2 یا قلم اذکر من اقبل الی الأفق الأعلى فی اوّل
الایام اذ اعرض عنه من فی ناسوت الانشاء الا
من شاء الله ربّ العالمین آنه هو الذی اقبل و
فاز و نطق بثنائی و طار فی هوائی و دخل بجنی و

in My atmosphere, who entered My prison and heard My call, and bore witness unto that which shone forth from the horizon of the kingdom of My wondrous utterance. We have verily heard thy call and answered thee, and have seen thy letter and remembered thee in this Perspicuous Tablet.

- 3 Say: O people! This is the Day of God wherein none save Him shall be mentioned. Fear ye the All-Merciful, and be not of the mischief-makers. All things have borne witness unto the Lord of Names, yet most of the people remain sunk in slumber. Say: O people of the Bayan! The books of the world shall profit you not this day save through this Book which proclaimeth before the faces of the nations that there is none other God but Me, the Single, the One, the All-Knowing, the All-Wise. My Herald came unto you and informed you of My Revelation and My sovereignty, and gave you glad-tidings of My bounty and My mercy. Fear ye God and be not of them that turn aside. Were it not for My Revelation, He would not have manifested Himself, nor would the Bayan have been sent down from the kingdom of the All-Merciful. Be fair, O people, and reject not the truth through what ye possess, if ye be of them that comprehend.

- 4 Say: Consider the people of the Furqan and their vainglory. They regard themselves as the highest, most learned, most excellent and most God-fearing of all parties, yet when the appointed time came and the horizon of the world was illumined by the Luminary of Revelation, they turned aside and disbelieved, until they pronounced judgement against Him for Whose separation they had lamented. Know ye that they are in manifest loss. Say: O people of the Bayan! Abandon their path and follow not in their footsteps. Thus doth the Most Exalted Pen command you, if ye be of them that hearken. Oppose not Him Who hath come unto you with the kingdom of verses, the standards of clear proofs, and the banners of names and attributes. Leave behind what ye possess and take what hath been given you from God, the Mighty, the Wise. Whosoever hath recognized this Revelation hath attained unto the Word of Unity and witnessed what God had witnessed ere the creation of earth and heaven, that there is none other God but Him, the Single, the One, the Powerful, the Mighty, the Praiseworthy.

- 5 Rejoice thou in My remembrance of thee and My turning toward thee from the precincts of the Prison, and say: Praise be unto Thee, O my God, for having remembered me in Thy Most Great Prison. I beseech Thee to strengthen me with such steadfastness as shall cause the hearts of the croakers to quake.

سمع ندائى و شهد بما اشرق من افق ملكوت بيانى
البديع انا سمعنا ندائك اجبتاك و رأينا كتابك
ذكرناك بهذا اللوح المبين

3 قل يا قوم هذا يوم الله لا يذكر فيه الا هو اتقوا
الرحمن و لا تكونوا من المفسدين قد شهدت
الأشياء لملك الأسماء و القوم اكثرهم من
الرافدين قل يا ملأ البيان لا تنفعكم اليوم كتب
العالم الا بهذا الكتاب الذى ينطق امام وجوه
الأمم انه لا اله الا انا الفرد الواحد العليم الحكيم
قد اتى مبشرى و اخبركم بظهورى و سلطانى و
بشرىكم بعناتى و رحمتى اتقوا الله و لا تكونوا من
المعرضين لو لا ظهورى ما اظهر نفسه و ما نزل
البيان من ملكوت الرحمن انصفوا يا قوم و لا
تدحضوا الحق بما عندكم ان انتم من العارفين

4 قل انظروا فى حزب الفرقان و غرورهم انهم
يرون انفسهم على الأحزاب و اعلمها و افضلها و
اتقيها فلما اتى الميقات و انار افق العالم بنور الظهور
اعرضوا و كفروا الى ان افتوا على الذى ناحوا فى
فراقه الا انهم فى خسران مبين قل يا ملأ البيان
دعوا سبيلهم و لا تمسوا على اعقابهم كذلك
يأمركم القلم الأعلى ان انتم من السامعين لا تعترضوا
على الذى جائكم بملكوت الآيات و اعلام البينات
و رايات الأسماء و الصفات دعوا ما عندكم خذوا
ما اوتيتم من لدى الله العزيز الحكيم من فاز بعرفان
هذا الظهور انه فاز بكلمة التوحيد و شهد بما شهد
الله قبل خلق الأرض و السماء انه لا اله الا هو
الفرد الواحد المقتدر العزيز الحميد

5 افرح بذكرى اياك و اقبالى اليك من شطر
السجن و قل لك الحمد يا الهى بما ذكرتنى فى
سجنك الأعظم اسئلك بأن تؤيّدنى على استقامة
تضطرب بها افئدة الناعقين

- 6 The glory shining from the horizon of the heaven of My kingdom be upon thee and upon them who have turned towards the Most Great Sea, detached from the world. They are verily the people of Baha and the companions of the Crimson Ark, whom My Herald hath mentioned in the Qayyumu'l-Asma, and I am the All-Knowing Witness.
- 6 البهاء المشرق من افق سماء ملكوتي عليك وعلى الذين اقبلوا الى البحر الأعظم منقطعين عن العالم الا انهم اهل البهاء واصحاب السفينة الحمراء الذين ذكرهم مبشري في قيوم الأسماء وانا الشاهد العليم
- 7 O Most Exalted Pen! Make mention of Thy servant Abdullah, that the remembrance of the All-Merciful may draw him to the horizon of certitude, that station wherein whoso attaineth unto it, the hosts of the world shall not frighten him, nor shall the powers of the nations weaken him. Thus hath the command been sent down from the heaven of the will of the Lord of eternity at this time wherein the world hath been illumined by the lights of His resplendent countenance. Say: Harken unto the call from the Lote-Tree beyond which there is no passing. Verily it shall raise thee up and draw thee nigh unto God, the Lord of the worlds.
- 7 يا قلم الأعلى اذكر عبدك عبدالله ليجذبه ذكر الرحمن الى افق الايقان المقام الذي من فاز به لا تخوفه جنود العالم ولا تضعفه قوة الامم كذلك نزل الامر من سماء ارادة مالك القدم في هذا الحين الذي تتور العالم بأنوار وجهه المنير قل ان استمع النداء من السدرة المنتهى انه يرفعك و يقربك الى الله رب العالمين
- 8 Thy letter hath been presented and that which thy tongue of recognition hath uttered hath attained unto the hearing of thy Lord, the Hearer, the Answerer. Be thou thankful unto God for this most great favor, then preserve it through His Name, the Preserver, the Powerful, the Mighty. We have heard and answered thee with a Tablet from whose horizon hath shone the day-star of thy Lord's tender mercy, the Compassionate, the Bountiful. When thou discernest the fragrance of utterance and the breezes from the kingdom of knowledge, arise and say:
- 8 قد حضر كتابك و فاز ما نطق به لسان عرفانك باصغاء ربك السامع المجيب فاشكرا الله بهذا الفضل الاعظم ثم احفظه باسمه الحافظ المقتدر القدير سمعنا واجبتك بلوح لاح من افقه نير عناية ربك المشفق الكريم اذا وجدت عرف البيان ونفحات ملكوت العرفان قم و قل
- 9 Praise be to Thee, O my God, for having remembered me, and made me known, and guided me, and taught me, and made clear to me Thy straight path from which most of Thy servants have turned aside, save those whom Thou hast rescued through Thy power that encompasseth all who are in the heavens and on earth. I beseech Thee by the vessels of meaning upon the sea of Names, and by the mysteries of Thy enduring Book, O Creator of heaven, to make me steadfast in this Cause whereby princes have lamented and divines have cried out, and the hearts of those who have taken lords beside Thee have been perturbed. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Forgiving, the Merciful.
- 9 لك الحمد يا الهى بما ذكرتني وعرفتني و القيتني و علمتني و اوصحت لي صراطك المستقيم الذي اعرض عنه اكثر عبادك الا من انقذته بأيادي قدرتك التي احاطت من في السموات و الأرضين اسئلك بسفائن المعاني على بحر الأسماء و اسرار كتابك الباقي يا فاطر السماء بأن تجعلني مستقيماً على هذا الأمر الذي به ناه الأمرء و صاح العلباء و اضطربت افئدة الذين اتخذوا لأنفسهم رباً من دونك انك انت المقتدر على ما تشاء و في قبضتك زمام الأشياء لا اله الا انت الغفور الرحيم
- 10 (Mirza 'Abdu'l-Husayn)
- 10 (ميرزا عبدالحسين)
- 11 We have desired to make mention of him who hath desired to drink of My sealed wine, sealed with My Name, the Self-Subsisting. O thou who hast turned thy face toward the Countenance! Thy name was presented and from it We perceived the fragrance of thy love. We have answered thee with an
- 11 انا اردنا ان نذكر من اراد ان يشرب رحيقي المختوم باسمي المهيمن القيوم يا ايها المتوجه الى الوجه قد حضر اسمك ووجدنا منه عرف حبك اجبتك ببيان تزين به العالم و خضعت له الأذكار

utterance whereby the world hath been adorned and before which all mention hath bowed down. Verily thy Lord is the Truth, the Knower of the unseen. Blessed is the soul that hath turned unto God in His days, and the tongue that hath spoken His praise, and the foot that hath arisen to serve His invincible Cause. Say: By God! The ocean of knowledge hath surged and the fragrance of the All-Merciful hath been wafted throughout creation. Blessed is he who hath cast away the world and turned toward this exalted station.

- 12 When thou hast attained unto His verses and His proof, say: Praise be to Thee, O Thou the Goal of the world, for having remembered me while I was in the hands of those who were heedless of Thy Cause and desired to shed the blood of those who turned unto Thee and dwelt in Thy presence and bore witness to that which the tongue of Thy grandeur had testified before the creation of Thy heaven and earth - that verily Thou art God, there is none other God but Thee, the Mighty, the Loving. Say: I beseech Thee, O my God, to make me steadfast in Thy Cause that there may appear from me that which shall endure as long as Thine excellent names endure. Verily, Thou art powerful over what Thou wilt through Thy word "Be" and it is.

- 13 O Ha before Sin! Harken unto the call of God, the True King, the Manifest. It hath been raised from the white spot beside the crimson tree planted on the mount of knowledge, the station of the manifestation of thy Lord, the All-Merciful. Verily, there is none other God but Me, the Single, the One, the Mighty, the Bestower. And We make mention of him whom thou didst mention, who is named 'Abdu'llah, that he may rejoice in the bounty of God, the Lord of lords. O 'Abdu'llah! Thy letter hath come before the Wronged One and We have perceived from it the fragrance of thy sincerity to God, the One, the Mighty, the Self-Subsisting. We have heard thy call and thy yearning in the love of God and that wherewith thou didst commune with thy Lord, the Lord of names and attributes. The Wronged One hath heard and answered thee with verses that neither the circumstances of the world nor the succession of ages and centuries can alter. They shall endure as long as My most excellent names and exalted attributes endure. To this doth the Creator of heaven bear witness from the most sublime station. Cast aside all else but Me, then take the cup of life in My name, then drink therefrom the wine of divine knowledge by My leave and bounty. Verily thy Lord is the Mighty, the Bestower. Thus have the heavens of bounty revolved in thy Lord's name. Be thankful and say:

كلّها أنّ ربّك هو الحقّ العلام الغيوب طوبى
لنفس اقبلت الى الله في أيامه وللسان نطق بثنائه
ولرجل قامت على خدمة امره المنوع قل تالله قد
ماج بحر العرفان وهاج عرف الرحمن في الامكان
طوبى لمقبل نبذ العالم مقبلاً الى هذا المقام المرفوع

12 اذا فزت بآياته الله وبرهانه قل لك الحمد يا
مقصود العالم بما ذكرتني اذ كنت بين ايدي
الذين غفلوا عن امرك و ارادوا ان يسفكوا
دماء الذين اقبلوا اليك و سكنوا في جوارك
و شهدوا بما شهد لسان عظمتك قبل خلق
سمائك و ارضك انك انت الله لا اله الا انت
العزیز الودود قل اسألك يا الهى بأن تجعلني
مستقيماً على امرك ليظهر مني ما يكون باقياً
ببقاء اسمائك الحسنی انك انت المقتدر على ما
تشاء بقولك كن فيكون

13 يا حآء قبل سين اسمع نداء الله الملك الحق المبين
انه ارتفع في البقعة البيضاء عند السدرة الحمراء
المغروسة في طور العرفان مقام تجلّى ربك الرحمن
انه لا اله الا انا الفرد الواحد العزيز المتان و نذكر
من ذكرته و سمي بعبدا لله ليفرح بعناية الله رب
الارباب يا عبدا لله قد حضر لدى المظلوم كتابك
و وجدنا منه عرف خلوصك لله الواحد العزيز
الختار سمعنا ندائك و حنينك في حب الله و ما
ناجيت به ربك مالكي الاسماء و الصفات قد
سمع المظلوم و اجابك بآيات لا تغيرها شؤونات
العالم و لا القرون و الأعصار انها باقية بقاء
اسمائي الحسنی و صفاتي العليا يشهد بذلك فاطر
السماء في اعلى المقام ضع ما دوني ثم خذ كأس
الحيوان باسمي ثم اشرب منه رحيق العرفان باذني
و عنايتي أنّ ربك هو العزيز الوهاب كذلك
دارت افلاك العناية باسم ربك

- 14 Praise be to Thee, O Dawning-Place of verses and Manifestation of clear signs! From the horizon of grace hath shone forth the sun of permission as a mercy from Us upon thee, that thou mayest thank thy Lord, the Lord of all mankind. Let not the requirements of wisdom, wherewith We have commanded all in the Scriptures and Tablets, oppose Him. Hold fast unto the cord of wisdom in all conditions. Verily it shall profit thee by the command of God, the Lord of all men. Glory be upon the people of glory who were not disturbed by the cawing of every lying impostor - they who violated God's Covenant and Testament and disbelieved when God came with the standards of verses.
- 14 اشكر و قل لك الحمد يا مطلع الآيات و مظهر البينات قد اشرفت من افق الفضل شمس الاذن رحمة من لدنا عليك لتشكر ربك مولى الأنام ان لا تخالفه مقتضيات الحكمة التي امرنا الكل بها في الزبر و الألواح تمسك بجبل الحكمة في كل الأحوال انها تنفعك امراً من لدى الله مالك الرقاب البهاء على اهل البهاء الذين ما اضطربوا من نفاق كل ملحد مكار الذين نقضوا ميثاق الله وعهده و كفروا اذ اتى الله برايات الآيات
- 15 (Mirza Aqay-i-Shirazi)
- 15 (ميرزا آقاي شیرازی)
- 16 We make mention of him who has desired the Countenance and hath spoken in praise of God, the Lord of existence. This is the Day whereon mankind hath arisen before God, the All-Possessing, the Self-Subsisting. This is the Day concerning which God gave tidings and proclaimed unto His servants through His words: "Lead forth the people from darkness into light and remind them of the days of God." Thus hath the matter been decreed from God, the Lord of what was and what shall be. This is the Day whereon the mountains have been set in motion, yet most of the people understand not.
- 16 انا نذكر من اراد الوجه و نطق بثناء الله مالك الوجود هذا يوم فيه قام الناس لله المهيمن القيوم و هذا يوم اخبر به الله و بشر به العباد بقوله ان اخرج القوم من الظلمات الى النور و ذكرهم بايام الله كذلك قضى الامر من لدى الله رب ما كان و ما يكون هذا يوم فيه مرت الجبال و القوم اكثرهم لا يفقهون
- 17 Thy letter hath come before the Wronged One, and We have heard thy call to God, the Lord of the frequented House. Thy yearning hath attained unto Our hearing, and We have revealed for thee that which no earthly thing nor any treasure among treasures can equal. Hold thou fast unto the Most Great Name and cleave unto the hem of God, the Lord of the exalted Station wherein the Tongue of Grandeur hath spoken and summoned all unto His praiseworthy habitation. Among the people are those whom the attraction of their Lord's verses hath so seized that they have cast away the world, turning unto God, the Lord of eternity. They came, heard, responded, and attained unto that which was recorded in the hearts of the Prophets and inscribed by the Most Exalted Pen in My Preserved Tablet.
- 17 قد حضر كتابك لدى المظلوم و سمعنا ما ناديت الله رب البيت المعمور قد فاز حنينك بالاصغاء و انزلنا لك ما لا يعادله شئ من الأشياء و لا كنز من الكنوز تمسك بالجلل الأعظم و تشبث بذيل الله رب المقام المرفوع الذي فيه نطق لسان العظمة و دعا الكل الى مقره المحمود من الناس من اخذه جذب آيات ربك على شأن نبذ العالم مقبلاً الى الله مالك القدم اقبل و سمع و اجاب و فاز بما كان مذكوراً في افئدة الأنبياء و مسطوراً من القلم الأعلى في لوحى المحفوظ
- 18 I desired for thee the grace of forgiveness from the clouds of the mercy of thy Lord, the All-Merciful. We, verily, have cleansed thee, as a bounty from Our presence, with the waters of loving-kindness and favor. Verily thy Lord is the Compassionate, the Tender, the All-Bountiful. If thou inhalest the fragrance of My words and attainest unto the traces of My Pen, make mention of My days and of that which befell Me at the hands of Mine enemies—those who cast the Cause of God behind their backs, in that they followed every rejected divine and every forsaken
- 18 قد اردت الغفران من عتمان رحمة ربك الرحمن انا طهرناك فضلاً من عندنا بماء العناية و الألفاف ان ربك هو المشفق العطوف انك اذا وجدت عرف كلماتي و فزت بأثر قلبي ذكر ايامي و ما ورد على من اعدائي الذين نبذوا امرالله ورائهم بما اتبعوا كل عالم مردود و كل جاهل متروك قد افق علينا الذين عند ذكرنا

ignorant one. They pronounced judgment against Us—those very ones who, when Our name was mentioned, arose and spoke in seeming reverence; yet when We manifested the Cause, they turned away from Us and objected unto Us with such injustice that the people of the Kingdom on high lamented thereat.

قاموا و قالوا و لما اظهرنا الامر اعرضوا عنا و
اعترضوا علينا بظلم ناح به اهل الملكوت

- 19 We exhort thee unto that whereby the Cause of God shall be exalted. This beseemeth whoso hath turned unto the Most Exalted Horizon in this promised Day. Glory rest upon the people of Baha who have held fast unto the Covenant of God and His Testament, and have wrought according to that whereunto they were bidden in His perspicuous Tablet. Praise be to God, the King of kings and Sovereign of the kingdoms of eternity.

19 انا نوصيك بما يرتفع به امر الله هذا ما ينبغي لمن
اقبل الى الأفق الأعلى في هذا اليوم الموعود البهاء
على اهل البهاء الذين تمسكوا بعهد الله و ميثاقه و
عملوا بما امروا في لوحه المسطور الحمد لله مالك
الملوك و سلطان الجبروت

- 20 O bearer of the letter Ha! Harken once more unto the Call issuing from this Lote-Tree, before Whose manifestation the Lote-Tree of the utmost boundary, the Heavenly Paradise, the Most Exalted Paradise, and whatsoever hath been created through the Word of God, the Lord of all worlds, have bowed in adoration. Verily, in every state doth He summon mankind unto the Lord of the Throne above and the earth beneath, and doth remind them of the verses of God, the Mighty, the Praiseworthy.

20 يا اسم الحاء اسمع النداء مرة اخرى من هذه
السدة التي لما ظهرت سجدت لها سدة المنتهى و
الجنة العليا و الفردوس الأعلى و كل ما خلق من
كلمة الله رب العالمين انه في كل الأحوال يدع
الورى الى رب العرش و الثرى و يذكرهم بآيات
الله العزيز الحميد

- 21 At this moment We have purposed to make mention of My handmaid and My leaf, who turned unto God and believed in Him at a time when the men of the earth turned away, save those whom God, the Lord of the Day of Judgment, hath willed. Rejoice thou in that I have remembered thee and turned toward thee from the direction of the Prison. By My life! All that is seen upon the earth can never equal this. Verily thy Lord is the All-Knowing, the All-Informed. Blessed art thou, and blessed the handmaid who turned, believed, and attained unto the knowledge of the Best-Beloved, when the veil was rent asunder and the All-Bounteous appeared invested with manifest sovereignty.

21 انا اردنا في هذا الحين نذكر امتي و ورقتي التي
اقبلت و آمنت بالله اذ اعرض عنه رجال الأرض
الا من شاء الله مالك يوم الدين افرحى بذكرى
اياك و اقبالي اليك من شطر السجن لعمرى لا
يعادل بذلك ما يرى في الأرض ان ربك هو
العليم الخبير طوبى لك و لأمة اقبلت و آمنت و
فازت بعرفان المقصود اذ كشف الحجاب و ظهر
الوهاب بسلطان مبین

- 22 Render thanks unto thy Lord, then remember Him in the night seasons and in the days, for verily He heareth and seeth, and He is the Hearing, the Seeing. How many a handmaid hath heard the Call of God, and how many a servant hath turned away and been numbered, in the Book of God, among the ungodly. Bliss be thine, inasmuch as thou hast quaffed the sealed wine in the name of thy Lord, the All-Merciful, the Most Compassionate. We beseech Him, exalted be He, to ordain for thee from His Most Exalted Pen that which He hath ordained for His devout handmaids, and that which shall profit thee in

22 اشكرى ربك ثم اذكره في الليالى و الايام انه
يسمع و يرى و هو السميع البصير كم من امة
سمعت نداء الله و كم من عبد اعرض و كان من
المشركين في كتاب الله العزيز الحميد نعيماً لك بما
شربت الرحيق المختوم باسم ربك الرحمن الرحيم
نسئله تعالى بأن يقدر لك من قلبه الأعلى ما قدره
لإمائه القانتات و ما ينفعك في الآخرة و الأولى
انه هو المقتدر القدير

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this world and in the world to come. Verily He is the Almighty, the All-Powerful.

BH00542

To: *Siyyid Mihdi Dahaji*

- 1 He is God, exalted be His glory, the Mighty, the All-Powerful
هو الله تعالى شأنه العظمة والاقدار
- 2 O Mihdi! The world is in turmoil and none has recognized its cause. Tribulation and adversity have encompassed it. The earth shall not find rest save through the call "Be thou calm!", yet in view of the foundation of divine policy and the principles of heavenly ordinances, there has been and continues to be restraint in the utterance of the Word. Aforetime this most exalted Word descended from the Supreme Pen: The tabernacle of world order is upheld by two pillars - reward and punishment. In view of the recompense for their deeds, mankind is seen to be in loss and affliction. In these days, this servant, present before the Wronged One, has, as bidden, written certain pages wherein exalted words attributed to the Crimson Scroll have been recorded as befitting the occasion, written in such wise that should anyone desire to see them, there would be no harm in this, for therein are not mentioned those things that would cause clamor and excitement among men. Brief mention has been made of various utterances from the All-Merciful. Send a copy thereof to Afnan A. and H., glory be upon him. It would be well-pleasing if, at each occasion, a Tablet or utterance from the Mother Book could be sent, for the divine Word increases the spirit and guides the heart to the ocean of joy and freedom.
یا مهدی عالم منقلب و احدی سبب آنرا ندانسته
بأساء و ضراء احاطه نموده ارض آرام نخواهد
گرفت مگر بندای اسکنی ولكن نظر بآس اساس
سیاست الهی و اصول احکام ربانی در القای
کلمه توقف رفته و میروود از قبل اینکلمه علیا
از قلم اعلی جاری و نازل خیمه نظم عالم بدو
ستون قائم و برپا مکافات و مجازات نظر بجزای
اعمال خلق در خسران و وبال مشاهده میشوند
این آیام عبد حاضر لدی المظلوم حسب الامر
اوراقی نوشته و کلمات علیا که بصحیفه حمرا
منسوسست در آن اوراق باقتضای مقام ذکر نموده
و قسمی نوشته شده هر نفسی بخواند مشاهده
نماید بآسی نبوده و نیست چه که اذکاریکه سبب
ضوضا و هیجان عباد است در او مذکور نه و
از بیانات رحمن از هر قبیل ذکری باختصار نموده
صورت آنرا نزد افنان الف و حا علیه بهائی ارسال
دار اگر بشود در هر کره لوحی از الواح و یا
بیانی از ام الکتاب ارسال شود محبوبست چه که
کلمه الهی بر روح بیفزاید و قلب را بدریای فرح
و آزادی راه نماید
- 3 O My Name Mihdi! Reflect upon the world's upheavals. By My life! They shall not cease but shall increase with each passing day. Thus doth the All-Informed apprise thee. The people have been and continue to be deprived of the call of Truth and its sweetness. Strange it is that they are even deprived of the call of the world itself, for the world, by the command of the Ancient Lord, continually raises its voice to the highest pitch. One such call was the Chief of Iran who moved about like lightning, at times in the West, at times in the East, South and North, striving day and night to order the realm and increase its wealth, yet in the end returned empty-handed. By
یا اسمی مهدی تفکر در انقلابات دنیا نما لعمری
لا تسکن بل تزداد فی کلّ یوم هذا ما یخبرک
به اتخیر خلق از ندای حق و حلاوت آن محروم
بوده و هستند عجب در آنست که از ندای عالم
هم محرومند چه که عالم بامر مالک قدم در کلّ
حین بأعلی النداء ندا مینماید یک ندای او صدر
ایرانست که بمتابه برق متحرک بود گاهی در
مغرب و وقتی در مشرق و جنوب و شمال وارد
و سائر و در لیالی و آیام در نظم مملکت و کثر

the rustling of the Lote-Tree beyond which there is no passing! Had he possessed but one word from God it would have been better than all he saw and heard and spent his life pursuing. However, in his final years he committed no act causing grief, therefore naught but good should be spoken of him. And as he was related to one of God's loved ones, perchance the word of forgiveness may descend for him from the kingdom of the All-Merciful's favors, [and] in certain instances good words did proceed from his tongue. There is no God but He, the Forgiving, the Generous.

ثروت ساعی و جاهد و آخر بکف صفر راجع شد قسم بحقیف سدره منتهی اگر مالک یک کلمه از نزد حق میشد بهتر بود از آنچه دید و شنید و عمر را صرف آن نمود و لکن در سنین اخیر امریکه سبب حزن شود از او صادر نه لذا باید در باره او جز بکلمه خیر تکلم ننمایند و چون بنسبت یکی از احبای الهی فائز است شاید کلمه غفران از ملکوت عنایت رحمن در باره اش نازل شود [و] در بعض مواضع کلمه طیبیه هم از لسانش جاری لا اله الا هو الغفور الکریم

4 O Mihdi! Raise thy hands in supplication. Verily thy Lord is the Mighty, the All-Bestowing. Perchance the people of the world may be aided to achieve that which He loves and is pleased with, and become detached and independent from vain and unprofitable pursuits. The servant in attendance here laid before Him the letter from Afnan, glory be upon him, and likewise your honor submitted some matters again. That he has acknowledged his shortcomings and sought forgiveness - blessed is he, and exalted is he who has been made to know humility and supplication in the days of his Lord, the Self-Sufficient, the Most High. The hardships they have endured in God's path and the services they have rendered are all remembered before God and recorded in the Book. The divine days which all sought to comprehend were found, after their dawning and shining forth, to find all asleep and heedless, save whom God willed.

4 یا مهدی دست بدعا بردار آن ربّک هو العزیز الوهاب شاید اهل عالم بما یحب و یرضی مؤید شوند و از شئونات لایسمنه لایغنیه فارغ و بی نیاز گردند مکتوب جناب افنان علیه بهائی را عبد حاضر عرض نمود و همچنین آنجناب بعضی را مره آخری عرض نمودند اینکه اظهار تقصیر و طلب عفو نموده اند هنیئاً له و تعالی من عرفه الخضوع و الابطال فی ایام ربّه الغنی المتعال زحمتهائیکه در سبیل حق متحمل شده اند و خدمتیکه از ایشان ظاهر شده جمیع لدی الحق مذکور و در کتاب مسطور ایام الهی که کل ادراک آنرا طالب و سائل بودند بعد از ظهور و اشراق جمیع نائم و غافل مشاهده گشتند الا من شاء الله

5 That which has been written concerning Mirza Badi', upon him be Baha'u'llah's glory - may they ever be confirmed in that which brings down divine mercy. From this station We send Our greetings to him who is named 'Abdu'l-'Ali and give him glad tidings of God's favor, the Lord of all worlds. He has attained to that which God desired. Today, whosoever shows love to the relatives of the exalted martyr, upon him be Baha'u'llah's glory and mercy and favor, and attends to their affairs, is beloved and accepted before the Wronged One.

5 اینکه در باره میرزا بدیع علیه بهاء الله نوشته اند انشاء الله لازال مؤید باشند بر آنچه سبب نزول رحمت الهی است انا نکبر من هذا المقام علی من سمی بعبد العلی و نبشّره بعنایة الله رب العالمین انه فاز بالعمل بما اراده الله هر نفسی الیوم بیستگان شهید مرفوع علیه بهاء الله و رحمته و عنایتیه اظهار محبت کند و در انجام امور متعلقه با ایشان توجّه نماید لدی المظلوم محبوب و مقبول است

6 As for the matter of the horse trader, it would be better and more fitting. However, that which has been or will be sent as a gift cannot be sold, while that which is in the name of Huquq may be sold without objection. This is what the Pen has spoken from the presence of the Ancient Lord in His noble station.

6 اما فقره اسب فروش او اولی و انسب اما برک آنچه باسم هدیه ارسال نموده و یا مینماید بیع آن جایز نه و آنچه باسم حقوق است در بیع آن باسی نیست هذا ما نطق به القلم من لدن مالک القدم فی مقامه الکریم

7 Concerning what was written about the Blessed Place, this matter rests with the Afnan themselves, upon them be My

glory. Let them proceed as they deem best. God willing, they have been and will continue to be successful in their charitable works. By My life, all that the people possess shall perish, while that which has been ordained by the Mighty, the Powerful shall endure.

7 اینکه در باره محلّ البرکة نوشته‌اند این امر راجعست بخود افنان علیهم بهائی هر قسم مصلحت دانند معمول دارند انشاءالله بر اعمال خیریه موفق بوده و هستند لعمری سوف یفنی ما عند الناس و یبقی ما قدر من لدن مقتدر قدیر

- 8 Shaykh Muhammad-'Ali must also attend to this matter. Instructions were given to him who bears the Name of Generosity to write and summon him. The right of the sister of the King of Martyrs, upon them both be My most glorious splendor, must be discharged, and this matter is essential. The law of Huquq is most great in God's sight. Blessed are they whom the perishable ornaments of the world have not deprived of trustworthiness. Blessed is he whose head is adorned with the crown of trustworthiness. What his honor "S", upon him be Baha'u'llah's glory, has written concerning the taking of the ledgers - excellent is the news and excellent the deed. God willing, may they be aided to achieve that which leads to exaltation, glory and prosperity. As for people's property that the government has seized, its payment is not incumbent upon the heirs - that is, the martyr, upon him be My glory, is not indebted.

8 شیخ محمد علی هم باید توجه نماید در این فقره بجناب اسم جود امر شد که بنویسند و او را بطلبند حقّ اخت سلطان الشّهداء علیهما من کلّ بهاء اباه را باید ادا نمایند و این فقره لازمست امر حقوق بسیار عظیمست لدی الله طوبی از برای نفوسیکه زخارف فانیه عالم ایشانرا از امانت محروم نمود طوبی لمن تزین رأسه با کلیل الأمانة آنچه جناب اس علیه بهاء الله در باره اخذ دفاتر نوشته‌اند نعم الخبر و نعم العمل انشاءالله موفق شوند بآنچه سبب و علت رفعت و عزّت و رستگاریست اموال ناس آنچه را حکومت برده ادای آن بوارث تعلق ندارد یعنی شهید علیه بهائی مدیون نیست

- 9 Regarding the land, it is a praiseworthy deed. We have made it a piece of Paradise and named it the Verdant Spot, as a favor from Us. The choice rests with its owner. The burial of others without permission is not allowed, unless it would cause corruption. In such case, one must act according to the requirements of wisdom.

9 و اما در باره ارض عملی است مبرور انا جعلناها قطعة من الفردوس و سمنّاها بالبقعة الخضراء فضلاً من لدنا و اختیار آن بصاحب آن بوده دفن غیر بغير اذن جایز نه مگر آنکه سبب فساد شود در اینصورت بمقتضیات حکمت باید عمل نمود

- 10 Mention was made of Mulla Husayn in the Afnan's letter, therefore he has attained to the Wronged One's remembrance. God willing, may they know the worth of God's Word and its station, and drink from the cups of the words of the Kawthar of steadfastness, that they may not be deprived of the outpourings of the All-Bountiful. From this station We send Our greetings to him and to those who have believed in God in that place, and We give them glad tidings of what God, the Protector, the Self-Subsisting, has ordained for them.

10 ذکر جناب ملا حسین در مکتوب افنان بوده لذا بذکر مظلوم فائز شد انشاءالله قدر کلمه الهی و مقام آنرا بدانند و از کؤوس کلمات کوثر استقامت بنوشند تا از فیوضات فیاض محروم نمانند انا نکیر من هذا المقام علیه و علی الدّین آمنوا بالله فی هناك و نبشّره بما قدر لهم من لدی الله المهیمن القیوم

- 11 O My Afnan! The most important of all matters today is the teaching of the Cause - with spirit and fragrance, wisdom and utterance. Convey greetings to each of the friends in that land as wisdom permits, and remind them of what has flowed from the Most Exalted Pen, that perchance the clamor and might of the people may not prevent them from the Truth. Great is this Day. Blessed is the soul that has fulfilled its covenant and has arisen to serve its Lord in such wise that the affairs

11 یا افنانی اهمّ امور امروز تبلیغ امر است بروح و ریحان و حکمت و بیان دوستان آن ارض هر یک را که حکمت اقتضا نماید تکبیر برسان و متذکر دار بآنچه از قلم اعلی جاری شده که شاید نعیق و سطوت خلق ایشان را از حقّ منع ننماید امروز روزیست عظیم طوبی لنفس وقت بميثاقها و قامت علی امر ربّها علی شأن ما منعها شئونات

of the world have not kept it back from God, the Lord of the Promised Day. Glory be upon you and upon My Afnan and upon those who have acknowledged that which has been sent down from the presence of the Truth, the Knower of things unseen.

- 12 O Mihdi! The Pen of the All-Merciful in this first dawn of the blessed month of Ramadan turneth toward the Tablet and saith: The leaf which the honored Afnan A. and H., upon them be the Glory of God, sent in thy name was presented in its entirety before His countenance. May they, God willing, be ever assisted in serving the Cause. Verily this shall profit them in the hereafter and in this life, and in the worlds of their Lord, the Mighty, the Powerful.

- 13 Concerning what they wrote about Mirza Badi'u'llah, his coming to this land is not permitted. The Most Exalted Pen hath previously warned that the Prison Land is in turmoil beneath its surface, though outwardly it appeareth calm. Know ye the melody of God and ponder upon it, O people. Verily He speaketh the truth, and He is the All-Knowing, the All-Informed. Moreover, there is no space available, and most are in great hardship and difficulty due to the cramped conditions. Their affairs have been and continue to be looked after by the Afnan. It behooveth everyone to care for them according to their means. Thus hath the All-Merciful commanded, both before and at this time.

- 14 They mentioned A. and S. Were he to hear what We have commanded him, he would see what he seeth not today, from One Who is All-Informed, All-Knowing.

- 15 Likewise was mention made of the son of the Lesser Martyr. May he, God willing, attain the grace of the True One. The fragrances of love are wafted from him. It behooveth him to beseech God to protect him and make him steadfast in this Great Cause and upon this Straight Path.

- 16 Regarding what was written about Mosul, Abu'l-Hasan from the land of T., and Samandar from the land of Q., as well as others from other lands, have submitted this matter. We have commanded the servant in attendance to send to the Afnan a copy of what was revealed from the heaven of God's Will in reply to Abu'l-Hasan, that they may consider it. What the Afnan, upon them be the Glory of God, have done in this regard is acceptable in the presence of God, for they acted for God and in His path. The deeds of each are witnessed and recorded in the Book. Let them give thanks to God for this great bounty. O Mihdi! Praise be to God, through divine grace

العالم عن الله مالك يوم الموعود البهاء عليك و
على افناني و على الذين اعترفوا بما نزل من لدى
الحق علام الغيوب

- 12 اسمی مهدی قلم رحمن در این فجر اولیوم مبارکه
رمضان بلوح توجه نموده میفرماید ورقه‌ئی که
جناب افنان الف و حا علیه بهائی باسم شما ارسال
داشتند عبد حاضر تمام آنرا تلقاء وجه عرض
نمود انشاء الله در جمیع احوال بخدمت امر مؤید
باشند آنه ینفعه فی الآخرة و الأولى و فی عوالم
ربه المقتدر القدیر

- 13 اینکه در باره میرزا بدیع الله نوشته بودند
توجهشان باین ارض جایز نه از قبل قلم اعلی
خبر داد که ارض سخن در باطن در حرکت
و انقلابست اگرچه در ظاهر ساکن مشاهده
میشود ان اعرفوا لحن الله و تفکروا فيه یا قوم آنه
ینطق بالحق و هو العلم الخیر علاوه بر آن محل
موجود نیست و اکثری بواسطه تنگی محل در
مشقت و عسر عظیمند در امورات ایشان از
جانب افنان ملاحظه شده و میشود بر هر نفسی
بقدر امکان لازمست رعایت ایشان کذلک
حکم الرحمن من قبل و فیذا الحین

- 14 از جناب الف و س ذکر نموده بودند لو یسمع ما
امرناه به لیری ما لا یراه الیوم من لدن مخبر علیم

- 15 و همچنین ذکر این شهید اصغاشد انشاء الله بعنایت
حق فائز باشند نفحات محبت از او متذووعست
له ان یسئل الله بأن یحفظه و یجعلہ مستقیماً علی
هذا الأمر العظیم و هذا الصراط المستقیم

- 16 و اینکه در باره موصل نوشته بودند ابوالحسن
از ارض تا و سمندر از ارض ق و همچنین از
اراضی اخری اینفقره را عرض نموده اند بعد
حاضر امر نمودیم آنچه در جواب ابوالحسن از
سما مشیت الهی نازل شد صورت آنرا نزد افنان
بفرستد تا ملاحظه نمایند و آنچه افنان علیم بهائی
بآن عامل شدند لدی الوجه مقبولست چه که
الله و فی سبیل الله عامل شدند و عمل هر یک
مشهود و در کتاب مسطور لهم ان یشکروا الله
بهذا الفضل العظیم یا مهدی الحمد لله بعنایت الهی

their mention hath been and continues to be made in the Most Holy Court, and time and again they have been adorned with and have attained the ornament of His favor. The Glory be upon them.

- 17 This is a copy of what was revealed from the Kingdom of Utterance in reply to him who is named Abu'l-Hasan: Concerning what you wrote about Mosul, they said it would have been better had they heeded the glad tidings and "give thou good news to the patient ones" after the blessed words "We shall surely test you." Although drought hath overtaken most lands this year, yet the spreading of such matters by the friends might cause certain incidents. The mention and spreading of such matters should always occur with permission. Verily He knoweth His servants better than they know themselves. He is indeed the Single One, the All-Knowing, the All-Wise.

- 18 And whosoever desireth with utmost willingness and yearning to pay the Huququ'llah should give it to such as your honor and the trustees, and obtain a receipt, so that whatever transpireth may occur with God's leave and permission. Verily He is the Teacher, the All-Wise.

- 19 The servant

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ذکرشان در ساحت اقدس بوده و هست و مرّة
بعد مرّة بطراز عنایت مزین و فائز البهآء علیهم

17 هذه صورة ما نزل من ملكوت البيان في جواب
من سمي بأبي الحسن اینکه در باره موصل نوشته
بودید فرمودند اولی آنکه بشارت و بشر الصّابرين
بعد از کلمه مبارکه و لنبلونکم ملتفت میشدند
اگرچه در این سنه نقط اکثر بلاد را فرا گرفته
ولکن انتشار اینگونه امور از دوستان شاید سبب
بعضی از حوادث شود ذکر این امور و نشر آن در
هر حال باید باذن واقع شود آنکه اعلم بعباده منهم
آنکه هو الفرد العليم الحكيم انتهى

18 و هر نفسی بکمال میل و شوق اراده کند حقوق
الله را ادا نماید باید بامثال آنجناب و معتمدین
بدهد و قبض اخذ نماید تا آنچه واقع میشود باذن
و اجازه حق واقع شود آنکه هو المعلم الحكيم

19 خدام

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- 1 He is the All-Hearing, the All-Answering!

- 2 O My Name! Upon thee be My Glory! The Most Great Branch hath appeared before the Face. The letters of the friends written to thee have each been mentioned in the Most Holy Presence and recorded by the Supreme Pen. The letter of Mirza Aqa which he sent to thee attained the honor of being heard. He made mention of the barking ones - from Kerman appeared that which flowed from the Supreme Pen in the Most Holy Book, and that which is now hidden shall be made manifest. Those who in past ages and centuries counted themselves among the righteous and deemed themselves the most learned

1 اوست سمیع و اوست مجیب

2 یا اسمی علیک بهائی غصن اکبر لدی الوجه
حاضر با نامه های اولیا که بانجناب نوشته اند ذکر
هر یک در ساحت اقدس مذکور و از قلم اعلی
مسطور مکتوب جناب میرزا آقا که بانجناب
ارسال نموده بشرف اصفا فائز ذکر ناعقین نموده
از کرمان ظاهر شد آنچه که در کتاب اقدس
از قلم اعلی جاری گشت و ظاهر میشود آنچه
حال مستور است نفوسیکه خود را در قرون و
اعصار از ابرار میشمردند و اعلم علمای ارض
میدانستند در یوم ظهور شأن و مقام هر یک

of the earth's scholars - on the Day of Manifestation the station and rank of each became clear and evident. By the life of God! The recompense of their deeds seized them and they returned to hell.

- 3 The deniers among the people of the Bayan cling to the same vain imaginings. Through their attachment to names they have been deprived of the Dawning Place of the lights of inner meanings. The verses have encompassed the world and the evidences have shone forth like the sun from the horizon of the heaven of will, yet still some remain deprived and veiled. Say: This is not a Cause that can be prevented by the cawing of crows or the clamor of divines. Its light hath shone forth from the horizon of proof with such brightness that neither veils can conceal it nor coverings prevent it.
- 4 Thus hath the Pen spoken when the Ancient Beauty was in the Most Great Prison. Blessed is he who hath heard the call and taken the wine of steadfastness from the hands of power and bounty, and hath drunk, detached from all names. By the life of God! He is indeed of the people of Baha, as hath been testified by the Lord of all beings and the Lord of the throne above and the earth below in this exalted station.
- 5 Verily We make mention of him who made mention of thee, as a token of My grace, for I am indeed the All-Bountiful, the Most Generous. O Mirza Aqa! Hearken unto the call of Him Who hath been wronged. He hath made mention of thee before, and doth so at this hour, by the command of God, the Lord of all worlds. Thy letter which thou didst send unto My Name, upon him be My glory, hath reached Us. We have seen it and heard thy call, and have answered thee through this wondrous Book. Say: O people of God! Be not grieved by hardship, for after it cometh ease.
- 6 By the life of God, had people not risen up to deny God's blessing, His grace would now have encompassed all the world. For blessings have infinite meanings and degrees. Among these is the outpouring of the True Bestower which is manifest and resplendent in His days. In one station, the blessing is God's verses themselves, which are the food of the spirit, and upon which dependeth the primary education of the servants. In another station it is the love of God, glorified be His majesty - that blessing whose measure and station the pillars of the world are powerless to define. It is the cause of fellowship and the source of unity among the servants, and it is that which guideth people to the most exalted horizon. Were but one of its effulgences to fall upon cities and lands, it would attract

ظاهر و هویدا شد لعمرا لله جزای اعمال اخذشان نمود و بسقر راجع

3 معرضین اهل بیان بهمان اوهام متمسکند باسما
از مطلع انوار معانی محروم گشته اند آیات عالم را
احاطه نموده و بینات بمثابة آفتاب از افق سماء
اراده ظاهر و مشرق مع ذلک بعضی ممنوع و
محجوب قل لیس هذا امر یمنعه نفاق النعفاء
و وضوء العلماء قد اشرق نوره من افق سماء
البرهان بضیاء لا تحجبه السجحات و لا تمنعه
الحجیات

4 كذلك نطق القلم اذ كان مالک القدم فی
السجن الأعظم طوبی لمن سمع النداء و اخذ
رحیق الاستقامة من ایدای القدرة و العطاء و
شرب منقطعاً عن الاسماء لعمرا لله انه من اهل
البهاء شهد بذلک مولی الوری و رب العرش و
الثری فی هذا المقام الرفیع

5 انا نذكر من ذکرک فضلاً من عندی وانا الفضل
الکریم یا میرزا آقا اسمع نداء المظلوم انه ذکرک
من قبل و فی هذا الحین امراً من لدی الله رب
العالمین قد حضر کتابک الذی ارسلته الی اسمی
علیه بهائی رأیناه و سمعنا ندائک اجبتناک بهذا
الکتاب البدیع قل یا حزب الله لا تحزنوا من العسر
ان بعده یسراً

6 لعمرا لله اگر ناس بکفر نعمت الهی قیام نمینمودند
حال نعمت جمیع عالم را فرا گرفته بود و از برای
نعمت معانی و مراتب لانهایه بوده از جمله فیض
فیاض حقیقی است که در ایامش ظاهر و باهر
و در مقامی نعمت نفس آیات الهی است و آن
غذای روح است و تربیت عباد در رتبه اولیه
بآن معلق و منوط و در مقامی حب حق جل
جلاله است اوست نعمتی که مقومین عالم از تحدید
قدر و مقام آن عاجز و قاصرند اوست سبب
وداد و علت اتحاد مابین عباد و اوست قائد
قوم بسوی افق اعلی اگر یک تجلی از تجلیاتش
بر مدن و دیار افتد کل را جذب نماید و بمقر فدا
کشاند اوست مقلب و اوست مدیر بامر حق

all and draw them to the place of sacrifice. It is the transformer and the director by God's command, glorified be His majesty. It is that which kindleth the fire in hearts and souls, and through it the divine Lote-Tree uttereth the blessed Word. Its description cannot flow from the pen nor be concluded by the tongue. In another station the blessing is virtuous character, an adornment that befiteth all forms. Blessed is the soul that is adorned with this ornament - such a one is accepted before God and beloved among men. Were the Supreme Pen to desire to describe this station as it truly is, numerous volumes would result.

جلّ جلاله اوست مضمّن نار در افنده و قلوب و باو سدره مذکوره بکلمه مبارکه ناطق وصفش بقلم نیاید و بلسان منتهی نشود و در مقامی نعمت اخلاق است و اوست طرازی که بجمع هیاهل موافق طوبی از برای نفسی که باین طراز مزین شد او عندالله مقبول و عند الناس محبوب و اگر قلم اعلی اراده ذکر این مقام را علی ما هو علیه نماید دفاتر متعدده موجود شود

- 7 We shall be brief, as is the way of the righteous, and make mention of the souls aforementioned, that haply they may drink of the choice wine of utterance and become detached from all else but God. In ages and centuries past they worshipped various gods while considering themselves believers in the unity of God. But when the Greatest Light shone forth from the Most Exalted Horizon of the world, it became clear and evident to all that they were idol-worshippers. They martyred the Lord of the world, yet to this day have not become aware. Today is the day of true belief in God's unity. All have been created by God's Word. The Most Great Infallibility belongeth exclusively to God, exalted be His glory - none shareth with Him in this station. The Letters, whether of the past or future, are all created beings, and the source of all is the Divine Word, and the educator of all is His grace.

7 باختصار که از بجهت اختیار است میپردازیم و ذکر نفوس مذکوره مینمائیم شاید از رحیق بیان بیاشامند و از ما سوی الله فارغ و آزاد گردند در قرون و اعصار الهه متعدده را میپرستیدند و بجان خود خود را اهل توحید میدانستند و چون نیر اعظم از اعلی افق عالم اشراق نمود بر کل معلوم و واضح شد که عبده اصنام بودند سید عالم را شهید نمودند و الی حین شاعر نگشتند امروز یوم توحید حقیقی است کلّ بکلمه حقّ خلق شده اند عصمت کبری مخصوص حقّ جلّ جلاله است احدی در این مقام با او شریک نه حروفات چه از قبل و بعد کلّ مخلوق بوده و مبدء کلّ کلمه الهی و مربی کلّ عنایتش

- 8 Blessed is the soul that today attaineth unto the lights of true belief and comprehendeth the meaning of the blessed words "Verily there is no God but Him." Ponder, O people of insight! Reflect, O ye who are endowed with vision, that perchance ye may catch the fragrances of the All-Merciful. Though some veils have been rent asunder by the finger of power, others remain, for were all to be rent at once, the foundations of the world would be shaken and all peoples would be seized with trembling.

8 طوبی از برای نفسی که الیوم بانوار توحید حقیقی فائز شود و معنی کلمه مبارکه آنه لا اله الا هو را بیاید تفکروا یا اولی الأبواب تفکروا یا اولی الأنظار که شاید نفحات رحمن را بیاید اگر بعضی از حجابات باصبع قدرت خرق شد بعضی باقی چه اگر کلّ مرّه واحده خرق شود تزعزع در بنیان عالم ظاهر گردد و زلازل کلّ قبائل را اخذ کند

- 9 O Pen! Set aside these remembrances and mention those whose remembrance one of My loved ones has desired, that he may thank his Lord, the Compassionate, the Generous. We make mention of Our loved ones who have gathered in the house of him who was named Husayn, and We remind them of that which befiteth the Day of God, the Lord of the worlds.

9 یا قلم دع هذه الأذکار اذکر الذین اراد ذکرهم احد احبائی لیشکر ربّه المشفق الکریم انا نذکر احبائی الذین اجتمعوا فی بیت من سنی بالحسین و نذکرهم بما ینبغی لیوم الله ربّ العالمین

- 10 O My loved ones! One of My servants hath made mention of you, and We have mentioned you in verses which nothing in all creation can equal. Give thanks unto God for this great favor. Rejoice in that your names have flowed from the Most Exalted

10 یا احبائی قد ذکرکم احد عبادی ذکرناکم بآیات لا یعادله شیء من الأشياء اشکروا الله بهذا الفضل العظیم افرحوا بما جرت اسمائکم من القلم الأعلی

Pen while the Wronged One was in His manifest prison. By God! The Most Great Announcement, whereof Muhammad the Messenger of God gave glad tidings, and which the Interlocutor foretold aforetime, and concerning which the Spirit of Truth gave tidings, hath made mention of you. Be ye strong in the Cause with a power that the conditions of creation cannot weaken, nor the clamor of the babblers who have violated God's Covenant and His Testament and have denied Him in Whom they formerly believed render ineffective. The Book of God, speaking from this sublime station, beareth witness unto this. From this station We send greetings to the faces of Our loved ones and give them glad tidings of My favor which hath preceded existence. Blessed is he who standeth firm whom clamor hath not caused to sit, and blessed is the speaker whom the doubts of those who have denied God, the Lord of the seen and unseen, have not silenced. Cast behind you idle fancies and shatter the idols of vain imaginings in the name of your Lord, the Help in Peril, the Self-Subsisting. Thus hath the shrill voice of My Pen been raised and the rustling of My Lote-Tree. Blessed are they who hear.

اذ كان المظلوم في سجنه المبين تالله قد ذكركم النبأ الأعظم الذي بشر به محمد رسول الله و انذر به الكليم من قبل و اخبر به الروح الأمين كونوا اقوياء في الأمر بقدره لا تضعفها شؤونات الخلق ولا تعجزها ضوضاء الناعقين الذين نقضوا ميثاق الله و عهده و كفروا بالذي آمنوا به من قبل يشهد بذلك كتاب الله الناطق في هذا المقام الرقيق انا نكبر من هذا المقام على وجوه اوليائي و نبشرهم بعنايتي التي سبقت الوجود طوبى لقائم ما اعدته الضوضاء و لناطق ما منعه شبهات الذين كفروا بالله مالک الغيب و الشهود ضعوا الأوهام و راتكم و كسروا اصنام الظنون باسم ربكم المهيمن القيم كذلك ارتفع صرير قلبي و حفيف سدرتي طوبى لقوم يسمعون

- 11 O My Name! We have made mention of Our loved ones in Kaf. Give them glad tidings of My grace, My mercy, My loving-kindness and My favor which have encompassed all that was and shall be.

11 يا اسمي قد ذكرنا اوليائي في الكاف بشرهم بفضلي و رحمتي و شفقتي و عنايتي التي احاطت ما كان و ما يكون

- 12 And mention was made of Mirza Shukru'llah who hath turned to the Most Exalted Horizon. Blessed is the soul that hath been awakened by the breezes of the Revelation and hath risen from the graves of heedlessness and idle fancies. O Shukru'llah! The Wronged One maketh mention of thee. This is a most great favor. Hold thou fast unto it and be of the thankful ones. Say:

12 و ذكر جناب ميرزا شكرالله را نموده بوديد كه بافق اعلى توجه نموده طوبى از براى نفسيكه از نسمات ظهور بشعور آمد و از قبور غفلت و ظنون برخاست يا شكرالله مظلوم بذكرت ذاكر اين فضل بسيار عظيم است تمسك به و كن من الشاكرين قل

- 13 My God, my God! This is Thy servant and the son of Thy handmaiden who desireth to drink the choice wine of revelation from the hands of Thy bounty. I beseech Thee by the fire of Thy love whereby all created things were set ablaze, to enable me to turn wholly unto Thee, detached from all else but Thee. O my Lord! Aid me to stand firm in Thy Cause, then write me down among Thy servants who believe in Thy unity. Verily Thou art the Almighty, the Powerful.

13 الهى الهى هذا عبدك و ابن امتك اراد ان يشرب رحيق الوحي من ايدى عطائك اسئلك بنار حبك التي بها شتعلت الممكات بأن توقفتى بكلي على الاقبال اليك منقطعاً عن دونك اى رب ايدنى على الاستقامة على امرك ثم اكتبنى من عبادك الموحدين انك انت المقتدر القدير

- 14 And We make mention of him who was named Muhammad-Ja'far that he may rejoice and be of the thankful ones. Say:

14 و نذكر من سمى بمحمد جعفر ليفرح و يكون من الشاكرين قل

- 15 My God, my God! I have turned unto Thee, detached from all else but Thee and holding fast unto Thy cord. I beseech Thee not to deprive me of the heaven of Thy bounty, the ocean of Thy grace and the sun of Thy bestowals. O my Lord! I

15 الهى الهى اقبلت اليك منقطعاً عن دونك و متمسكاً بجبلك اسئلك ان لا تمنعنى عن سماء جودك و بحر فضلك و شمس عطائك اى رب انا الضعيف الذى تشبث بذيل قوتك و المضطرب

am the weak one who hath clung to the hem of Thy strength, and the disturbed one who hath turned to the horizon of Thy tranquility and Thy power. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones. Verily Thou art the Mighty, the Exalted, the All-Knowing, the All-Wise.

الَّذِي أَقْبَلَ إِلَى افْتِقِ اطْمِئْنَانِكَ وَقَدْرَتِكَ اسْتَلْكَ
أَنْ لَا تُخَيِّبَنِي عَمَّا قَدَّرْتَهُ لِأَصْفِيَاكَ أَنْتَ أَنْتَ
الْمُقْتَدِرُ الْمُتَعَالَى الْعَلِيمُ الْحَكِيمُ

- 16 O My Name! We have observed the letter of the beloved one - upon him be My Glory - which he sent in the name of Jud. The fragrance of divine love was wafted therefrom. We beseech God to confirm him and set his affairs aright - that is, whatsoever is in accordance with wisdom. By the Sun of the horizon of proof! He hath ordained and continueth to ordain that which is best for His loved ones. Ask thou God to set His people aflame in those regions. O people of God! Be not grieved. God hath been and will ever be with you. Each one of you must manifest such qualities as will cause the people to turn and be attracted. O dear one! Convey My greetings to the loved ones of God and say: This is the day of steadfastness and the day of service. We beseech God to protect all.

16 يَا اسْمِي نَامَةٌ عَزِيزٌ عَلَيْهِ بَهَائِي كَهَ بِاسْمِ جُودِ
أَرْسَالٍ دَاشَتْ مَلاحِظُهُ شِدَّةَ نَفْحَةِ مَحَبَّتِ الْهِىِ مِنْ
أَوْ مُتَضَوِّعٍ مِنْ حَقِّ مِيطْلِيمٍ أَوْ رَا تَأْيِيدَ فَرْمَايِدِ
أُمُورِشَ رَا إِصْلَاحِ نَمَائِدِ يَعْنِي أَتَجَهَّ مَصْلَحَتِ وَ
مُوَافِقِ حَكَمَتِ أَوْسَتِ قِسْمِ بَافْتَابِ افْتِقِ بَرَهَانَ
أَتَجَهَّ مَصْلَحَتِ أَوَّلِيَايِ أَوْسَتِ مُقَدَّرِ فَرْمُودِهِ وَ
مِيفَرْمَايِدِ مِنْ حَقِّ بَطْلِبِ حَزْبِ خُودِ رَا دَرِ آنِ
أَطْرَافِ مُشْتَعَلِ نَمَائِدِ يَا حَزْبِ اللَّهِ مُحْزُونِ مَبَاشِيدِ
حَقِّ بَا شَمَا بُوْدِهِ وَ خَوَاهِدِ بُوْدِ بَايِدِ هَرِ يَكِ بِشَأْنِي
ظَاهِرِ شُويْدِ كِهَ سَبَبِ أَقْبَالِ وَ تَوَجُّهِ عِبَادِ شُودِ يَا
عَزِيزِ دُوسْتَانِ الْهِىِ رَا مِنْ أَوَّلِ مَظْلُومِ تَكْبِيرِ بَرَسَانَ
بَغُوْ أَمْرُوزِ رُوزِ اسْتِقَامَتِ وَ أَمْرُوزِ رُوزِ خِدْمَتِ
أَسْتِ مِنْ حَقِّ مِيطْلِيمِ كُلِّ رَا حَفِظَ فَرْمَايِدِ

- 17 O Ali! Upon him be My glory! You have ever been remembered and still are remembered. Repeatedly have you been blessed by the Most Exalted Pen. O Ali! You have been mentioned in the presence of the Wronged One. We beseech Him, exalted be He, to send down upon you and His party from the heaven of His bounty a blessing from His presence and a grace from His side. Verily, He is powerful over all things.

17 جَنَابِ عَلِيٍّ عَلَيْهِ بَهَائِي لِأَزَالِ مَذْكُورِ بُوْدِهِ وَ هَسْتَنْدِ
مُكَرَّرِ بَاثِرِ قَلَمِ أَعْلَى فَائِزِ شَدَنْدِ يَا عَلِيٍّ قَدْ كُنْتِ
مَذْكُورًا لَدَى الْمَظْلُومِ نَسْئَلُهُ تَعَالَى أَنْ يَنْزِلَ عَلَيْكَ
وَعَلَى حَزْبِهِ مِنْ سَمَاءِ فَضْلِهِ نِعْمَةً مِنْ عِنْدِهِ وَ بَرَكَهً
مِنْ لَدُنْهِ أَنَّهُ عَلِيٌّ كُلِّ شَيْءٍ قَلْبِرِ

- 18 We make mention of Ibn-i-Shahid, upon them both be My glory, and bid him to steadfastness. O people of God! You must manifest yourselves in such wise that no opportunity remains for the barking ones - that is, their hopes may be transformed into despair. Say: O Ali-Akbar! Fear God and follow not vain imaginings and idle fancies. This is He but for Whom the Books of God, the All-Compelling, the Self-Subsisting, would not have been revealed. Through Him was every Messenger sent and every Book revealed. The Preserved Tablet in His presence bears witness to this. Fear God and follow not the people of idle fancy. We have previously commanded you to manifest the Greater Steadfastness. With your Lord is the knowledge of all things in a perspicuous Book. Nothing escapes His knowledge. Verily, He is the Truth, the Knower of the unseen.

18 ابْنِ شَهِيدِ عَلَيْهِمَا بَهَائِي رَا ذَكَرَ مِیْکَنِمِ وَ بَاسْتِقَامَتِ
أَمْرِ مِیْنَمَائِمِ يَا حَزْبِ اللَّهِ بَايِدِ بِشَأْنِي ظَاهِرِ شُويْدِ
كِهَ مِنْ بَرَايِ نَاعَقِينَ مَجَالِي نَمَائِدِ يَعْنِي أَمِيدِشَانَ
بِیْأَسِ تَبْدِيلِ گَرْدَدِ قَلِّ يَا عَلِيٍّ أَكْبَرِ اتَّقِ اللَّهَ وَ
لَا تَتَّبِعِ الْأَوْهَامَ وَالظُّنُونِ هَذَا هُوَ الَّذِي لَوْلَاهُ
مَا نَزَلَتْ كُتُبُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ بِهِ أَرْسَلَ كُلَّ
رَسُولٍ وَ نَزَلَ كُلِّ كِتَابٍ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ
لَوْحٌ مَحْفُوظٌ اتَّقِ اللَّهَ وَ لَا تَتَّبِعِ أَهْلَ الظُّنُونِ أَنَا
أَمْرُنَاكَ مِنْ قَبْلِ بِالْإِسْتِقَامَةِ الْكُبْرَى عِنْدَ رَبِّكَ
عِلْمُ كُلِّ شَيْءٍ فِي كِتَابٍ مُشْهُودٍ لَا يَعْزُبُ عَنْ عِلْمِهِ
شَيْءٌ أَنَّهُ هُوَ الْحَقُّ عَلَامُ الْغُيُوبِ

- 19 We convey greetings to the people of God and give them the glad-tidings of God's favor. We beseech Him to aid all to that

19 حَزْبِ اللَّهِ رَا تَكْبِيرِ مِیْرَسَانِمِ وَ بَعْنَايَتِ حَقِّ
بِشَارَتِ مِیْدِهَمِ مِنْ حَقِّ مِيطْلِيمِ كُلِّ رَا تَأْيِيدِ

which causes the exaltation of His Cause and His Word. Cast behind you all who are on earth and say: Praise be to Thee, O our God, our Goal, and our Beloved, for having made known unto us the Dawning-Place of Thy Revelation, the Dayspring of Thine inspiration, and the Manifestation of Thy Self, and for having drawn us nigh unto Thee, and for having caused us to hear Thy call, and for having shown us Thine all-highest horizon, and for having given us to drink of Thy sweetest Kawthar. O Lord! We beseech Thee by Thy Name through which Thou hast subdued all names, to make us of those whom neither the allusions of the divines nor the doubts of the theologians have deterred. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Powerful. There is no God but Thee, the All-Knowing, the All-Informed.

فرمايد بر آنچه سبب ارتفاع امر و كلمه اوست
ضعوا من على الأرض ورائكم و قولوا لك الحمد
يا الهنا و مقصودنا و محبوبنا بما عزفتنا مشرق
و حيك و مطلع الهامك و مظهر نفسك و
قربتنا اليك و اسمعتنا ندائك و اربتنا افقك
الأعلى و سقيتنا كوثر الأمل اى رب
نسئلك باسمك الذى به سخرت الأسماء بأن
تجعلنا من الذين لم تمنعهم اشارات العلماء و
شبهات الفقهاء أنك انت المقتدر على ما تشاء
لا اله الا انت القوى القدير لا اله الا انت العليم
الخبير

BLIB_Or15718.223

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- 1 Praise be to the Goal of all the worlds, Who at all times hath caused to be revealed and made manifest from the Most Exalted Pen the mention of His loved ones and chosen ones. In these days ye have surely heard what hath befallen the Choice Wine through the tyranny of the aggressors and the calumnies of the slanderers. By the life of our Lord and the Lord of the Throne and earth! They have exchanged truth for falsehood, trustworthiness for treachery, acceptance for rejection, justice for tyranny, and fairness for oppression. Through this every fair-minded one hath lamented, the sighs of every assured one have ascended, and the tears of every seeing one have fallen. I beseech God, blessed and exalted be He, to assist them to return unto Him, to turn in repentance at the door of His bounty, and to stand before the throne of His justice. He, verily, is the Powerful, the Mighty, the Unconstrained. And this is what was revealed for him who was named 'Ibadu'llah. His word, exalted be His glory and abundant be His favors:

1 حمد مقصود عالميان را كه در جميع احوال از قلم
اعلى ؟؟ ذكر اوليا واصفيا نازل و ظاهر اين ايام
البته ؟؟ الهى اصفا غموده ؟؟ كه از ظلم معتدين
و مفتريات مفترين بر حيق مبين چه وارد شده
لعمريتنا و رب العرش و الثرى قد بدلوا الصدق
بالكذب و الامانة بالخيانة و الاقبال بالاعراض
و العدل بالظلم و الانصاف بالاعتساف بذلك
ناح كل منصف و صعدت زفرات كل موقن و
نزلت عبرات كل بصير اسأل الله تبارك و تعالى
ان يؤيدهم على الرجوع اليه و الانابة لدى باب
فضله و القيام امام كرسي عدله انه هو المقتدر
العزیز المختار و هذا ما نزل لمن سمي بعباد الله قوله
جل جلاله و عم نواله

- 2 O 'Ibadu'llah! By the life of God, the Wronged One is in manifest grief. My grief is not for My imprisonment and what hath befallen Me from Mine enemies, but from those who claim to love Me yet have wrought that which hath caused My sighs to ascend, My tears to fall, and the Tablet and the Pen to lament. The clear Book of God beareth witness unto this. We have manifested the Cause and sent down the verses, yet most of the people are heedless. Those who denied God's proof and evidence have fallen, and violated His covenant and testament.

2 يا عباد الله لعمري ان المظلوم في حزن مبين
ليس حزني من سبني و ما ورد علي من اعدائي
بل من الذين يدعون حبي و عملوا ما صعدت
به زفراتي و نزلت عبراتي و ناح به اللوح و القلم
يشهد بذلك كتاب الله المبين انا اظهرنا الامر و
انزلنا الآيات و القوم اكثرهم من الغافلين قد خر
الذين انكروا حجة الله و برهانه و نقضوا عهده و

We beseech God to assist them to return. Verily, He is the Forgiver, the Generous. The Herald hath called from every direction, yet most of the people are transgressors. Blessed art thou for having found the fragrance of revelation and recognized Him Who was mentioned in the Books of God, the Mighty, the Praiseworthy. In the establishment of Him Who conversed on Sinai upon the throne of Revelation, and the arrival of the Glory in the prison of 'Akka are signs for those who are discerning.

- 3 Say: O concourse of men! Cast aside what the people possess and take My Choice Wine, sealed with My Self-Subsisting Name. Then drink thereof despite every ignorant remote one and every doubting learned one. Thus hath the light of utterance dawned from the horizon of the heaven of thy Lord's mercy, the All-Merciful, that thou mayest rejoice and be among the thankful ones.

- 4 O Hasan, son of Mirza! Behold what hath appeared and shone forth from the horizon of God's will, the Lord of this exalted station. Then hear what hath been raised from this Most Sublime Horizon and say: O Lord of Names and Creator of Heaven! I beseech Thee by the cries of those near unto Thee in their separation from Thee, and the lamentations of the sincere ones in Thy days, and by the ocean of Thy verses and the dawning-place of Thy revelation and inspiration, to strengthen me in such steadfastness as shall not be shaken by the hosts of the heedless nor the ranks of the oppressors. O my Lord! I am Thy servant and the son of Thy servant. I desire naught but to serve Thy Cause. I beseech Thee by the lights of the dawn of Thy Manifestation not to disappoint me and Thy loved ones in what Thou hast ordained for Thy chosen ones in Thy perspicuous verses. O my Lord! Thou seest me turning toward the horizon of Thy Cause and holding fast to the cord of Thy grace. Ordain for me that which will draw me nigh unto the court of Thy glory and the carpet of Thy holiness. Verily, Thou art powerful over whatsoever Thou willest through Thy Most Exalted Word. There is none other God but Thee, the Almighty, the Mighty, the Praiseworthy.

- 5 O Pen! Make mention of him who hath been named Bashir-Muhammad in luminous language. Verily thy Lord doeth what He willeth, and He is the All-Compelling, the Self-Subsisting. Glory be to God! He hath believed and continueth to believe. His likeness is as one who occupieth himself with a drop while the ocean itself existeth. It is not known by what proof and testimony he hath believed in the Primal Point and, before Him, in the Prophets. By My life! He hath not recognized the

ميثاقه نسل الله ان يؤيدهم على الرجوع انه هو التواب الكريم قد نادى المنادى من كل الجهات و لكن القوم اكثرهم من المعتدين طوبى لك بما وجدت نفحات الوحي وعرفت من كان مذكوراً في كتب الله العزيز الحميد في استواء مكلم الطور على عرش الظهور و ورود البهاء في سجن عكاه لآيات للمتفرسين

- 3 قل يا معشر البشر ضعوا ما عند القوم و خذوا رحيق المختوم باسمي القيوم ثم اشربوا منه رغماً لكل جاهل بعيد و كل عالم مريب كذلك طلع نور البيان من افق سماء رحمة ربك الرحمن لتفرح و تكون من الشاكرين

- 4 يا حسن بعد ميرزا انظر ما ظهر و اشرق من افق ارادة الله رب هذا المقام الرفيع ثم اسمع ما ارتفع من هذا الافق الاعلى و قل يا مالک الاسماء و فاطر السماء اسئلك بصريح المقرين في فراقك و ضجيج المخلصين في ايامك و بجز آياتك و مشرق وحيك و الهامك ان تؤيدني على استقامة لا تزلها جنود الغافلين و لا صفوف الظالمين اى رب انا عبدك و ابن عبدك ما اردت الا خدمة امرك اسئلك بانوار فجر ظهورك ان لا تخيبني و اولياءك عما قدرته لأصفيائك في محكم آياتك ايرب تراني مقبلاً الى افق امرك و متمسكاً بمجل فضلك قدر لي ما يقربني الى ساحة عزك و بساط قدسك انك انت المقتدر على ما تشاء بكلمتك العليا لا اله الا انت المقتدر العزيز الحميد

- 5 يا قلم اذكر من سمي بشير محمد باللغة النوراء ان ربك يفعل ما يشاء و هو المهيمن القيوم سبحانه الله؟؟ ايمان نموده و مينمايد مثل او مثل نفس است كه از بحر بقطره مشغول معلوم نيست بكدوم حجت و برهان بنقطه اولى و از قبل او بانبيا ايمان آورده لعمرى عرف يوم الله را؟؟ نقطه اولى باعلى النداء بكالم عجز ميفرمايد

fragrance of the Day of God. The Primal Point, with utmost helplessness, proclaimeth with His most exalted call:

- 6 “O people of the Bayan! On that Day be ye not veiled from Him by the Bayan and its verses, and commit not that which the people of the Furqan committed.” Today the Divine carpet is spread forth and the people of Baha are engaged in praise and glorification with utmost joy and gladness. We beseech God that He deprive not those who have turned towards Him from the waves of the ocean of mercy, and withhold them not from the lights of the Luminary of proof which hath shone forth from the horizon of the heaven of will. Take hold of the hem of grace with the hands of supplication and say:

- 7 “Unto Thee be glory, O Lord of earth and heaven! I beseech Thee by Thy Name, the Self-Subsisting, through which the backs of the manifestations of idle fancies and vain imaginings were broken, and by Thy Command, whereby what was and what will be were subdued, to ordain for me the reward of those who heard Thy call, hastened to the door of Thy bounty, and quaffed the choice wine of utterance from the hand of Thy bestowal. Thou seest, O my God, what hath befallen Thy loved ones, Thy chosen ones, and Thy trusted ones in Thy lands. The oppressors have hamstrung Thy crimson She-camel and devoured Thy sheep, O Lord of all beings, and have committed that which hath caused justice to lament and equity to cry out. O Lord! Thou hearest the sighing of the sincere ones and beholdest what hath befallen them at the hands of the oppressors. I beseech Thee by Thy power which encompasseth all created things to protect Thy loved ones from the mischief of Thine enemies. Then guard them with the hosts of Thy justice. Verily Thou art the Almighty Whom neither the power of the world nor the strength of nations can withhold. Then I beseech Thee, O my God, to forgive me and my son, and whosoever hath held fast to the cord of Thy bounty and clung to the hem of Thy grace. Verily Thou art the Most Merciful of the merciful, and in Thy grasp are the reins of all who are in the heavens and on earth.”

- 8 O Pen of Eternity! Make mention of him who hath been named Haydar-‘Ali, that the sweet savors of utterance may draw him unto a station wherein he shall behold naught save the sovereignty of God, His grandeur, His glory and His power. Thus have We sent down the verses and set them forth in truth, and He is the Mighty, the Commander, the Powerful.

- 9 We have verily witnessed thy devotion and heard thy call. We have summoned thee to the right hand of the Garden of Paradise that thou mayest hear and see that which the learned of

6 ای ملاً بیان در آن یوم ببیان و حروفات آن از او محبوب نمائید و عمل نمائید آنچه را که حزب فرقان عمل نمودند امروز بساط الله مبسوط اهل بها با کمال بهجت و نشاط بذکر و ثنا مشغول از حق میطلبیم مقبلین را از امواج بحر رحمت محروم ننماید و از انوار نیر برهان که از افق سماء اراده؟؟ اشراق نموده منع نفرماید بکیر ذیل عنایت را بیادای رجا و قل

7 لک البهآ یا مالک الارض و السماء استلک باسمک القیوم الذی به انکسر ظهر مظاهر الاوهام و الظنون و بأمرک الذی به سخرت ما کان و ما یکون بان تکتب لی اجر من سمع نداءک و سرع الی باب فضلک و شرب رحیق البیان من ید عطائک تری یا الهی ما ورد علی اولیائک و اصفیائک و امانائک فی بلادک قد عقر الظالمون ناقثک الحمراء و افترسوا اغنامک یا مولی الوری و ارتکبوا ما ناح به العدل و صاح به الانصاف ای رب تسمع ضجیع المخلصین و تری ما ورد علیهم من الظالمین استلک بقدرتک الّتی احاطت الکائنات بان تحفظ احبائک من شر اعدائک ثم احرسهم بجنود عدلک انک انت المقتدر الذی لا تمنعک قدرة العالم و لا قوّة الامم ثم استلک یا الهی ان تغفر لی و لابنی و لمن تمسک بجبل عطائک و تشبّث بذیل فضلک انک انت ارحم الراحمین و فی قبضتک زمام من فی السموات و الارضین

8 یا قلم الابدی اذکر من سَمی بحیدر قبل علی لتجذبه نفحات البیان الی مقام لا یری فیهِ الا سلطنة الله و عظمتہ و عزّہ و اقتداره کذلک انزلنا الایات و صرفناها بالحق و هو المقتدر الامر القدير

9 انا رأینا اقبالک و سمعنا نداءک دعوناک الی یمین بقعة الفردوس لتسمع و تری ما منع عنه

the earth and its mystics have been prevented from beholding, save whom God hath willed, the Mighty, the Bountiful.

علماء الارض و عرفاءها الا من شاء الله العزيز
الكریم

- 10 None should hesitate today regarding this momentous Announcement. It behooveth every soul, upon perceiving the divine fragrances and hearing the Call from the direction of the Throne, to say: "Here am I, here am I, O Thou Goal of the mystics and Beloved mentioned in the hearts of the sincere!"

10 ليس لاحد ان يتوقف اليوم في هذا النبأ العظيم
ينبغي لكل نفس اذا وجدت نفحات الوحي و
سمعت النداء من شطر العرش تقول لبيك لبيك
يا مقصود العارفين والمذكور في افئدة المخلصين

- 11 I beseech Thee by Thy radiant Light and Thy pervading, resplendent Cause to assist me in that which will exalt Thy Cause and the station of Thy Word. O my Lord! I am Thy servant and the son of Thy servant, and I desire naught save the wonders of Thy grace. Thou art He by Whose will the Supreme Pen moved and that which was hidden and treasured in the hearts of the chosen ones was revealed. I beseech Thee by Thy Lamp which the winds have encompassed, and by Thy Name through which Thou hast subdued all names, to enable me to arise to serve Thee and to aid me in Thy remembrance and praise in such wise that neither the onslaught of hatred nor the roaring of enemies shall deter me. O my Lord! Ordain for me through Thy bounty that which will draw me nigh unto Thee and make me a champion of Thy Cause and a guardian of what Thou hast commanded me in Thy Book. There is none other God but Thee, the All-Bountiful, the Most Generous.

11 اسئلك بنورك الساطع وامرك المهيمن اللامع
ان تؤيدني على ما يرتفع به امرك ومقام كلمتك
اي رب انا عبدك وابن عبدك ولا اريد الا
بدائع فضلك انت الذي باء رادتك تحرك القلم
الاعلى وظهر ما كان مستورا مكنونا في افئدة
الاصفياء اسئلك بمصباحك الذي احاطته
الارياح وباء سمك الذي سخرت به الاسماء بان
توقفني على القيام على خدمتك وتؤيدني على
ذكرك وثائق بحيث لا تمنعني مدافع بغضاء
ولا تخوفني زماجير الاعداء اي رب اكتب لي
بجودك ما يقربني اليك ويجعلني ناصرا لامرك
وحافظا ما امرتني به في كتابك لا اله الا انت
الفضال الكريم

- 12 O Isma'il! Upon thee be the Glory of God, the Mighty, the Beautiful. Remember what My Herald hath uttered in remembrance of Me and of My station, saying: "I have written a gem in His remembrance - verily He cannot be known through My allusion nor through what hath been revealed in the Bayan." With utmost clarity doth that Sovereign of existence and Lord of the seen and unseen declare that He cannot be known through My allusion nor through what hath been revealed in the Bayan. Time and again have We mentioned this verse and other passages that have flowed from the Pen of the Herald. Nevertheless, those who have turned away from the Bayan do at the very first instance seek to adduce proofs from the Bayan.... [two pages missing]

12 يا اسمعيل عليك بهاء الله العزيز الجميل احفظ
ما نطق به مبشرى في ذكرى وذكر مقامى بقوله
كتبته جوهرة في ذكره انه لا يشار بآشارتى ولا
بما نزل في البيان بكالم تصريح ميفرمايد ان سلطان
وجود ومالك غيب وشهود؟؟ اشاره من
معروف نميشود ونه بانچه در بيان نازل شده
مكرر اين فقر؟؟ ذكر نموديم؟؟ فقرات ديكر كه
از قلم مبشر ظاهر شده مع ذلك معرضين بيان
در اول كلمه بيان استدلال ميكنند در ...

- 13 O Muhammad Qabl-i-'Ali! The Supreme Pen at this moment speaks these exalted words: O people of Ta! He Who was recorded in the Books, inscribed in the Scrolls, and mentioned in the hearts, has come. We beseech God to aid Him through you and through your steadfastness. Verily, He hears and answers, and He is the Almighty, the All-Powerful.

13 يا محمد قبل على قلم اعلى در اين حين باين كلمه
عليا ناطق يا اهل تا قد اتى من كان مرقوما في
الكتب و مسطورا في الصحف و مذكورا في
القلوب نسل الله ان ينصره بكم وباستقامتكم انه
يسمع و يجيب و هو المقتدر القدير

- 14 These days have no likeness or similarity. Strive that perchance ye may attain to that which is the cause of the guidance of

14 اين ايام را شبيهى و مثلى نبوده و نيست جهد
نمائيد شايد فائز شويد بانچه كه سبب هدايت

creation. Today the Path calls out and the Balance counsels all with justice and equity. Blessed are they who have attained unto hearing and act accordingly.

- 15 Give thanks unto God, thy Lord, the Lord of the Throne and of the dust, for He hath made mention of thee in His Most Great Prison in such wise that thy mention and thy name shall endure in the Book of God, the Lord of this glorious station.

- 16 O Sadiq! Truthfulness and uprightness have ever been among the great divine attributes. Blessed are they who have clung fast thereunto. Such calumnies have reached Us as have caused the Spirit to lament and every trustworthy and truthful one to cry out. I do not complain of My grief and sorrow. I am patient in tribulation and render thanks unto God, the Lord of this wondrous Day. I have borne afflictions in His path and witnessed that which none other hath witnessed. To this testify all fair-minded ones possessed of knowledge and all the learned that are endowed with insight.

- 17 Trustworthiness, religiosity, chastity, truthfulness and purity are the distinguished garments of God, exalted be His glory. Blessed is he who adorns his temple therewith. He is indeed among the successful ones in the Book of God, the Mighty, the Powerful.

- 18 O Pen! Make mention of him who was named Muhammad-i-Qabl-i-Baqir and give him the glad-tidings of God's loving-kindness, the Mighty, the Beautiful. O Muhammad-i-Qabl-i-Baqir! Say: My God, my God! Praise be to Thee for having made known unto me the Source of Thy commandments and the Dayspring of Thy laws, Whom Thou hast established as Thy station in Thy land. I beseech Thee, O my Lord, by the lights of Thy Throne, and by the Scroll which none hath known save Thyself, and by the showers of the springtime of Thy grace, and by the mysteries of Thy Books, Thy Scriptures and Thy Tablets, to make me so firm in Thy love, so steadfast and resolute that neither the oppression of the idolaters, nor the clamor of the heedless, nor the onslaught of those who have disbelieved in the Day of Judgment may move me.

- 19 O Lord! I am Thy servant and the son of Thy servant. I acknowledge my heedlessness and hesitation in Thy days. I beseech Thee to enable me to make good what hath escaped me, then ordain for me through Thy Most Exalted Pen the recompense of one who hath quaffed the choice wine of revelation from the hand of Thy bounty. Verily Thou art the One Who hath power to do what Thou willest. There is none other God but Thee, the Ever-Forgiving, the All-Merciful.

خلقت امروز صراط ندا مینماید و میزان کل را
بعدل و انصاف نصیحت میفرماید طوبی از برای
نفوسیکه باصفا فائز و بان عاملند

15 اشکر الله ربک رب العرش و الثری انه ذکرک
فی سجنه الاعظم بما یبقی به ذکرک و اسمک فی
کتاب الله مالک هذا المقام الکریم

16 یا صادق صدق و راستی از صفات بزرگ الهی
بوده و هست طوبی از برای نفوسیکه بآن تمسک
جستند قد ورد علینا من الکذب ما ناه به الروح
و صاح به کل صادق امین لا اشکو بئ و حزنی
اصبر فی البلاء و اشکر الله مالک هذا الیوم البدیع
قد حملت البلاء فی سبيله و رأیت ما لا رأی احد
یشهد بذلک کل منصف خبیر و کل عالم بصیر

17 امانت و دیانت و عفت و صدق و صفا خلج
ممتازہ حق جلّ جلاله است طوبی لمن زین
هیكله بها انه من الفائزین فی کتاب الله القوی
القدير

18 ان یا قلم اذکر من سَمی بحمد قبل باقر و بشره بعناية
الله العزیز الجلیل یا محمد قبل باقر قل الهی الهی
لک الحمد بما عرّفنی مصدر اوامرک و مطلع
احکامک الذی افقته مقامک فی ارضک ای
رب استلک بانوار عرشک و بالصحیفه التي ما
اطلع بها احد الا نفسك و بامطار ربیع عنايتک
و باسرار کتبک و زیرک و الواحک بان تجعلی
على حبک ثابتاً راسخاً مستقیماً بحيث لا یحرکنی
ظلم المشرکین و لا ضوضاء الغافلین و لا سطوة
الذین کفروا بیوم الدین

19 ای ربّ انا عبدک و ابن عبدک و اعترف
بغفلتی و توقفتی فی ایامک استلک بان تؤیّدنی
على تدارک ما فات عنی ثم اکتب لی من
قلبك الاعلی اجر من شرب رحيق الوحی من
ید عطائك انک انت المقتدر على ما تشاء لا اله
الا انت العطوف الغفور انتہی

INBA41:060, INBA41:061.05?x

BH00582

To: *Haji Muhammad Husayn Tabib et al., in Baghdad*

- 1 He is God, exalted be His glory in greatness and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 My spirit be a sacrifice for Thy love! The noble and exalted letter, which was a treasury of fragrant meanings and the dawning-place of sufficient and healing utterance, illumined the eyes of this evanescent servant and enlightened the heart. Indeed, boundless joy was experienced, for its outward expressions were sweet and its inner meaning indicated faithfulness and firm establishment in the Cause of the Beloved of the worlds. Praise be to God that at all times the breezes of the mention of the Desired One of all things waft from thy heart, tongue and pen in constant succession, appearance and manifestation. Well is it with thee and with us! That which thou hadst written concerning the distribution of verses and their dispatch to the known place is understood. Thou hast not shown, nor dost thou show, any laxity in service to the Cause, but rather carriest it out to the extent of thy capacity, nay beyond that. Again, well is it with thee and pleasant it is for us! 2 روحی لحبک الفداء رقیمة کريمة عالی که مخزن مسک معانی و مطلع بیان کافی شافی بود چشم این خادم فانی را روشن و قلب را منور نمود چه که فی الحقیقه فرح بی اندازه دست داد چه که ظاهر عباراتش نمکین و باطن آن مدلل بر وفاء و تمکین بر امر محبوب العالمین بود لله الحمد که همیشه آیام اریاح ذکر مقصود امکان از قلب و لسان و قلم آنجناب در مرور و شهود و ظهور است هنیئاً لک و لنا آنچه مرقوم فرموده بودند از تجزیة آیات و ارسال بمقام معلوم معلومست آنجناب در خدمت امر تکامل نداشته و ندارند و بقدر وسع مجری میدارند بل فوق آن ایضاً هنیئاً لک و مریتاً لنا
- 3 As for what thou hadst written about the person who came from Europe and who had inquired about the nature of the claim, the laws, and the primary purpose of this community, it was presented at the Throne. He - exalted be His glory - saith: 3 و اینکه مرقوم فرموده بودند در باره شخصی که از اروپا آمده و نفس ادعا و قوانین و مقصد اصلی این طائفه را خواسته لدى العرش معروض قوله عزّاجلاله
- 4 O physician! The laws were indeed revealed in those days, but We did not send them forth, in Our wisdom, nor is it permissible that he whom thou hast mentioned in thy letter should be apprised of them. We verily see the days in travail. He is the All-Knowing, the All-Informed. When the time cometh, We shall send them forth in truth as a grace from Us to all the worlds. 4 طبیبی قد نزلت القوانين فی تلك الأيام و ما ارسلناها حکمة من عندنا و لا يجوز ان یطلع بها من ذکرته فی کتابک له انا نری الأيام فی ولج الله هو العلیم الخبیر و اذا جاء الوقت نرسلها بالحق فضلاً من لدنا علی العالمین
- 5 And as for what he asked thee about the foundation of the Cause, say: Thou wouldst not hear from me even if thou hadst an attentive ear. Turn with it to the rock and thou wilt hear from it in the loudest cry: "By God! That which was hidden in the treasures of inviolability and power and in the repositories of might and mysteries hath appeared with such sovereignty as cannot be hindered by the veils of the evil ones nor by the imaginings of the heedless!" Then turn to the thickets and thou wilt hear from them: "The All-Possessing, the Most High hath come!" Then hasten to the mountain peaks and they will say: "The Lord of all creation hath come!" Thus do all things speak, 5 و ما سئلك فی اصل الأمر قل لا تسمع منی لو یکون لک اذن داعیه توجه بها الى الصخرة تسمع منها بأعلى الصیحة تأله قد ظهر ما هو المکنون فی کماثر العصمة و الاقتدار و مکامن القدرة و الأسرار بسلطان لا تمنعه حجابات الأشرار و لا ظنون الغافلین ثم توجه الى الأدغال تسمع منها قد اتی الغنی المتعال ثم اسرع الى القنان انها تقول قد اتی مالک الامکان كذلك کلّ الأشياء ان انت من السامعین اما سمعت ان الروح قال ان

if thou be of them that hear. Hast thou not heard that the Spirit said that if these were to hold their peace, the very stones would cry out? Thus doth He inform thee, with Whom is the Preserved Tablet. Dost thou inquire about the sun after its appearance at high noon, and seek after Him Whom the very essence of understanding is ashamed to be associated with? Wipe thine eyes with the fingers of submission, then look, and thou wilt see Him at the center of possibility, speaking in the name of God, the Powerful, the All-Knowing, the All-Wise.

6 Say: This is He Who was promised to you in all the Tablets of God, and of Whom Isaiah informed you. Return thy gaze to the Torah and the Gospel that thou mayest know the decree of this Day and detach thyself from what thou hast, turning to the Kingdom of God, the Mighty, the Praiseworthy.

7 This is not the day of questioning. The Beginning hath appeared in the End with the sovereignty of grandeur and majesty, calling all to the Dawning-Place of the evidences of your Lord, the Powerful, the Most High, the Mighty, the Great. Beware lest thou be of those who awaited the days of the Messiah, but when He came with the truth, they pronounced His death sentence and were of the most lost. The Dove, beneath the talons of the enemies, calleth out at the highest pitch in such wise that the hosts of heedlessness cannot frighten It, nor can what hath befallen It from the wrongdoers prevent It. Reflect thou upon It and what hath befallen It from the people of hatred, and what It uttereth in the heaven of creation, that thou mayest leave creation behind thee, turning to the Dayspring of lights, and say: "I believe in God, O Thou Who art imprisoned and estranged!"

8 O physician! The mention of such remembrances is not permissible today. It must have been evident to you that the Supreme Pen has not yet moved according to its own motion, for it has ever been mindful of people's weakness and the need to be gentle with them. Nevertheless, observe how great is that which hath been sent down from His presence, and what lieth concealed in the heaven of thy Lord's will. Yet these unjust people, despite these manifest proofs, sacred conditions, firm manifestations, clear signs, and all-encompassing evidences, are still intoxicated. The vain imaginings of people have been forbidden from the Most Exalted Horizon, and the person mentioned was not truthful. His purpose was merely to send news, for European travelers are greatly desirous of new information to boast about in their own lands. Indeed, there are groups specifically assigned to travel to various regions and send back new reports - this was his intention. In any case, give him no document, for he will publicize it in that very land. In truth, this response

سکت هؤلاء فأجارة تصرخ كذلك ينبئك من عنده لوح حفيظ هل تستل عن الشمس بعد اشراقها في وسط الزوال و تفحص عن الذي نفس العرفان يخجل ان ينسب اليه ان امسح بصرک بأنامل الاذعان ثم انظر تراه في قطب الامکان ناطقاً باسم الله المقتدر العليم الحكيم

6 قل هذا هو الذي وعدتم به في صحائف الله كلها و اخبركم به اشعياء فارجع البصر الى التوراة و الانجيل لمعرفة حكم اليوم و تقطع عما عندك مقبلاً الى ملكوت الله العزيز الحميد

7 ليس هذا يوم السؤال قد ظهر المبدأ في المآل لسلطان العظمة والاجلال ويدع الكل الى مطلع بينات ربكم المقتدر المتعالى العزيز العظيم اياك ان تكون من الذين انتظروا ايام المسيح فلما اتى بالحق افتوا على قتله و كانوا من الاخسرین ان الورقاء تحت الخاليب الأعداء ينادى بأعلى النداء على شأن ما خوفه جنود الغفلة و ما منعه ما ورد عليه من الظالمين اى تتفكر فيه و ما ورد عليه من اولى البغضاء و ما تنطق به في جبروت الانشاء لتدع الورى عن ورائك مقبلاً الى مطلع الأنوار و تقول آمنت بالله يا ايها المسجون الغريب

8 اى طبيب ذكر اينگونه اذكار اليوم جائز نه اينقدر بر آنجناب معلوم بوده كه قلم اعلى الى حين بمرکت خود حرکت ننموده چه كه لازال ناظر بضعف ناس و التلطف معهم بوده مع ذلك مشاهده كن چه قدر عظيمست ما نزل من عنده و كيف ما هو المكنون فى سماء مشية ربك و اين ناس بى انصاف مع اين بينات لائح و شئون مقدسه و ظهورات متقنه و علامات واضح و دلالات محيطه هنوز در سكرند نمر هوى ناس را از افق اعلى منع نموده و شخص مذکور هم صادق نبوده مقصود آنكه خبرى بفرستد چه كه سياحان اروپا بسيار طالب خبر جديدند كه در ممالك خود بان افتخار نمايند و مخصوصاً جمعى مأمور بر اينند كه در اطراف سائر شوند و اخبار جديد بفرستند مقصودش

that was revealed was out of kindness to you, not specifically for the inquirer. End.

اینست باری سند بدست او ندهید چه که در همان بلد انتشار میدهد فی الحقیقه این جواب که نازل شد نظر بمرحمت در حق آنجناب بوده نه مخصوص سائل انتی

- 9 This servant submits that one of the leaders of this group, who is very well-known, sent a petition to the Most Holy Court, and a specific response was revealed for him, a copy of which was sent. If deemed advisable, you may show it to him, but interpretation is not permitted - let him understand whatever he will. Be very vigilant regarding the Cause, for protecting the Cause is today more necessary than all else. For many times such persons have come specifically to investigate, having no purpose except to discover what is hidden and then object to it after gaining knowledge. In all circumstances be watchful, for the malevolent ones have been and are engaged in sedition. In all conditions, keep your eyes on wisdom. He is our Protector and your Protector in this world and the next. There is no God but He, the Forgiving, the Generous.

9 این عبد معروض میدارد یکی از رؤسای این طایفه که بسیار معروفست عریضهائی بساحت اقدس فرستاد و جوابی مخصوص او نازل سواد آن ارسال شد اگر مصلحت باشد باو بنمائید و لکن تفسیر جایز نه تا خود هر چه بخواهد ادراک نماید بسیار متوجه امر باشید حفظ امر الیوم الزم از کل امور است چه که بسیار شده امثال این نفوس مخصوص تفتیش آمده اند و قصدی جز فهم ما فی سر و اعتراض بر آن بعد از اطلاع نداشته و ندارند باری در کل احوال مراقب باشید چه که اولو البغضا در نفاق بوده و هستند در کل احوال بحکمت ناظر باشید انه ولینا و ولیکم فی الدنیا و الآخرة لا اله الا هو الغفور الکریم

- 10 As for what you wrote concerning your brother, upon him be the Glory of God, this is what was revealed for him from the heaven of grace and favor: "O physician! The mention of thy brother hath been made before the Throne..." to the end of His mighty and exalted Words.

10 و اینکه در باره جناب اخوی علیه بهاء الله مرقوم داشتید هذا ما نزل له من سماء العناية والألطاف ان یا طیب قد ذکر ذکر اخیک لدى العرش الی آخر قوله جل و عزّ

- 11 Regarding what you wrote about the land of Kerman, God willing, a specific Tablet will be sent for the person mentioned. However, it is incumbent upon the loved ones in that land and elsewhere to strive themselves in such matters. In one instance, these exalted words were revealed from the heaven of will: "The loved ones must move like the arteries in the body of the world. They must not remain deprived from serving the Cause for a moment, nor be heedless of any of its members." We beseech God to give all to drink from the Kawthar of steadfastness in such wise that the winds of the doubts of the ungodly may not move them, and to purify the earth from the defilement of those who have denied God and followed every ignorant rabble. They are indeed the most lost of all creatures before God, the Most High, the Great.

11 و اینکه در باره ارض کرمان مرقوم داشته بودید انشاء الله مخصوص شخص مذکور توفیق ارسال میشود و لکن بر احبای ارض یا و غیره لازمست که در امثال این امورات خود ساعی باشند در مقامی از سماء مشیت نازل قوله عزّ اجلاله باید احباً مثل رگ شریان در جسد عالم متحرک باشند آتی از خدمت امر محبوب ثمانند و از عضوی از اعضای آن غافل نشوند نسل الله بأن یسقی الکّل کوثر الاستقامة علی شأن لا تحرکها اریاح ظنون المشرکین و یطهر الأرض من دنس الدّین کفروا بالله و اتبعوا کلّ همج رعاع انهم من اخسر الخلق لدى الله العلیّ العظیم

- 12 Concerning what you wrote about constantly instructing the companions not to admit strangers or inform them of matters, yet they neither listened nor listen - you are right, for firm decrees have repeatedly been revealed from the Source of the Cause regarding this matter. Nevertheless, some of the loved ones have not heeded and have been deceived by the ignorant.

12 و اینکه مرقوم بود که متّصلاً بأصحاب فرموده اید که اجنبی را بخود راه ندهند و از امور مطلع ننمایند و مع ذلک نشنیده و نمیشنوند حق با آنجنابست چه که حکم محکم از مصدر امر مکرراً در این باب نازل مع ذلک بعضی از احباً ملتفت

We beseech God to aid them to follow that which they have been commanded.

- 13 As to what was written about the wife of Aqa Muhammad, what his honor has done is certainly meritorious and appropriate. The Book of Laws was revealed in the language of verses in this land, and likewise some were revealed in Persian in the Land of Mystery. However, permission for their dissemination has not yet dawned. Since mention of the aforementioned wife was made twice in his honor's letter, this servant presented it at the Most Holy Court, and afterwards extracted and sent those verses concerning marriage from the Book of Laws. God willing, they will reach their destination, otherwise the laws are available. In any case, this is the decree as has been revealed in detail from the heaven of the All-Merciful's will. Blessed are they who act upon them.

- 14 Since it was arranged that whatever is mentioned should be responded to point by point in its entirety, it is therefore submitted that his honor's letter dated the 10th of the month of fasting was received. The petition of Sassoon and mention of Khudadad and other letters and their contents were all presented before the Throne. This is what was revealed for Sassoon and Khudadad from the Lord of Creation: "Blessed are they for having attained unto that which they were commanded in the Tablets of God..."

- 15 As to what was written in the previous and subsequent letters that news had arrived of the Ancient Beauty's intention to proceed to Iran - yes, this matter is essentially correct. Several consultative meetings were held and such was their intention. This news caused alarm among the clergy, but they soar on the wings of their own desires and are occupied with their conjectures. The Command is in God's hands - He doeth what He willeth and ordaineth what He desireth. In any case, this news has spread widely in Iran itself, reports have come from all directions mentioning this matter, and someone specifically came and gave details. If the incident of Badi' (upon him be the Most Glorious Beauty of God) had not occurred and they had intended it, the Ancient Beauty would certainly have proceeded, for He explicitly stated so in that Tablet. However, after this incident the matter appears difficult - the Command is in God's hands. We shall see what God wills and what He ordains.

- 16 Furthermore, the petition of his honor Mustafa (upon him be the Glory of God, the Sovereign, the Mighty, the Most Glorious) which contained mention of the loved ones of God and

نشده و فریب جاهلین را خوردند و نوشیدند
نسئل الله بأن یوفقهم علی الاتباع فیما امروا به

- 13 و اینکه در باره ضلع آقا محمد مرقوم داشته بودند آنچه آنجناب کرده‌اند البته مأجورند و بجاست لوح احکام بلسان آیات در این ارض نازل و همچنین بعضی بلسان پارسی در ارض سر نازل و لکن تا حال اذن انتشار مشرق نه چون دو مرتبه در مکتوب آنجناب ذکر ضلع مذکور بوده این عبد در ساحت اقدس معروض داشته و بعد آیاتیکه در فقره نکاح نازل از لوح احکام خارج نموده ارسال داشتم انشاءالله عامل بهم برسد و الا احکام موجود است باری حکم اینست که مفصل از سماء مشیت رحمن نازل شده طوبی للعاملین

- 14 چون قرار بر اینست که آنچه ذکر میشود جواب آن فقره بفقره بتمامه معروض شود لذا عرش میشود که مکتوب آنجناب که مورخه ۱۰ شهر صیام بود واصل شد عریضه ساسون و ذکر خداداد و مکاتیب اخری و مطالب آن کل لدی العرش معروض هذا ما نزل لساسون و خداداد من لدن مالک الایجاد طوبی لهما بما فازا بما امر به فی الواح الله الی آخر

- 15 و اینکه در مکتوب قبل و بعد مرقوم بود که خبر رسیده که اراده نموده‌اند جمال قدم بشرط ایران توجه نمایند بلی اصل امر صحیح است چند مجلس شوری نموده و اراده چنین کرده‌اند و این خبر سبب وحشت علما شده و لکن بهوای خو طیر میکنند و [بلغت؟] ظنونات مشغولند و الأمر بید الله یفعل ما یشاء و یحکم ما یرید باری این خبر در خود ایران بسیار منتشر شده از جمیع اطراف هم خبر رسیده و ذکر این فقره نموده اند و مخصوص هم شخصی آمده و تفصیل ذکر نموده اگر حکایت بدیع علیه بهاء الله الأبهی واقع نمیشد و اراده مینمودند البته جمال قدم توجه میفرمودند چه که در آن لوح صریح فرموده‌اند و لکن بعد از این فقره الأمر بید الله مشکل بنظر میآید تا خدا چه خواهد و چه مقدر فرماید

- 16 و دیگر عریضه جناب مصطفی علیه بهاء الله الملک العزیز الأبهی که ذکر احباء الله و آیات استاد ع ب الحسن در او بود بساحت اقدس

verses of Master 'Abu'l-Hasan was presented at the Most Holy Court and was accepted. They said its reply would be sent after the second news.

عرض شد و مقبول افتاد فرمودند جواب آن
بعد از خبر ثانی ارسال میشود

- 17 They said to convey to all wondrous, sublime, most wondrous and most glorious greetings from the True One. Soon We shall send down for them from the heaven of Will that which their Lord, the Mighty, the Powerful, the All-Compelling, hath desired.

17 فرمودند جميع را از قبل حق تكبير بديع منبع ابدع
ابهی سوف نزل لهم من سماء المشیة ما اراد ربهم
المقتدر العزيز الامار كلمات داخل براکت [۰۰۰]
ناخوانا می باشند

BLIB_Or15732.227

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- 1 He is God, exalted be His glory, the Lord of majesty and might.

1 هو الله تعالى شانه العظمة و الاقدار

- 2 Praise be to God, Who in this Day hath lifted the veil of concealment from the face of meanings, and in Whose advent the secret of the "twofold utterance" hath been disclosed. We praise Him with such praise as shall illumine the dawning-places of hearts, and make them ready for the shining of the lights of the countenance of the Well-Beloved.

2 الحمد لله الذى رفع برقع السّتر عن وجه المعانى فى
هذا اليوم الذى ظهر فيه والاح سرّ المثنى نحمده
حمداً به تستنير مشارق القلوب وتستعدّ لاشراق
انوار وجه المحبوب

- 3 He it is Who hath kindled, amid the darkness of idle fancies, the lamp of the knowledge of His beauteous, all-knowing Face, and Who, in the wilderness of heedlessness and error, hath made manifest the paths of approach and guidance. He hath commanded the people of knowledge and understanding to unveil the veils of the followers of the religions, and hath spoken with utmost clarity in expounding the realities of the verses, in such wise that the light hath encompassed all directions, and the effulgences of the Sun of everlasting life have prevailed over all who are in heaven and on earth.

3 هو الذى اوقد فى ظلم الاوهام مصباح معرفة
وجهه العزيز العلام واطهر فى فيفاء الغفلة الغواية
طرق الوصول والهداية وامر اولى العلم والعرفان
بكشف سبحات اهل الاديان وافصح فى توضيح
حقائق الايات بشأن احاط النور كل الجهات
وغلب تجليات شمس البقاء من فى الارض
والسما

- 4 Exalted, exalted is His great bounty in this blessed Day! Glorified, glorified is His firm and mighty Cause in this radiant morn! The minds can never apprehend the essence of His Cause, nor can they attain unto the knowledge of its reality. Even as we hold His very Essence sanctified above knowing and describing, so too is His Cause exalted above being compassed by understanding or comprehension. How shall the thoughts of men reach unto the court of the knowledge of Him? He hath said – and His word is truth – "Vision comprehendeth Him not."

4 تعالى تعالى فضله العظيم فى هذا اليوم الكريم وتعالى
تعالى امره المحكم المتين فى هذا الصباح المبين لا
تدرك جوهر امره العقول ولا يمكن الى معرفة
كنهه الوصول كما نقّس ذاته عن العرفان والبيان
تنزه امره عن الادراك والعرفان اين الوصول الى
ساحة معرفته بالافكار قال وقوله الحق لا تدركه
الابصار

- 5 Glorified art Thou, O my God, Thou Who hast manifested Thy mighty Cause, sent down Thy perspicuous Book, and commanded Thy servants by that which Thou didst reveal therein

5 سبحانك اللهم يا من اظهرت امرك العظيم
وانزلت كتابك المبين وامرت عبادك بما نزل فيه

of Thine irrevocable and most firm decree! How can I remember and praise Thee, when I know with certitude that Thou canst not be described by words, nor known by the essences of minds and thoughts? And how can I keep silence in this station, when I am well aware that the tongue hath been created for remembrance and utterance, to celebrate the subtleties of Thy praise, O Lord of the realm of being and King of all contingent things?

من حكمك المبرم المتين كيف اذكرك واثنيك
حينما اعلم باليقين انك لا توصف بالاذكار ولا
تعرف بجواهر العقول والافكار وكيف اصمت
في هذا المقام واعرف ان اللسان خلق للذكر
والبيان في لطائف ثنائك يا مالك الامكان ومليك
الاكوان

- 6 O my Lord! I beseech Thee by the blood of the martyrs shed in Thy path, by the burning of the hearts of Thy loved ones when the winds of trials and tribulations blew in Thy love, by their steadfastness in Thy Cause, their severance unto Thee, and their lowliness before Thee, to strengthen me in that for which Thou didst create my tongue, and to enable me to perform that which Thou hast bidden me – that I may call upon Thee in the nights and at the break of dawn, commune with Thee at the extremities of the day, describe Thee with the highest of praises, extol Thee in terms above the reach of minds and thoughts, and glorify Thee with such glorification as shall cause the breasts of Thy tried and faithful ones to dilate.

6 اي رب استك بدماء الشهداء في سبيلك
واحتراق قلوب الاولياء حين نزول البأساء
والضراء في محبتك وباستقامتهم على امرك
وانقطاعهم اليك وخضوعهم لديك ان تؤيّدني
على ما خلق لسانى له و توقّفتنى على ما امرتني
به بحيث اناديك في الليالى والاسحار وانا جيك في
اطراف النهار واصفك باعلى الاذكار واحمدك بما
يعجز عن ادراكه العقول والافكار واثنيك بما
تنشرح به صدور اولى الاجاري الاجاره

- 7 O my God, my Lord, my Hope! I praise Thee for that which Thou hast bestowed upon Thy bond-slaves in this Most Great Manifestation. Thou didst assist them to turn and to accept; Thou didst aid them to direct themselves and to attain – after they had been secluded in the corners of remoteness and abasement. Thou didst clothe them in the vesture of nearness and reunion – after they had wandered in the deserts of estrangement and separation. Thou didst lead them to the cool waters of guidance – after they had strayed in the wastes of heedlessness and error. Thou didst single them out for the subtleties of Thy favours, and didst adorn them with the robes of Thy bounty and loving-kindness.

7 يا الهى وسيدى ورجائى احمدك بما انعمت على
ارقائك في هذا الظهور الاعظم انك وقّعتهم على
الاقبال والقبول وايدّتهم على التوجّه والوصول
بعدها كانوا معتكفين في زوايا البعد والتمول
وخلعت عليهم بخلع القرب والوصال بعدها كانوا
تائهين في فلولات البعد و الانفصال وسيقتهم
من زلال الهداية بعدها هاموا في مفاوز الغفلة
والضلال واختصصتهم بلطائف الطافك وزيتهم
بخلع فضلك واحسانك

- 8 This is naught but the outpouring of Thine abounding grace and Thy mighty loving-kindness; otherwise, where would capacity and acceptance be found? None attaineth save by Thy power and Thy might.

8 ليس ذلك الا من جزيل فضلك ومنيع الطفك
والا اين القابلية والقبول وليس لاحد الا بحولك
وقوتك الوصول

- 9 Glorified art Thou and exalted! Thou hast created, provided, honoured, and enriched. There is no hindrance to Thy bounty, no repeller of Thy decree, no limit to Thy generosity. Even as Thy very Essence is exalted above beginnings and endings, so too is Thy act hallowed above firstness and finality. Whatsoever is attributed unto Thee or proceedeth from Thee is sanctified, even as Thyself, above the knowledge of Thy creatures and the comprehension of Thy servants.

9 سبحانه و تعاليت خلقت ورزقت و اكرمت و
انعمت لا مانع لفضلك ولا دافع لحكمك ولا غاية
بجودك كما تنزهت ذاتك عن البدايات والنهايات
تنزه فعلك عن المبادئ والغايات كل ما ينسب
اليك او يظهر منك منزّه كنفسك عن عرفان
خلفك وادراك برّيتك

- 10 The very quintessence of oneness and knowledge is this: that Thou canst not be known by minds nor commemorated by

10 جوهر التّوحيد والعرفان هو انك لا تعرف
بالعقول ولا تذكر بالبيان اعلى الاذكار لا يوصف

tongues. The loftiest of praises can but recount the marvellous effects of Thy handiwork. The description of the possible world must revert to what it perceiveth in the realm of contingency, and the praise of the creature be limited to the wonders of Thy creation and the evidences of Thy Cause and Thy power.

به الآ بدائع الآثار فرجع وصف الممكن الى ما
احسّ بالامكان ووصف المخلوق بدائع خلقك
واثار امرك و قدرتك

- 11 O Thou Revealer of the religions! This is a boundary beyond which no soul can pass; no rank in knowledge hast Thou ordained for us higher than this. If Thou deign to accept our remembrance, Thou art the Best of those who are remembered; and if Thou accept it not, still art Thou the Best of those who are praised and thanked. Thy acceptance of the remembrance of Thy servants is but a pure favour from Thee, O Lord of the Day of Calling; and Thy non-acceptance is naught but the consequence of lack of capacity and the deficiency of existence when brought before the court of Thy majesty.

11 يا منزل الاديان هذا حد لا يقدر ان يتجاوزه البشر
وما قدرت لنا في العرفان مقاما اكبر ان تقبل منا
ذكرنا فانت خير مذكور وان لم تقبل فانت خير
موصوف ومشكور قبلك اذكرك العباد ليس الا
بصرف فضلك يا مالك يوم التناد وعدم القبول
ليس الا بعدم القابلية ونقصان الوجود في ساحة
كبرياتك

- 12 O Lord of the unseen and the seen! Since Thou hast commanded me to remember and praise Thee, I heed it not and mention Thee amidst the peoples. I entreat Thee to protect Thy loved ones beneath the shade of Thy guardianship and Thy care, to adorn them with the lights of the Sun of Thy tenderness among Thy creatures, and to grant them supreme steadfastness upon the path of Thy love. Verily, Thou art the All-Bountiful; there is no God but Thee, the Giver, the Bestower, the All-Loving, the Compassionate, the All-Merciful.

12 يا مالك الغيب والشهود اني لما امرتني بالذكر والثناء
لا ابالي واذكرك بين الانشاء استلك يان تحفظ
احبتك في ظلال حفظك وحمايتك وزينهم بانوار
شمس عطوفتك بين بريتك وارزقهم الاستقامة
الكبرى على صراط محبتك انك انت الكريم لا اله
الا انت الفاضل الباذل المعطي العطوف الرحيم

- 13 O thou who art enkindled with the fire of His love, who speakest as did the Burning Bush, and takest thy portion from the lights of the Lamp of this Manifestation in this hallowed, far-famed Day! The breaths of the musk of affection have been diffused from the traces thy pen hath inscribed, and the breasts of the people of unity have been cheered by inhaling that fragrance.

13 يا ايها المشتعل بنار محبته مكلم الطور والمقتبس من
انوار مصباح الظهور في هذا اليوم المقدس المشهور
قد تضيوت نفحات مسك الوداد عما ورد من
اثار المداد وانشرح باستشمام عرفه صدور اهل
الاتحاد

- 14 Well is it with thee, thou who hast attained unto the position of the favour of thy Lord, and dwellest beneath the shadow of the care of Him unto Whom is thine ultimate return and abiding place. It behoveth thee to soar with the wings of joy and gladness, and to rise, with the pinions of delight and exultation, in the firmament of the bounty of thy Lord, the Ordainer of reunion and communion.

14 لله درك يا من وقعت موقع فضل مولاك وسكنت
في ظل عناية من اليه متقلبك ومثواك ينبغي لك
ان تطير باجنحة الفرح والانبساط وترتقي بقوادم
المسرة والنشاط في فضاء فضل ربك مقدر الوصل
والارتباط

- 15 By thy life, O beloved! I marvel at what floweth from thy pen – mention of griefs and sorrows in this Day whereon the world hath been set in motion by the outpourings of the favours of thy Lord, the All-Merciful. Such bounty hath appeared as the tongue of remembrance is powerless to set forth, and the pen of thanksgiving is unable to record.

15 ولعمرك يا حبيب اني اتعجب مما يجري من قلبك
ذكر الاحزان في هذا اليوم الذي فيه اهتز العالم
بصدور الطاف ربك الرحمن قد ظهر الفضل بشأن
يعجز عن اظهار لسان الذكر ولا يستطيع على تحرير
حمده قلم الشكر

- 16 I beseech God, exalted be He, to strengthen thee at all times in the fulfilment of gratitude and thankfulness with a joy such as

16 اسئل الله تعالى ان يؤيدك في كل الاحيان على
اداء التشكر والامتنان بفرح يعجز عن وصفه السن

the tongues of the dwellers on earth are powerless to describe, and to enable thee to write letters in such wise that no breath of sorrow wafteth therefrom. For if joy and gladness be not made manifest in this blessed Day, at what time shall the goblets of rejoicing be quaffed, and when shall we arise, in gladness and delight, to make mention of the Cleaver of the dawn, thy Lord, the All-Glorious, the All-Forgiving?

اهل الامكان ويوقفك على تحرير الرسائل بنحو لا
تسطع منها رائحة الاحزان انا لو لا تظهر الفرح
والسرور في هذا اليوم المشكور اى وقت يتعاطى
اقداح الافراح ونقوم بالفرح والانبساط على ذكر
فالق الاصباح وربك العزيز الغفور

- 17 This verily is the Day of gladness. Blessed is he who rejoiceth in what it proffereth of the bounty of God, the Lord of existence and the King of the unseen and the seen. And happy is he who clotheth himself in the garment of joy in the days of his Lord, the All-Glorious, the All-Loving.

17 هذا يوم السرور طوبى لمن استرّ بما مدوله من
فضل الله مالك الوجود وسلطان الغيب والشهود
وهنيئا لمن تردى برداء الفرح في ايام ربه العزيز
الودود

- 18 O thou beloved one! When thy letter arrived, I laid it before the countenance of thy Lord; and this is what hath shone forth from the horizon of His exalted utterance. Exalted be His grace:

18 يا ايها الحبيب لما حضر كتابك عرضته تلقاء وجه
مولاك وهذا ما اشرق من افق بيانه العزيز قوله
جل احسانه

- 19 He is God, exalted be His glory, the All-Wise, the All-Eloquent

19 هو الله تعالى شانه الحكمة والبيان

- 20 O Jamal! Upon thee be the glory of God, the Self-Sufficient, the Most High. Thou hast repeatedly recalled that which hath already been mentioned. Verses have been sent down; clear proofs have been made manifest; the light of favour shineth from the horizon of bounty, and the radiance of grace is gleaming forth.

20 يا جمال عليك بهاء الله الغنى المتعال مكرّر ذكرت
مذكور وايات نازل و بينات ظاهر و نيرعنات از
افق عطا مشرق و نور فضل ساطع

- 21 Glorified be God! The sun of certitude hath risen from the loftiest horizon of the world, and the dove of utterance singeth upon the highest branch; yet, for all this, a people are busied with calumnies and engage in lying words. Falsehood was condemned aforetime; nevertheless that which is more grievous hath now been wrought by that veiled soul, Dawlatabadi, devoid of fairness, who hath turned away from the sweet, reviving waters of the Euphrates unto the foulness of corruption, and from the revealed verses unto vain slanders. Without awareness, he hath done that very thing which the people of a former dispensation had done: at every moment a new discord is made manifest and a new outcry raised.

21 سبحان الله افتاب ايقان از على افق عالم لاخ
وحمامة بيان على اعلى الاغصان ناطق مع ذلك
قوم بمفتريات مشغول و باقوال كذبه متكلم كذب
قبل ببيان امده انچه خرق شد اغلظما زان حایل
كشت دولت ابادى بى انصاف از بحر عذب
فرا ت بصديد توجه نموده و از ايات منزلات
بمفتریات تمسك حبه من غير شعور عمل نموده
انچه را كه حزب قبل عمل نموده درهر حين نفاقى
ظاهر ونعاقى مرتفع

- 22 For years the party of the former religion besought God – exalted be His glory – for the appearance of His Manifestation. But when the gates of encounter were flung open, ye beheld what they did and what they said. In truth, the pen and tongue are ashamed to recount it. And now this heedless man, Dawlatabadi, moved by idle fancies, raiseth his voice and speaketh, and hath once more plunged these ignorant souls into the same slanders of the past, causing them to be assailed anew by those calumnies. It is unknown by what proof he professeth

22 حزب قبل سالها ازحق جلّ جلاله ظهورش
راسائل وامل و چون ابواب لقا مفتوح ملاحظه
نمودید چه کرد ندوجه گفتند فى الحقيقة قلم
ولسان ازذكرش نجل است و این مرد غافل يعنى
دولت ابادى باوهامات انخرّب ناطق و متكلم
این عباد جاهل راجدّد عفر بمفتریات قبل مبتلى
نموده و مينمايد معلوم نيست بچه حجت بنقطه

- faith in the First Point, or on what basis he turneth away from the path of God.
- 23 Such heedless souls are not worthy of mention. From God do We implore that He may confirm His friends in whatsoever will exalt the blessed Word.
- 24 We entreat God to open before thy face, and before the faces of such as love thee for the sake of God, the gates of grace, prosperity, bounty and bestowal. Verily, He is the Lord of names, the All-Powerful, the All-Knowing, the All-Wise.
- 25 Say: O my God, my God! Thou beholdest me standing at the door of Thy bounty, imploring the marvellous tokens of Thy grace and favour. I beseech Thee by that command wherewith Thou didst send down the Table from heaven upon Thy servants, and cause the rains of Thy mercy to pour upon Thy creatures, to send down, from the cloud of Thy munificence, upon this Thy servant, a favour from Thy presence, a blessing from beside Thee, and a mercy from Thy side. Verily, Thou art powerful to do what Thou willest. There is no God but Thee, the All-Bountiful, the Most Generous, the Compassionate, the All-Forgiving, the Most Merciful.
- 26 Convey, on My behalf, the cry of "God is Most Great" unto him who is called Husayn, who came and attained, at the time when this Wronged One was in the Most Great Prison, by reason of what the hands of the heedless had wrought; and unto My loved ones, who have not broken My Covenant and My Testament.
- 27 We make mention also of thine household in this station, and announce to her My special care and My great bounty. This, touching her, is that the hands of the divine Will have aided and succoured her and enabled her to attain unto the Encounter. Upon thee, upon her, and upon him whose name is Habb'u'llah, it behoveth you all to give thanks unto your Lord night and day. Verily, He is the All-Hearing, the All-Seeing.
- 28 As for Jinab-i-Ibn-'Attar and Jinab-i-Buzurg, upon them be My glory and My grace; they circle, by permission, about the Throne these days. Blessed are they! We beseech God to confirm them in steadfastness in this mighty Cause.
- 29 The light of glory that hath shone from the heaven of My utterance be upon thee and upon such as hearken unto thy words in this Most Great Cause, at whose revelation the limbs of the nations have trembled. Verily, thy Lord is He Who speaketh, remembereth, expoundeth, the All-Knowing, the All-Wise.
- اولی اظهار ایمان مینماید و بکدام دلیل از سبیل الهی معرض است
- 23 باری نفوس غافله لایق ذکر نبوده و نیستند از حق میطلبیهم اولیا را مؤید فرماید بر آنچه سبب اعلام کلمه مبارکه است
- 24 نَسْئَلُ اللَّهَ أَنْ يَفْتَحَ عَلَيَّ وَجْهَكَ وَمِنْ أَحِبِّكَ لَوْجَهُ اللَّهَ أَبْوَابُ الْعَنَاءِ وَالرَّخَاءِ وَالْفَضْلِ وَالْعِطَاءِ إِنَّهُ هُوَ مَوْلَى الْأَسْمَاءِ وَهُوَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ
- 25 قل الهی الهی ترانی قائماً لدی باب فضلک و طالباً بدائع جودک و عطائک استلک بامرک الذی به نزلت المائدة علی عبادک و هطلت امطار رحمتک علی خلقک بان تنزل من سحب جودک علی عبدک هذا نعمة من عندک وبرکة من لدنک ورحمة من جانبک انک انت المقتدر علی ما تشاء لا اله الا انت الفضل الکريم والمشفق الغفور الرحيم
- 26 کبر من قبلی علی من سَمی بالحسین الذی حضر وفاز اذ کان المظلوم فی السجن الاعظم بما اکتسبت ایدی الغافلین و علی اولیائی الذین ما نقضوا عهدی وميثاقی
- 27 ونذكر اهلك في هذا المقام ونبشرها بعنايتي عنایت کبری و موهبت عظمی درباره اش این بوده که ایادی اراده حق جل جلاله مدد نمود و نصرت فرمود و او را بلقا فائز نمود لك ولها ولن سَمی بحب الله ان تشكروا ربكم في الليالي والايام الله انه هو السميع البصير
- 28 جناب ابن عطار و بزرگ علیهما بهائی و عنایتی فائز و ایامی حول عرش طائف باذن خارج هنیئا لهما نَسْئَلُ اللَّهَ أَنْ يَوْفِقَهُمَا عَلَى الْإِسْقَامَةِ عَلَى هَذَا الْأَمْرِ الْعَظِيمِ
- 29 البهاء المشرق من افق سماء بیانی علیک و علی من یسمع قولک فی هذا الامر الاعظم الذی به ارتعدت فرائض الامم ان ربک هو الناطق الذاکر المبین العليم الحكيم

- 30 Thy second letter hath likewise been received and perused, and also a third; but the straitness of time hath occasioned some delay in reply. Our hope is that thou mayest ever remain dwelling and guarded beneath the shade of the protection of God, and that each day thou mayest be adorned with the robe of special favour and nourished by the bounty of grace.
- 31 Convey, on My behalf, a wondrous, exalted glorification unto Jinab-i-Habb'u'llah and the members of his household, and announce to them the glad-tidings of the loving care of the Well-Beloved – exalted be His glory.
- 32 The spirit, the glory and the praise rest upon thee and upon all who love thee for the sake of God, the Lord of all worlds.
- انتمی مکتوب ثانی انجناب واصل وملاحظه شد
و كذلك مکتوب ثالث بعلت ضیق مجال در جواب
تاخیر رفت امید وریم لازال در ظلال حفظ
الهی ساکن ومحفوظ باشید ودر هر یوم بخلت
اختصاص مژین وبنعمت فضل مرزوق
- جناب حبّ الله واهل بیت علیهما ورا تکبیر بدیع
منیع ابلاغ دارید
- الروح وال والثناء علیک وعلى من یحبّک لوجه الله
ربّ العالمین

BLIB_Or15693.038

BH00584

To: Muhammad Javad Qazvini et al.

- 1 O Ism-i-Jud! The letter which [person's name] had written to you - upon him be My glory and loving-kindness - was presented at the Most Holy Court. Among its contents was mention of Mirza Habibullah, who was guided to the Most Exalted Horizon through the guidance of a Name of Beauty and attained unto the straight path. Convey to him greetings from the Wronged One and gladden him with the fragrances of the garment of utterance wafting from the City of the All-Merciful, that he may perceive the sweet scents of My grace and the fragrant breezes from the garden of My luminous and resplendent Revelation. Say: Be not grieved at separation, for He ordaineth for whomsoever He willeth the reward of them that have attained unto the ocean of reunion through His leave, the Mighty, the Inaccessible.
- 2 Today all souls must regard themselves as between the fingers of the All-Merciful and move according to whatsoever He willeth. They must consider their own movement, will and desire as non-existent. Blessed is he who hath attained unto this most exalted station. Whosoever attaineth unto this lofty station in this Day is accounted among the people of Baha in the Tablet of eternity recorded by the Most Exalted Pen. Were this station to be unveiled and made manifest to the peoples of the earth, all would be seen circling round the Word of God.
- یا اسم الجود مکتوبیکه سم علیه بهائی و عنایتی
بشما نوشته بودند در ساحت اقدس عرض
شد از جمله ذکر جناب میرزا حبیب الله بود
که بهدایت اسمی جمال باقی اعلی راه یافتند و
بصراط مستقیم فائز شدند او را از قبل مظلوم
تکبیر برسان و بنفحات قیص بیان که از مدینه
رحمن متضوع است مسرور دار لیجد عرف
فضلی و تضرعات اوراد حلیقه ظهوری المشرق
المیر قل لا تحزن من الفراق انه یقدر لمن یشاء
اجر من ورد بحر الوصال باذنه العزیز المنیع
- 2 الیوم جمیع نفوس باید خود را بین اصبعی الرحمن
مشاهده نمایند و بهر قسم اراده نماید حرکت کنند
حرکت و مشیت و اراده خود را فانی دانند
طوبی لمن فاز بهذا المقام الاعلی الاعلی هر نفسی
الیوم بان مقام بلند فائز شد از اهل بها در لوح بقا
از قلم اعلی مذکور و مسطور است و اگر این مقام
کشف حجاب نماید و بر اهل ارض ظاهر شود
کل طائف حول کلمه الله مشاهده شوند و الله

God speaketh the truth and guideth whom He willeth to His straight path.

يقول الحق ويهدي من يشاء الى صراطه المستقيم

- 3 Rejoice, O Habib, in My remembrance of thee, then be content with whatsoever hath been ordained by the Just, the All-Wise. God hath loved and continueth to love His loved ones, but the decree of prohibition hath been and will continue to be based on wisdom. Verily He seeth, He informeth, He heareth and He judgeth. He is, in truth, the Judge, the All-Informed.

3 ان افرح يا حبيب بذكرى اياك ثم ارض بما قضى من لدن عادل حكيم حق احبائي خود را دوست داشته و دارد ولكن حكم منع نظر بحكمت بوده و خواهد بود انه يرى ويخبر ويسمع ويحكم الله هو الحاكم الخبير

- 4 O Ism-i-Jud! Among the contents was mention of [initials] F and R in the letter of [person's name] - upon him be My loving-kindness and mercy. We make mention of him in truth as a token of Our grace, that joy may so take possession of him that he may soar on the wings of certitude in the atmosphere of the love of the All-Merciful in the innermost mystery, that none may hear the sound of his wings. Thy Lord, verily, is the Protector, the Self-Subsisting.

4 يا اسم جود از جمله ذكر فاء و راء در كتاب سم عليه عنايتي و رحمتي بوده انا نذكره بالحق فضلاً من لدنا لياخذ الفرح على شأن يطير بقوادم الايقان في هواء محبة الرحمن في سر السرائل يسمع احد صوت اجنته ان ربك هو المهيمن القيوم

- 5 God willing, may they soar with utmost joy and delight in the atmosphere of the love of the All-Merciful and be mindful of wisdom. For should the antagonists and unbelievers, whom the intoxication of pride hath debarred from the fragrances of these days, hear the sound of the wings of them that circle in the atmosphere of the love of the Lord of the worlds, clamor would arise and the clamorer would appear with a hundred thousand wiles.

5 انشاء الله بكمال روح و ريحان در هواي محبت رحمن طائر باشند و بحكمت ناظر چه اگر معاندين و مشركين كه سكر غرور ايشانرا از نفحات ايام منع نموده صوت اجنحه مقبلين را كه در هواي محبت رب العالمين پرواز مينمايند استماع نمايند نعاق مرتفع گردد و ناعق بصد هزار حيله ظاهر شود

- 6 In Iraq, a passage was revealed to one of the friends, namely Haji Mirza Musa - upon him be My mercy and loving-kindness - the purport of which is this: If thou drinkest the oceans of joy in divine love and knowledge, let no trace of moisture appear on thy lips, for people have not comprehended and will never comprehend exalted stations in one step. Therefore must the loved ones of God manifest wisdom and engage in quickening souls according to measure. Wisdom is, in all conditions, among the greatest of divine commandments in the Book. Blessed is he who holdeth fast unto it and acteth according to that which hath been ordained by the All-Knowing, the All-Wise.

6 در عراق يكي از دوستان يعني جناب حاجي ميرزا موسي عليه رحمتي و عنايتي فقره ئي نازل مضمون آن اينست اگر بحور سرور در محبت و عرفان الهى بياشامى بايد در لبهايت اثر ترى ظاهر نشود چه كه ناس ادراك مقامات عاليه را مره واحده ننموده و نخواهند نمود پس بايد احبائى الهى بحكمت ظاهر شوند و بقدر و اندازه باحيائى نفوس مشغول گردند در هر حال حكمت از اعظم احكام الهى است در كتاب طوبى لمن تمسك بها و عمل بما امر به من لدن عليم حكيم

- 7 O Ali! By My life! Faryab perished in longing for these days and attained not unto thy station. O Ali! Hearken with the ear of thy heart unto the divine words and beseech God that thou mayest find their sweetness. Through one "Say" the whole world would find utterance and be adorned with the ornament of expression, while through another "Say" the most great silence would be made manifest, meaning it would never attain unto the exalted station of utterance. Hearken thou unto My call, then act according to what We have revealed in the Qur'an.

7 يا على لعمرى فارياب در حسرت اين ايام فاني شد و بمقام تو نرسيد اى على كهات الهى را بگوش جان اصغا كن و از حق بخواه لذت آنرا يابى از يك قل جميع عالم بنطق آيد و بطراز بيان مزين شود و از قل ديگر صمت اكبر ظاهر گردد يعنى هرگز بمقام بلند نطق فائز نشود ان استمع ندائى ثم اعمل بما اتزلناه فى الفرقان قل الله ثم ذرهم فى خوضهم يلعبون الحمد لله رب ما كان و ما يكون

Say: "God" then leave them to their vain disputes. Praise be to God, the Lord of what was and what shall be.

و همچنین اسم جناب فیض الله الذی فاز بعرفانی
و آمین بظهوری و اقبل الی ملکوتی و طار فیہوائی
در آن کتاب بود

- 8 O Samandari! Convey My greetings to him and say: All praise be to Thee, O my God and my Beloved, my Lord and my King! I praise Thee, acclaim Thee, glorify Thee, sanctify Thee, magnify Thee and exalt Thee by the perpetuity of Thine Essence, Thy Being, Thy Kingdom, Thy Dominion and Thy Names, for having awakened me by the traces of Thy footsteps as Thou didst walk in Thy domains. When I awoke and arose, Thou didst meet me, make me know Thee, deliver me, and guide me through Thy bounty and generosity - though I deserved it not - to this station for whose separation the near ones lament, O my Lord, the All-Compelling, the Self-Subsisting.

8 یا سمندری کبر علی وجهه من قلبی و قل قل لک
الحمد یا الهی و محبوبی و مالکی و سلطانی احمدک
و اصفک و اثینک و اقدسک و اسبحک و
امجدک بدوام نفسک و ذاتک و ملکوتک و
جبروتک و اسمائک بما ایقظتني من اثر رجلك
اذ کنت تمشی فی دیارک فلما ایقظت و قت
القینتی و عرّفنتی و خلصتني و هدیتنی بجودک و
کرمک من غیر استحقاقی بهذا المقام الذی ناح
فی فراقه المقرّبون یا ربّی المهیمن القیوم

- 9 Strive thou to be mentioned by the name of Truth in all the worlds. Hold fast unto virtuous conduct and cleave unto that whereby the attributes of thy Lord, the Most Holy, the Mighty, the Wondrous, may be elevated. By My life! Those souls who have succeeded in achieving goodly deeds and praiseworthy character have been and shall ever be the helpers of God. Blessed are they who have attained!

9 جهد نما تا باسم حقّ در کلّ عوالم مذکور باشی
تمسک بالأخلاق و تشبّث بما یرتفع به صفات
ربّک المقدّس العزیز البدیع نفوسیکه باعمال طیّبه
و اخلاق مرضیه موفقّ شده اند لعمری ایشان
انصار الله بوده و خواهند بود طوبی للفائزین

- 10 Thou didst seek permission to attain My presence. My love desireth to grant permission, but My wisdom preventeth it by My binding and wise decree. The glory of God rest upon thee, O Jud, and upon Samandari and his brother, and upon those who have shown forth the Greater Steadfastness in this mighty Cause.

10 از حقّ طلب لقا نمودی حیّ یحبّ ان یظهر الاذن
ولکن حکمتی تمنعه بأمری المبرم الحکیم البهّاء
علیک یا جود و علی سمندری و اخیه و علی الدّین
فازوا بالاستقامه الکبری فی هذا الأمر العظیم

- 11 O Samandari! A letter addressing the Most Holy Court mentioning Abd and Jud - upon them be My glory - was sent by Haji Nasir, upon him be God's loving-kindness. The entire letter was presented at the Most Holy Court and was honored with acceptance. O Nasir! By the life of God, thou hast spoken the truth, and the Truth hath heard thy call and confirmed what thou hast manifested in His blessed, mighty and wondrous love. What thou didst write hath attained unto God's testimony. The hand of grace hath taken thee and delivered thee by the power from thy Lord. He is verily the Almighty, the Powerful. Thy letter touched the hearts of the loved ones, and its influence reached such a degree that the Supreme Pen makes mention of it. Give thanks unto thy Lord, the Witness, the Hearer, the All-Knowing, the All-Seeing. Thou hast attained unto My imprisonment, My presence, My meeting, and My gracious mention.

11 یا سمندر مکتوبی در ساحت اقدس حاضر و باسم
جناب عبد حاضر و اسم جود علیهما بهائی بود
حاجی نصیر علیه عنایه الله ارسال داشته بود جمیع
آنمکتوب در ساحت اقدس عرض شد و بشرف
قبول فائز گشت یا نصیر لعمر الله قد نطقت
بالحق و سمع الحق ندائک و صدقک فیما اظهرته
فی حبّه المبارک العزیز البدیع آنچه نوشته بودی
بشهادة الله فائز قد اخذتک ید الفضل و انقذتک
بقدره من عند ربّک انه هو المقتدر القدیر کتّبت
در قلوب احباب مؤثر شد و تأثیرش بمقامی رسید
که قلم اعلیٰ آنرا ذکر میفرماید ان احمد ربّک
الشّاهد السّامع العالم البصیر قد فزت بسجّنی و
حضوری و لقائی و ذکری الجمیل

- 12 In truth, no one hath been or shall ever be capable of offering praise, thanksgiving and glorification to God as befitteth His

12 فی الحقیقه احدی قادر بر حمد و شکر و ثناء حقّ
کما هو مستحقّه نبوده و نخواهد بود چه مقدار

station. How many among the learned who considered themselves as oceans of knowledge and counted themselves among the heaven of wisdom have today failed to attain unto a single drop of the most pure wine or to comprehend a single word of divine knowledge. Although in every heavenly Book they were promised the appearance of Him Who conversed on Sinai, the cleaving of heaven, the raising of the cry, the establishment of the path and the balance, the gathering together of all things, and the seating of God, exalted be His glory, upon the throne of oneness and His manifestation upon the seat of singleness, yet when the Sun of Knowledge shone forth and the lights of the dawn of utterance appeared, they were found in such a state of heedlessness and ignorance that they could not be likened to or compared with any creature. However, through divine grace and mercy, thou hast drunk from the ocean of recognition and partaken of the most pure wine, and hast attained unto the knowledge of the Lord of Destiny. His is the praise and the glory, His the greatness and the majesty, His the thanks and the splendor, His the loftiness and the exaltation, His the bounty and the favors. The grace is in His hand - He singles out whom He willeth from among His servants. He is verily the All-Bountiful, the Most Generous.

- 13 In the previous year several Tablets were revealed especially for certain loved ones of God who dwell in those regions, but until now their dispatch was delayed due to wisdom. And now in the name of Jud, upon him be my Glory, We have commanded that they be sent gradually. Some of those Tablets were revealed in response to petitions, and some were not. God willing, may all those souls attain unto this supreme bounty and this most great mercy. And specifically for two well-known individuals, two Most Holy and Most Exalted Tablets were revealed and God willing will be sent. Verily We give them glad tidings of what God hath ordained for them. Blessed are they and their tongues. God shall soon make manifest what they have done in His path. He verily is the Announcer of Glad-tidings, the All-Knowing, the All-Informed.

- 14 O Nasir! Thou didst send a gift and present a detailed account. Be thou grateful that We accepted it as a token of Our grace. The first attained acceptance and the second was honored with the confirmation of thy Lord, the Giver, the Mighty, the Great. The Glory be upon thee and thy two sons. We beseech God to assist them to serve thee and to please thee, and to make known to them thy station and rank. He verily is the Omnipotent over whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise.

از علما که خود را بحر علم میدانستند و از سماء حکمت میشمردند الیوم بقطره‌ئی از رحيق اطهر فائز نشدند و بکلمه‌ئی از علم الهی عارف نگشتند مع آنکه در هر کتابی از کتب سماوی بظهور مکلم طور و انفطار سماء و ارتفاع صیحه و نصب صراط و میزان و حشر و استوای حق جل و علا بر عرش توحید و ظهور او بر کرسی تفرید وعده داده شدند مع ذلک در حین اشراق نیر علم و انوار جفر بیان از سکر غفلت و جهل بثنائی من غیر شعور مشاهده شدند که بهیچ حیوانی شبیه نتوان نمود و نسبت نشاید داد و لکن آجناب از فضل و رحمت الهی از بحر عرفان آشامیدند و از رحيق اطهر نوشیدند و بعرفان مالک قدر فائز گشتند له الحمد و الثناء وله العظمة و الکبریاء و له الشکر و البهاء وله الرفعة و العلاء وله النعمة و الآلاء ان الفضل بیده یختص من یشاء من عبادہ انه هو الفضال الکریم

- 13 در سنه قبل چند لوحی مخصوص بعضی از احبابی حق که در آن دیارند نازل و تا حال در ارسال آن نظر بحکمت تعویق رفت و حال باسم جود علیه بهائی امر نمودیم که بتدریج ارسال نمایند بعضی از آن الواح جواب عرایض نازل شده و بعضی من غیر آن انشاء الله جمیع آن نفوس باین نعمت عظمی و رحمت کبری فائز شوند و مخصوص نفسین معروفین دو لوح اقدس امنع نازل و انشاء الله ارسال میشود انا نبشرها بما اراد الله لهما طوبی لهما و لسانهما سوف یظهر الله ما عملا فی سبيله انه هو المبشر العليم الخیر

- 14 یا نصیر هدیه‌ئی ارسال نمودی و تفصیلی معروض داشتی ان اشکر بما قبلناها فضلاً من لدنا ان الأولى فازت بالقبول و الثانی تشرّف بتصدیق ربک المعطى العزيز العظيم البهاء عليك و علی ابنیک و نسئله تعالى بأن يؤیدهما علی خدمتک و رضائک و یعرفهما شأنک و مقامک انه هو المقتدر علی ما یشاء لا اله الا هو العليم الحکیم

- 15 O My Tongue in the heaven of My utterance! Make mention of My servant who was named Javad in the Kingdom of creation, and give him glad tidings of My grace, My loving-kindness and My mercy that have preceded all created things.
- 15 ان يا لسانى فى جبروت بيانى ان اذكر عبدى الذى ستمى بالجواد فى ملكوت الایجاد وبشره بفضلى و عنایتى و رحمتى التى سبقت العالمین
- 16 O Ism-i-Jud! The matters of Jinab-i-Samandar, upon him be the Glory of God, were mentioned in the Most Holy Court, and specifically for the souls mentioned, exalted Tablets were revealed and sent. God willing, may they attain unto them and drink therefrom the water of everlasting life. We, from this station, send Our greetings upon him and upon those who have believed in God, the Single One, the All-Informed.
- 16 یا اسم جود مطالب جناب سمندر علیه بهاء الله در ساحت اقدس مذکور و مخصوص نفوس مذکوره الواح منیعہ نازل و ارسال شد انشاء الله بان فائز شوند و کوثر بقا از آن یاشامند انا نکبر من هذا المقام علیه و على الذين آمنوا بالله الفرد الخبير
- 17 And We make mention of the Nightingale who warbled and sang upon the branches of the Tree of Praise in the name of the Lord of Names. Blessed is he and blessed is she who spoke in praise of her Lord. That which he and she composed was presented before the Throne, and that which they both composed was recited by the servant in attendance before the Face, and attained the hearing of God, the Single One, the Most Exalted, the Mighty, the Wise. He shall surely reward them both out of His grace. He verily is the Giver, the Mighty, the Generous.
- 17 و نذكر العندليب الذى هدر و غرّد على اغصان دوحة الثناء باسم مالك الأسماء طوبى له و للتي نطقت بثناء ربها قد حضر لدى العرش ما انشأه و [انشأها] و انشد ما [انشأهما] العبد الحاضر لدى الوجه و فاز باصغاء الله الفرد المتعالى العزيز الحكيم انه يكافيهما فضلاً من عنده انه لهو المعطى العزيز الكريم
- 18 And regarding the journey of Jinab-i-Nabil-ibn-i-Nabil, upon them both be the Glory of God, in these days delay is preferable. Thus doth command him the Wronged One from His exalted station. We, from this station, send Our greetings upon the faces of My servants in those regions who have fulfilled My Covenant, held fast unto My Testament, have arisen to serve Me, and have drunk the choice wine of assurance from the hand of My bounty. By the life of God! They are the ones who have turned unto God and they are the sincere ones. Soon shall their stations be made manifest from the presence of the Protector, the Self-Subsisting.
- 18 و اما در باره توجّه جناب نبیل بن نبیل علیهما بهاء الله این ایام توقّف اولی کذلک یا امره المظلوم من مقامه المنیع انا نکبر من هذا المقام على وجوه عبادى فيهنالك الذين وفوا بميثاقى و تمسكوا بعهدى و قاموا على خدمتى و شربوا رحيق الاطمینان من يد عطائى لعمر الله هم المقبولون و هم المخلصون سوف تظهر مقاماتهم من لدن مهيمن قیوم

AYBY.050-054

BH00607

To: *Haji Mirza Mihdi brother Of Tabasi*

1 He is the Hearer, the Answerer!

1 هو السّامع المجيب

2 O Mihdi! Upon thee be My Glory and My loving-kindness! From the Supreme Prison there hath flowed from the Pen in thy remembrance that which caused the hearts of ardent lovers to soar unto God, the Lord of the Day of the Covenant. Thou hast been blessed with My call time and again, and with My verses repeatedly. God shall soon raise up from every word that which shall recount this most exalted station. Verily thy Lord is the Omnipotent, the Unconstrained. Beware lest the veils of the world prevent thee, or the oppression of those who have denied God, the Lord of Lords, weaken thee. Say: O people of the Bayan! Fear the All-Merciful. Cast behind you the idols of names, turning unto God, the One, the Alone, the Omnipotent, the Mighty, the All-Forgiving. This is a Day wherein none save Him is mentioned, as attesteth the Mother Book which is with Him. Say: Fear God, O people of the Bayan, and deny not Him Who hath come unto you with God's signs and sovereignty. Thus hath the matter been decreed from the presence of God, the Lord of the beginning and the end.

2 يا مهدى عليك بهائى و عنايتى قد جرى فى ذكرى من القلم فى السّجن الأعظم ما طارت به افئدة العشاق الى الله مالک يوم الميثاق قد فزت بندائى مرّة بعد مرّة و بآياتى کرّة بعد کرّة سوف يبعث الله من كلّ کلمة ما يحكى عن هذا المقام الأعلى أنّ ربّک هو المقتدر المختار اياک ان تمنعک حجاب العالم او يضعفک ظلم اللّذين کفروا بالله ربّ الأرباب قل يا ملأّ البيان اتّقوا الرّحمن ضعوا اصنام الاسماء ورائکم مقبلين الى الله الفرد الواحد المقتدر العزيز الغفار هذا يوم لا يذكر فيه الاّ هو يشهد بذلك من عنده امّ الکتاب قل اتّقوا الله يا ملأّ البيان و لا تکفروا بالذّی اتاکم بآيات الله و سلطانه کذلک قضی الأمر من لدی الله مالک المبدأ و المآب

3 We have desired to make mention of him who was named Hashim, that he may rejoice in God's loving-kindness, the Lord of the worlds. O Hashim! Hear the call from the supreme horizon, from the Ultimate Lote-Tree in the prison of 'Akka: Verily there is none other God but Me, the One, the Alone, the Omnipotent, the All-Powerful. Cast aside vain imaginings, turning to the horizon wherefrom hath shone the Sun of Certitude from God, the All-Knowing, the All-Informed. Beware lest anything prevent thee from this Most Great Announcement, or any matter grieve thee in this Straight Path. Say: O people of the earth! I have forsaken the religion of a people who believed not in God, the Lord of the Glorious Throne. Beware lest the swords of the enemies frighten you, or the derision of those who have denied the Day of Judgment grieve you. Thus have We caused thee to hear the warbling of the Dove of Divine Knowledge upon the highest branches. Blessed art thou and blessed is he who hath turned and said: "Praise be unto Thee, O Thou the Goal of all who are in the heavens and on earth!"

3 انا اردنا ان نذكر من سمى بهاشم ليفرح بعناية الله ربّ العالمين يا هاشم اسمع النداء من الأفق الأعلى من السّدره المنتهى فى سجن عکاء انه لا اله الاّ انا الفرد الواحد المقتدر القدير ضع الأوهم مقبلاً الى افق منه اشرق نیر الايقان من لدی الله العليم الخبير اياک ان يمنعک شىء عن هذا النّبأ الأعظم او يحزنک امر فى هذا الصّراط المستقيم قل يا ملأّ الأرض ترکت ملّة قوم ما آمنوا بالله ربّ العرش العظيم اياکم ان تخوفکم سيوف الأعداء او تحزنکم شماتة اللّذين کفروا بيوم الدّين کذلک اسمعناک تغرّدات حمامة العرفان على اعلى الأغصان طوبى لک و لمن اقبل و قال لک الحمد يا مقصود من فى السّموات و الأرضين

4 O Muhammad-Qabli-Isma'il! Harken unto the call of God, the Mighty, the Beautiful. He maketh mention of thee and those who have believed, whereby the eyes of the mystics have been gladdened. When thou hast drunk the choice wine of

4 يا محمد قبل اسمعيل اسمع نداء الله العزيز الجميل انه يذكرک و اللّذين آمنوا بما قرّرت به عين العارفين أنّک اذا شربت رحيق الوحى من كأس عطائى

revelation from the cup of My bounty and hast heard My most sweet call from the direction of My prison, turn toward the Kaaba of God and say:

و سمعت ندائي الأعلى من شطر سجنى اقبل الى
كعبة الله و قل

- 5 My God, my God! Praise be to Thee for having illumined my heart with the light of Thy guidance and for having revealed unto me from the treasures of Thy Most Exalted Pen the pearls of bounty and bestowal. I beseech Thee by the repositories of Thy revelation and the Daysprings of Thy Cause to ordain for this poor one, through the Pen of Thy bounty, that which will exalt him through Thy Name. Thou art, verily, the Omnipotent over what Thou willest, and within Thy grasp are the reins of all things past and future.

5 الهى الهى لك الحمد بما نورّ قلبى بنور هدايتك
و اظهرت لى من خزائن قلبك الأعلى لآلىء
العناية والعطاء اسألك بخازن وحيك و مشارق
امرك ان تكتب لهذا الفقير من قلم غنائك ما
يرفعه باسمك انك انت المقتدر على ما تشاء و فى
قبضتك زمام الوجود من الأولين و الآخرين

- 6 O Muhammad-Qabli-Taqi! We have made mention of thee as a bounty from Our presence, and We mention thee as a mercy from God, the Mighty, the All-Praised. Blessed is he who hath drunk the choice wine of My utterance from the cup of My bounty and hath heard My most sweet call from My most exalted horizon on this blessed, mighty and wondrous Day. Grieve not at the clamor of the wayward, and fear not the might of the oppressors. Take hold of the Book with the power proceeding from God, the Lord of the exalted Throne, and say:

6 يا محمد قبل تقى ذكرناك فضلاً من عندى و
نذكرك رحمةً من لدى الله العزيز الحميد طوبى لمن
شرب رحيق بيانى من كأس عطائى و سمع ندائى
الأعلى من افقى الأعلى فى هذا اليوم المبارك
العزيز البديع لا تحزن من زماجير المعرضين و لا
تخف من سطوة الظالمين خذ الكتاب بقوة من
لدى الله ربّ الكرسيّ الرفيع

- 7 My God, my Lord, and my Support! I beseech Thee by the lights of Thy countenance and the mysteries of Thy Book to aid me to serve Thy Cause in Thy days. Thou art, verily, the Omnipotent, the Mighty, the All-Bountiful.

7 و قل الهى و سيّدى و سندی اسألك بأنوار
وجهك و اسرار كتابك ان توقفى على خدمة
امرك فى ايامك انك انت المقتدر العزيز
الفياض

- 8 O Ancient Beauty! Turn Thy face from the direction of the Most Great Prison toward him who was named Rida in the books of names, that he may give thanks unto his Lord, the Rememberer, the All-Knowing, the All-Informed.

8 يا جمال القدم و لّ وجهك من شطر السّجن
الأعظم الى من سبّى برضا فى كتب الأسماء لبشكر
ربه الذّاكر العليم الخبير

- 9 O Rida! We make mention of him who was named Muhammad - upon him be My glory and loving-kindness - whom the breezes of Revelation stirred and whom the hand of might raised up to serve this glorious and mighty Cause. We have made mention of him and those with him through verses that all the books of the world cannot equal, as doth testify the Mother Book in this exalted station. O Rida, say:

9 يا رضا انا ذكرنا من سبّى بمحمد عليه بهائى و عنايتى
الذى حرّكته نفحات الوحي و اقامته يد الاقتدار
على خدمة هذا الأمر العزيز العظيم انا ذكرناه و من
معه بآيات لا تعادلها كتب العالم يشهد بذلك امّ
الكتاب فى هذا المقام الرفيع يا رضا قل

- 10 Praise be to Thee, O Lord of all beings and Ruler of the Kingdom of Names, for having made me to speak Thy praise, to turn unto Thy Kaaba, and to circle round Thy will. I beseech Thee by Thy Most Great Throne and by Thy Most Ancient and Most Mighty Name to make me steadfast in Thy love and firm in Thy Cause. Verily, Thou art the All-Powerful, the All-Knowing, the All-Informed.

10 لك الحمد يا مولى الورى و مالك ملكوت
الأسماء بما جعلتنى ناطقاً بذكرك مقبلاً الى
كعبتك و طائفاً حول ارادتك اسألك
بعرشك الأعظم و اسمك الأقدم الأقوم ان
تجعلنى ثابتاً فى حبك و مستقيماً على امرك
انك انت المقتدر العليم الخبير

- 11 O Most Exalted Pen! Hear My sweetest call, then make mention of him who hath turned unto Thy horizon and desired to enter the depths of the ocean of Thy oneness - he who was named Ahmad in the Kingdom of Names and whose name hath flowed from the Tongue of Grandeur in this clear moment. Blessed art thou for having turned and heard the Call when it was raised between earth and heaven, and for having attained unto the mention of God and His signs that have encompassed all who are in the heavens and on earth. Beware lest the veils of names prevent thee from drawing nigh unto their Creator and their Manifestation. Take hold, with the hands of resignation, of the hem of thy Lord's mercy, and say:
- يا قلم الأعلى اسمع ندائي الأعلى ثم اذكر من اقبل الى افقك واراد ان يدخل في لجة بحر احديتك الذي سمي بأحمد في ملكوت الأسماء وجرى اسمه من لسان العظمة في هذا الحين المبين طوبى لك بما اقبلت وسمعت النداء اذ ارتفع بين الأرض و السماء وفزت بذكر الله وآثاره التي احاطت من في السموات والأرضين اياك ان تمنعك حجاب الأسماء عن التقرب الى موجدتها ومظهرها خذ بيادي التسليم ذيل رحمة ربك الكريم و
- 12 My God, my God! Thou seest me turning unto Thee, enkindled with the fire of Thy Sacred Tree, and attracted by Thy verses. I beseech Thee by the lights of Thy throne and by that which lay hidden and treasured in Thy knowledge, to aid me to be steadfast in this Cause whereby all things have cried out and proclaimed: "O concourse of earth and heaven! By God! The Lord of all beings hath come with a sovereignty that hath subdued all who are in the heavens and on earth." To this doth bear witness the Most Great Book of God in this mighty Prison.
- قل الهى الهى ترانى مقبلاً اليك و مشتعلاً بنار سدرتك و منجذباً بآياتك اسألك بأنوار عرشك و ما كان مكنوناً مخزوناً فى عليك ان تؤيدنى على الاستقامة على هذا الأمر الذى به صاحبت الأشياء و نادت و قالت يا ملاء الأرض و السماء تأله قد اتى مولى الورى بسلطان غلب من فى السموات و الأرض يشهد بذلك كتاب الله الأعظم فى هذا السجن العظيم
- 13 The Most Great Branch and My loved ones there have mentioned thee time and again, and he who was named Husayn, who arose to serve the Cause in its earliest days, hath made mention of thee. We have remembered thee through this wondrous Book. We beseech God to assist His loved ones in that which will cause the fragrance of the garment to be diffused throughout all regions and the sweet savors of holiness to spread among His servants. Verily, He is powerful over whatsoever He willeth. He is the All-Bountiful, the Ever-Forgiving, the Most Merciful. We make mention of Our loved ones who have not broken God's covenant and His testament, and who have acknowledged that which the Tongue of Grandeur hath spoken in His days. We ask for them divine success and confirmation in all conditions. Verily, He is the Self-Sufficient, the Most Exalted.
- قد ذكرك الغصن الأكبر و اوليائى هناك مرة بعد مرة و ذكرك من سمي بالحسين الذى قام على خدمة الأمر فى أول الأيام ذكرناك بهذا الكتاب البديع نسأل الله ان يؤيد اوليائه على ما يتصوّع به عرف القميص فى الآفاق و رائحة التقديس بين العباد انه هو المقدر على ما يشاء و هو الفياض الغفور الرحيم و نذكر اوليائنا الذين ما نقضوا عهد الله و ميثاقه و اعترفوا بما نطق به لسان العظمة فى أيامه و نسأل لهم التوفيق و التأييد فى كل الأحوال انه هو الغنى المتعال
- 14 O My loved ones! Know ye the value of these days and hold fast unto that which will cause the exaltation of the Word of God. These days shall pass away, and whatsoever is seen and shall be seen will return to nothingness. Therefore must they who are immersed in the sea of oneness and have turned to the Most Sublime Horizon arise to mention and praise God and to serve His Cause throughout the nights and days. These sublime words were previously revealed from the tongue of the Wronged One:
- يا اوليائى قدر أيام را بدانيد و تمسك نمائيد بآنچه كه سبب ارتفاع كلمة الله است أيام فانى و آنچه مشاهده شده و ميشود بفنا راجع لذا بايد متغمسين ببحر احديه كه باقى اعلى اقبال نموده اند در ليالى و أيام بر ذكر و ثنا و خدمت امر الله قيام كنند اين كلمات عاليات از قبل از لسان مظلوم نازل

- 15 Death to the veiled ones, pain to the frozen ones; The King of Days hath come, that Perfect Treasure hath come, 15 محتجبان را مرگی منجمدان را دردی شاهنشاه
ایام آمد آن کز تمام آمد
- 16 That Hidden Mystery hath been revealed, Despite the will of common folk. 16 آن غیب بنام آمد رغم دل انعام آمد
- 17 And likewise in another place: 17 و همچنین در مقام دیگر
- 18 That divine Horseman with sovereign crown, With the diadem of "I am God", like dawn emerged from night 18 آن فارس سبحانی با افسر شاهنشاهی با تاج انا
اللهی چون صبح ز شام آمد
- 19 Say: O people! None can prevent the influence of the Most Exalted Word and the Supreme Pen. By a power and might hath the Cause been made manifest, the like of which the essence of creation hath never witnessed. We beseech God to set ablaze His loved ones with the fire of the Divine Lote-Tree - a fire which neither the happenings of the world nor the oceans of rejection and hypocrisy can extinguish or diminish. Ye are to-day the daysprings of acceptance and the dawning-places of the love of the Eternal Beloved. Ye must raise the hands of hope toward the heaven of God's generosity in such wise that through them may be uplifted the hands of all created things, and manifest such power that the might of all beings shall fail to weaken it. Take ye the Book of God with the power and sovereignty bestowed by Him. He is with you and will aid you with His sovereignty. Verily, there is no power save His power and no sovereignty save His sovereignty. He is the Single, the One, the Mighty, the All-Conquering, the Commander, the All-Wise. We were with you in your [gathering], aware of your state, and We heard your mention and praise of God's Manifest, Speaking and Clear News. At this point We wish to conclude this Tablet with mention of Mulla Ahmad-'Ali. 19 بگو ای قوم نفوذ کلمه علیا و قلم اعلی را احدی
قادر بر منع نه بقدرت و قوتی امر ظاهر که عین
ابداع شبه آن را ندیده حال از حق میطلبیم که
اولیای خود را بنار سدره مشتعل فرماید اشتعالی
که حوادث دنیا و بحور اعراض و نفاق آنرا
خاموش ننماید و افسرده نکند شما نیکو امروز مطلع
اقبال و مشارق محبت محبوب لایزال باید ایادی
رجا را بشانی سوی سماء کرم الهی بلند نمائید
که ایادی ممکنات کلّ بآن بلند شود و بقدرتی
ظاهر شوید که قدرت کائنات آن را ضعیف
نماید خذوا کتاب الله بقدره من عنده و سلطان
من لدنه انه معکم و یؤیدکم بسلطان من عنده انه
لا قادر الا هو و لا سلطان الا هو و هو الفرد
الواحد القوی الغالب الامر الحکیم قد کنا معکم
فی [التجمع] بما کنتم و سمعنا ذکرکم و ثنائکم فی نبأ
الله الظاهر الناطق المبين در این مقام اراده آنکه
بذکر جناب ملا احمد علی لوح ختم شود
- 20 O Ahmad-i-'Ali! We testify that thou hast drunk the choice wine of thy Lord's utterance time and again, and He hath given thee to drink of the Kawthar flowing from the Supreme Pen. Be thou thankful and numbered among the grateful. Thou hast ever been beneath the glances of Our loving-kindness. Illumine the loved ones of the City of Nun and Ya with the effulgent lights of the Luminary of utterance, the Goal of all the worlds. They have striven in God's path and aided His Cause with a power that neither the might of tyrants nor the assault of pharaohs could withstand. Blessed are they in that the Goal of the world hath, in the Most Great Prison, taken up the chalice of utterance in their names and drunk therefrom in remembrance of them in this hallowed, luminous, transcendent, glorious and exalted station. Give them glad-tidings from Us and remind them from Our presence. Verily thy Lord is the All-Merciful, the Bountiful. We have mentioned thee in numerous 20 یا احمد قبل علی نشهد انک شربت رحيق بیان
ربک مرّة بعد مرّة و سقاک الکوثر الجاری
من القلم الاعلی تشکر و تكون من الشاکرين لازال
تحت لحاظ عنايت بودهئی اولیای مدینه نون و یا
را از تجلیات انوار نیر بیان مقصود عالمیان منور
دار انهم جاحدوا فی سبیل الله و نصروا امره
بقوة ما منعها قوة الجبارة و لا سطوة الفراعنة
هنيئاً لهم بما اخذ مقصود العالم فی السجن الأعظم
بأسمائهم قدح البیان و شرب منه بذکرهم فی هذا
المقام المقدس المنور المتعالی العزیز الرفیع بشرهم
من لدنا و ذکرهم من عندنا ان ربک هو المشفق
الکریم انا ذکرناک فی الواح شتی و قدرنا لک ما
لا تعادله خزائن الأرض يشهد بذلك هذا الکتاب
المبين

Tablets and ordained for thee that which the treasures of earth cannot equal, as this clear Book doth testify.

- 21 The loved ones must, one and all, with spirit and fragrance, with wisdom and utterance, awaken those who slumber and deliver those who waver from the limitations of the ungodly. The former people clung to [names] and were thus deprived of their Goal. Therefore were they barred from the ocean of mercy of the Ancient Lord Who hath appeared through His Most Great Name, and they remain, like the Jewish people, wandering in the wilderness of perplexity. O My loved ones! Strive ye, perchance ye may preserve the world from the suppositions and imaginings of the past and bestow upon it the living waters. Ye are the divine cup-bearers. Praise be to God, His Holiness the Afnan is present in that land. Ye must, in consultation with him, hold fast to whatsoever conduceth to the exaltation of existence. God will soon manifest that wherewith He hath given you glad-tidings in His Books, His Scriptures and His Tablets. Verily He is the Omnipotent over whatsoever He willeth, and He is the Ordainer, the Ancient of Days.

21 باید اولیا طراً بروح و ریحان و حکمت و بیان
نائبین را آگاه نمایند و متوهمین را از تحدیدات
انفس مشرکه نجات بخشند حزب قبل بر [اسماء
معتکف] بودند و از مقصود محروم لذا از بحر
رحمت مالک قدم الذی ظهر باسمه الأعظم
ممنوع گشتند و حالهم بمثابة ملت یهود در تیه
حیرت سرگردان مانده‌اند یا اولیائی جهد نمائید
شاید عالم را از ظنون و اوهام قبل حفظ فرمائید
و از کوثر حیوان قسمت عطا کنید شمائید
ساقیان الهی لله الحمد حضرت افنان در آن ارض
موجود باید بمشورت ایشان باسبابی که سبب
ارتقاء وجودست تمسک نمائید سوف یظهر الله
ما بشرکم به فی کتبه و زبره و الواحه انه هو
المقتدر علی ما یشاء و هو الامر القدیم

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- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Mighty, the Most Glorious!
- 2 My spirit and my being be a sacrifice unto Thee, O Spirit, through Whom the breath of the Spirit hath wafted from the direction of Thy nearness, and the fragrance of the garment of Thy reunion hath been diffused, causing these decayed bones to quiver. The glorious letter of that beautiful Countenance, which was adorned with the crown of grandeur, magnificence and glory to the name of our Lord, the Glorious, the Most Glorious, came as a spiritual diadem adorning the head of this ephemeral one, and the fragrances of the garment of sanctification were inhaled from its holy words, free from incidental allusions and the indications of vain imaginings.
- 3 Glory be unto God, then power, might and dominion be unto God, Who, by a gesture of the finger of His power, rent asunder the all-encompassing veils of names, and were He to will and make another gesture with His other sacred fingertip, He

1 بسم الله الأَمَنع الأَقَدس الأَعزَّز الأَبهى

2 روحی و نفسی لک الفداء یا روحا بما فاحت
نفحة الروح عن جهة قربک و تضوَّت رائحة
قیص و صلک و اهتز بها هذا العظم الرَّمیم
کتاب جلیل آن طلعة جمیل که پاکلیل کبریا و
عظمت و تجلیل لاسم ربنا البهی الأَبهى مزین
بود چون افسر روحانی زینت بخش سر این فانی
آمد و نفحات قیص تقدیس از کلمات مقدسه
از اشارات عرضیه و دلالات انفس موهومه
استنشاق شد

3 العظمة لله ثمَّ القدرة والقوة والسلطنة لله که
باشارة من اصبع قدرته خرق فرمود حجابات مجلله
باسماء را ولو اراد و اشار اشاره اخرى عن الملة
المقدسة الأخرى لارتفع ملکوت الأسماء بأسرها

would raise up the entire kingdom of names and the heaven of essences in their reality. Then would appear the word: "Immortality belongeth unto God, the Powerful, the Glorious, the Most Glorious." And furthermore, with this same exalted finger He created a new creation, such that were all the worlds of origination and invention to become embodiments of names and desire to utter or speak a single letter from the letters of the Book of Creation other than that which hath been revealed from the Most Glorious Pen of God, they would all be considered absolute nothingness and sheer non-existence. Exalted, exalted is the power of our Lord, the All-Compelling, the Mighty, the Omnipotent!

ولا هوت الذوات بحقیقتها اذاً ظهرت كلمة البقاء لله المقتدر البهی الأبهی و بعد بهمین اصبع منیع خلق فرمود خلق بدیع را که اگر جمیع ابداع و اختراع هیاکل اسماء شوند و بخوانند حرفی از احرف کتاب انشاء بغیر عما نزل من قلم الله الأبهی تکلم او فتوه ثمانید جمیعاً معدوم بحث و مفقود صرف شمردن تعالی تعالی قدره ربنا المهیمن العزیز القدیر

- 4 Praise be to God that your honor is manifest before the Most Great Scene as one of the powerful, steadfast souls, and is adorned with the ornament of a new creation. We beseech God that through the effect of thy steadfastness He may manifest powerful souls and firm feet that may stand firm in the Cause and aid the All-Merciful with the swords of utterance. Verily, He is powerful over all things.

4 لله الحمد که آنجناب تلقاء منظر اکبر از انفس قویة مستقیمه ظاهرند و بطراز خلق آخر مزین نسل الله بأن يظهر من اثر استقامتک انفساً قویة و ارجلاً مستقیمه لیستقیمین علی الأمر و یصرنّ الرحمن بسیوف البیان انه علی کل شیء قدیر

- 5 And regarding your previous request for permission to attain His presence, this servant beareth witness that at all times the decree of nearness and attainment unto His presence is established concerning your honor. These are now the days wherein we must all dedicate all affairs to the service of the Cause and occupy ourselves with teaching. Praise be to God that the True One, glorified be He, hath confirmed and assisted your honor, and you have been and are engaged in services to the Cause. May my soul be a sacrifice for thy devoted efforts!

5 و اینکه از قبل اذن لقا خواسته بودند این عبد شهادت میدهد که در جمیع احیان حکم قرب و لقا در باره آنجناب ثابتست حال ایامیست که کل باید جمیع امور را در خدمت امر مصروف داریم و بتبلیغ مشغول شویم الحمد لله که حق سبحانه آنجناب را مؤید و موفق فرموده و بخدمات امر مشغول بوده و هستند نفسی لهمتک الفداء

- 6 Concerning the beloved friends in the land of S and M, about whom they have written both before and after, mention of all has been made before the Divine Throne, and infinite expressions of loving-kindness have dawned from their Source upon all. All have been and are beneath the glance of mercy and the gaze of loving-kindness, and the Tablets of God have also been sent down from the heaven of His Will. God willing, they will gradually be dispatched, and all shall be nourished from the inexhaustible ocean of grace. Convey this evanescent one's expressions of devotion, self-effacement and glorification to all of them. May my spirit be a sacrifice unto them for having recognized, turned unto, believed in, and become certain of God. We beseech God that they may remain steadfast in the love of God and His Cause, and be among the firm ones. In the Tablet addressed to your honor, all have been mentioned by the Ancient Tongue.

6 و در باره احبای ارض س و م که از قبل و بعد مرقوم فرموده اند ذکر کل تلقاء عرش مذکور و اظهار عنایات لانهایه مخصوص کل عن مشرقها ظاهر جمیع تحت لحاظ مرحمت و نظر عنایت بوده و هستند و الواح الله هم از سماء مشیت نازل و انشاء الله بتدریج ارسال میشود و کل از بحر فیض لایزال مرزوق میگردند عرض خلوص و فنا و تکبیر این عبد فانبرا خدمت کل برسانید روحی لهم الفداء بما اقبلوا و عرفوا ثم آمنوا و ایقنوا بالله نسل الله بأن یستقیموا علی حب الله و امره و یكونن من الثابتین در لوح آنجناب جمعا بلسان قدم ذکر شده اند

- 7 Convey the glorification of the True One to all. The petitions that were sent with Jinab-i-Aqa Shaykh-'Ali, upon him be the

7 تکبیر حقراً بجمیع برسانید عرایضیکه بهر همراه جناب آقا شیخعلی علیه بهاء الله بوده سببی واقعشده

Glory of God, met with circumstance, and in the great city all were destroyed, and indeed they acted with wisdom. Your honor should write the details to the people of Kha.

و در مدینه کبیره کلّ را محو نموده بودند و فی الحقیقه بحکمت رفتار کرده‌اند آنجناب تفصیل را باهل خا مرقوم دارند

- 8 Two Tablets specifically for Jinab-i-Aqa Siyyid Muhammad-Rida and Aqa Siyyid Abu-Talib were revealed more than a year ago but did not arrive. Now they have been sent and should be delivered. A single number of exalted Tablets were revealed, some sent without names. Your honor should consider them and deliver them as appropriate, and gladden and illumine all with the manifestations of God's infinite bounties and the effulgences of the Sun of His most glorious mercy. The Branches of the Divine Lote-Tree, its twigs, fruits and leaves, all remember your honor with most wondrous and exalted praise, mention and glorification. Furthermore, convey this evanescent one's expressions of devotion, love and glorification to your honored father and mother, upon them be the glory of their Lord, and likewise to all relatives and kin and all who attain your presence. I trouble all with expressions of devotion and countless glorifications. God willing, may all remain firm and steadfast in the path of the Cause through the influence of your holy breaths and spiritual emanations, in such wise that the false indications and ungodly allusions of the opposing souls may neither prevent nor veil them.

8 دو لوح مخصوص جناب آقا سید محمد رضا و آقا سید ابوطالب یک سنه متجاوز بود که نازل شده بود و نرسید حال ارسال شد برسانند عدد واحد الواح منیع نازل بعضی من غیر اسم ارسال شد آنجناب ملاحظه فرمائید و باقتضا برسانید و جمیعاً بظهورات عنایات نامتناهی الهی و اشراقات شمس مرحمت ابهائی مستبشر و مسرور و منور فرمائید اغصان سدره مبارکه الهیه و افنانها و اثمارها و اوراقها کلّ بذکر و ثنا و تکبیر ابداع ارفع آنجناب را ذاکرند و دیگر عرض خلوص و وداد و تکبیر این عبد فانیرا خدمت جناب والد و والده علیهما بهاء ربهما برسانید و هم چنین جمیع متعلقین و منسوبین و کلّ من یتشرّف بحضورک کلّ را بعرض خلوص و تکبیر لایحصى مصدعم انشاءالله کلّ از تأثیرات انفاست قدسیّه و نفحات روحیه آنحضرت بر صراط امر ثابت و مستقیم باشند بشأنیکه دلالات افکیّه و اشارات شرکیّه انفس معرضه ایشانرا منع ننماید و محتجب نسازد

- 9 By God! O my beloved! Verily the Cause is mighty, and mightier than all that is mighty, nay mightier still than that, and thy Lord is the Most High, the Mighty.

9 تالله یا محبوبی انّ الأمر عظیم و اعظم فوق کلّ عظیم بل اعظم من ذلک وربّک العلیّ العظیم

- 10 According to your command, you must act with great wisdom in this journey, and strong emphasis has been laid on this matter. God willing, this has been and will continue to be observed.

10 و دیگر حسب الأمر آنجناب باید در این سفر بسیار بحکمت رفتار فرمائید و تأکید بلیغ در این امر فرموده‌اند انشاءالله معمول داشته و خواهند داشت

- 11 Furthermore, among the incidents that have occurred is that two individuals and their sister in the Land of Mystery exhibited such behavior that, by God besides Whom there is no other God, the like of it has never been heard of in creation. When God forbade them from what they did, they turned away and objected until they denied God, the Master of the Day of Judgment. In all days and nights they engaged in what they were forbidden from. They mocked God's messengers and emissaries, and from them appeared that which caused the dwellers of Paradise and those who circle around thy Lord's throne, the Mighty, the Generous, to lament. They were never truly followers of my Faith, but in the Land of Mystery they secretly engaged in opposition and objection until one saw the overwhelming might of his Lord and repented at the time of death,

11 و دیگر از امور وارده آنکه نفسین و اختیما در ارض سرّ باعالمی ظاهر شدند که مثل آن والله الذی لا اله الا هو در ابداع شنیده نشده و اذا انهام الله عمّا عملوا اعرضوا و اعترضوا الی ان کفروا بالله مالک يوم الدین در جمیع ایام و لیالی بما نهوا عنه مشغول قد استهزؤوا برسل الله و سفرائه و ظهر منهم ما ناه به سگان الفردوس و الذین طافوا حول عرش ربّک العزیز الکریم ابدّاً متدین بدینی نبوده و نیستند ولکن در ارض سرّ سرّاً باعراض و اعتراض مشغول بودند الی ان رأى النصر قهر ربّه تاب حین الموت و غفر الله انّ ربّک هو الغفور الرحیم

and God forgave him - verily thy Lord is the Forgiving, the Merciful.

- 12 After his passing, Rida-Quli came and repented - verily thy Lord is the Ever-Forgiving, possessed of manifest grace. Though his inner hypocrisy was known, due to the precedence of mercy and the all-encompassing grace, it was concealed until he arrived at this prison and openly began misleading some, for he found the True One imprisoned and oppressed. He drank wine openly and his sister would drink and appear before the Countenance. Thus did it come to pass with the Beloved. This has been mentioned that thou mayest be informed. And this was among their better deeds - we seek God's refuge from their other acts. When their rebellion, tyranny and ingratitude reached their height, God cast them out and left them in the torment of hell. They departed and said what none before had said. Fie upon them and their faithlessness!

- 13 Whatever divine verses they possessed, they added some fabricated ones and gave them to the people of this land, creating great mischief. But their efforts in this vain life came to naught. Verily He is the ruler over what He wills. They attributed all their reprehensible deeds to the True One. Observe how, despite God's great mercy and all-encompassing grace, they rebelled such that when they sought forgiveness it was not accepted. Thus they returned disappointed and at loss, and now they have united with Satan - God's curse be upon them. Those souls wrote such letters in the Land of Mystery against Iblis and his followers and sent them in all directions. In any case, O My loved one, they have manifested such hatred the like of which has not been seen. They oppose all the Prophets and Messengers. We beseech God to seize them with His justice. Verily He is the Mighty, the Powerful.

- 14 Furthermore, for some time verses had not been revealed from the heaven of divine will, the door of meeting was closed, and the Countenance of the Desired One sat alone in the house. For several days now the clouds of favor have risen and the rain of mercy has descended. God willing, mighty tablets will continue to be sent from the divine direction, that thy eyes and the eyes of the knowing ones may be gladdened thereby. And praise be to God, the Lord of the worlds. Additionally, regarding the outcast soul, a brief note has also been written to Aqa Mirza Husayn, upon him be the glory of God - they will observe it. Also, convey from this servant an exalted greeting to Aqa Mirza Sayyid Husayn from the people of Ta and Fa,

12 و بعد ارتقاء حضرت رضا قلی و تاب آن ربّیک
لهو التّوّاب ذو الفضل المبین اگرچه نفاق باطنش
معلوم بود و لکن نظر بسبقت رحمت و احاطه
فضل ستر میفرمودند تا آنکه بلین سخن وارد در
اغوی بعضی جهره مشغول شد چه که حقّرا
مظلوم و مسجون یافت شرب الخمر جهره و اخته
تشرّب و تحضر لدی الوجه کذلک ورد علی
المحبوب قد ذکرتم حضرتک لتکون من المطّلعین
و این از احسن اعمالشان بوده نعوذ بالله من
اعمالها الأخری و چون طغیان و بغی و کفران
بمنتهی رسید اطردهما الله و ترکهما فی عذاب
الجحیم و ذهابا و قال ما لا قاله الأولون افّ لهما و
لوفائهما

13 آنچه آیات الهیه که نزدشان بود بعضی هم
مجموعاً بآن ملحق نموده باهل این بلد داده‌اند
و فتنه بزرگی برپا نموده‌اند و لکن ضلّ سعیمهم
فی الحیوة الباطلة انه هو الحاکم علی ما یرید
جميع اعمال شنیعه خود را بحقّ نسبت داده‌اند
مشاهده فرمائید مع رحمت کبری و فضل محیط
الهی چگونه طغیان نموده‌اند که آنچه طلب عفو
نمودند مقبول نشد لذا خائباً خاسراً راجع و حال
بشیطان متحد شده‌اند لعنة الله علیهم مع آنکه
آن نفوس از ابلیس و اتباعش چه مکاتیب در
ارض سر نوشته و باطراف فرستاده‌اند باری
ایحییوب من ببغی ظاهر شده‌اند که شبه آن
ظاهر نه بجمع انبیا و مرسلین معاندند نسل الله
بأن یأخذهم بعدله انه هو العزیز القدیر

14 و دیگر آنکه مدّتی بود که از سماء مشیت آیات
نازل نه و باب لقا مسدود و طلعة مقصود وحده
در بیت جالس چند روزیست سخاب عنایت
مرتفع و امطار رحمت نازل انشاء الله از بعد هم
الواح منیعه از شطر الهیه ارسال خواهد شد لتقرّ
بها عینک و عیون العارفین و الحمد لله ربّ العالمین
و دیگر در باب نفس مطروده بجناب آقا میرزا
حسین علیه بهاء الله هم بمجلی نوشته شده ملاحظه
خواهند فرمود و دیگر از قبل این عبد تکبیر منیع
بجناب آقا میرزا سید حسین من اهل تا و فا
برسانید و تفصیل بایشان بنویسید که مطلع باشند

and write to them in detail so they may be informed. And the spirit and glory and holiness and splendor be upon thee and those with thee among the people of Baha.

و الروح و العز و القدس و البهاء على حضرتك
و من معكم من اهل البهاء

- 15 In most of the revealed Tablets, whether Persian or Arabic, the Pen of the Lord of Creation has, both implicitly and explicitly, forbidden the servants to turn towards this direction, and there has been much emphasis, warning and admonition in this binding commandment from the presence of the Mighty, the Powerful One. You must specifically forbid this and not allow anyone to turn in this direction, for manifest harm lies therein. In one of the exalted Persian Tablets, these words were revealed - exalted be His glory: "Forbid the loved ones of God from turning towards this direction. Say: O friends! harm will befall the very root of the Tree through coming and going. Beware lest ye transgress that which hath been ordained in the Book. He, verily, is the All-Knowing, the All-Informed."

15 در اکثری از الواح منزله پارسیه و عربیه تلویحاً
و تصریحاً از قلم مالک ایجاد نبی عباد از توجه
باین شطر نازل و بسیار تأکید و تهدید و تحذیر
در حکم محکم من لدن عزیز قدیر شده آنجناب
باید مخصوصاً نبی نمایند و نگذارند احدی توجه
باین سمت نماید چه که ضرر کلی در او مشهود
در لوحی از الواح منیعۀ پارسیه نازل قوله جل
اجلاله احبای الهی را از توجه باین شطر منع نما بگو
ایدوستان ضرر ذهاب و ایاب باصل شجره وارد
ایاکم ان تتجاوزوا عما حدّد فی الکتاب انه هو العليم
الخبیر

- 16 Similar blessed passages, and even more severe and emphatic ones, have been revealed in numerous places, but we have confined ourselves to this one passage. We must all beseech God, exalted be His glory, to grant us the grace to act according to His command and walk in the path of His good-pleasure. Verily, He ordaineth naught for His servants save that which is better for them than the kingdoms of earth and heaven. And praise be to God, the Lord of the worlds.

16 و امثال این فقره مبارکه و اشد و اعظم از این در
مواضع متعدده نازل و لکن بهمین یک فقره اکتفا
رفت انشاء الله جمیع باید از حقّ جلّ شأنه توفیق
طلب نمائیم که بامرش عامل شویم و در سبیل
رضایش سالک گردیم انه ما یحکم لعباده شیء
الا و هو خیر لهم عن ملکوت ملک السموات
و الارضین و الحمد لله رب العالمین

- 17 There are two petitions in the envelope which this servant has submitted. Please deliver them to the two names, upon them be the Glory of God.

17 دو عریضه در پاکت است این عبد معروض
داشته بامین علیهما بهاء الله برسانید

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Study guide to this volume

This first collection of ‘Akka tablets spanning the widest possible date range — from the earliest ‘Akka imprisonment in 1868 to Baha’u’llah’s passing in 1892 — reveals the extraordinary breadth of a single ministry: from dense cosmological commentary on the Qur’an (BH00271, the *Tafsir-i-Va’sh-Shams*), through elevated devotional praise of the Prophet Muhammad in his cosmic significance (BH00380), to sharp polemical addresses to the people of the Bayan who refused to recognize Baha’u’llah despite having been prepared by the Bab’s own writings (BH00547, BH00607), to short pastoral notes of personal benediction. The dominant interpretive concern is the tragedy and the logic of non-recognition: how it is that those who had most consciously awaited the Promised One — the Babi community — should so largely have turned away. The answer the tablets offer is repeatedly the same: attachment to names, forms, and inherited expectations proves a denser veil than ignorance. Those who thought they already knew what the Manifestation would look like could not see what stood before them.

The Primal Point and the All-Embracing Word

Key Passages

All praise be to God Who caused the dove of utterance to warble upon the twigs of the tree of exposition with diverse melodies that there is none other God but Him. He hath brought the worlds into being and created all possibility through His Primal Will, whereby He hath created all that was and all that shall be. And praise be to God Who hath adorned the heaven of reality with the sun of meaning and knowledge, whereon hath been inscribed by the Most Exalted Pen: “The Kingdom belongeth unto God, the Omnipotent, the Overshadowing, the Self-Subsisting” — Who hath manifested the Most Great Ocean gathered from the water flowing from the Source of the letter Ha’, which leadeth to the Most Ancient Name, wherefrom the Primal Point was differentiated and the all-embracing Word appeared and Truth and Law came forth. — BH00271

O thou who asketh! When thou intendest to reach the sacred precincts and the Sinai of nearness, purify thy heart from all else but Him, then put off the sandals of idle fancies and vain imaginings that thou mayest behold with the eye of thy heart the revelations of God, the Lord of the Throne and of the dust. For this is the Day of revelation and witnessing — separation hath passed and union hath come, and this is through the grace of thy Lord, the Mighty, the Beloved. Leave question and answer to the people of dust. Soar on the wings of detachment unto the atmosphere of the nearness of thy Lord’s mercy. — BH00271

Say: O people! The Primal Point hath been differentiated, the all-embracing Word hath been completed, and the sovereignty of God, the Overshadowing, the Self-Subsisting, hath been made manifest. Say: O people! Ye occupy yourselves with the rivulet while the sweet sea surgeth before your faces — what aileth you that ye comprehend not? —
BH00271

Context for Study

The *Tafsir-i-Va'sh-Shams* (Commentary on the Surih of the Sun) belongs to the genre of Qur'anic commentary developed by the Bab and taken further by Baha'u'llah: not the systematic legal and grammatical analysis of classical *tafsir* but an interpretive meditation that opens each element of the revealed text outward into metaphysical meaning. The opening hymn places the "Primal Point" at the origin of divine creative action: from the divine Will, differentiated as the Primal Point, the all-embracing Word appears, and from the Word, Truth and Law come forth. This ontological sequence — Will, Point, Word, Law — is a compressed cosmogony in which Baha'u'llah positions the Bab's title (the "Primal Point") within the most fundamental structure of divine emanation. The counsel about removing one's sandals echoes the divine command to Moses at the Burning Bush (Exodus 3:5) and frames the approach to divine truth as a liturgical stripping away of all that one brings from the world of dust. The challenge to those who "occupy themselves with the rivulet" while "the sweet sea surgeth before their faces" is addressed to those whose attention was fixed on inherited forms of anticipation rather than on the direct encounter with revelation. Throughout, the cosmological and the personal are held together: the architecture of divine creative action and the discipline of individual detachment are aspects of the same single movement.

Questions for Reflection

1. The opening passage traces creation from the divine Will through the Primal Point to the all-embracing Word. Compare this cosmogony with the opening of the Gospel of John ("In the beginning was the Word"), with the Islamic doctrine of the *Nur Muhammadi* (Muhammadan Light) as the first creation, and with Lurianic Kabbalistic accounts of divine contraction (*tzimtzum*) and emanation. What is shared, and what is distinctive?
2. The instruction to "put off the sandals of idle fancies" echoes God's command to Moses at the Burning Bush. What does this liturgical echo accomplish? Does Baha'u'llah position Himself in relation to the Mosaic encounter, and if so, how?
3. The challenge — "ye occupy yourselves with the rivulet while the sweet sea surgeth" — diagnoses a form of spiritual distraction that is particularly dangerous for the religiously sophisticated. Compare with Jesus' critique of the Pharisees (Matthew 23) and with the Sufi critique of the externally observant but inwardly vacant *zahid* (ascetic). What makes this failure especially common among the devout?
4. What is the difference between approaching divine truth through questions and answers — "leave question and answer to the people of dust" — and approaching it through what Baha'u'llah calls the "eye of the heart"? How does this distinction relate to the Kantian difference between theoretical reason and practical reason, or to the distinction between *kalam* (theological discourse) and *irfan* (mystical knowing)?

5. The phrase “separation hath passed and union hath come” appears in a context of prophecy fulfilled. What kind of union is being announced, and how does it relate to the Sufi concept of *wasl* (reunion with the Beloved) and to Christian eschatological imagery of the heavenly wedding?

The Prophet as Hidden Mystery and Cosmic Mediator

Key Passages

Blessings and peace be upon the Guarded Mystery, the Hidden Symbol, and the Treasured Secret, Who in every world among the worlds of God, the Mighty, the Exalted, is called by one of the names of glory and majesty, and in every station is described by one of the attributes of grandeur and magnificence — He Who was honored by the address “But for thee, I would not have created the celestial spheres,” and Who was adorned with the words “When thou didst throw, it was not thou who threw, but God who threw.” And peace be upon His family and companions, an everlasting, eternal, ancient peace. — BH00380

Context for Study

BH00380 opens with a sustained devotional invocation of Muhammad under a series of mystical titles — “Guarded Mystery,” “Hidden Symbol,” “Treasured Secret” — that lift the Prophet far beyond His historical particularity into the realm of cosmic mediation. The two Qur’anic and hadith citations that follow are among the most beloved and theologically charged in Islamic mystical tradition. The hadith “But for thee, I would not have created the celestial spheres” (*lawlaka lawlaka lama khalaqtu’l-aflak*) is not found in the canonical hadith collections but has been of enormous importance in Sufi thought, where it grounds the doctrine of the *insan al-kamil* (Perfect Human) as the cause and mirror of creation. The Qur’anic verse about the throw (8:17) — “It was not thou who threw when thou didst throw, but God who threw” — was a key text for Sufi accounts of the Prophet’s effacement in divine action: the human act is real but is simultaneously wholly God’s act. Baha’u’llah cites these texts in a tablet that, while addressed to a specific correspondent, opens into universal adoration. The passage represents one of the clearest examples in the late corpus of how the Islamic devotional tradition of *salawat* (praise of the Prophet) is honored and deepened within the Baha’i framework: Muhammad is not merely the Prophet of Islam but a “Guarded Mystery” who “in every world is called by one of the names of glory” — the eternal dimension of prophetic reality that transcends any single historical dispensation.

Questions for Reflection

1. Compare Baha’u’llah’s language about Muhammad as “Guarded Mystery” and “Hidden Symbol” with Ibn ‘Arabi’s doctrine of the *Haqiqa Muhammadiyya* (Muhammadan Reality) as the first and most perfect mirror of divine being. How does Baha’u’llah’s treatment differ from or extend Ibn ‘Arabi’s metaphysics?
2. The hadith “But for thee I would not have created the spheres” makes a human being the cause of creation. What theology of the Manifestation does this imply, and how does it relate

- to the Christian Logos theology (“through whom all things were made,” John 1:3) and to the Kabbalistic concept of Adam Kadmon as the primordial human form of God?
3. The Qur’anic verse about the throw erases the boundary between human agency and divine action. Compare this with Meister Eckhart’s claim that the soul’s action in God is God’s action in the soul, and with Paul’s “I live, yet not I, but Christ liveth in me” (Galatians 2:20). What is the relationship between human agency and divine agency in each case?
 4. Why does Baha’u’llah, in a tablet from the ‘Akka period, open with an elaborate devotional invocation of Muhammad? What does this say about the continuity of reverence for earlier Manifestations within the Baha’i framework?
 5. The phrase “in every world among the worlds of God... called by one of the names of glory” suggests a multi-world ontology in which the Manifestation has a presence in every realm. How does this cosmological claim relate to Christian doctrines of the resurrection body and the cosmic Christ, and to Sufi accounts of the Prophet’s presence in the barzakh (intermediate realm)?

The Locked Gate: The Tragedy of Non-Recognition

Key Passages

Those who in past ages and centuries counted themselves among the righteous and deemed themselves the most learned of the earth’s scholars — on the Day of Manifestation the station and rank of each became clear and evident. By the life of God! The recompense of their deeds seized them and they returned to hell. The deniers among the people of the Bayan cling to the same vain imaginings. Through their attachment to names they have been deprived of the Dawning Place of the lights of inner meanings. The verses have encompassed the world and the evidences have shone forth like the sun from the horizon of the heaven of will, yet still some remain deprived and veiled. — BH00547

Say: This is not a Cause that can be prevented by the cawing of crows or the clamor of divines. Its light hath shone forth from the horizon of proof with such brightness that neither veils can conceal it nor coverings prevent it. — BH00547

O people of the Bayan! Fear the All-Merciful. Cast behind you the idols of names, turning unto God, the One, the Alone, the Omnipotent, the Mighty, the All-Forgiving. This is a Day wherein none save Him is mentioned, as attesteth the Mother Book which is with Him. — BH00607

Context for Study

A significant strand of the ‘Akka tablets is directed at the *Azalis* — the followers of Mirza Yahya (Subh-i-Azal), the Bab’s appointed nominal successor, who rejected Baha’u’llah’s claim and remained adherents of the Bayan’s letter rather than its spirit. These tablets represent one of the

most theologically acute arguments in the entire corpus: the claim that those who most consciously awaited the Promised One were precisely those in greatest danger of non-recognition. The diagnosis is sharp: their failure was not ignorance but “attachment to names” — the idolatry of forms that were meant to point beyond themselves. The Bab had told His followers that the one the Bayan pointed to would be “He Whom God shall make manifest”; He had warned them explicitly that their expectations and interpretive frameworks would likely mislead them. Yet the historical record shows that the majority of Babi believers turned away from Baha'u'llah. Baha'u'llah reads this pattern as continuous with the history of prophetic religion: the learned of every age became the primary agents of the new Manifestation's rejection, while the “unlettered” often recognized more readily. This argument is central to the Gospels' account of the Pharisees' rejection of Jesus; it is implicit in Muhammad's description of the learned who are like the donkey bearing scripture; it recurs in Sufi critiques of *ulama* who mistake the letter for the spirit.

Questions for Reflection

1. Baha'u'llah diagnoses the failure of recognition as “attachment to names.” What precisely does “attachment to names” mean in this context? How does it differ from legitimate respect for tradition and inherited religious categories?
2. Compare this diagnosis with the Gospels' account of why the scribes and Pharisees rejected Jesus (Matthew 23), with Rumi's repeated critique of those who worship the name of God without reaching God Himself, and with Luther's critique of those who elevate Church tradition above Scripture. Is there a common structure across these critiques?
3. The passages declare that the Cause “cannot be prevented by the cawing of crows or the clamor of divines.” What kind of confidence does this express, and on what is it grounded? Is it identical to, or distinct from, the millenarian confidence that has accompanied many new religious movements?
4. How does the tragedy of Babi non-recognition of Baha'u'llah illuminate the broader epistemological challenge of religious recognition — the difficulty of identifying a genuine new revelation when the available criteria are all drawn from the previous dispensation?
5. What does the repeated address “O people of the Bayan!” reveal about Baha'u'llah's pastoral relationship to those who had been closest to the Bab's teaching and yet turned away? What does it say about the possibility of return?

A Guiding Question for the Whole Volume

The first 'Akka collection spanning the full breadth of the period (1868–1892) moves between a cosmological grandeur and an intimate pastoral urgency that are, in Baha'u'llah's writings, always two aspects of the same thing. The Primal Point generates the all-embracing Word; the all-embracing Word must be recognized without the sandals of inherited expectation; and those who most expect the Manifestation are often those who most fail to recognize Him when He arrives. The volume is, among other things, a theology of the veiled eye.

A guiding question for the whole volume might therefore be: **What does the recurring pattern of non-recognition — in which those who most consciously awaited the Manifestation**

most consistently failed to recognize Him — reveal about the nature of spiritual readiness, and what disciplines of detachment from “names,” forms, and expectations does this pattern demand of any reader who wishes to approach revelation with genuinely open eyes?