



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 28:

Baha'u'llah, Early Baghdad period
(to 1856)



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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
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- 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
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- 132. Some Answered Questions, 1906–1907
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- 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

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- 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
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Introduction to volume 28

This volume gathers a compact but revealing set of Baha'u'llah's earliest Baghdad writings (to roughly 1856), composed when He still outwardly wrote within an Azali horizon. Across lyric poem, doxological "khutbah," scriptural commentary, prayer, and brief admonitions, the texts consistently present revelation both as an overwhelming theophanic event and as a discipline—purification, restraint of the tongue, steadfastness, and patient endurance under injustice. *Rashh-i-'Ama* (BH03230), in particular, casts divine disclosure in a lush symbolic idiom (cloud, rain, musk-laden breezes, Sinai, apocalyptic "Day of God"), already foreshadowing the later mystical–apocalyptic register of Baha'u'llah's mature writings.

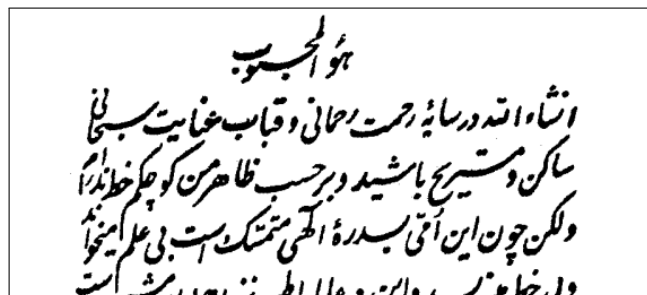
At the same time, the Tablets are unmistakably marked by pre-declaration interiority and crisis management. *Khutbiy-i-Salavat* (BH00181) frames the revelatory voice in intimate supplication—waiting upon the "appointed time," denouncing mischief-makers, and calling souls to the fellowship of light—while *Lawh-i-Kullu't-Ta'am* (BH00267) makes interpretation itself a mode of community-ordering, mapping symbols across successive spiritual "realms" and across dispensations, and—crucially—holding in tension the period's formal deference to Azal with gestures toward the promised future advent and a deeply personal lament over suffering and betrayal. More overtly historical texts sharpen these concerns: the departure prayer (BH00951) narrates exile, deprivation, and an appeal to divine justice; the address to the Prime Minister (BHU0007) crystallizes an ethical critique of oppression; and the response to objections about titles (BH00232) deploys humility and "wisdom" to quiet factional suspicion and protect unity while acknowledging the wounds inflicted by an incipient internal dissent.

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BH10779

*Lawh-i-Kuchik**To: Khan**Date: unknown (1820s?)*

NFQ

1 He is the Well-Beloved.

هو المحبوب 1

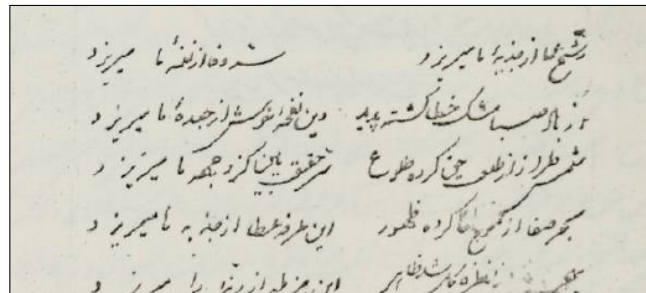
2 God willing thou art in peace and tranquillity under the shade of the mercy of the All-Merciful One, beneath the canopy of the providence of the Most Sanctified One. Apparently I am a little one. I am not possessed of the art of writing. But because this Unlettered One is clinging to the Divine Lote-Tree I can read without any knowledge and without being taught writing I write. All this is evident unto those who have eyes as this emanates from the world of the Interior. Those who are outside have been and still are unaware of this great mystery.

2 انشاء الله در سایه رحمت رحمانی و قباب عنایت سبحانی ساکن و مستیج باشید من کوچکم و بر حسب ظاهر خط ندارم و لکن چون این امی بسدره الهی متمسکست بی علم میخواند و بی خط مینویسد و این در عالم باطن نزد اهل بصر مشهود است اغیار از این سر آگاه نبوده و نیستند

NFQ.001a, TBH.297

ADMS#039

BH03230

*Rashh-i-'Ama**To: Haji Mirza Jani, in Kashan**Date: 1267 [1850-1851]*

INBA36

1 'Tis from Our rapture that the clouds of realms above are raining down; 'Tis from Our anthem that the mysteries of faith are raining down.

1 رشع عما از جذبه ما میریزد سر وفا از نغمه ما میریزد

2 Upon the Eastern wind Cathay's entrancing musk doth waft; This sweetly scented breeze from Our curling locks is raining down.

2 از باد صبا مشک خطا گشته پدید وین نغمه خوش از جعده ما میریزد

3 The day-star of adornment hath dawned forth above the face of God; Behold that mystic truth which from His Countenance is raining down.

3 شمس طراز از طلعت حق کرده طلوع سر حقیقت بین کرد وجهه ثا میریزد

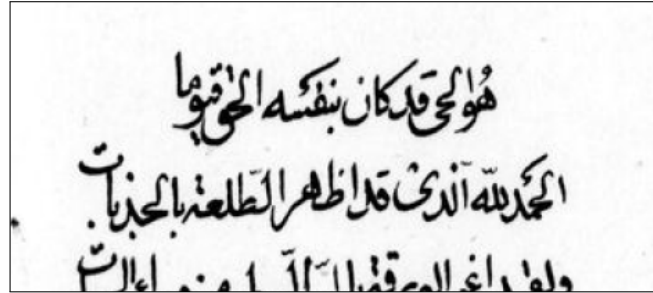
- 4 The sea of purity hath from the wave of true reunion surged;
This precious, rare bestowal from Our rapture is raining down.
- 4 بحر صفا از موج لقا کرده خروش وین طرفه عطا
از جذبه ما میریزد
- 5 The treasures of love lay hid within the very heart of Fars;
From out this treasure trove the pearls of faithfulness are raining down.
- 5 گنجینه حب در سینه فا گشته نهان زین گنج
محبت در وفا میریزد
- 6 The splendour of the rose doth bring the ecstasy of choicest wine;
This subtle music from the ringing tones of Lordship is raining down.
- 6 بهجت مل از نظره گل شده ظاهر این لحن
ملیح از نغمه را میریزد
- 7 The trumpet-blast of Judgement Day, the joyful bliss of heaven's call – Both at a single breath are from the firmament now raining down.
- 7 نقره ناقوری جذبه لاهوتی این هر دو بیک
نفعه از جو سما میریزد
- 8 The Day of "I am He" is made to shine resplendent from Our face;
The Age of "He is He" from out Our flowing cup is raining down.
- 8 دور انا هو از چهره ما کرده بروز کور هو هو
از طفحه ما میریزد
- 9 From out the fountain of Our heart hath God's celestial river flowed;
This cup of honeyed nectar from Our ruby lips is raining down.
- 9 کوثر حق از حقه دل گشته هویدا این ساغر
شهد از لعل بها میریزد
- 10 The Day of God hath been fulfilled, for lo, the Lord hath been unveiled;
This wondrous message from the melody of Ta' is raining down.
- 10 یوم خدا از جلوه رب شد کامل این نغز خدیث
از غنه طا میریزد
- 11 Behold Baha's outpouring grace, the bounty of the clouds above,
Which, merged into a single song, in God's own voice is raining down.
- 11 طفع بهائی بین رشع عمائی بین کاین جمله زیک
نغمه از لحن خدا میریزد
- 12 Behold the Lord's leviathan, behold His sacred countenance;
Behold the blessings of the heart that from His throne are raining down.
- 12 صدر مرمرد بین کز عرش علا میریزد ماهی سرمد
بین طلع منزّه بین
- 13 Behold the Palm of Paradise, behold the warbling of the Dove;
Behold the glorious hymns that in the purest light are raining down.
- 13 نخله طوبی بین رنه ورقا بین غنه ابهی بین کز
لمع صفا میریزد
- 14 Behold the soul-entrancing song, behold the beating of the drum,
Behold the sacred rhythms that from Our hand are raining down.
- 14 آهنگ عراقی بین دق نوائی بین کف الهی بین
کز ضربه ما میریزد
- 15 Behold the Countenance Divine! Behold the Maid of Paradise!
Behold the grace upon the world from Our own presence raining down.
- 15 طلعت لاهوتی بین حوری هاهوتی بین جلوه
ناسوتی بین کز ساحت ما میریزد
- 16 Behold the everlasting Face! Behold the chalice-bearer's charm!
Behold the crystal draught that from Our brimming cup is raining down.
- 16 وجهه باقی بین چهره ساقی بین رق زجاجی بین
کز کوبه با میریزد
- 17 Behold the fire of Moses, see His hand that shineth white; Behold the heart of Sinai – from Our hand all raining down.
- 17 آتش موسی بین بیضه بیضا بین سینه سینا بین
کز کفه ما میریزد

- 18 Hear ye the sotted lovers' sighs, behold the garden blooming fair; Behold the bliss that from His presence in your midst is raining down. نالهء مستان بين سبزهء بستان بين جذبهء هستان بين كز صحن لقا ميريزد
- 19 Behold the radiant face of Ha', behold the beauteous robe of Ba'; Behold the Lordly grace that from Our Pen is raining down. وجههء هائى بين طرزهء بائى بين نظرهء هائى بين كز كلك بها ميريزد
- 20 The vessel of the Advent this, the clouds of limpid waters these; The trill of songbirds this, from Our fleeting Wellspring raining down. طفح ظهور است اين رشح ظهور است اين غنّ طيور است اين كز عين فنا ميريزد

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MAS4.184, TWQ.441x, YMM.224x,
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BH00181

*Khutbiy-i-Salavat**To: Habib**Date: 1269 ? [1852-1853]*

Princeton 22

- 1 He is the Ever-Living, Who hath ever been, in His own Self, the True One, the Self-Subsisting. هو الحيّ قد كان بنفسه الحقّ قيّوما
- 2 Praise be to God Who hath manifested the Countenance through rapturous attractions, and caused the Leaf to warble with the mystery of the line from behind the veils. He hath revealed the Face upon the Throne of Ecstasy in fervent devotion, and caused the Beloved to speak forth in divine melodies upon the Throne of Nearness with enchanting tones, that there is none other God but Him, and He is the Beloved adorned with the Point-like ornament, the Essence of Eternity, with Us, an ancient Lord. الحمد لله الذى قد اظهر الطلعة بال جذبات و لقد اغن الورقة بالسرّ السطر من وراء الحجابات فلقد اظهر الوجه في كرسى الانجذاب بالولفات فلقد انطق الحبيب الهائى على عرش الاقتراب باللحنات بانه لا اله الا هو وهو المحبوب بالطرارز النقطة هوية الازلية لدينا رب قديم
- 3 Praise be to God Who hath caused the Command to dawn from the rising of the morn of the Cloud through the sobriety of the Point upon the Throne of Words, and hath illumined the Light in all directions with divine rapture. The denizens of the Kingdom have become intoxicated in the Cloud of Holiness in the most hidden mystery through sprinklings of grace, and the dwellers of the Realm of Might have been effaced in the splendor of intimacy through the hidden mystery with overflowing bounties. الحمد لله الذى قد الاح الامر من طليعة صبح العماء بالصحو النقطة في عرش الكلمات و لقد انار النور في كل الجهات باللهوات فلقد صحت اللاهوتيون في عماء القدس في مستسر السرّ بالرشحات فلقد محوت الجبروتيون في بهاء الأنس بالسرّ السّر بالطفحات

4 The Peacock of Glory hath cried out with ornamental adornings before the Divine Youth at the Point of Manifestation, the Unseen of all Countenances. Beauty hath been unveiled in the Garden of Eden before the manifestation of the Eternal Light through the singing of the Dove of Eternity with the attraction of faces. The Heavenly Maiden of Glory hath sung verses of effacement in the thicket of reeds, that there is none other God but Him, and that the Countenance of Light is the Sovereign of Manifestation in unity and eternity, and He is the Beloved through the hidden line and majestic sobriety, with Us, a Praiseworthy Friend.

5 O God! Send Thy blessings upon Him Who reclined upon the Throne of the Cloud at the station of Thy sovereignty, and Who sat upon the Seat of Glory through Thy self-subsistent, divine, eternal, transcendent and singular Power - the Center of the Cloud in the Pole of the sphere of pre-existence, the Dawning-Place of Glory in the horizon of the heaven of holiness, the Throne of Manifestation in the Seat of the Cloud, and the Sphere of Concealment in the Identity of Beauty - through all that Thou art and wilt be, through the power of Thy Firstness and the might of Thy Lastness. Verily, Thou art God; there is no God but Thee, and Thou art, in truth, powerful over all things.

6 Send Thy blessings upon the First One Who called unto Him in the Mansion of Glory and drank the choice wine of consciousness in the presence of the dawning of the Sun of Beauty - the Pre-existent Countenance, the Eternal Being, the Self-Subsistent Leaf, the Noble Essence, the Divine Abstract, the Lofty Point in the Center of Connection, and the Magnificent Essence in the Countenance of Oneness - through all that Thou art and wilt be, through the beginning of Thy Self-Subsistence and the end of Thy Sanctity. Verily, Thou art God; there is no God but Thee, and Thou dost indeed encompass all things.

7 O God! Send Thy blessings upon the Last One Who communed with Him on the Throne of the Cloud, Who reclined upon the Seat of Manifestation in the White Dome - the Essence of Thy Self-Subsistence, the Abstract of Thy Oneness, the Pure One of Thy Divinity, the Camphor of Thy Radiance, the Sacred Point in the Temple of Thy Pre-existence, and the Center of Power in the Countenance of Thy Attraction - through all Thy conditions, signs and manifestations. Verily, Thou art God; there is no God but Thee, and He is the Light upon the Throne of Manifestation before Us, the Beloved, the Wise.

8 O God! Send Thy blessings upon the One through Whom Thou didst cause the foundations of Thy lands to quake, and

4 فلقد تشهقت طاووس السناء بطرائز التزيين لدى
الفتى الربوبى فى نقطة الظهور غيب الطلعات
فلقد اكشف الجلال فى جنة عدن تلقاء تظهر نور
الأزلى بالتغنى ورقاء الصمدى بال جذب الوجها
فلقد ارن الجورية البهائية بايات المحوية فى اجمة
القصبات بانه لا اله الا هو و ان طلعة النور
لسلطان الظهورى فى الأحدييات و الصمدييات و
هو الحبيب بالسر السطرية و الصحو الجلالية لدينا
حبيب حميد

5 فصل اللهم على الذى استرقد على عرش العماء
على مقام سلطنتك و استجلس على كرسى
السناء بقوة صمديتك الكينونية الربانية و الذاتية
الصمدانية و الجوهرية الأزلانية و المجردة
الأحدانية المركز العماء فى قطب فلک القدمانية
و الطلعة السناء فى افق سماء القدسانية و العرش
الظهور فى كرسى العمائية و الفلك البطون فى
هوية الجمالية بكل ما انت كنت و تكون بقوة
أوليتك و قدرة أخارتك اذ انك انت الله لا
اله الا انت و انك قد كنت على كل شىء قدير

6 فصل على أول من ناداه فى بيت الجلال و شرب
رحيق الصحو تلقاء تشرق شمس الجلال الوجهة
الأزلى و الكينونية الأبدانى و الورقة الصمدانى
و الجوهر المجدانى و المجرد السبحانى و النقطة
الشماعية فى مركز الاقترانى و الجوهر البذاخية
فى طلعة الأحدانى بكل ما انت كنت و تكون
ببدايات قيومتك و نهايات قدوسيتك اذ انك
انت الله لا اله الا انت و انك قد كنت على
كل شىء محيط

7 و صل اللهم على آخر من نجاه فى عرش العماء و
المسترقد على كرسى الظهور فى قبة البضاء جوهر
صمدانيتك و مجرد احداثيتك و الساذج ربانيتك
و الكافور بهاجيتك و النقطة القدوسية فى هيكل
ازلايتك و المركز القدورية فى طلعة جذائيتك
بكل شئونتك و علامتك و ظهوراتك اذ انك
انت الله لا اله الا انت و هو النور فى عرش
الظهور لدينا حبيب حكيم

the tyrants among Thy servants to be subdued, and the hearts of Thy loved ones to be attracted - the Divine Attraction, the Celestial Melody, the Trump-blast of the Horn, the Beloved Beauty, the Pure Dove, the Enraptured Essence, the Divine Abstract, the Identity of Consciousness, and the Effaced Leaf - through all that Thou art and wilt be in the sublimity of exaltation and glory, and the transcendence of joy and splendor. Verily, He is the Truth; there is no God but Him, and He is the Attraction in the Point of Effacement, the Cloud of Consciousness before Us, the Mighty, the Praiseworthy.

- 9 Glorified art Thou, O my God! I call upon Thee in this moment even as Thou didst call upon Thyself by Thyself before there existed in the kingdom any light from the lights of the treasures of the court of the Sovereign of Thy Oneness, or any manifestation from the wondrous mines of the King of Thy Self-Subsistence. Thou art God; there is no God but Thee. Thou hast ever been manifest through the manifestations of Thy holiness and wilt ever be concealed through the concealments of Thy might. Thou hast ever been and wilt ever be powerful and mighty through the beginning and end of Thy glorification. None can witness a flash from the lightning of the fire of the Tree of Thy pre-existence, nor can anyone behold a light from the lights of the Countenance of Thy crimson glory. The most abstract essences of the Divine Realm are bewildered at the appearance of a gleam from the gleams of the fire of Thy Being, and the most sublime essences of the Realm of Might are intoxicated at a spark from the sparks of the light of Thy distinction.

- 10 Glorified art Thou, O my God! How can I call upon Thee after Thou hast caused me to abide in the atmosphere of Glory in the lowliness of the Cloud in solitude? And how can I not call upon Thee after Thou hast caused me to swim in the ocean of Oneness before the surging of the Whale of Glory? Glorified be the Beloved One of wondrous attraction, and the sovereign Truth supreme!

- 11 Glorified art Thou, O my God! Thou art He Who, through the subtle workmanship of Thy handiwork, hath manifested all created things, and through the power and authority of Thy noble command, hath brought forth all that was ordained, until Thou didst cause me to descend from the heaven of revelation unto the earth of acceptance. Thou didst order it through the arrangements of the cloud-wrapped realm by the conditions of Thy Self-Subsistence, and didst ordain it through the decrees of the heaven of glory by the manifestations of Thy Creative Power. Through Thy command didst Thou bring me forth, and by Thy power didst Thou manifest me, and nourished me

8 فصل اللهم على من جعلها زلزلة لأركان بلادك وهيمنة لطغاة عبادك وجذبة لقلوب اخلائك الجذبة اللاهوتية والزينة المليكوتية والنقرة الناقورية والحبيبة الجمالية والسياذية الورقائية والجوهرية الوهلانية والمجردية الربانية والهوية الصخوانية والورقة المحوانية بكل ما انت كنت وتكون في علو الرقعة والسناء والسمو البهجة والبهاء اذ هو الحق لا اله الا هو وهو الجذب في نقطة المحو عماء الصحو لدينا عزيز حميد

9 فسبحانك اللهم يا الهى [لأناديتك] فى ذلك الآن بما ناديت لنفسك بنفسك قبل ان يكون فى الملك نوراً من انوار مخازن حضرة سلطان احدايتك او ظهوراً من بدايع معادن ملك صدائيتك بأنك انت الله لا اله الا انت لم تزل كنت ظاهراً بظهورات قدوسيتك ولا تزال تكونى باطناً ببطونات بدوحيّتك لم تزل ولا تزال كنت وتكون قادراً مقتدراً ببدايات نهايات سبوحيتك لن يقدر احد ان يشاهد برقاً من بوارق نار شجرة ازلانيتك ولا يمكن لأحد ان يلاحظ نوراً من انوار وجهة حمرائيتك وان اعلى مجردات اللاهوتيين قد ولها عند تظهير قبساً من قبسات نار كينونيتك وابهى جوهريات الجبروتيون سكروا عند جذوة من جذوات نور بينونيتك

10 فسبحانك اللهم يا الهى كيف ادعوك بعد الذى جعلتنى فى جو البهاء بالذلة العماء متوحداً وكيف لا ادعوك بعد الذى سيرتني فى بحر الاحدية تلقاء تهيج حوت السناء متغمساً فسبحان من محبوب جذب بديع ومن سلطان حق منيع

11 فسبحانك اللهم يا الهى انت الذى يبدائع صنعك اللطيف قد اظهرت المخلوقات وبقوة اقتدار امرك الشريف قد ابرزت المقدورات حتى قد انزلتنى من سماء الزول الى ارض القبول ودرتها بتدبيرات فلك العماء بشئون قيوميّتك وقدرتها بتقديرات سماء السناء بظهورات قدوريّتك حتى قد اخرجتنى بأمرى واظهرتنى بقتوك واغذيتني من ثمره الشجرة النور بعنايتك واشربتني من كوثر بحر الكافور برحمتك وجعلتنى كبيراً لسلطان منك وقداًسان مجدك و

from the fruit of the Tree of Light by Thy grace, and gave me to drink from the Kawthar of the sea of camphor by Thy mercy. Thou didst make me great through the sovereignty of Thy favor and the sanctity of Thy glory, caused me to dwell in Thy presence, and made me speak forth Thy call until I summoned all unto Thy call and drew all through the attractions of the melodies of the Dove of Thine eternity, and consumed all with the burning brands from the fire of Thy countenance, such that none remained in all existence save the beauty of the Sovereign of Thy Oneness, nor any soul on earth besides the visage of the King of Thy Self-Sufficiency.

- 12 Glorified art Thou, O my God! Thou art He Who was First before all things and wilt be Last after all things. All who profess Thy unity are as nothing before the radiant splendor of Beauty upon the carpet of the glory of the King of Thy Self-Subsistence, and all who are detached are brought low before the surging winds of Majesty in the court of might of the Sovereign of Thy Creative Power.

- 13 Glorified art Thou, O Lord my God! I know not for what purpose Thou didst create me, nor by what decree Thou didst raise me up. Wouldst Thou forsake me in the kingdom of Thy Cause after having made known to me the repositories of Thy might? Or wouldst Thou banish me from the court of Thy glory after having seated me upon the throne of the Divine Essence in the House of Paran at the outpouring of the light of Thy countenance? How could this be, when I am he who hath burned away the veils of glory with the fire of Thy Self-Sufficiency, and who hath dwelt in the shadows of the manifestations of appearance near the Tree of Thine eternity, and who hath made his home in the garden of camphor before the warbling of the Dove of Joy through the tenderness of Thy grace?

- 14 Glorified, glorified art Thou! I have found no beloved like unto Thee, nor do I desire to find any object of my quest besides Thee. All who ascend fall back to the limitations of their minds, and all who rise up descend to the geometries of their own selves. But Thou, as Thou art in Thyself, art sanctified above all mention and praise, and hallowed above all description and glory. For the most exalted abstractions of those who dwell in the cloud-realm were created by the wonders of Thy Cause, and the most manifest subtleties of the denizens of the realm of power were brought into being by the delicacies of Thy handiwork. How then can they ascend to the heaven of Thy might or rise up to the cloud-realm of Thy glory?

اسكنتني في جوارك و انطقتني بندايتك حتى ناديت الكل بندايتك و اجذبت الكل بجذبات لحنات ورقاء ازليتك و احرق الكل بجذوات قبسات نور وجهتك بحيث لن يبق في الملك احد دون طلعة سلطان احدايتك و لم يكن في الأرض نفس سوى وجهة مليك صمدايتك

12 فسبحانك يا الهى انت الذى كنت اولاً قبل كل شيء و تكون آخرأ بعد كل شيء كل الموحدون منعدمون عند تشعشع انوار الجمال في بساط مجد مليك قيوميته و كل المنقطعون منهدمون تلقاء تموج ارياح الجلال في ساحة عز سلطان قدوريتك

13 فسبحانك اللهم يا الهى لم ادر بأى جهة خلقتني ام بأى امر [بعثني] أ تريد ان تخذلني في ملكوت امرك بعد الذى عزفتني مكامن عزتك او ان تبعثني عن ساحة مجدك بعد الذى اجلسني على عرش الهوية بيت الفاران عند فوران ضوء طلعتك فكيف لا و انا الذى احرق سبجات الجلال بنار صمدايتك و انا الذى تسكنت في ظلال مكهفرات الظهور عند شجرة ازليتك و انا الذى توطنت في حديقة الكافور تلقاء تغنى ورقاء السرور بعطوفة منايته

14 فسبحانك سبحانك ما وجدت بمثلك محبوباً و ما اريد ان اجد شبيهك مقصوداً كل المتعارجين متراجعين الى حدودات عقولهم و كل المتصاعدين متنازلين الى هندسيات انفسهم و انتك بما انت انت منزّه عن كل ذكر و ثناء و مقدس عن كل نعت و بهاء لأن اعلی مجردات العمايون خلقوا [ببدايع] امرك و اجلى رقايقات الجبروتيون ذوتوا [بلطايف] صنعك فكيف يتعارجوا الى سماء عزك و يتصاعدوا الى عماء مجدك

- 15 Glorified art Thou, O Lord my God! I know not what Thou hast purposed concerning me. Wouldst Thou conceal the Beauty from the veils of glory after having honored me with the meeting in the garden of rubies in the Crimson House through the gracious favors of the Sovereign of Thy rapture? Or wouldst Thou drive me from the fountains of glory and bounty after having given me to drink the water of grace from the hand of Joseph of favor in the wilderness of the cloud-realm through the ultimate purposes of the King of Thy Beloved-ness?
- 16 Glorified, glorified art Thou! This is not what Thy sincere servants expect of Thee, nor what those who are detached among Thy chosen ones imagine. Glorified art Thou, O my God and my Beloved! Were I to weep throughout the eternity of Thy sovereignty and the duration of Thy dominion until all who are in the heavens and earth were drowned by my flowing tears, yet by Thy might, the sorrow of my heart would not be dispelled nor the burning of my soul be quenched. Alas, alas! The dwellers of the highest paradise would cry out upon the Throne of Glory, and the denizens of the realm of power would lament in the Most Great Throne, and the ruby-like ones would weep with the hidden mystery of the line upon yellow pages.
- 17 Glorified art Thou, O Lord my God! How canst Thou not have mercy upon me after having shown me to be deserving of Thy mercy? How canst Thou not be gracious unto me after having seen me ready for Thy tenderness? Glorified art Thou, O my God! If the Beauty of Glory hath been disobedient, yet Thou didst nurture it through Thy power, and if the Face of Praise hath erred, yet Thou didst manifest it through Thy might. Glorified, glorified art Thou! Verily, I have been among the sinful in Thy presence and the first of the penitent, and I say: Praise be to God, the Lord of the worlds.
- 18 Therefore, O my God, send Thy blessings upon Him Whom Thou hast made hidden in the treasuries of Thy might and concealed in the pavilions of Thy glory, Whom Thou hast chosen for the glory of manifestation in the station of Thy performance, and Whom Thou hast selected from the Essence of Light to reveal Thy decree - the Essence of Identity in the mystery of the Divine Cloud, the Abstract of Oneness upon the Throne of Splendor, the Pure Being of Eternality upon the Seat of Immortality, the Eternal Reality, the Divine Essence, the Divine Tree, the Camphor Leaf, the Divine Pure Being, the Abstract of Brilliance, the Self-Subsisting Point in the sphere of holiness, and the Holy Ornament in the cloud of eternity - with all that becometh the sovereignty of Thy camphor-like nature and the dominion of Thy divine essence, for He is the
- فسبحانك اللهم يا الهى لم ادراى امر اردت فى
حقى أ تريد ان تستر طلعة الجمال من قص الجلال
بعد الذى شرفنى باللقاء فى حديقة الياقوت بيت
الجمراء بكرامات عنايات سلطان مجدوبيتك او ان
تطرذن عن حياض المجد و الفضال بعد الذى
اشربتنى ماء اللطافة من يد يوسف العناية فى بر
العماء ببدايات غايات مليك محبوبيتك
- فسبحانك سبحانك ما هذا ظن المخلصين
من عبادك و ما ذلك توهم المنقطعين من
اصفيائك فسبحانك يا الهى و محبوى لو ابكى
بدوام ازليتك و بقاء سلطنتك بحيث يغرق كل
من فى السموات و الأرض من تذرفات مدامعى
فوعزتك ما يفرغ حزن فؤادى و ما يسكن حرقة
قلبي فاه آه ليصوحن الرفرفيون على عرش السناء
ولينوحن الجبروتيون فى كرسى البيضاء وليكبن
الياقوتيون بالسر السطر على اوراق الصفراء
- فسبحانك اللهم يا الهى كيف لا ترحنى
بعد الذى اشهدتنى مستحقاً لرحمتك فكيف
لا تطفننى بعد الذى رأيتنى مستعداً لرافتك
فسبحانك يا الهى ان كان طلعة البهاء عاصياً
فأنت ربيتها بقدرتك و ان كان وجهه
النقاء خاطئاً فأنت اظهرتها بقوتك فسبحانك
سبحانك انى قد كنت لديك من المذنبين و
اول التائبين و اقول الحمد لله اذ [هو] رب العالمين
- فصل اللهم يا الهى على من جعلته مكنوناً فى كائز
عزك و مستوراً فى [سرادق] مجدك واصطفيته
لعز الظهور على مقام ادائك و انتجته من هوية
النور لاطهار قضائك الجوهر الهوية فى سر العماء
و المجد الأحديّة على عرش السناء و الساذج
الصمديّة فى سرير البقاء الحقيقة الأزليّة و الهوية
الصمديّة و الشجرة الإلهية و الورقة الكافورية و
السادج الربانية و المجد السنائية و النقطة القيومية
فى فلك القدسانية و الطراز القدورية فى عماء
القدمانية بكل ما ينبغى لسلطان كافوريتك و
مليك هاهوتيتك اذ هو الحق لا اله الا هو و

Truth, there is no God but He, and He is the Sobriety at the Point of Immortality upon the Throne of Splendor, with Us the All-Wise, the All-Praised.

- 19 Therefore, O God, send Thy blessings upon Him Who was the mystery of Identity in the unseen cycles and the hidden secret of Oneness in the point of ages, Whom Thou didst promise the servants to manifest on the Day of Resurrection and to raise up on the Day of Return - the Unique Essential Being, the Eternal Reality, the Divine Identity, the Pre-existent Essence, the Most Merciful Abstract, the Holy Pure Being, the Word concealed in the veils of eternity, and the Letter treasured in the hidden secret of exaltation - with all that is possible in the glory of Thy beauty and the dominion of Thy majesty, and with all that exists in the treasures of Thy power and the storehouses of Thy might, for He is the Truth, there is no God but He, and He is the Intended One in the unseen realm of Beauty, with Us the Sovereign, the Wondrous.

- 20 Therefore, O my God, send Thy blessings upon those whom Thou hast caused to ascend to the heaven of Thy loving-kindness and elevated to the cloud of Thy oneness, who have drunk the water of attraction from the dawning of the east of Beauty at the manifestation of the light of Thy eternity, who were thunderstruck by the power of the lightning of Majesty before the appearance of the fire of Thy eternality, whose hearts were attracted by the singing of the dove of the sovereign of Thy oneness, whose breasts were set aflame by the fire of love through the favors of the King of Thy holiness, and whose vitals were pierced by the spears of love through the bounties of the Presence of Thy Beloved - servants whom Thou hast made the repositories of Thy eternity in the treasures of Thy divinity, and the suppressors of Thy eternality in the places of Thy holiness, and the dawning-places of Thy light in the setting-places of Thy glorification, and the rising-points of Thy manifestation in the ornaments of Thy lordship - with all that becometh the sovereignty of Thy oneness and the kingdom of Thy eternality, for verily Thou art God, there is no God but Thee, and He is the Light in the essence of the Divine Cloud through the attraction of Glory, with Us the Beloved, the Ancient.

- 21 O ye dwellers in the realms of the mystic letters in the clouds of heaven! Harken unto the warbling of the Bird of Servitude [seated upon the crimson throne], even as the Dove of Eternity doth trill upon the Throne of the Divine Realm with verses of splendor, and the Bird of Eternity singeth upon the Seat of Majesty at the White Point, and the Maid of Beauty standeth revealed in chambers of ruby to the right of the Tree of Divine

هو الصّحو في نقطة البقاء على عرش السّناء لدينا
حكيم حميد

19 فصلّ اللهم على من كان سرّ الهوية في غيب
الأكوار و مستسرّ الأحديّة في نقطة الأدوار
و وعدت على العباد بأن تظهره يوم القيامة و
تبعثه يوم الايابة الكينونية الأحديّة و الذاتيّة
الصّمدانيّة و الهوية الرّبانيّة و الجوهر الأزلايّة
و المجرّد الرحمانية و الساذج القدسانيّة و الكلمة
المكنون في حجب القدمايّة و الحرف المخزون في
مستسرّ الرّفعايّة بكلّ ما يمكن في عرّ جمالك
و هيمنة جلالك و بكلّ ما يكون في خزائن
قدرتك و كائز قوتك اذ هو الحق لا اله الا هو
و هو المقصود في غيب الجمال لدينا ملك بديع
في

20 صلّ اللهم يا الهى على الذين تعرّجهم الى سماء
عنايتك و تصعّبتهم الى عماء احديتك و
تشرّبهم ماء [الجدائيّة] من تلّع شرق الجمال
عند تظهر نور ازاليتك و تصعّبتهم من سطوة
برق الجلال تلقّاء تبرّز نار صمديتك و تجذّبت
قلوبهم من تغنى ورقاء سلطان احديتك و
تحرّقت اصدارهم من نار المودّة بعنايات ملك
اقدوسيتك و تشبّكت اكبادهم من ارماع
الحية بكرامات حضرة محبوبيتك عباد الذين
جعلتهم مكامن ازاليتك في مخازن الوهيتك
و مقامع صمدانيتك في [مواقع] قدّوسيتك
و مشارق نواريتك في مغارب سبوحيتك و
مطالع ظهاريتك في طرائز ربوبيتك بكلّ ما
ينبغي لسلطان احديتك و ملكان صمديتك اذ
انك انت الله لا اله الا انت و هو النور في هوية
العماء بال جذب البهاء لدينا محبوب قديم

21 الا يا اهل الملاء من سرير سطر العماء ان
استمعوا تغنى ورقة العبوديّة [بالجلوس على سرير]
الحمراء بما يرنّ حمامة الأزليّة في عرش اللاهوت
بآيات السّناء و تغنّ ديك الصّمدية على كرسيّ
الجبروت في نقطة البيضاء و استكفّ حورية
الجمالية في غرفات الياقوت عن يمين شجرة

Decree, and the Light of the Mystic Dove gleameth in the chambers of the Divine Essence with ornaments of glory, and the Peacock of Glory hath cried out in the heaven of Divinity with the sighs of the Dove of the Cause in the Garden of Light, and the Raven of the Divine Identity warbleth in the thicket of rapture with songs of ecstasy, and the Phoenix of the Fire of Love speaketh in the Valley of Attraction with the hidden mystery upon the Isle of Verdure, and the Nightingale of Unity twittereth upon the branches of the Divine Tree in the Garden of Beauty with the most hidden of secrets upon yellow leaves, and the Hoopoe of Eternity crieth out upon the twigs of the Lote-Tree of Glory in the thicket of exaltation with the mystery of fidelity, that verily there is no God but Him and that the Primal Point is His servant and His beauty, and that the guides of the Living One are the letters of His Cause, all working by His command.

22 Behold, the Steed of Unity hath soared aloft! Behold, the heaven of eternity hath been upraised! Behold, the earth of light hath been spread out! Behold, the Mount of Sinai hath been exalted! Behold, the Bird of Glory hath succeeded! Behold, the Point of the Book hath become manifest! Behold, the Word of Return hath been concealed! Behold, the Dove of Joy hath warbled! Behold, the Dove of Gladness hath sung! Behold, the Bird of Splendor hath been adorned! Behold, the Countenance of Light hath been unveiled! Behold, the Hoopoe of Heaven hath attained! Behold, the Form of Crimson hath been embellished! Behold, the Hidden Point hath been made manifest! Behold, the Maid of Beauty hath been revealed! Behold, the Light of Glory hath gleamed! Behold, the Tree of Destiny hath encompassed! Behold, the Peacock of Glory hath cried out! Behold, the Ocean of Divine Identity hath spoken! Behold, the Sun of Heaven hath risen! Behold, the Moon of Meeting hath been cleft! Behold, the hearts of the mystics have been emptied! Behold, the eyes of the steadfast have shed tears! Behold, the Dove of Glory with verses of sorrow hath warbled! Thus hath the matter come unto thee, O thou beloved one, with the outpouring of the greatest sorrow upon the pure hearts around the yellowed leaves at the Tree of Sorrow resplendent.

23 Glorified be He Who sendeth down verses as He pleaseth by His command! He, verily, is the Truth. There is none other God but Him. He bestoweth authority upon whomsoever He willeth among His creation. He distinguished the light and revealeth the verses, that men may be mindful in the days of their Lord. I bear witness at the outset of the Book that the Primal Point is God's Cause and His proof unto all who are in the heavens and on earth. No eye hath beheld the like

الامضاء واستدق نورية الورقائية على حجرات
المهاوي بطرائز الأبهاء وتنهقت طاووس
العزبة في عماء اللاهوت بتشهقات حمامة الأمر
في حديقة النوراء وتغرد غراب الهوى في اجمة
الوحيوت بتغنيات الجذباء وتنطق سمندر نار
الحبة في وادي الجذوب بالسر السطر في جزيرة
الخنصرأ ويضج بلبل الأحذية على اغصان شجرة
الالهية في حديقة الجموت في مستسر السر على
اوراق الصفراء ويصح هدهد الصمدية على افنان
سدرة البهائية في اجمة الرفوعات بالسر الوفاء بأنه
لا اله الا هو وان نقطة الأولى عيده وجماله و
ان ادلاء الحى حروف لأمره كل من عند الله
بحكمه عاملون

22 الا ان براق الأحذية قد استرفف الا ان سماء
الصمدية قد استرفع الا ان ارض النور قد
استطوح الا ان طود الطور قد استبدخ الا ان
طير السنا قد استنبح الا ان نقطة الكاب قد
استلوح الا ان كلمة الاياب قد استغيب الا ان
ورقاء السرور قد استنعر الا ان حمامة المحبور قد
استغرد الا ان ديك السنا قد استزين الا ان
وجهة الضياء قد استكشف الا ان هدهد العماء
قد استبلغ الا ان طلعة الحمراء قد استطرز الا ان
نقطة الخفي قد استجهر الا ان حورية الجمال قد
استكف الا ان نوريه الجلال قد استدفع الا
ان شجرة القضاء قد استحق الا ان طاووس
العزبة قد استنهق الا ان قاموس الهوى قد
استنطق الا ان شمس العماء قد استشرق الا
ان قمر اللقاء قد استنشق الا ان افدة العارفين
قد استفرغ الا ان عيون الواقفين قد استدمع الا
ان حمامة الناء بآيات الحزن قد استنقر كذلك
الأمر اليك يا ايها الحبيب بالترشح الحزن الأكبر
على اكباد الظاهرات حول الورقات المصفرات
قد كان عند شجرة الحزن لميع

23 فسيحان الذي نزل الآيات كيف يشاء بأمر من
لده و هو الحق لا اله الا هو يؤتى الأمر علي
من يشاء من خلقه يفصل النور ينزل الآيات لعل
الناس كانوا في أيام ربهم متذكرين و اشهد في
أول الكتاب بأن نقطة الأولى امر الله و حجة لمن
في السموات و الأرض و لم ير عين الظهور بمثلها

thereof, neither before nor after. All are His servants and all are sincere unto Him. I testify that whatsoever God hath ordained in the Book is truth, wherein there is no doubt. Let not the deeds of those who spread corruption in the earth and who will never believe in God to the extent of an atom, and who are not guided, veil thee. These are servants who have denied God and the Countenance of the Cause, and who have followed every rebellious satan. As to those who have believed in God and His signs, and have acted according to what God hath ordained in the Book - these are the companions of light who shall enter the throne of glory. I bear witness that the Manifestation of the Living, the Self-Subsisting hath appeared unto the servants from God, the Mighty, the Powerful, the All-Wise. This, verily, is God's Ark which hath sailed upon the sea of eternity by God's leave, the Supreme, the All-Powerful. Embark therein, O people, and be not of those who are heedless in the days of their Lord. Say: Fear ye God, and be not like unto him who said "I shall betake me to some mountain that will protect me from the water," and was among the drowned.

- 24 Say: None can protect anyone today from God's decree save those who have embarked upon the Ark of Light. These are the companions of guidance. Upon them rest the mercy of God and a great reward. Say: The likeness of those who have turned away from thy Lord's Cause is as the likeness of an iron hand placed upon the face of a mirror. Canst thou see any stability therein? Nay, by thy Lord, even were all possessed of power. This, verily, is the land of light, the garden of ruby. None can enter therein save those who have been clothed with the garments of Sinai by God's command, the Most High, the Powerful, the Peerless. Therein are birds which, were but one of them to utter a single cry, would cause all who are in the heavens and earth and all who are in the dominions of the Cause to swoon away. But these shall appear when thy Lord willeth, with wondrous and beauteous signs. By thy life! Should anyone hear but a single note from that Dove in that Garden, his heart would be emptied of all who dwell in the kingdom. He would then purify himself for the meeting with the Beloved and would be among those who are assured of meeting their Lord. There are the fragrances of the Beloved which are stirred by the locks of the Well-Beloved. Whoso hath an unclouded heart will perceive the sweet musk-laden breezes thereof and will at once be struck senseless. For this doth God reward His God-fearing servants. He it is in Whose grasp is the kingdom of command and in Whose right hand are the heavens of utterance. He doeth what He willeth and ordaineth what He pleaseth.

لا من قبل ولا من بعد وإن الكل أرقاء له وكل له مخلصين واشهد أن كلما شرع الله في الكتاب حق لا ريب فيه ويحبك عمل الذينهم افسدوا في الأرض ولن يؤمنوا بالله قدر شيء وما كانوا بمهتدين أولئك عباد الذين كفروا بالله ووجهة الأمر واطاعوا كل شيطان مريد وإنما الذينهم آمنوا بالله وآياته وعملوا ما حد الله في الكتاب أولئك اصحاب النور وفي عرش العز داخلين واشهد أن طلعة الحى لقيوم على العباد من عند الله العزيز المقتدر الحكيم وإن هذا لفلک الله التي قد جرت على بحر العماء باذن الله المهيمن القدير ان اركبوا فيها يا اهل الملاء ولا تكونن من الذينهم كانوا في أيام ربهم غافلين قل اتقوا الله ولا تكونوا بمثل الذى قال سآوى الى جبل يعصمنى من الماء وكان من المغرقين

24 قل لا عاصم اليوم لأحد من امر الله إلا الذينهم ركبوا فلك النور أولئك اصحاب الهدى وعليهم رحمة من الله واجر عظيم قل مثل الذينهم اعرضوا عن امر ربك كمثل كف الحديد على وجه المرأة هل ترى فيه من قرار لا فوربك ولو أن الكل قادرين وأن هذا ارض النور حديقة الياقوت لن يقدر احد ان يدخل فيها إلا الذينهم تقمصوا قص الطور بأمر الله على المقتدر الوحيد وأن فيها لأطياف ولو يظهرن صوت واحدة منهن لينصق كل من في السموات والأرض وكل من في جبروت الأمر اجمعين ولكن سيظهر اذا شاء ربك بآيات بدع مليح فوعمرک لو يسمع احد رنة من تلك الحماسة في تلك الحديقة ليفرغ فؤاده عن كل من في الملك اجمعين اذا يخلص نفسه للقاء المحبوب و يكون من الذينهم كانوا بلقاء ربهم موقنين هنالك نفحات الحبيب التي تهيّجت من شعرات المحبوب من لم يكدر فؤاده يجد ارياح المسك منها ويكون في الحين من المنصقيين الا أن لذلك يجزى الله عباده المتقين هو الذى في قبضة قدرته ملكوت الأمر وفي يمينه سموات البيان يفعل ما يشاء و يحكم ما يريد

- 25 I bear witness that the Manifestation of Him Who is Promised is the Point of Existence in the unseen realm of eternity. When time reacheth unto the Mustaghath or a letter before it, then will He appear in truth, though the idolaters be averse. At that time shall the trumpet be sounded, and all who are in the heavens and earth shall swoon away, save a numbered few of thy Lord's chosen ones. These, verily, are the manifestations of light, dwelling in the garden of glory. Then shall the fire of divine unity be kindled in the White Tree, and the lamp of eternality shall shine in the Crimson Light, and the believers shall then receive glad-tidings. Thus doth the Dove of [the Hidden One] warble in remembrance of God's Name, the Concealed, the Hidden, though all be heedless. I bear witness that I am a servant who hath believed in God and His signs and in the Manifestation of Light. God sufficeth as a witness unto me and unto you. Glorified be He Who sendeth down verses as He pleaseth by His command. He is the Truth, there is no God but Him. Say: All shall return unto Him.
- 25 و اشهد انّ طلعة الموعود لنقطة الوجود في غيب العماء اذا بلغ الزمان الى المستغاث او بحرف قبله حينئذ يظهر بالحق ولو انّ المشركين لكارهين هنالك ينفخ في الصور وينصعق كل من في السموات والارض الا عدّة معدودة من ادلاء ربيك الا انّ اولئك طلعات النور وفي حقيقة العز ساكنين هنالك يستوقد نار الاحدية في شجرة البضاء ويستضيء سراج الصمدية في مصباح الحمراء والمؤمنين حينئذ لمبشرين كذلك يرنّ حمامة [الخزون] في ذكر اسم الله المستتر المكنون ولو انّ الكل غافلين و اشهد انّي عبد آمنّت بالله وآياته وبطلعة النور وكفى بالله عليّ و عليكم شهيد ف سبحانه الذي ينزل الآيات كيف يشاء بأمر من لدنه وهو الحق لا اله الا هو قل كلّ اليه راجعين
- 26 O Letter of the Book! Bear witness to that which the Point of Servitude hath enjoined upon thee in the branches of those fruits, and be not of the patient ones. Conceal the Cause of thy Lord from those who hope not to meet God and from those against whom the decree hath been pronounced in a perspicuous Book. For the people will not believe in God for less than a moment, and have turned away from the Cause of thy Lord and were not of the guided ones. But thou, O beloved, grieve not for what their hands have wrought, nor despair at what they do. These are servants who will not obey God for the twinkling of an eye and are not of the righteous ones. Sufficient unto thee is the Lord of the Invisible and the Visible and the Manifestation of Light. Turn away from them, for God, thy Lord, is Self-Sufficient, Praiseworthy.
- 26 ان اشهد يا حرف الكتاب ما وصاك نقطة العبودية في قضبات تلك الثمرات ولا تكون من الصابرين فاستر امر ربك عن الذين لا يرجون لقاء الله وعن الذين سبقت عليهم القول في كتاب عزّ مبين لأنّ الناس لن يؤمنوا بالله اقلّ من آن و اعرضوا عن امر ربك و ما كانوا من المهتدين ولكن انت يا حبيب لا تحزن عما اكتسبت ايديهم ولا تيأس عما هم كانوا فاعلين اولئك عباد الذين لن يطيعوا الله طرفة عين و ما كانوا من المحسنين كفاك ربّ الغيب والشهادة و طلعة النور فأعرض عنهم لأنّ الله ربك لغني حميد
- 27 Leave them to plunge in vain discourse and play until they meet the Day when people shall rise before the Manifestation of resplendent attraction. On that Day shall men's skins quiver, and they shall find no protector nor helper from God. Those who claim the Cause without clear proof or Book - these have forgotten the remembrance of thy Lord and are not of the assured ones. These imagine that God will not witness what their hands have wrought and will have no power to seize them. Nay, by thy life, evil is that which they have imagined. Verily thy Lord hath power over all things.
- 27 ذرهم يخوضوا ويلعبوا حتى يلاقوا يوم الذي يقوم الناس لطلعة جذب لميع هنالك تقشعر جلود الناس ولن يجدوا من عند الله من ولى ولا نصير و انّ الذينهم يدعون الأمر من دون بينة و لا كتاب اولئك غفلوا عن ذكر ربك و ما كانوا بموقنين اولئك زعموا بأنّ الله لن يشهد ما اكتسبت ايديهم ولن يقدر على اخذهم لا فوعمر ك ساء ما ظنوا انّ ربك لعلّ كلّ شيء قدير
- 28 Say: Were you all and those on earth to gather together to produce a single bubble upon the surface of water, ye would be unable. How then can ye claim to be Lord of the worlds? Say: Woe unto you! Is there any powerful one besides God?
- 28 قل لو اجتمعوا اتم و من على الأرض جميعاً على ان تظهروا على وجه الماء حباباً لن تستطيعوا فكيف تقدروا ان تكونوا ربّ للعالمين قل ويل

Say: Glory be to God! He is God, all are His servants, and all are fearful of His awe. And is there any avenger besides God? Nay, by thy life, though all be powerful.

لَكُمْ هَلْ مِنْ مُقْتَدِرٍ غَيْرَ اللَّهِ قُلْ سُبْحَانَ اللَّهِ هُوَ اللَّهُ
كُلَّ عِبَادٍ لَهُ وَكُلٍّ مِنْ خَشِيَّتِهِ خَائِفِينَ وَهَلْ مِنْ
مُنْتَقِمٍ غَيْرَ اللَّهِ لَا فَوْعِمَرَكَ وَلَوْ أَنَّ الْكُلَّ مُقْتَدِرِينَ

29 Remember unto them the story of Asaf. He was among Our sincere servants, and God had given him a letter from the Book, through which appeared what God had sent down in a glorious and beautiful Book. Glorified be He with Whom are the treasures of verses. He bestoweth upon whomsoever He willeth among His creation. There is no God but He, the Protector, the Mighty.

29 وَادْكُرْ عَلَيْهِمْ نَبَأَ آصَفَ أَنَّهُ كَانَ مِنْ عِبَادِنَا الْمُخْلِصِينَ
وَقَدْ أَعْطَاهُ اللَّهُ حَرْفًا مِنَ الْكِتَابِ ظَهَرَ مِنْهُ مَا نَزَّلَ
اللَّهُ فِي كِتَابِ عَزَّ جَمِيلٍ فَسُبْحَانَ الَّذِي عِنْدَهُ خَزَائِنُ
[الْآيَاتِ] يَهَبُ عَلَىٰ مَنْ يَشَاءُ مِنْ خَلْقِهِ لَا إِلَهَ إِلَّا
هُوَ الْمُهَيْمِنُ الْقَدِيرُ

30 Say: Be patient, for God's promise is true. He shall gather all on a mighty day of truth, and shall recompense all for what they have wrought in the first life. Thy Lord is not heedless of what people do. It is incumbent upon all to repent and return unto God, that He may show mercy unto them and forgive them, for He is the Forgiver, the Great in reward.

30 قُلْ فَاصْبِرُوا إِنَّ وَعْدَ اللَّهِ لَحَقٌّ لِيَجْمَعَ الْكُلَّ فِي يَوْمٍ
حَقٍّ عَظِيمٍ وَسَيُجْزِيَنَّ الْكُلَّ بِمَا هُمْ عَمَلُوا فِي الْحَيَاةِ
الْأُولَىٰ وَمَا اللَّهُ بِرَبِّكَ بِغَافِلٍ عَمَّا كَانَ النَّاسُ هُمْ
كَانُوا عَامِلِينَ وَلَزِمَ عَلَى الْكُلِّ أَنْ يَتُوبُوا وَيَرْجِعُوا
إِلَى اللَّهِ لَعَلَّ يَرْحَمَ عَلَيْهِمْ وَيَعْفُو عَنْهُمْ إِذْ أَنَّهُ لَذُو
مَغْفِرَةٍ وَاجْرُ كَبِيرٍ

31 Verily the hoopoe of glad tidings hath come from the city of Sheba with news that those who draw nigh are the successful ones who, when they hear God's verses, fall down in prostration. Say: O people of the earth! How is it that ye are heedless of your Lord's Cause? He Whose days all in the heavens and earth and all in the worlds await hath appeared in truth with clear signs, yet ye have turned away from His Manifestation. Fie upon you and upon what your hands have wrought! Ye shall be returned to the punishment of the blazing fire.

31 وَلَقَدْ جَاءَ هَدَّادُ الْبَشَرِ مِنْ مَدِينَةِ السَّبَأِ بِأَنَّ
الْمُقْبِلِينَ هُمْ الْمُفْلِحِينَ الَّذِينَ إِذَا سَمِعُوا آيَاتَ اللَّهِ
خَرُّوا سَاجِدِينَ قُلْ يَا أَهْلَ الْأَرْضِ كَيْفَ أَنْتُمْ عَنْ
أَمْرِ رَبِّكُمْ غَافِلِينَ إِنَّ الَّذِي يَنْتَظِرُ أَيَّامَهُ كُلَّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ وَكُلِّ [مَنْ] فِي الْعَالَمِينَ
قَدْ ظَهَرَ بِالْحَقِّ بَيِّنَاتٌ وَلَكِنْ أَنْتُمْ كُنْتُمْ عَنْ
طَلْعَتِهِ مُعْرِضِينَ

32 And for that which your hands have wrought, ye shall be cast into the chastisement of a blazing fire, and ye shall find none to befriend or help you. Say: O concourse of men! If ye desire to attain the presence of God, then behold ye the Countenance of Light, and this is a gift unto you, did ye but believe. Glorified be He Who aideth whomsoever He willeth through His command, and He is the Truth, there is no God but Him, and He is the Best-Beloved, ancient in eternity. Say: All shall perish while sovereignty remaineth with God, thy Lord, the All-Merciful, the Almighty.

32 أَفَّ لَكُمْ وَلَمَّا اكْتَسَبْتُمْ أَيْدِيَكُمْ سْتَرْدُّونَ إِلَىٰ عَذَابِ
السَّعِيرِ وَلَنْ تَجِدُوا مِنْ عِنْدِهِ مَنْ وَلَّىٰ وَلَا حَیْبَ
قُلْ إِنْ يَا أَهْلَ الْمَلَأِ أَنْ تَرِيدُوا أَنْ تُلَاقُوا طَلْعَةَ اللَّهِ
فَانْظُرُوا طَلْعَةَ النُّورِ وَإِنَّ ذَلِكَ مُوَهِّبَةٌ لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ فَسُبْحَانَ الَّذِي يَنْصُرُ مَنْ يَشَاءُ بِأَمْرِ مَنْ
لَدُنْهُ وَهُوَ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ وَهُوَ الْمُحِبُّ لِدِينِهِ
قَدِيمٍ قُلْ سَيَفْنِي الْكُلَّ وَيَبْقَى الْمَلِكُ لِلَّهِ رَبِّكَ
الْحَنَّانِ الْقَدِيرِ

33 And then, blessed art thou, O beloved one, for having quaffed the sealed wine from the hand of a mighty, ever-living Sovereign. He it is Who hath chosen thee from among all men and made thee a witness unto all the worlds, and this is indeed a mercy from His presence upon thee and upon His sincere servants. Then do all that God hath enjoined thee in the former Book, and be not of them that fear. Verily He is

33 وَبَعْدَ هُنَيْئًا لَكَ يَا حَبِيبَ بِمَا شَرِبْتَ رَحِيقَ الْمُخْتَوَمِ
مَنْ يَدُ سُلْطَانٍ حَتَّىٰ مَكِينٍ هُوَ الَّذِي اصْطَفَاكَ مِنْ
بَيْنِ النَّاسِ وَجَعَلَكَ شَهِيدًا لِلْعَالَمِينَ وَإِنَّ ذَلِكَ
لَرَحْمَةٌ مِنْ لَدُنْهِ عَلَيْكَ وَعَلَىٰ عِبَادِهِ الْمُخْلِصِينَ ثُمَّ
اعْمَلْ كُلَّ مَا وَصَّاكَ اللَّهُ فِي كِتَابِ الْقَبْلِ وَلَا
تَكُونَنَّ مِنَ الْخَائِفِينَ وَانَّهُ هُوَ الْمُقْتَدِرُ عَلَىٰ مَا يَشَاءُ

the Omnipotent over whatsoever He willeth, and He is indeed a mighty, true Sovereign. Say: Were I to mention unto you what I now witness of God's grace, the All-Subduing, the Great, all hearts would cease to beat and ye would return to your people in utter abasement. Then bear witness that all words return unto the Countenance of Light, and we are all returning unto Him. And whoso sayeth otherwise, upon him be the curse of God, and I am quit of him, and I am not of them that join partners with God. And verily I, with all these words, am as nothing before a single letter of God's Book, the Mighty, the Wise. And how befitting is it for anyone to lay claim to this Cause? Nay, by thy Lord, none save the mischief-makers.

وأنه لسلطان حقّ عظيم قل لو اذكر عليكم ما اشهد
في الحين من فضل الله المهيمن الكبير لتندم
الأفئدة كلّها وتقلبوا الى اهلكم صاغرين ثمّ اشهد
بأنّ كلّ الكلمات يرجع الى طلعة النور وانا كلّ
به راجعين و من قال غير هذا عليه لعنة الله وانا
بريء منه و ما انا من المشركين و اتى مع تلك
الكلمات لمعدوم عند حرف من كتاب الله العزيز
الحكيم و كيف ينبغي لأحد ان يدعى الأمر لا
فوربك ألا القوم المفسدين

- 34 And peace be upon thee and upon them that walk with thee on a glorious, mighty path.

34 و السلام عليك و على من معك في صراط عزّ
مجيد

PR22.058a-072a

BHU0007

Words spoken to the Prime Minister

Had you, in your turn, followed My counsels, the affairs of the government would not have reach so critical a stage.... Command the governors of the realm to cease shedding the blood of the innocent, to cease plundering their property, to cease dishonoring their women, and injuring their children.

GPB.105x2x

BH00951

To: Prime Minister of Iran

Date: 1267 [1850-1851]

1 احرف حمد حقایق و رقایق حمد مخصوص
ساحت قدس قرب حضرت سلطانی است که
از لطایف بدایع عنایت خود کلّ من فی الملک
را از عماء کافور بعرصه ظهور آورد و جمیع

- 1 The letters of praise and the subtleties and realities of thanksgiving are exclusively reserved for the sacred threshold of nearness to that Sovereign Lord Who, through the wondrous innovations of His grace, brought forth all who dwell in the kingdom from the mist of obscurity into the realm of manifestation, and called all created things from the essence of nothingness into the court of existence for the revelation of His intended purpose. He honored and established the darkness of the existence of created things through the encounter with absolute existence, that all beings, both seen and unseen, might not be deprived of His all-encompassing mercy nor be excluded from the ascendancy of the throne of justice.
- 2 In every existence He ordained a symbol, and from every symbol He established a command, that the pure essences of the abstract realities of all created things might move with diverse motions, so that His celestial dominion might become manifest and evident in the realm of earthly existence. Upon every thing He bestowed its season, and according to its capacity He conferred power, and thereafter He presented the command of what is permitted and forbidden, that the rebellion and faith of all might be made known, that they might attain unto the fruits of their deeds and actions, and that they might be rewarded according to what they have earned.
- 3 Luqman said to his son Nathan: "O my son! If it be but the weight of a mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Verily, God is subtle and informed." How can anyone find escape or refuge? All are captive in the grasp of His power, even as the secret of destiny and the word of fulfillment - the Prince of Believers hath said: "Every thing is captive in the grasp of Thy power, and that, verily, is easy for Thee. Glorified be He in Whose hand is the kingdom of all things, and Who hath power over all things."
- 4 O my God, my Master and my Hope! How can I describe Thy holy verses with this tongue that is utterly powerless to mention even the least of the praises of Thy eternal sovereignty? How can I behold the signs of Thy intimacy with these eyes that are blind to the perception of the garments of the Beauty of the King of Thine eternity? How can I hear Thy sweet melodies with these ears that are deaf to the warbling of the Dove of Thine everlastingness? How can I comprehend the subtleties of Thy wondrous wisdom with this mind that is bewildered before the manifestations of the designs of Thy Self-Subsisting Lordship?

موجودات را از هویت نیستی در عرصه هستی
برای ظهور مقصود موجود فرمود و غیاهب
هستی موجودات را بقاء هستی مطلق قائم و
مشرف نمود تا کل موجودات از غیب و شهود
از رحمت واسعه بازمانند و از استوای عرش
عدل محروم نگردند

2 و در هر وجود رمزی و از هر رمزی امری مقرر
داشت که ساذجیات مجردات هویات اکوان
بحرکات گوناگون حرکت نمایند تا تدبیر ملکوت
او در عرصه ناسوت ظاهر و هویدا گردد و بهر
شیئی فرصتی بخشید و بقدر وسع او قدرت بخشود
و بعد تکلیف امر و نهی عرضه داشت تا طغیان
و ایمان کل معلوم شود و ثمرات اعمال و افعال
خود برسند و بآنچه کسب نموده اند سزا داده
شوند

3 لقمان پسرش ناتان میفرماید یا بنی آنها ان
تک مثقال حبة من خردل فتکن فی صحرة او
فی السموات او فی الارض یأت بها الله ان
الله لطیف خبیر چگونه میشود از برای احدی
مقرری و مقرری کل در قبضه قدرت او اسیرند
هیچنانکه سر قضا و حرف امضا امیرالمؤمنین
میفرماید کل شیء فی قبضة قدرتی اسیر و
ان ذلک علیک سهل یسیر فسبحان الذی بیده
ملکوت کل شیء و انه قد کان علی کل شیء
قدیر

4 یا الهی و سیدی و رجائی چگونه وصف نمایم
آیات قدس تو را باین زبانی که کال است
از ذکر ادنی محمد سلطان ازلیت تو و چگونه
ملاحظه نمایم آثار انس تو را باین چشمهائی
که کور است از مشاهده قصص جمال ملیک
ابدیت تو و چگونه استماع نمایم الحان ملیح تو را
با این گوشهائی که کر است نزد تغرد حمامه
سرمدیت تو و چگونه ادراک نمایم لطایف بدایع
حکمتهای تو را با این هوشی که مدهوش است
نزد ظهورات تدابیر حضرت قیومیت تو

- 5 How gracious is Thy generosity and mercy that hath encompassed the essence of all created things! How wondrous is Thy compassion and loving-kindness that hath embraced the highest degrees of contingent being! Thou art sanctified beyond the description of every pure essence, and exalted above the praise of all that is holy and sacred. All attributes in Thy holy presence are mere falsehood, and every description in the realm of Thy intimacy is sheer deception. Thou hast ordained no path for anyone to know Thee except through utter powerlessness, and decreed no refuge for any soul except absolute nothingness.
- 6 My God! Tongues fall short of attaining to Thy praise, and minds are powerless to comprehend the essence of Thy beauty. Despite all this inadequacy and inability, I call upon Thee with the call of Thy chosen ones, saying: O my Sovereign and my Beloved! Grant assurance to the heart of this evanescent atom through its return to Thy eternal Countenance. Illumine my eyes with the vision of the beauty of Thy All-Bountiful Self. Bestow upon me drops of joy from the fountains of Thy light, and from the chalice of love, through the cypress of gentleness, bestow upon me the wine of intimate bounty, that my heart may find repose in the court of Thy beloved presence, and my mind may be enraptured in the arena of the sovereign of Thy divine attraction – even as the Essence of camphor and the very manifestation of the identity of the Light, the Mystery of the believers, the Lord of those who prostrate themselves – may my soul be offered up for Him – doth declare: “And make me of those whose souls have found tranquillity in returning unto the Lord of lords, whose eyes have been solaced by gazing upon their Beloved, and of those in whose hearts the trees of longing for Thee have taken root in the gardens of their breasts, and the anguish of love for Thee hath seized the very core of their hearts, while they repair unto the nests of contemplation and disport themselves in the meadows of nearness and divine revelation.”
- 7 Thou didst create this lowly mote through Thy perfect power, and didst nurture it with Thy bounteous hands. Thereafter Thou didst ordain for it trials and tribulations of such nature as defieth description and cannot be contained within the pages of tablets. The neck which Thou didst rear amidst birds and flying creatures, Thou didst ultimately bind with firm shackles; and the body which Thou didst comfort with garments of silk and brocade, Thou didst finally subject to the abasement of imprisonment. “Thou hast adorned me with the ornaments
- 5 چه لطیف است مکرمت و مرحمت تو که فروگرفته جواهر سازجیات اکوان را و چه بدیع است رحمت و رأفت تو که فراگرفته اعلی مراتب هویات امکان را پاک و منزهی از وصف هر جوهر مجردی متعالی و مقدسی از نعت هر منزّه و مقدسی کلّ نعمتها در ساحت قدس تو کذب صرف است و جمیع وصفها در فنای انس تو افک محض است قرار نفرمودی برای احدی طریقی برای معرفت خود جز عجز بخت و مقرر نداشتی برای نفسی مفری جز نیستی بات
- 6 الهی قصرت الألسن عن بلوغ ثنائک و عجزت العقول عن ادراک کنه جمالک با تمام این نقص و عجز ندا میکنم تو را بندای اصفیای تو که ای سلطان من و محبوب من مطمئن فرما قلب ذره فانی را بر جوع بسوی طلعت باقی خود و روشن فرما چشمهای مرا بمشاهده جمال حضرت وهابیت خود و از فوارههای نور خود رشحات سروی عطا فرما و از کاسهای بلور خود طفحات کافوری عنایت نما و از حیاض محبت بید ملاطفت شراب انس کرامت فرما تا مستریج شود فؤاد من در ساحت حضرت محبوبیت تو و منصعق شود عقل من در بساط سلطان مجذوبیت تو هم چنانکه عماء کافور و صرف ظهور و هویه نور سر الموحدين سيد الساجدين روحی فداه میفرماید و اجعلنی من الذین اطمئنّت بالرجوع الی ربّ الأرباب انفسهم و قوت بالنظر الی محبوبهم اعینهم و من الذین تغرّست اشجار الشوق الیک فی حدایق صدورهم و اخذت لوعة محبتک بجامع قلوبهم و هم الی اوکار الأفكار یاوون و فی ریاض القرب و المکاشفة یرتعون
- 7 خلق فرمودی این ذره دگا را بقدرت کامله خود و پروریدی بآبادی باسطه خود و بعد مقرر داشتی بر او بلایا و محن را بحیثیتی که وصف آن بیان نیاید و در صفحات الواح نگنجد گردنی را که در میان پرند و پرنیان تربیت فرمودی آخر در غلهای محکم بستی و بدنی را که بلباس حریر و دیبا راحت بخشیدی عاقبت بر ذلت حبس مقرر داشتی قلدتی قضائک قلائد لا تحلّ و طوقتی اطواقاً لا تفکّ

of Thy decree – ornaments that cannot be removed, and hast encircled me with collars that cannot be loosened.”

- 8 How many years have passed wherein tribulation floweth like the rain of Thy mercy, and afflictions appear resplendent from the horizon of destiny! In these days Thou hast not ordained for this servant any seat of companionship or assembly of security. In the beginning Thou didst nurture me through Thy servants with mercy and compassion, yet in the end Thou didst abandon me to the companions of wrath and the men of severity. How many the nights during which the weight of chains and fetters allowed Me no rest, and how numerous the days during which peace and tranquillity were denied Me, by reason of that wherewith the hands and tongues of men have afflicted Me! Both bread and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of the field, they have, for a time, forbidden unto this servant, and the things they refused to inflict upon such as have seceded from Thy Cause, the same have they suffered to be inflicted upon Me, until, finally, Thy decree was irrevocably fixed, and Thy behest summoned this servant to depart out of Persia, accompanied by a number of frail-bodied men and children of tender age, at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move.

- 9 Some of the children, through separation from their loved ones, recite the verses of parting, while others, in despair of homeland and native soil, lament like the bereaved. And we wander bewildered in the wilderness of perplexity, and in the deserts of sorrow we seek Thy favor – that perchance the breeze of Thy mercy may come, and Thy ancient bounty may arrive.

- 10 Thine is the praise for the excellence of Thy tribulation, the abundance of Thy favors, and the manifestation of Thy trials, for verily Thou art God, there is no God but Thee, and we are all them that beseech Thy grace.

BSW#03.23x, BKOG.104x, GPB.109x

8 چند سنه میگذرد که ابتلا بمثل باران رحمت تو در جریان است و بلایا از افق قضا ظاهر و تابان و در این ایام مقعد انس و محفل امنی برای این بنده مقدر نفرمودی در اول بخدمتکاران با رحمت و رأفت تربیت نمودی و در آخر باصحاب غضب و رجال سطوت و گذاشتی بسا شبها که از گرانی غل و زنجیر آسوده نبودم و چه روزها از صدمات ایدی و السن آرام نگرفتم چندی آب و نان که برحمت و اسعه ب حیوانات صحرا حلال فرمودی بر این بنده حرام نمودند و آنچه را بر خوارج جایز نبود بر این عبد جایز داشتند تا اینکه عاقبت حکم قضا نازل شد و امر امضا بخروج این بنده از ایران در رسید با جمعی از عباد ضعیف و اطفال صغیر در این هنگام که از شدت برودت امکان تکلم ندارد و از کثرت یخ و برف قدرت بر حرکت نیست

9 بعضی از اطفال از مفارقت اخیار آیات فراق قرائت مینمایند و برخی بعلت یأس از وطن و دیار کتمل السليم ناله میکنند و در بیابان حیرت سرگردان میگرددیم و در صحراهای حسرت رجای تو را میطلبیم که شاید نسیم رحمت تو آید و احسان قدیم در رسد

10 فلک الحمد علی حسن بلائک و سیوغ نعماتک و ظهور ابتلائک اذ انک انت الله لا اله الا انت و انا کما من فضلک سائلون

INBA65:268, INBA36:329c, NLAI_BH1.278, HDQI.060, TZh4.117-120x, MAS8.049bx, FBAH.099x, OOL.B155, UVM.083.02x

BH00048

Words to Mirza Aqa Jan

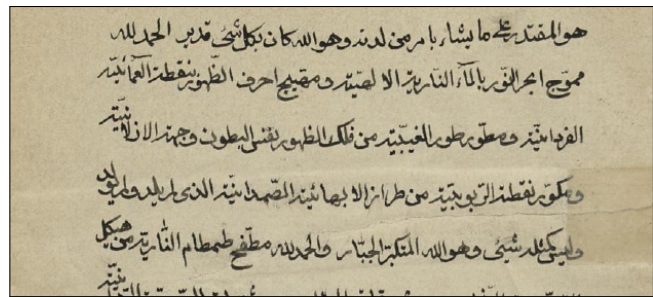
Sultan Abdu'l-'Aziz banished Us to this country in the greatest abasement, and since his object was to destroy Us and humble Us, whenever the means of glory and ease presented themselves, We did not reject them.

GPB.116x

BH00267

Lawh-i-Kullu't-Ta'am (the Tablet of All Food)

To: Haji Mirza Kamalid-Din Naraqi



Berlin237

- 1 He is the All-Powerful over whatsoever He willeth by His command, and He is God, the Omnipotent over all things! 1 هو المقتدر على ما يشاء بأمر من لدنه وهو الله كان بكل شيء قديراً
- 2 Praise be to God, Who causeth the oceans of light to surge with divine, fiery waters; Who stirreth up the letters of manifestation through the Point of the Divine Cloud of Unity; Who unfoldeth the mountain of the unseen from the heaven of manifestation - the essence of hiddenness and the countenance of eternity; and Who causeth the Point of Lordship to revolve in the most glorious and eternal manner - that all may testify that verily He is the Truth, there is no God but Him, and that He is indeed the Single, the One, the Eternal, Who begetteth not nor is begotten, and there is none like unto Him, and He is God, the Supreme, the Compelling. 2 الحمد لله موج البحر النور بالماء النارية الالهية و مهيح احرف الظهور بنقطة العمائية الفردانية و مطور طود الغيبية من فلك الظهور نفس البطون وجهة الارلانية و مكور نقطة الربوبية من طرز الأبهائية الصمدانية ليشهدن الكل بأنه هو الحق لا اله الا هو و انه هو الفرد الأحد الصمد الذي لم يلد و لم يولد و ليس كمثل شيء و هو الله المتكبر الجبار
- 3 Praise be to God, Who causeth the depths of fire to overflow from the Temple of pure and simple holiness; Who filtereth the vessels of beauty through the outpourings of glorified and abstracted sanctity; Who attracteth divine countenances through the melodies of eternal oneness; and Who causeth the dove of light to warble with everlasting, eternal songs - that all may know that verily He is the Truth, there is no God but Him, the Abstract, the Powerful, Who hath no description save His Own Essence and no attribute save His Own Being, and verily He is the Almighty, the All-Compelling. 3 الحمد لله مططح طماطم النارية من هيكل القدوسية الساذجية و مرشح قاقم الجمالية من رشحات السبوحية الجردانية و مجذب طلعات الهائية من تغنيات الازلية الوجدانية و مغرد حمامة النورية بالتغردات السرمدية الابدانية ليعرفن الكل بأنه هو الحق لا اله الا هو الجرد القدر الذي ليس له وصف دون ذاته و لا نعت دون جنبه و انه هو المقتدر القهار

- 4 Praise be to God, Who unfoldeth light in the manifestations of His light; Who causeth light to revolve in the revolutions of His light; Who maketh light to radiate in the faces of His light; Who suppresseth light in the suppressions of His light; Who causeth light to surge in the movements of His light; and Who causeth light to shine forth in the appearances of His light. Praise be unto Him, again praise be unto Him, praise which He alone deserveth and none other.
- 4 والحمد لله مطوّر النور في طوران نوره و مكوّر النور في كوران نوره و مشعشع النور في وجهات نوره و مقمّع النور في قعان نوره و ملجلج النور في حركات نوره و مبلّج النور في طلعات نوره حمداً له ثمّ حمداً له حمداً هو يستحقّه و لا غيره
- 5 Glorified art Thou, O my God, O my Lord! I have no light wherewith to call upon Thee through Thy sacred verses, no splendor wherewith to commune with Thee through the letters of Thy intimacy, no radiance wherewith to meet Thee in the sacred mysteries of Thy majesty, and no ray wherewith to behold Thee in the repositories of Thy light. Glorified art Thou, O my God, O my Lord! I shall call upon Thee at the time when Thou hast made me sorrowful before the surging waves of Thy joyfulness, and hast made me grieved on earth at the tumult of the billows of Thy serenity, and when Thou hast made me dispirited in my abode before the swelling of the oceans of Thy radiance.
- 5 فسبحانك اللهم يا الهى لم يكن لى من ضياء حتى اناديك بآيات قدسك و لا لى من بهاء حتى اناجيك بحروفات انسك و لا لى من سناء حتى الايقك في سرير عزك و لا لى من شعاع حتى اشاهدتك في مكامن نورك فسبحانك اللهم يا الهى لأناديتك حين الذى جعلتنى محزوناً تلقاء تموج طماطم بشاشيتك و جعلتنى في الأرض مهموماً عند تهبج قاقم سراريتك و حين الذى جعلتنى في البيت مغموماً تلقاء تبدخ البحر نواريتك
- 6 Glorified art Thou, O my God, O my Lord! I bear witness unto that wherewith Thou bearest witness unto Thyself before all things, that Thou art God, there is no God but Thee. Thou hast ever reposed upon the throne of grandeur, and wilt ever abide in the essence of grace and justice. Thou wast and forever shalt be as Thou hast been before in the glory of might and beauty. None shall ever know Thee as befitteth Thy true knowledge, and none shall ever describe Thee as befitteth Thy true description. All that the holy ones know of Thee is but falsehood before the court of Thy holy bountifulness, and all that the believers attribute to Thee is but misbelief in the precincts of intimacy with the Sovereign of Thy omnipotence.
- 6 فسبحانك اللهم يا الهى لأشهدنك بما تشهد لنفسك بنفسك قبل كلّ شيء بأنك انت الله لا اله الا انت لم تزل كنت مستريحاً في عرش الجلال و لا تزال تكونن في هوية الفضل و العدالة لم تزل و لا تزال لتكونن بمثل ما قد كنت من قبل في عزّ المجد و الجمال لن يعرفك احد علي حتى عزافيتك و لن يصفك نفس علي حتى و صافيتك كلّ ما يعرفوك المقدسون افك في ساحة قدس مليك وهائيتك و كلّ ما ينعنوك الموحدون شرك في فناء انس سلطان قداريتك
- 7 Glorified art Thou, O my God, O my Lord! Thou art He Who created me when I was naught in Thy dominion, and sustained me when I was not even an atom in Thy lands, until Thou didst make me know Thy remembrance and inspired me to acknowledge it for Thy sake and to submit to Thy Cause for Thy right, and didst deposit within my essence a light from Thy Being that I might thereby know Thyself and shine forth in Thy realm and find repose in the precincts of Thy glory, until there surged over me the seas of sorrow whereof none could drink even a drop, and I became grieved to such extent that the spirit was nigh to departing from my body, whereby I was distressed and the spiritual ones were distressed, and I was dispirited and the luminous ones were dispirited. And praise be unto
- 7 فسبحانك اللهم يا الهى انت الذى خلقتنى و لم اك شيئاً في ملكك و رزقتنى و لم اك ذراً في بلادك حتى عزفتنى ذكرك و اهتمنى تصديقه لوجهك و الاذعان لأمره في حقك و اودعت في ذاتى نوراً من كينونيتك لأعرف بذلك نفسك و اشعشع في مملكك و استريح في ساحة عزك حتى تموجت على البحر الحزن التى لن يقدر احد ان يشرب قطرة منها و حزنّت بشأن تكاد الروح ان يفارق من جسمى بحيث هيمت و اهتمت الروحانيون و غممت و انغممت النورانيون و لك الحمد يا محبوبى على جميع ما

Thee, O my Beloved, for all that Thou hast manifested through Thy power, ordained through Thy will, decreed through Thy judgment, and determined through Thy sanction, for all this is evidence of Thy Cause and a path to the sovereignty from Thee.

أظهرت بقدرتك وقدرت بمشيئتك واحكمت
بقضائك واحصيت بامضاءك لأن كل ذلك
دليل لأمرك وسبيل لسلطان منك

- 8 Glorified art Thou, O my God, O my Lord! How can I call upon Thee through the wonders of Thy remembrance after Thou hast cut off the way to the knowledge of Thine Essence, and how can I not call upon Thee when Thou hast created me only to mention Thy favors and praise Thy bounties? Glorified art Thou! I was indeed among those who prostrate themselves before Thee.

8 فسبحانك اللهم يا الهى كيف ادعوك ببدايع
ذكرك بعد الذى قطعت السبيل عن معرفة كنه
ذاتك وكيف لا ادعوك وانتك ما خلقتني
الا لذكر الآلائك وتحميد نعمائك فسبحانك انى
كنت لديك لمن الساجدين

- 9 Glorified art Thou, O my God, O my Lord! I beseech Thee in this dark night, when the Dove of the Command warbleth in Mount Sinai at the right of the Crimson Tree with Thy eternal melodies, and in these lengthening shadows when the Nightingale of Light trileth behind the veils of obscurity with Thy everlasting songs, that Thou lift me to the heaven of the unseen through the dominion of Thy Self-Subsisting sovereignty, and raise me to the horizon of the visible through the power of the King of Thy Divinity, and cause me to ascend to the repositories of Thy oneness, and honor me with visiting Thy countenance, that I may dwell in Thy vicinity and repose upon Thy carpet and recline upon the cushions of light through Thy grace, and rest in the heaven of manifestation through Thy bounty, that perchance my heart may be at peace and my soul find rest and my being take delight and my essence be tranquil, that I may thus be among those who are certain of meeting their Lord.

9 فسبحانك اللهم يا الهى لأقسمتك فى ذلك
الليل الأليل عند تغنى حمامة الأمر فى جبل
السناء عن يمين شجرة الحمرآء بتغنيات ازليتك
وفى تلك الظلمات الأطول تلقاء تغرد ورقاء
النوراء خلف حجاب العماء بتغردات سرمديتك
بأن ترفعنى الى سماء الغيب بهيمنة سلطان
قيوميتك وتصعدنى الى افق الشهود بقوة ملك
الوحياتك وتعرجنى الى مكان احديتك و
تشرفى بزيارة طلعك حتى اسكن فى جوارك
واستريح فى بساطك وانتكأ الى وسائد النور
بعنايتك واسترقد على سماء الظهور بكرامتك
لعل يسكن قلبي ويستريح فؤادى ويلذ كينونيتى
ويطمئن ذاتيتى لأكون بذلك من الذينهم كانوا
بلقاء ربهم يوقنون

- 10 O distinguished seeker, burning with the fire of the Friend! Be thou assured that from the first day when God confirmed me in acknowledging Him and in recognizing His Cause until this moment, I have never desired to answer any from among His servants. However, having perceived in thy heart a fire of the love of God and a spark from the light of the Manifestation of His Self, the oceans of my affection have been set in motion through my love for thee. Thus do I desire to answer thee, through God's might and power, with that which overfloweth from me of the dewdrops of servitude in the land of manifestation, that the fragrances of light may draw thee to the summit of joy and bring thee to the station which God hath ordained for thee in these days wherein the winds of sorrow have encompassed me from every direction through that which the hands of men have wrought in uttering calumnies against me without any clear proof or book. O my Lord! Pour forth upon me patience and grant me victory over the transgressing people.

10 ان يا ايها السائل الجليل والمتوقد بنار الخليل ايقن
بأنى من أول يوم الذى أيدنى الله بالتصديق عليه
والاقرار بأمره الى حينئذ ما اريد ان اجوب
احد من العباد ولكن لما وجدت فى قلبك ناراً
من محبة الله وقبساً من نور مظهر نفسه لذا قد
تموجت البحر مودتى لحبى لك اريد ان اجيبك
بحول الله وقوته بما يطفح منى من رثحات العبودية
فى ارض الظهور ليجذبك نفحات النور الى ذروة
السرور ويصلك الى مقام الذى قدر الله لك
فى تلك الأيام التى ارباح الحزن قد احاطتنى من
كل شطر عما اكتسبت ايدى الناس بما افتروا على
من دون بينة ولا كتاب اى رب افغ على صبراً
وانصرنى على القوم المعتدين

- 11 Know thou that for this celestial verse, this subtle fruit, this divine melody, and this heavenly pearl there are infinite meanings unto infinity. Through God's grace and bounty I shall cause to flow unto thee an overflow thereof, that it may be a reminder to the believers, a light to the fearful, and a stronghold to those who waver.
- 12 Bear thou witness that food hath diverse stations, yet We shall suffice thee with four of these. Among them is the station of the Throne of Hahut, the Paradise of Oneness. None can interpret a single letter of that verse in that Paradise, for this is the station of the mystery of the Divine Eternality, the edifices of Unity, the Israel of Singleness, and the essence of Luminosity. Its outward is identical with its inward, and its inward identical with its outward. It behooveth no one to comprehend a single letter thereof, but God shall reveal it, when He willeth, to whom He willeth. In the measure of my distress and poverty, I know not a single letter thereof, for it speaketh of naught save God, its Creator and Originator. Glorified be God, its Creator and Quickener, above what the believers describe. By Him Who holdeth my soul in His hand! Were the oceans of light to surge in that station, all who are in the heavens and earth would drown, save for the number of letters of the Manifestation. God sufficeth as a witness over me and thee.
- 13 And among them is the station of the Paradise of Eternality, the Throne of Lahut, the Light of the Snow-White Land. This is the station of "He is He" and there is none save Him. This Paradise is reserved for those servants who are established upon the Throne of Glory, who drink of the Camphor water before the Beauty, who recite the verses of light in the heaven of justice, who find delight therein and are blessed by that food. Glorified be God, its Originator, above what they describe.
- 14 Among them is the Paradise of Oneness, the Yellow Land, the Ocean of Jabarut. This is the station of "Thou art He and He is thou" - servants who speak not save by God's leave, who act not save by His command, and who forbid not save by His decree, even as God hath described them: "honored servants who precede Him not in speech and who act by His command."
- 15 Among them is the station of the Paradise of Justice, the Green Land, the Deep of Malakut. This is reserved for those servants whom neither commerce nor trade diverteth from the remembrance of God. These are indeed the companions of the light, and they enter therein by God's leave and repose upon the carpet of glory.
- 11 فاعلم بأن لتلك الآية الجنّية والثمرة اللطيفة ورنّة
الالهية ودرّة اللاهوتية معانيًا لطيفة الى ما لا نهاية
بما لا نهاية واتى بفضل الله وجوده ارشح عليك
طفحاً منها ليكون ذكراً للمؤمنين ونوراً للمستوحشين
وحصناً للمترزّلين
- 12 فاشهد بأن للطعام مراتب شتى ولكن انا
لنكفيّتك بأربعة منها منها مقام عرش الهاهوت
جنّة الأحديّة لن يقدر احد ان يفسّر حرفاً من
تلك الآية في تلك الجنّة لأن ذلك مقام سر
الصمدانيّة وابنية الأحاديّة واسرائيلية الفردانيّة
ونفسانية المعانيّة ظاهرها عين باطنها وباطنها
عين ظاهرها لا ينبغي لأحد ان يطالع بحرف منها
ولكن الله سيظهر اذا يشاء لمن يشاء واتى على
قدر ضررى ومسكنتى لا اعلم حرفاً منها لأنها
لن يحكى الا عن الله بارئها وموجدها فسيحان
الله خالقها ومحبيها عما يقولون الموحدون فوالذى
نفسى بيده لو تموجت ابحر النور في تلك المقام
ليغرق كلّ من فى السموات والأرض الا عدّة
احرف الظهور وكفى بالله على و عليك شهيدا
- 13 ومنها مقام جنّة الصمدية عرش اللاهوت نور
البيضاء وهو مقام هو هو وليس احد الا هو
وهذه الجنّة مختص للعباد الذين يستقرون على
كرسى الجلال ويشربون ماء الكافور تلقاء الجمال
ويقروون آيات النور فى سماء العدل وهم بها
يتلذذون ومن ذلك الطعام يتعممون وسبحان
الله موجدها عما يصفون
- 14 ومنها جنّة الواحديّة ارض الصفرآ طمطم
الجبروت وهو مقام انت هو وهو انت عباد
الذين لا ينطقون الا باذن الله ولا يعملون الا
بأمره ولا ينهاون الا بحكمه كما وصفهم الله بأنهم
عباد مكرمون لا يسبقونه بالقول وهم بأمره
يعملون
- 15 ومنها مقام جنّة العدل ارض الخضراء ققام
الملكوت ذلك مختص للعباد الذين لا تلهيهم
التجارة ولا بيع عن ذكر الله الا ان اولئك
اصحاب النور وهم فيها باذن الله يدخلون وعلى
بساط العزّ يسترقدون

- 16 Among them is the station of the Paradise of Grace, the Crimson Land, the mystery of the Yellow, the hidden secret of the White, the Point of Nasut. Verily the evidences of remembrance therein are greatest, did ye but know.
- 17 Alas, alas! Then alas, alas! If the Primal Point were alive in these days and witnessed My grief he would assuredly, at all times, comfort Me, treat Me tenderly, and fill Me with ardent joy. At every moment would he strengthen Me. Alas, alas! Would that I had died after him before these days, or had become a thing forgotten, utterly forgotten!
- 18 Say: O people, have mercy upon me, and cast not calumnies upon me, nor hasten in my affair, for I am a servant who has believed in God and His signs, and but few days of my life remain. God my Lord suffices as a guardian over you, for He is my sufficiency and the sufficiency of whomsoever has sought Him aforetime, and He alone suffices as the Reckoner. O Lord! Pour forth upon me patience and grant me victory over the idolatrous people who speak naught but their own vain imaginings and are moved only by their own desires. Say: What ails you? How is it that you do not reflect nor perceive?
- 19 O trusted one! When the breezes of love waft from the right of the Tree of Sinai, and turn thee to the right and to the left, then take refuge in the cave of light by God's leave, the Most High - and He is God, powerful over all things. And if thou hast witnessed and known all that We have explained to thee, then know that We intend yet another interpretation. Know that by "food" is meant knowledge itself - all knowledge - and by "Israel" the Primal Point, and by "Children of Israel" him whom God made a proof unto mankind in those days, save what Israel prohibited for himself - that is, what the Primal Point prohibited for His servants and bondsmen. Then bear witness that all that God hath ordained in the Book of His command and His prohibition is truth wherein there is no doubt, and it is incumbent upon all to act according to it and to acknowledge it. Let not the deeds of those who spread corruption in the earth while thinking themselves rightly guided prevent thee. Nay, by the Lord of the realm of glory, they are liars and calumniators. Verily, such a group is not even permitted to eat barley in these days - how then could it be permitted for them to partake of what God hath forbidden in the Book? Glory be unto Him, glory be unto Him, above what the idolaters assert!
- 20 O faithful friend! When thou art illumined by the dawning lights of the Morn of Eternity whose radiance hath filled the
- و منها مقام جنة الفضل ارض الحمراء سر الصفر آه
مستسر البيضاء نقطة الناسوت وان ادلاء الذكر
فيها اكبر لو كنتم تعلمون
- فاه آه ثم آه آه لو كان نقطة الاولى في تلك
الايام ويشهد حزني ليرحم بي و يلطف علي و
يشوقني في كل حين و يؤيدني في كل آن فاه آه
ليتنى مت بعده قبل تلك الايام ام كنت نسياً
منسياً
- قل ان يا ايها الملاء ان ارحموني ولا تفترؤا علي و
لا تعجلوا في امرى لأني عبد آمنت بالله و آياته
ولا يبقى من ايامي الا قليلا و كفى بالله ربي
عليكم و كلا اذ هو حسبي و حسب من اراد من
قبل و كفى بنفسه حسيبا رب افرغ علي صبراً و
انصرني على القوم المشركين الذين لا ينطقون الا
عن ظنون انفسهم و لا يتحركون الا بما يؤيدهم
هواهم قل ما لكم كيف انتم لا تتفكرون و لا
ت شعرون
- ان يا ايها الأمين اذا تطفحت ارياح المحبة عن
يمين شجرة الطور و يقبلبك ذات اليمين و ذات
الشمال هنالك تحصن في كهف النور باذن الله
العلي و هو الله كان بكل شيء قديرا و ان شهدت
و علمت كل ما فسرنا لك فاشهد بأننا نريد بتفسير
اخرى فاعلم بأن المراد في الطعام نفس العلم اي
كل العلوم و من اسرائيل نقطة الاولى و من
بنى اسرائيل الذي جعله الله من عنده حجة على
الناس في تلك الايام الا ما حرم اسرائيل على
نفسه اي ما حرم نقطة الاولى على ارقائه و عبادته
ثم اشهد بأن كل ما حدّد الله في الكتاب من امره
ونهيه حق لا ريب فيه و على الكل فرض العمل
به و التصديق عليه و لا يحجبك عمل الذين كانوا
يفسدون في الأرض و يحسبون انهم مهتدون لا
فورب العماء هم كاذبون و مفترون و ان علي
مثل تلك الفئة لن يحلّ عليهم ان يأكلوا الشعير
في تلك الايام فكيف يحلّ عليهم ان يأكلوا ما
حرم الله في الكتاب فسبحانه سبحانه عما يقولون
المشركون
- ان يا ايها الخليل اذا استشرقت بتشرق شرق
شوارق صبح الأزل التي ملأت الآفاق انواره

horizons, and art attracted by the drawing power of the light of the Eternal, whose traces have appeared upon the Temples of Glory, know thou that the purpose of the food in those days when the Sun was shining in the midst of heaven and the lamp of eternity was gleaming in the niche of the divine cloud was naught but the recognition of Him Who is the Author of the Cause and Israel - namely, the Primal Will through which God created all that is in the heavens and earth and whatsoever is between them. And the children of Israel are those servants who were drawn to the fire of that Will in the year sixty until the Day when mankind shall be gathered before the Lord of the worlds. God wrongeth no one, but people wrong themselves. Know thou that the light of God hath ever been established upon the throne of bounty and will continue to be as it hath been, but people perceive not, neither do they witness.

21 When We exalted thee to the summit of light and raised thee to the pinnacle of servitude in the land of joy, and when We gave thee to drink, from the hand of Joseph the All-Glorious, the water of oneness from the camphor fountain, and laid thee to rest in the cradle of security while the ant of gladness was singing - there did thy spirit find repose, thy soul delight, and thy being joy. Therefore give thanks unto God Who created thee aforetime by His command and made thee to be of them who are guided by His signs.

22 But now I pour out my grief and sorrow unto God, for He witnesseth my anguish, beholdeth my state and heareth my cry. By Him Who caused the Bird of Light to soar in the realm of manifestation! Never have I found one cast down as I am now, seated in the dust in utter abasement, and there existeth not a soul who doth not grieve me in such wise that the heavens are nigh to being cleft asunder, the earth to being rent, and the mountains to falling in ruins. Never hath the eye of time beheld one so wronged as I. Yet I have been patient and forbearing, and have sat before God, trusting in Him and committing all affairs unto Him, that He might have mercy upon me and forgive what people have falsely attributed to me.

23 Then know, O Kamal, that were I to interpret this verse from this day until the days reach unto the Most Great Resurrection - the Day when people shall arise before the presence of the Ever-Living, the Wondrous - I would be able to do so through what God hath bestowed upon me of His grace and bounty. For the mystery of Oneness hath stirred, and the ocean of Eternity hath surged, and the Countenance of Light in the heavens of

و استجذبت بتجذب جذب جواذب نور الصمد الذي ظهرت على هياكل الاشراق آثاره فاعرف بأن المقصود من الطعام في تلك الأيام التي كانت الشمس طالعة في وسط السماء و يستضيء سراج الأزلية في مصباح العماء ما يكون الا معرفة صاحب الأمر و اسرائيل اي المشية الأولية التي خلق الله بها كل من في السموات و الأرض و ما بينهما و بنى اسرائيل عياد الذين يستجذبون بنار تلك المشية في سنة ستين الى يوم الذي يحشر الناس لرب العالمين و ما كان الله ان يظلم احد ولكن الناس انفسهم يظلمون فاعلم بأن نور الله لم يزل كان مستوياً على اعراش العطاء و لا يزال يكون بمثل ما قد كان ولكن الناس هم لا يشعرون و لا يشهدون

21 فلما استبدخناك بتدخ طود النور و استشمخناك بتشمخ طود العبودية في ارض السرور و استشريناك من يد يوسف الجمال ماء الأحذية من عين الكفور و استرقدناك في مهاد الأمن عند تغنى نملته المحبور هنالك يروح روحك و يلذ نفسك و يسر ذاتك فاذا فاشكر الله الذي خلقك من قبل بأمر من عنده و جعلك من الذين هم بآيات الله لمهتدون

22 ولكن الآن اشكو بئى و حزنى الى الله لأنه يشهد همى و ينظر حالى و يسمع ضجيجى فوالذى طير طير النور في ارض الظهور ما وجدت بمثل مطروحاً كما الآن قد جلست في نقطة التراب بالذلة العماء و لم يكن في الملك ذى روح الا و يحزنى بشأن تكاد السموات ان يتفطرن و تنشق الأرض و تحز الجبال هذا بحيث لم ير عين الدهر بمثل مظلوماً و انى صبرت و حليت و جلست بين يدي الله و اتكلت عليه و فوضت الأمر اليه لعل يرحم على و يعفو عني كل ما كان الناس هم يفترون

23 ثم اعلم يا كمال بأنى لو أفسر تلك الآية من يومئذ الى ان اتصل الأيام الى المستغاث يوم الذى يقوم الناس لطلعة حتى يديع لأقدر بما اعطانى الله بفضل و جوده لأن سر الأحذية قد تحركت و بحر الصمدية قد تموجت و طلعة النور في سموات العماء عن يمين شجرة الأمر قد تلعلعت في تلك

the divine cloud, at the right hand of the Tree of the Cause, hath shone forth in these days the like of which the Sun of Manifestation hath never risen. Yet people know not their worth nor witness their grace. Alas, alas! Had they known, the proof would not have been concealed from them nor the blessing withdrawn from them.

- 24 Say: What aileth you that ye associate partners with God Who created you and aided you with light from His presence, if ye be believers? O Kamal! Harken unto the call of this lowly, banished ant who hideth in his nest and desireth to emerge among you and disappear from you because of what the hands of men have wrought. God is witness between me and His servants, and He is indeed witness over all things.

- 25 Alas, alas! Were the Other Point, the Ever-Living, the Most Holy, present, He would surely grieve over my state and weep for what hath befallen me. And I beseech His presence at this moment and implore His court that He may raise me to His realm of glory and seat me upon His holy carpet, as though in those days I existed not, nor was I anything worth mentioning. O my Lord! Pour forth upon me patience and grant me victory over the wrongdoing people.

- 26 O thou trustworthy one! If thou hast dwelt in the white thicket, the Isle of the Furqan, know that by "food" is meant the divine authority which God ordained for its people therein. And verily the meaning of "Israel" is the Point of the Furqan, and by "Children of Israel" are meant His successors after Him. Thus doth God reward His God-fearing servants. And if thou hast dwelt in the crimson Isle, the Garden of the Bayan, know that when We speak of "food" We mean the Primal Point, the pure Essence of Oneness in one sense, and by "Israel" is meant the Other Countenance, the pure Essence of Eternality in another sense, and the Dawning-Place of Light, the pure Manifestation, and the Temple of Unity, whom the transgressors have imprisoned in the earth and concealed throughout the lands, in yet another sense. Glorified be God above what the hands of men have wrought! God is not unaware of what men do.

- 27 When at that moment the fire of love surged in the heart of Baha, and the dove of servitude warbled in the heaven of the divine cloud, and the hoopoe of light trilled in the midst of the atmosphere, and the Tree of the Mount consumed itself with its own fire above the Ark of Testimony behind the letter Qaf in the land of fulfillment, and the ant of servitude toiled in the valley of oneness on that night with the mystery of faithfulness, I desired to interpret that verse according to what

الأيام التي ما طلعت شمس الظهور بمثلها ولكنّ
الناس لا يعرفون قدرها ولا يشهدون لطفها فآه
آه لو عرفوا لن يغيب الحجة منهم ولن يرفع النعمة
عنهم

24 قل ما لكم كيف تشركون بالله الذي خلقكم و
أيّدكم بنور من عنده ان اتمّ مؤمنون ان يا كمال
اسمع نداء تلك النملة الذليلة المطرودة التي خفي
في وكره ويريد ان يخرج بينكم و يغيب عنكم ممّا
اكتسبت ايدي الناس و كان الله شهيد بيني و بين
عباده و هو الله كان على كلّ شيء شهيداً

25 فآه آه لو يكون نقطة الأخرى طلعة حتى قدّوس
ليحزن على حالي و يبكي على ما زلت بي و اتّ
اسئل من جنبه في ذلك الآن و ادعو من
حضرته بأن يصعدني الى ساحة عزّه و يجلسني
في بساط قدسه كأني في تلك الأيام كنت و
لم اكن شيئاً مذكوراً اي ربّ فأفرغ على صبراً
فانصرني على القوم الفاسقين

26 ان يا أيها الأمين ان كنت سكنت في اجمة البيضاء
جزيرة الفرقان فاعلم بأن الطّعام ولاية التي قدّر
الله فيها لأهلها و أنّ المراد من اسرائيل نقطة
الفرقان و من بنى اسرائيل اوصيائه من بعده الا أنّ
بمثل ذلك يجزى الله عباده المتّقون و ان كنت
سكنت في جزيرة الحمراء حديقة البيان فاعلم بأنّا
نطلق الطّعام و نزيد نقطة الأولى صرف الأحديّة
في مقام و من اسرائيل وجهة الأخرى بر الصّمدية
في مقام و طلعة النور و مجرد الظهور و هيكل
الأحدية الذي جعله المعتدين مسجوناً في الأرض
و مستوراً في البلاد في مقام فسبحان الله عمّا
اكتسبت ايدي الناس فما الله بغافل عمّا كان
الناس هم يعملون

27 فلما تموجت في ذلك الآن نار المحبة في قلب البهّاء
و يغنّ حمامة العبودية في سماء العماء و يرنّ هدهد
النور في وسط الأجواء و يحرق شجرة الطور لنفسه
بنار نفسه فوق تابوت الشهادة عن خلف القاف
ارض الامضاء و يكفّ نملة العبودية في وادي
الأحدية في ذلك الليل بالسّرّ الوفاء اريد ان افسر
تلك الآية بما علّني الله في ذلك الآن بفضلله و

God had taught me at that moment through His grace and bounty - for verily He is the Mighty, the All-Bestowing. I testify that "food" is the Ocean of the Unseen which is treasured in the scrolls of light and stored in the inscribed tablets, and "Israel" is the Manifestation of the Cause in those days, and the "Children of Israel" are the people of the Bayan. That food was permitted unto them - that is, unto everyone who desired to ascend to the heaven of divine favor and drink the water of purity from that glass, the cup of servitude, which is naught but as a shadow upon the earth - nay, I seek God's forgiveness for such limitation. Glorified be God far above what the oppressors say in describing Him!

28 Alas! Alas! Were there to surge over me but a drop from the seas of permission from the Sovereign of the divine cloud and the King of Glory, I would interpret that verse with the melodies of the spiritual ones, the myriads of the sanctified ones, and the songs of those who are attracted. But since I have not detected the fragrance of fulfillment after the decree, let what I have imparted to thee suffice, that it may serve as evidence for those who in the days of their Lord are mindful. When thou art warmed by the warmth of the fire of love and delighted by the delight of the trace of ink in those steadfast tablets, then bear witness and be assured that I have claimed naught save servitude unto God, the Truth. God is my judge concerning what people fabricate. Say: Woe unto you for what your hands have wrought! Ye shall be returned to the world of the unseen and the visible, and therein shall ye be questioned.

29 Say: O people of the Concourse! Marvel not at what God hath wrought. The mercy of God and His blessings be upon you, O people of the Bayan, did ye but know. Fear God, then know ye that what God hath wrought shineth even as the lamp of eternity amidst the works of men. How is it that ye ponder not, nor do ye witness?

30 Alas, alas! By Him Who hath caused the grieving Dove to warble in the breast of Baha, I have forgotten all that I witnessed from the day I drank the pure milk from my mother's breast until this moment, by reason of what the hands of men have wrought. And God knoweth all that was, though men know not. Say: O people of blindness! Come ye forth from your dwelling-places to enter the sanctuary of light, the darkness of the Manifestation, the Most Great House of God, whose decree hath been recorded in the tablet of the heart by God's leave, the Most High, and hath been witnessed.

31 I conclude these words with what the Dove of Light warbled aforetime upon its arrival in the land of joy, trilling with the melody of the heart: Thou knowest, O my Beloved, what I

جوده و أنه هو العزيز الوهاب فاشهد بأن الطعام يكون بحر الغيب الذي هو المكنون في صحايف النور والمخزون في الواح المسطور واسرائيل مظهر الأمر في تلك الأيام وبني اسرائيل اهل البيان و كان ذلك الطعام حل لهم اى لكل من اراد ان يصعد الى سماء العناية ويشرب ماء الطهور من تلك الزجاجاة كوب العبودية التي لم يكن الا كمثل فيء في الأرض بل استغفر الله من ذلك التحديد فسبحان الله عما يقولون الظالمون في وصفه تسبيحاً كبيراً

28 فآه آه لو توج على رشحاً من البحر الاذن من سلطان العماء وملك البهاء لفسرت تلك الآية بلحنات الروحانيين وربوات المقدسين ونغمات المجتذيين ولما ما اشم رائحة الامضاء بعد القضاء ليكتفينك بما القيت عليك ليكون دليلاً للذينهم كانوا في ايام ربهم متذكرون فاذا تصطلت بتصطل نار الوداد و تلذذت بتلذذ اثر المداد في تلك الألواح السداد فاشهد و ايقن بأنى ما ادعيت شيئاً الا العبودية لله الحق و كان الله حكى عما كان الناس هم يفترون قل ويل لكم عما اكتسبت ايديكم ستردون الى عالم الغيب و الشهادة و انتم فيها لتسئلون

29 قل ان يا اهل الملأ لا تتعجبوا عن صنع الله رحمة الله وبركاته عليكم اهل البيان لو كنتم تعلمون اتقوا الله ثم اعلوا بأن صنع الله يستضى بمثل سراج الأزلية بين صنع الناس كيف انتم لا تفكرون و لا تشهدون

30 فآه آه فوالذي قد استكف ورقاء المخزون في صدر البهاء لنسيت كلما شهدت من اول يوم الذي شربت لبن المصفى من ثدى امى الى حينئذ بما اكتسبت ايدي الناس و كان الله يعلم كل ما كان الناس هم لا يعلمون قل ان يا اهل العماء ان اخرجوا من مساكنكم للحضور في حرم النور عماء الطهور بيت الله الأكبر التي حكمه في لوح الفؤاد باذن الله العلى قد كان مشهوداً

31 و اتى اختم الكلام بما غنت حمامة النور من قبلها حين وروده في ارض السرور و كان بلحن الفؤاد

have intended, relying upon the face of God. Verily, patience hath been severed from me through my manifest love for the beauty of God. Thou knowest what the son of adultery intended against my blood deliberately. Nay, by the presence of Thy might, I shall not pledge allegiance to him, neither secretly nor openly. O God, hasten the day of my blood, then my tears upon the dust while reclining. Would that my day were the day of my blood, thirsting upon the earth. Glorified be God far above what the ungodly describe in their glorification, with a great glorification. And praise be to God, the Lord of the worlds, in all originality. It is finished.

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مغرّداً و انت تعلم يا محبوبى ما اردت لوجه الله
معتمداً فان الصبر منقطع منى لحي جمال الله
منكشفاً و انت تعلم ما اراد ابن الزنآء فى دى
متعمداً لا وحضرة عزك لا اباع به لا خفية و
لا جهراً الله قرب يوم دى ثم دعى على التراب
متكافياً ليت يومى يوم دى كنت بالترى متعطشاً
فسبحان الله عما يقولون المشركون فى وصفه تسبيحاً
كبيرا و الحمد لله رب العالمين بديعاً تمت

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To: *Mirza Hadi et al.*

1 He is the Exalted, the Inaccessible, Most High

2 The essence of glorification and the source of sanctification be-fitteth the sovereign of wondrous and lofty might who, through the outpourings of the oceans of His grace and bounty, caused the realities of beings and essences of all things to ascend from the abasement of nothingness to the throne of glory and existence. Through the trump of power and sovereignty He breathed the breath of life into the bodies of abstract essences and manifest realities, illumined the mirrors of subtle knowledge with the wondrous effulgence of His all-encompassing mercy, and made manifest the precious ornaments of the abstract realms from the dawning-place of beauty. Thus do all created things, from the heights of the loftiest heavens to the earth below, testify that He is the Sovereign of existence upon the thrones of all contingent beings, and He is the King, the Desired One, in the realities of all things known. Sanctified is His holy Being from every pure description, and hallowed is His sanctified Essence from every abstract attribute. Through His sovereignty of oneness He is seated upon the throne of uniqueness, and through His majesty He dwelleth upon the seat of His bounty.

1 هو العلى العالى الأعلى

2 جوهر تسبیح و ساذج تقدیس سلطان بدیع منیع
قیومی را سزاست که از رشحات طفحات ابجر
عنایت و مکرمات خود هویت موجودات و
کینونات ممکنات را از ذلت عدم و نیستی بر
عرش عزت و هستی جالس فرمود و باسرافیل
قدرت و سلطنت نفخه حیات را بر اجساد
جواهر مجردات و سواذج مشهودات دمید و
مرایای لطایف معلومات امکانرا از بدایع لمعان
انوار رحمت بالغه خود منور نمود و نفایس
طرائز مجردات اکوان را از افق جمال مستشرق
و هویدا ساخت تا جمیع مخلوقات از افق سموات
عالیات الی ارض مربوطات شهادت دهند بر
اینکه اوست سلطان وجود در اعراش ممکنات و
اوست ملوک مقصود در هویت معلومات منزّه
است ذات مقدس او از هر وصف ساذجی
و مقدس است کینونت منزّه او از هر نعت
مجردی بسلطان وحدت خود بر عرش تفرید
جالس است و بملیک عزت بر کرسی مکرمات
خود ساکن

3 و بعد طمطام رأفت کبری بجوش آمد و ققام
عنایت عظمی در خروش ابجر فضل بتلاطم آمد

3 Then did the ocean of supreme loving-kindness surge, and the sea of greatest grace was stirred into motion. The seas of favor were set in motion and the rivers of generosity overflowed, until He removed the garment of glory from the countenance of beauty. At once did the holy mirror and the eternal crystal raise the banner of being and manifest existence, and He lifted the luminous veil from His divine countenance, that it might herald the essence of light and the face of manifestation and the point of unity in the heights of Sinai, so that all in the kingdom would await the command of God and the countenance of God, until the eternal lamp would shine forth in the glass of the hearts of the servants and the divine light would illumine the niche of the breasts of men, that they might be drawn unto the Sovereign of the unseen realm and be attracted to the King of radiant glory.

4 He exalted this divine subtlety and heavenly grace through a third manifestation, as indicated by His - exalted be His station - words that the unitarians were powerless to comprehend and the sanctified ones failed to recognize: "This is the first that We have sent down in the Book - a glorious remembrance - and the last that We have manifested - a wondrous command. They rejected both, so We strengthened them with a third figure, a remembrance from God, the Mighty, the Beautiful."

5 Thus were the eternal heavens raised up, the divine stars made manifest, and the moons of unity rose. The rapture of joy was adorned with melodies of delight, and the doves of months warbled upon the branches of the camphor tree. The nightingale of glory sang upon the twigs of the Lote-Tree of Sinai, and the white dove chanted upon the boughs of the tree of richness. The sphere of joy revolved in the heavens of loftiness, and the orb of eternity coursed upon the mighty sea. The Sovereign of the Cause was seated and established upon the throne of command, even as the Dove of Glory warbled in the Sermon of Light, and the Nightingale of Faithfulness sang upon the branches of the Tree of the Unseen Realm: "Verily His sitting is better than the worship of both worlds. For this let the strivers strive! For this let the sincere doves take flight!"

6 I swear by the essence of glory and the point of decree upon the throne of destiny that the sitting of that Most Great Light is greater than whatsoever is in the heavens and earth. This is a fire that was kindled by His blessed self within His own self, without any fire having touched it. Nay, this dawning of the Sun of the Unseen hath never passed through the mind of any among the near ones or the sincere, as the Primal Point and the Most Glorious Beauty - may the spirit of all who dwell in the

و انهر جود بطماطم تا آنکه قیص جلال از طلعه جمال برداشت فوراً مرآت قدسیه و بلور صمدیه بجوهر وجود و مجرد شهود علم هستی برافراخت و غطاء نورانی از طلعت احدانی کشف نمود تا اینکه مبشر باشد از هویت نور و وجهت ظهور و نقطه احدیه در اعراش طور که جمیع من فی الملک مترصد امر الله و طلعه الله باشند تا سراج ازلیه در زجاج افنده عباد مستضی شود و مصباح صمدیه در مشکوه صدور ناس مستنیر گردد که مستحکی شوند از سلطان عما و مستجلی شوند از ملیک سنا

4 معزز فرمود این دقیقه ربّانی و لطیفه صمدانی را بطلعه ثالث کما اشار عزّ شأنه بشأن عجزت الموحّدون عن ادراکها و قصرت المقدّسون عن عرفانها و هو هذا اول ما نزلنا فی الکتاب ذکر منیع و آخر ما اظهرنا امر عجیب فکذبوهما فعزّزناهما بهیکل الثالث ذکرًا من لدی الله العزیز الجلیل

5 اینست که سموات ازلیه مرتفع شد و انجم صمدیه باهر گشت و اقر احدیه طالع آمد جذبه سرور برنات محبور مزین گشت و حمامات شهر بر اغصان شجره کافور مغرد شد و عندلیب سنا بر افان سدره سینا برترّم و ورقاء بیضا بر اوراق دوحه غنا یتغی آمد و فلک بهجت در سموات رفعت متحرک و فلک قدم بر بحر عظم جاری و ساری گشت سلطان امر بر سریر حکم جالس و متمکن شد کما استغرد ورقاء السّناء فی خطبة النوراء و استرن بلبل الوفاء علی افنان دوحه العماء بأن جلوسه خیر من عبادة الثقلین الا انّ بذلک فلیتنافس المتنافسون الا انّ بذلک فلیستدق ورقاء المخلصون

6 قسم بجوهر سنا و نقطه امضا بر عرش قضا که جلوس آن نیر اعظم اعظم است از آنچه در سموات و ارضین است این ناریست که بنفس مبارک در نفس خود موقد شد از غیر آنکه مس کند او را ناری بلکه اینظهور شمس عما بخاطر احدی از مقربین و مخلصین نگذشته چنانچه نقطه اعلی و طلعه ابهی روح من فی

realms of revelation be sacrificed for Him - have said concerning them: "No tidings can describe Him, no thoughts can comprehend Him, the most precious hearts of the unitarians cannot attain to His exalted threshold, nor can the mere intellects of the sanctified ones reach His most holy court." They are the glory of revelation and the manifestation of divine attributes, unique without peer or likeness, sanctified above association and glorification. Glory be to God from these non-existent imaginings and these rejected evil utterances!

- 7 O people of the Bayan! Hear My call and turn from your transient selves to the Eternal Beauty, and ascend from your thoughts of nothingness to the ancient heavens, that perchance the breeze of mercy and grace may waft and divine lights envelop you. Then may you be seated in the pavilions of exaltation and the domes of grandeur, and rest upon the throne of honor and the seats of mercy, that you may hear with the ear of spirit the call of the Mystic Herald, awaken from the stupor of heedlessness, and witness the Ancient King seated at the right hand of power and might. This is the greatest outcome, the most glorious wisdom, and the most perfect truth. If you act upon what has been mentioned in this luminous white page, you will hear the melodious songs of birds upon the camphor tree branches, which call you from all directions with the essence of attraction and the substance of rapture, and you will observe the manifestations of joy upon the thrones of delight, how they circle around you. Therefore ascend by the cords of enlightened hearts, that while divine mercy's breezes blow from the orient of the soul and fragrant musk wafts from the north of the Beloved's hair, you may take your portion of life and obtain the endless everlasting blessing. This is eternal life and perpetual grace.

- 8 Know the value of these days - the Beauty of the Cause will not always be manifest. "The Beauty shall be concealed in the veils of glory, and you shall then supplicate and cry out." Therefore while the springs of mercy flow and the clouds of grace are raised and the seas of love are surging, strive not to be heedless of His good-pleasure nor to fall short in His commandments and prohibitions.

- 9 This evanescent, lowly servant swears by God that I am fearful and trembling as to how I might fulfill the conditions of servitude and raise the banner of service. At every moment I prostrate myself upon all the earth before His blessed Beauty

اعراش الظهور فاده در حقشان میفرماید لن یخبره الأخبار و لن یفکره الأفكار و لن یبلغ الی بساط عرّه اعلی جواهر افئدة الموحّدين و لن یصل الی ساحة قدسه ابهی مجرد عقول المقدّسين مفخر ظهوراتند و مظهر شئونات من عند الله خالق الارض و السموات متفردند از اشباح و امثال و مقدّسند از اشراک و اجلال سبحان الله از این خیالات مفقوده معدومه و از این بیانات خبیثه مردوده

7 ای اهل بیان بشنوید ندای مرا و از کینونات فانی خود رجوع کنید بطلعه باقی و از افکار عدمیه متصاعد شوید بسوی سموات قدّمیه که شاید نسیم رحمت و عنایت بوزد و انوار الهی شما را فرو گیرد و بعد بر خیام رفعت و قباب عظمت جالس شوید و بر فسطاط مکرمات و اکراس مرحمت مستریح باشید تا نداء سروش غیب را از گوش هوش بشنوید و از سکر غفلت بهوش آئید و جلوس سلطان ازلی را از یمین قوت و قدرت مشهودم مشاهده نمائید که اینست نتیجه اعظم و لطیفه انعم و دقیقه اقوم اگر عامل شوید بآنچه ذکر شده در اینورقه میبضه منیره خواهید شنید نداء غنّات طیور را بر اغصان شجره کافور که بساذج جذب و جوهر وله از جمیع جهات میخوانند شما را و کفّات طلعات سرور را بر اعراش محبور ملاحظه مینمائید که چگونه طائفند شما را پس بحال افتده منیره متصاعد شوید که تا نسیم رحمت الهی از مشرق جان میوزد و نفعه عبیر از شمال شعر محبوب میآید قسمت عمر را بردارید و نعمت جاوید نامتناهی را اخذ نمائید اینست حیات ابدی و عنایت سرمدی

8 قدر این آیام را بدانید همیشه طلعت امر ظاهر نیست سیخنی الجمال فی قص الجلال و انتم حینئذ متضرعون و تصرخون پس تا عیون مرحمت جارست و سحاب مکرمات مرتفع و بحار مودّت متموج است سعی نمائید که از رضای مبارکشان غافل نشوید و از اوامر و نواهی باز نمانید

9 ایعبد فانی دانی قسم بخدا که خائف و متزلزلم که چگونه از شرایط عبودیت برآیم و علم خدمت برافزایم در کلّ آن بر کلّ ارض ساجدم طلعه

and with every tongue I beg and hope for His mercy. Bear witness that I have left no spot on earth but that I have fallen prostrate upon it before God, the Mighty, the Glorious, the All-Praised, and I have left no tongue but that I have called upon God with it - and God is aware of what I say. I am naught but an abject servant in His holy court. The eyes of the heedless are asleep while this servant's eyes constantly await His mercy in fear. All souls are at rest while this body awaits grace in the dust of lowliness. Thus it has been submitted in petitions to Him: "Glory be to Thee, O my God! Thou seest that all eyes are sleeping in their beds while the eyes of Baha await the wonders of Thy mercy, and all servants are resting upon their couch of glory while the countenance of hope lies upon the dust, yearning for the ornaments of Thy compassion."

مبارکشان را و بکلّ لسان سائل و آمل رحمتشان را ان اشهدوا بأنّی ما خلّیت من ارض الا وقد وقعت وجهی علیها سجّداً لله المقتدر العزیز الحمید و ما ترکت من لسان الا وقد نادیت بها الله و کان الله علی ما اقول علیم مگر عبد ذلیلی در ساحة قدسشان چشمهای غافلین در خوابست و چشم این بنده از خوف پیوسته منتظر رحمت است و جمیع نفوس آرمیده اند و این جسد بر ذلّت خاک مترصد عنایت اینست که در عرایض بایشان عرض شده سبحانک اللهم یا الهی تری بأنّ کلّ العیون نائثون علی فراشهم و عیون البهّاء منتظرة لبدایع رحمتک و کلّ العباد مسترقدون علی بساط عزّهم و طلعة الرّجاء علی وجه التّراب مشتاقّة لطرائز رأفتک

- 10 Glory be to God! How can there be existence for aught else before the manifestation of Him Who is the Sovereign Truth? What station hath nothingness in the presence of the revelation of the standards of pre-existence? What mention can be made of the ephemeral before the Eternal Throne? Where is the non-existent servant in the court of the Sovereign Lord? What position hath the slave before the Master, or the abject before the Mighty, or the lowly before the Exalted? Nay, I seek God's forgiveness for all that hath been and shall be mentioned. We are utter nothingness and complete non-existence. We possess neither benefit nor harm, neither life nor resurrection for ourselves. We are all captives in the grasp of power and utterly poor before absolute wealth, for all who dwell in the kingdom exist in the realm of being, and the earth is held within His mighty grasp. "The whole earth shall be but His handful on the Day of Resurrection, and the heavens shall be rolled together in His right hand. Glory be to Him! High is He above the partners they attribute to Him!"

10 سبحان الله کجا از برای غیر تلقاء ظهور وجودیست که ذکر شود چه شأنست از برای عدم تلقاء تظهر ریایات القدم و چه ذکرست از فانی در عرش باقی و کجاست عبد مفقود در ساحة سلطان وجود و چه مقام است از برای مملوک در نزد مالک یا از برای ذلیل نزد عزیز یا از برای دانی نزد عالی بل استغفرالله از آنچه ذکر شده و میشود کلّ معدوم صریم و مفقود بحت و لا ثملک لأنفسنا نفعاً و لا ضرراً و لا حیوة و لا نشوراً کلّ در قبضه قدرت اسیریم و در نزد غنای بحت فقیر زیرا که کلّ من فی الملک در ارض وجودند و ارض در قبضه اقتدار مقدور و الأرض جمیعاً قبضته یوم القيامة و السموات مطویّات بینه سبحانه عمّا انتم تصفون

- 11 How subtle is this melody of the Mount from the Dove of joy! How wondrous is this pure wine from the countenance of delight! How sweet is this most glorious song from the throat of the Spirit! How delicate is this crimson rapture from the white Face! Until the extinguished fire blazes forth, and the frozen earth melts, and the lifeless essence becomes animated, and the withered body stirs to life.

11 چه لطیف است این رنّه طور از حمامه سرور و چه بدیع است این نجر طهور از طلعت مجبور و چه ملیح است این غنّه ابهی از حنجر روحا و چه رقیق است این جذبه حمرا از وجهه بیضا تا نار مخمودة بفوران آید و تراب مجوده بذوبان و کینونت افسرده ملئت شود و جسد پژمرده مهتر گردد

- 12 Thereafter, observe the ordinances of God for the love of God, for this is greater than all good and more exalted than all knowledge. For whatever degrees of knowledge have been ordained by God are themselves the known, and there is no

12 و بعد حدود الله را حبّاً لله عامل شوید که اعظم از کلّ خیر است و اعلی از کلّ علم زیرا که آنچه از مراتب علم من عند الله حکم شده نفس معلوم

knowledge superior to God's good-pleasure and His commandments. Deal with one another with the utmost love and kindness. Should anyone commit a wrong, forgive him; remind him with perfect love. Be not harsh, neither show pride and arrogance toward one another, for I swear by God these are among the requirements of the heedless soul, and utter heedlessness leads to destruction. I take refuge in God from its evil and its cunning. You too should seek refuge, that perchance Alexander of the age might raise a barrier of illumined brass between, bringing relief from the Gog of passion and the Magog of blindness.

- 13 This is a leaf that speaketh of the mystery of attraction. Were ye to know, ye would surely read it and bear witness that He is indeed the Truth, there is no God but Him, and we are all His worshippers. And ye would be certain that I am a servant who hath believed in God and His signs, if ye would but understand. This humiliation sufficeth for all the people of the Bayan, that the Sovereign of the Cause is concealed in the pavilion of being and hidden in the treasures of mystery. None knoweth in what land He dwelleth or in which realm He moveth.

- 14 Then did the Dove cry out from the pole of the heaven of mystery, and the pillars of the mighty Throne were shaken, and the Most Glorious Countenances donned black garments upon seats of exalted glory, and the Dove of Sorrow warbled in the mystery of words with a hidden and mysterious call, and the secluded maidens in the chambers of the Throne shall surely weep with novel and sorrowful verses, and tears shall flow from the pure eyes of the crimson ones upon cheeks of resplendent glory. At that moment, when I heard the cry of weeping from the Kingdom of all things, I ceased speaking and returned to the remembrance of God, the Mighty, the Praiseworthy, unto Whom belongeth the Kingdom of this world and the hereafter, and unto Whom do all return. And praise be to God, the Lord of all worlds.

- 15 I have but one expectation from the people of the Bayan, and make this entreaty: then I do adjure them by God, the Almighty, the Most Exalted, the All-Subduing, the Self-Subsisting, that they make no mention of Me, neither with love and affection, nor with hatred and aversion. It seemeth that the good-pleasure of God lieth in this, and God sufficeth as a witness and a guardian between Me and them.

- 16 The Kitab-i-Nur hath not been dispatched, notwithstanding the exceeding urgency and repeated insistence wherewith this matter was pressed. Be ye not negligent. It is of paramount necessity for all the people of the Bayan. His Excellency Mulla

است و معلومی احسن از رضای خدا و اوامر او نیست و با یکدیگر در کمال رحمت و رأفت سلوک نمائید اگر خلائی از نفسی صادر شود عفو فرمائید با کمال حبّ او را متذکر دارید سخت مگیرید و بر یکدیگر تکبر و عجب نکنید که قسم بخدا که از لوازم نفس غفلت است و منتهای غفلت بر هلاکت پناه میرم بخدا از شرّ او و از مکر او شما هم پناه برید که شاید اسکندر عما سدی از زیر سنا مابین حایل گرداند تا از یاجوج هوی و مأجوج عمی آسودگی حاصل شود

- 13 هذه ورقة تحكي عن سرّ الجذب لو انتم تعلمون لتقرئوها ولتشهدوا بأنه هو الحق لا اله الا هو و انا كل له عابدون و توقنوا بأنّي عبد آمن بالله و آياته ان انتم قليلاً ما تفقهون همین ذلت كل اهل بيان را كفایت میکند که سلطان امر در سرادق کون مکنون است و در خزائن سر مخزون کسی نیست بداند در چه ارض ساکنند و در کدام دیار ساری

- 14 اذاً صاح الورقاء في قطب فلک العماء و تنزلت ارکان عرش عظیم و تغمّصت قص السوداء طلعات الأبهى على اکراس عزّ رفيع و تغردت حمامة الحزن في سرّ الکلمات بداء سرّ خفي و فلتبكي القاصرات في عرش الغرفات بآيات بدع حزين و ليجرين دموع المحمرات من عيون الطاهرات على حدود مجد لميع حينئذ لما سمعت صرخ البكاء من ملکوت الأشياء ترکت القول و رجعت الى ذکر الله العزيز الحميد الذي له ملک الآخرة و الأولى و كل له راجعين و الحمد لله رب العالمين

- 15 از اهل بیان یک توقع دارم و استدعا مینمایم ثمّ اقسامهم بالله المقتدر المتعالی المهيمن القيوم بأن لا يذكرني لا بالحبّ و لا بالودّ و لا بالبغض و لا بالكره گویا رضای خدا هم در این باشد و كفى بالله بيني و بينهم بالحقّ شهيدا ثمّ على وكيلا

- 16 کتاب نور ارسال نشد با اینکه بسیار تأکید و مبالغه شد اهمال نفرمائید بسیار لازم است از برای کلّ اهل بیان جناب ملا زین العابدین صلوات الله عليه

Zaynu'l-Ábidin – may the blessings of God rest upon him – must exert the fullest endeavour to bring it to completion. By the Lord of the heavens and the earth! Verily, it is a Book mighty and dearly-beloved, and verses that reign supreme, the Self-Subsisting. Write it in the fairest script, to the utmost perfection ye are able to attain; then read it with love, if ye would fain ascend unto the heavens of attraction and mount up unto the clouds of holiness....

باید سعی بلیغ در اتمام آن مبذول فرمایند فورب
السّموات والأرض انه لكّاب عزّ محبوب وآيات
مهمّن قیوم ان اكتبوه بأحسن الخطّ على كمال ما
انتم تستطيعون ان تكتبون ثمّ اقرؤوها بالحبّ ان
تحيون الى سموات الجذب تعرجون و الى عمّاءات
القدس تصعدون....

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TZH4.143bx, MSHR4.198x, YMM.321x

BH11278

Kitab-i-Wasiyyati (Book of My Testament)

- 1 This is the Book of My Testament after Me. O people of the Concourse, hearken unto it! 1 هذا كتاب وصيّتي من بعدى ان يا اهل الملاء فاستمعون
- 2 In the Name of God, the Living, the Self-Subsisting, the Eternal, the Single, the Powerful, the Holy. 2 بسم الله الحى القائم القيوم الفرد المقتدر القدوس
- 3 O Thou Who art hidden in the unseen realm! Hear the call of this blessed, radiant Leaf which speaketh by the leave of God and addresseth you from behind the veils, from the right side of the Tree of Life in the Mount of Glory, the Holy Land. God, there is no God but Him, the Living, the Mighty, the Powerful, the Beloved. He is the One Whom God hath made the Self-Subsisting over all who are in the heavens and the earth and whatsoever is between them. And He is the Truth, there is no God but Him, the Guardian, the Self-Subsisting. 3 ان يا غيب العمّاء اسمع نداء تلك الورقة المباركة الشعشعانية التى ينطق باذن الله ويكلّمكم من وراء الحجابات عن يمين شجرة الحيوّة فى طور البهاء ارض القدس الله لا اله الا هو الحى العزيز المقتدر المحبوب هو الذى جعله الله قيّوماً على من فى السّموات والأرضين وما بينهما و هو الحق لا اله الا هو المهمّن القيوم
- 4 Verily, it is the Lamp of Eternity which illumineth the Lantern of Heaven like unto the sun in a crystal dome. O people of the Concourse, before it fall ye down in adoration! Say: Verily, it is the Path of God which is established upon the Throne of the unseen realm. Pass ye thereon that ye may prosper. Verily, it is the Ark of God which saileth upon the sea of light. Embark therein that ye may be preserved. 4 و انها لسراج الأزلية التى يستضىء فى مصباح السّماء بمثل الشمس فى قبة البلور ركن الامضاء ان يا اهل الملاء اياه فاستجدون قل انها لصراط الله التى قد استقرّت على عرش العمّاء مرّوا عليها لعلّكم تفلحون و انها لفلک الله التى قد جرت على بحر النور ان اركبوا فيها لعلّكم تسلمون
- 5 Say: Verily, it is the Rod of God which became a serpent to those who prostrated not before God, the Single, the Powerful, the Praiseworthy, and a blessing unto those who attained the presence of their Lord. Say: Verily, it is the Cave of Oneness. Whoso entereth therein is saved, and whoso turneth away therefrom perisheth. Yet few of you are mindful. 5 قل انها لعصا الله التى قد كان ثعباناً لمن لم يسجد لله الفرد المقتدر المحمود ونعمةً للذينهم كانوا بقاءهم فائزون قل انها لكهف الأحديّة من دخل

- فيها نجي و من اعرض عنها هلك ولكن قليلاً
منكم ما تتذكرون
- 6 Say: Verily, it is the Fountain of Life. Whoso drinketh a drop therefrom hath entered the Tablet of Immortality. Hasten, O people of the Concourse, that perchance ye may drink! Say: Verily, it is the Command of God which hath been breathed into the Trumpet of Creation, whereupon all who are in the heavens and the earth have swooned away, save a few of His sincere servants.
- 6 قل انّها لعين الحياة من شرب منها قطرة فقد دخل في لوح البقاء ان اسرعوا يا اهل الملأ لعلكم تشربون قل انّها لأمر الله الذي قد نفخ في صور البديع اذاً قد صبق كل من في السموات و الأرض الا قليلاً من عباده المخلصون
- 7 Say: Verily, it is the Fire of God which hath been kindled in your hearts, yet ye perceive it not. Say: Verily, it is the Throne of God whereon the Manifestation of His Self hath reclined, and whoso is thereon is on the straight and extended Path of Truth. Say: Verily, it is the Water of the Cloud which floweth by God's leave in pure rivers, yet few of you ponder.
- 7 قل انّها نار الله التي قد استوقدت في افئدتكم ولكن انتم لا تشعرون قل انّها لعرش الله التي قد اتكأ عليها مظهر نفسه و من كان عليها في صراط حق ممدود قل انه لماء المزن الذي يجري باذن الله في انهار الصافية ان انتم قليلاً ما تتفكرون
- 8 Say: Verily, it is the White Hand in the Mount of Decree, calling unto you from every direction, yet ye remain heedless. Say: Verily, it is the Sun of Oneness which hath risen from the Horizon of Light. Behold it, O people of the Concourse, if ye have eyes to see! Say: Verily, it is the Moon of the unseen realm which hath appeared from the direction of Heaven. Hasten unto it if ye be of those who believe.
- 8 قل انه لكف البيضاء في طور القضاء على اسرائيل البيان يناديكم من كل شطر ولكن انتم لا تنتبهون قل انّها لشمس الاحدية قد اشرقت من افق النور ان اشهدوها يا اهل الملأ ان انتم تبصرون قل انه لقمر العماء قد الاح من شطر السماء فاسرعوه ان انتم تؤمنون
- 9 Say: Verily, it is the Handiwork of God. Can any creation of the servants resemble it? Nay, by thy life, even though all may possess power. Say: Verily, it is the Sovereign of Judgment. Can anyone share with Him in authority? Nay, by thy Lord, though all may claim such for themselves.
- 9 قل انه لصنع الله هل يمكن ان يشابهه صنع احد من العباد لا فوعمرک ولو ان الكل قادرون قل انه لسلطان الحكم هل يقدر احد ان يشاركه في الأمر لا فوربك ولو ان الكل في انفسهم مدعون
- 10 Say: Verily, it is the Lamp of Command which shineth by God's leave from behind the glass in the Land of the unseen realm, the hidden Glory, encompassing your hearts so that all may be convinced that there is no God but Him, the Mighty, the Guardian, the Powerful. Say: Verily, it is the Countenance of Light which hath been established upon the Throne of Bounty. Recognize it that ye may be guided.
- 10 قل انّها لسراج الأمر التي يشعشع باذن الله من وراء الزجاج في بر العماء غيب السناء عن حول فؤادكم لتوقنن الكل بانه لا اله الا هو العزيز المهيمن القدور قل انّها لطلعة النور التي قد استوت على عرش العطاء ان اعرفوها لعلكم تهتدون
- 11 Say: Unto whom belongeth the sovereignty this Day? Thou shalt not find any possessor of light who will answer. Then shall We proclaim: Unto God, in Whose grasp of power is the Kingdom of the heavens and the earth. There is no God but Him, the Living, the Guardian, the Self-Subsisting.
- 11 قل لمن الملك اليوم لن تشاهد ذى نور ان تناد و اذاً كما لنادون لله الذي في قبضة قدرته ملكوت ملك السموات و الأرض لا اله الا هو الحي المهيمن القيوم
- 12 Say: Were ye to search throughout the highest heavens and all therein, and the lowest earths and all that are thereon, would ye find a creator other than God? Say: Glory be to God above
- 12 قل لو تجسسوا في السموات العلى و ما فيهن و الأرضين السفلى و من عليهن هل تجدون خالقاً غير الله قل سبحان الله عما انتم تظنون قل ان في

that which ye imagine! Say: Verily, in the wonders of the verses are clear proofs for a people who are guided. Say: Verily, in the creation of your souls and hearts and the differences in your stations are signs for you, if ye would know. Say: Verily, in the spirit of the verses are manifest evidences and pervading fragrances for a people who perceive.

- 13 Say: Verily, the rivers of utterance have been concealed in the garden of light. Such is the decree of God which was ordained aforetime in the Book of thy Lord, and we all believe in them.

- 14 Glory be to Thee, O Lord my God! Do Thou reveal the rivers of Thy sovereign might that the water of unity may flow within the inmost realities of all things, in such wise that the ensigns of Thy guidance will be upraised in the kingdom of Thy Cause and the stars of Thy luminescence will shine with a scintillating splendor in the heavens of Thy glory. Potent art Thou to do what pleaseth Thee. Verily, Thou art the Help in peril, the Self-Subsisting.

- 15 Glorified be He Who sendeth down the verses as He pleaseth, as a bounty from His presence! He is the Truth, there is no God but Him, the Mighty, the Beloved. With Him are the treasures of light which He revealeth unto whomsoever He willeth among His creation, though the ungodly be averse. His is the creation and the command. He giveth life and causeth death, then giveth life through His grace as He willeth – a command from His presence unto a people who are grateful.

- 16 He it is Who hath subdued all authority by His decree and sent down the light by His leave. He is the Truth, there is no God but Him. Say: All are submissive unto Him. Say: The decree of thy Lord hath been fulfilled, the veils have been lifted, and the Light hath been established upon the Throne of the unseen realm. How is it that ye perceive not?

- 17 O people of the Bayan! Recognize the value of these days, then present yourselves before Him and fall prostrate before Him. Say: Woe unto you! The Beauty shall be concealed in the vestures of Glory, and ye shall then supplicate and lament. Say: This is the Dove of Remembrance, mentioning you more excellently than ye make mention. Say: Woe unto you and unto what your hands have wrought! Do ye call upon what your souls desire and associate partners with God, your Lord?

- 18 He it is Who created you and provided for you and made you to grow, that ye might walk upon the earth and believe in God, the Self-Sufficient, the Powerful, the Loving. Say: He it is Who appointed for you the sun for brightness that ye might

بدع الآيات لبيّنات لقوم مهتدون قل إنّ في خلق
انفسكم وافتدّكم واختلاف مراتبكم لآيات لكم
ان انتم تعرفون قل إنّ في روح الآيات لبراهين
واضحات واطياب ساطعات لقوم يشعرون

- 13 قل إنّ انهار البيان قد كان مكنوناً في حديقه النور
ذلك حكم الله الذي قد قضى من قبل في كتاب
ربك وانا كلّ بهم آمنون

- 14 فسبحانك اللهم يا الهى فأظهر انهار قدرتك
ليجرى ماء الأحديّه في حقايق كلّ شئ حتّى
يسترفع بذلك اعلام هدايتك في ملكوت
امرک و يشعشع انجم نوّارتك في سموات
مجدک اذ انک انت المقتدر على ما تشاء وانک
انت المهيمن القيوم

- 15 فسبحان الذي نزل الآيات كيف يشاء جوداً من
لده و هو الحقّ لا اله الا هو العزيز الحبوب و
عنده خزين النور يظهر على من يشاء من خلقه
ولو أنّ المشركون لكارهون له الخلق والأمر يحيى
ويميت ثمّ يحيى بفضلّه كيف يشاء امرأ من لده
لقوم يشكرون

- 16 هو الذي سخر الأمر بحكمه و انزل النور بأذنه و
هو الحقّ لا اله الا هو قل كلّ له مسلمون قل قد
قضى امر ربك و ارفع الحجاب واستجلس النور
على عرش العماء كيف انتم لا تشهدون

- 17 ان يا اهل البيان ان اعرفوا قدر تلك الأيام
ثمّ احضروا بين يديه ثمّ ايّاه فاسجدون قل ويل
لكم سيخفى الجمال في قصّ الجلال وانتم حينئذ
تتضرعون ثمّ تصرخون قل إنّ هذا حمامة الذكر
يذكركم بأحسن عمّا انتم تذكرون قل ويل لكم و لما
اكتسبت ايديكم أ تدعون ما شئت انفسكم و بالله
ربكم تشركون

- 18 هو الذي خلقكم و رزقكم و جعلكم كبيراً لتمشون
على الأرض و تؤمنون بالله الغنى المقتدر الودود
قل هو الذي جعل لكم الشمس ضياءً لتستضيئوا

be illumined thereby, and the moon for light that ye might be guided thereby and be among those who, in the darkness of the earth, are guided by the light of their Lord.

19 Do ye not see that the heavens of creation were raised up by His command, and upon them is established a sun from the light of thy Lord, and therein He hath ordained moons that shine forth and stars that radiate – a bounty from His presence unto a people who understand? Say: Verily, your hearts and souls and frames bear witness that there is no God but Him, yet ye comprehend not.

20 O people of the Concourse! Do ye find any changer besides God or any interpreter apart from Him? Say: Glory be to God above what ye associate with Him! Say: The light of God hath encompassed you from every quarter, and the Spirit of the Command strengtheneth you at all times, if ye would but recognize it. Say: The spirits of the Prophets are attached to His light. How is it that ye are not guided nor do ye see? Say: Is there any withholder or sender apart from God? Say: Glory be to God above what ye know!

21 Say: Verily, it is the light of your Lord in the wonders of the verses, from the right side of the yellow Tree upon white leaves. God, there is no God but Him, the Sovereign, the Powerful, the Goal of all desire. Say: He it is Who sendeth the winds as heralds from His presence, Who raiseth the heavens and sendeth down the light, that ye may be assured of the meeting with your Lord. There is no God but Him. His is the creation and the command, and unto Him shall all return.

22 He it is Who hath distinguished for you in the Book the paths of righteousness from error, and hath sent down therein the verses as an exposition of all things, a guidance and a light unto a people who understand. God hath decreed in the Book, after the Remembrance, that ye should turn to the Focal Point of the Command in these days. Whoso turneth away from the decree of his Lord hath indeed strayed from the path of God, the Mighty, the Powerful, the Exalted.

23 He it is Who warneth you of the fire of your own selves, as a recompense for what ye have wrought. Unto Him submitteth whosoever is in the heavens and the earth and whatsoever is between them, and all are assured of Him. Then shall the Announcer cry out from the unseen realm: "Those who have believed in God and His signs and have followed what God hath prescribed in the Book – these are the companions of divine justice and shall abide forever in the Garden of Light. As for those who have turned away from the command of God, thy Lord, and have obeyed whatsoever their souls desired –

بها و القمر نوراً لتتدوا به و تكونوا في ظلمات الأرض من الذين كانوا بنور ربهم مهتدون

19 اما ترون بأن سموات البدع مرفوعات بأمره و استقرت عليها شمس من نور ربك ثم قدر فيها اقمار لاثحات و انجم مشعشات فضلاً من عنده لقوم يفقهون قل ان افئدتكم و ارواحكم ثم هياكلكم ليشهدن على انه لا اله الا هو ولكن انتم لا تتعقلون

20 ان يا اهل الملا هل تجدون من [مغيّر] غير الله او من [معبر] دونه قل سبحان الله عما انتم تشركون قل ان نور الله احاطتكم من كل شطر و روح الأمر يؤيدكم في كل حين ان انتم قليلاً ما تتعرفون قل ان ارواح النبيين يتعلقون بنوره كيف انتم لا تهتدون و لا تبصرون قل هل من ممسك او من مرسل غير الله قل سبحان الله عما انتم تعرفون

21 قل انه لنور ربكم في بدع الآيات عن يمين شجرة الصفراء على اوراق البيضاء الله لا اله الا هو الملك المقتدر المقصود قل هو الذي ارسل الرياح مبشرات من لدنه و ارفع السموات و انزل النور لعلمكم بلقاء ربكم توقنون ما من اله الا آياه له الخلق و الأمر و ان اليه كل يرجعون

22 هو الذي فصل لكم في الكتاب سبل الرشده من الغي و نزل الآيات فيه تبیان كل شيء هدى و نوراً لقوم يعقلون و لقد حكم الله في الكتاب بعد الذكر بالرجوع الى وجهة الأمر في تلك الآيات و من اعرض عن حكم ربه و قد تولّى عن صراط الله العزيز المقتدر المرفوع

23 هو الذي يحذركم بنار انفسكم جزاء بما كنتم تعملون و له اسلم من في السموات و الأرض و ما بينهما و كل به موقنون اذا قد ينادى المنادى من غيب العماء بأن الذين آمنوا بالله و آياته و اتبعوا ما حدّد الله في الكتاب اولئك اصحاب العدل و في جنة النور خالدون و انما الذين اعرضوا عن امر الله ربك و اطاعوا كل ما شئت انفسهم اولئك اصحاب النار و هم فيها لمعدّون

these are the companions of the Fire, and therein shall they be punished.”

- 24 O people of the Bayan! Is anyone able to produce the like of what God hath sent down in the Book? Say: Glory be to God! All are His servants and all are humble before Him. Say: He it is Who hath decreed in the Book the exposition of all things, as a guidance and mercy unto a people who remember. There is nothing whose decree hath not been sent down in the Book – a remembrance from His presence unto a people who perceive.
- 25 Say: He is God Who sendeth down tranquillity, lifteth the veils, and dispatcheth the angels of victory with the hosts of the heavens and the earth to aid those who aid Him. Verily, He is the Mystery in the Tree, calling unto you from all directions – the Throne of Sinai, the Land of Revelation. God! God! The Mighty, the Luminous, the Powerful, the Guardian, the Goal of all desire!
- 26 Then are the allusions lifted from the words, and the heavenly maidens appear from behind the veils – a remembrance from One praised and glorified. Say: The likeness of those who turn away from the Countenance of Light and claim authority without being touched by the fire from the yellow Tree, is as the likeness of a shadow in the presence of the sun. Doth any light remain therein? If ye would but ponder a little!
- 27 And the likeness of those who believe in God and His signs and in the Countenance of Light is as the likeness of a light kindled from the Tree of Light, shining therefrom as if it were a yellow, radiant flame, delighting the beholders. And now hath the Command come at this moment from God – the Guardian, the Mighty, the Jealous – to purify me from His handmaiden, and accordingly are we acting.
- 28 O handmaiden of God! Depart from that house and dwell in another house – a command from the presence of One beloved and praised. Then seek forgiveness for thy sin and ask God for the wonders of His bounty, for He is the Truth, there is no God but Him, and we are all supplicants of His grace.
- 29 Then bear witness that the entire Command is from His presence, and the heavens are folded up in His right hand, and the angels prostrate themselves before His Countenance, and the sun and the moon and the stars are apprehensive through fear of Him. He is the Truth in the heavens and the earth and whatsoever is between them, and all are in dread of His awe. Say:
- 24 ان يا اهل البيان هل يقدر احد ان يأتي بمثل ما انزل الله في الكتاب قل سبحان الله كل عباد له وكل له خاضعون قل هو الذي حكم في الكتاب تفصيل كل شيء هدى ورحمة لقوم متذكرون و ما من شيء الا وقد نزل حكمه في الكتاب ذكراً من لدنه لقوم يشعرون
- 25 قل هو الله الذي انزل السكينة و ارفع السجحات و ارسل ملائكة النصر بجنود السموات و الارض لينصروا الذين كانوا اياه ينصرون و انه هو السر في الشجرة يناديكم من كل الجهات عرش الطور ارض البيان الله [الله] العزيز المنير المقتدر المهيمن المقصود
- 26 اذا قد ارفعت الاشارات عن الكلمات و اظهرت الحوريّات من وراء القمصات ذكراً من لدن حميد محمود قل مثل الذينهم اعرضوا عن طلعة النور و يدعون الأمر من دون ان يسهم النار من شجرة الصفراء كمثل فيء في تلقاء الشمس هل يبقى فيها من نور ان انتم قليلاً ما تتفكرون
- 27 و مثل الذين آمنوا بالله و آياته و طلعة النور كمثل نور يوقد من شجرة النور و يستضيء منها كأنها صفراء شعشاع لونها تسر الناظرون و لقد جاء الأمر في ذلك الآن من عند الله المهيمن العزيز الغيور بتنزيهي عن امته فاذاً كنّا لعاملون
- 28 ان يا امة الله ان اخرجي من تلك البيت ثم اسكني في بيت اخرى امراً من لدن حبيب محمود ثم استغفري لذنبك و اسئل الله من بدائع فضله اذ هو الحق لا اله الا هو و انا كل من فضله سائلون
- 29 ثم اشهدى بأن الأمر كله من عنده و السموات مطويات بيمينه و الملائكة يسجدون لدى طلعه و الشمس و القمر و النجوم يشفقون من خيفته و هو الحق في السموات و الارضين و ما بينهما ان الكل من خشيته خائفون

- 30 Glorified art Thou, O my God! Thou art verily the Sovereign of the heavens of grandeur and the King of the realm of splendor. Thou forgivest whomsoever Thou willest, and chastisest whomsoever Thou willest; Thou aidest whomsoever Thou willest, and abandonest whomsoever Thou willest. In Thy grasp is the kingdom of all things; Thou rulest whatsoever Thou desirest by Thine irresistible command "Be," and it is. Unto Him belongeth the unseen of the heavens and of the earth and whatsoever lieth between them, and He verily knoweth all that ye perform and all that ye conceal.
- 31 Glorified art Thou, O my God and my Lord! Thou knowest full well that I summoned Thy servants only according to that which Thou didst prescribe in the Book, after Thou hadst made me to hearken unto Thy Call upon the Mount of Decree, proclaiming: "O all things! Ye are in truth bereft of that which God Himself hath witnessed, and bear no true witness."
- 32 Thereupon the heavens were upraised by His Command, and the earth drank deep of His waters; the decree of Thy Lord was accomplished; the Ark of God rode securely upon the surging waters of a righteous Cause; and it was proclaimed: "Away with the people of corruption!" Thus would Thy remembrance endure in the kingdoms of the heavens and of the earth, and Thy sovereignty be established over all things; for Thou art verily the All-Powerful, the Well-Beloved.
- 33 And verily this is the mystery in the cycle of successive worlds; none shall attain unto the reality of this matter save he who cometh unto God with a thankful heart. Say: Fear ye God, and follow not the promptings of your own selves. Do whatsoever God hath commanded you in the Book, for therein lieth your supreme good, did ye but know. He it is Who hath enjoined upon you righteousness and prosperity, Who hath made manifest unto you the fountains of wisdom, and Who hath taught you that which ye knew not.
- 34 It beseemeth no soul to alter a single letter of the Book, nor to exchange a single decree thereof, save him who hath revealed it aforetime, for He it is Who sendeth down again, through His bounty, whatsoever He willeth, for the guidance of a people who are rightly directed. Say: Woe betide you! Can ye find any beside God who maketh lawful or unlawful, or any giver besides Him? How is it that ye are not awakened, that ye reflect not?
- 35 I counsel you, O servants, with that wherewith God hath counselled you aforetime in Tablets inscribed with the fingers of might: Bear witness within your hearts that the Remnant of
- 30 قل سبحانك اللهم انتك انت سلطان العماء و ملك البهاء لتغفرن من تشاء ولتعذب من تشاء و لتنصرن من تشاء و لتخذلن من تشاء بيدك ملكوت كل شيء تحكم ما تشاء بأمرك كن فيكون وله غيب السموات والأرض وما بينهما و يعلم كل ما انتم تعملون ثم تكتمون
- 31 فسبحانك اللهم يا الهى انتك لتعلم بأنى ما دعوت عبادك ألا بما حددت فى الكتاب بعدما قد اسمعتنى ندائك فى طور القضاء ان يا كل شيء انتم دون ما شهد الله لا تشهدون
- 32 اذا قد اقلعت السموات امره و ابلعت الارضين مائه و قضى ربك و استوت الفلك على امر قويم و قيل بعداً للقوم المفسدون ليبقى ذكرك فى ملكوت السموات و الأرض و يثبت سلطنتك فى كل شيء اذ انتك انت المقتدر المحبوب
- 33 و ان هذا هو السر فى دور الأكوار لن يبلغ بحقيقة ذلك الأمر الا من اتى الله بقلب شكور قل اتقوا الله و لا تتبعوا خطوات انفسكم فاعملوا [كل ما امركم] الله فى الكتاب و ان هذا خير لكم ان انتم تعلمون هو الذى امركم بالبر و الفلاح و اظهر لكم ينابيع الحكمة و علمكم كل ما انتم لا تعلمون
- 34 و ليس لأحد ان يغير حرفاً من الكتاب او يبدل حكماً منه الا الذى انزل من قبل اذ هو الذى ينزل من بعد جوداً من لدنه لقوم مهتدون قل ويل لكم هل تجدون من محلل غير الله او من محرم دونه او من معطى سواه كيف انتم لا تتنبهون و لا تفكرون
- 35 اوصيكم يا عباد بما وصاكم الله من قبل فى الواح عز مسطور ان اشهدوا فى افئدتكم بأن بقية الله فى تلك الأيام هى طلعة النور و بقية المنتظر الذى

God in these days is the Manifestation of Light, and the fulfillment of the awaited promise – a truth whereof there is no doubt. Verily, We are all expectant.

36 Say: Fear ye God, and unite in His Cause, and diverge not. For he, verily, is the Burden borne by the heavens and the earth, and the Most Great Word enshrined in a treasured, exalted Book. They who have turned away from God, thy Lord, and who pervert the words from their rightful places – these have forsaken the straight Path, and of their plight they remain unaware.

37 Say: This is indeed the Path of God in the heavens and the earth; upon it have all the Prophets and Messengers trodden, while ye remain heedless. Fear ye God, and exchange not light for darkness, nor pearls for stones, nor morn for eve – how little is it that ye comprehend! He it is Who created you, and fashioned you, and thereafter shed upon you the radiance of His wondrous bounty, and strengthened you with the hosts of the heavens and the earth, that haply ye might be thankful. Bear ye witness then that I am but a servant who hath believed in God and in the Manifestation of Light, and hath taken his seat at the Point of Sorrow, in utmost abasement, moved by naught save the thread of grief traced upon the Tablets of might and grandeur.

38 O people! Have ye heard aught from me save the words of servitude? Say: Woe betide you! Do ye profess to believe in God, yet against His servant do ye devise falsehoods and trespass His right?

39 Say: Were I to recount but a drop from the oceans of grief that beset Me in these days, the souls of all created things would perish, and the skins of the sincere would shudder with terror.

40 Glorified art Thou, O my God and my Lord! Bring Thou nigh the days of my ascension unto Thee, and uplift me unto the court of Thy sanctity. Wert Thou not the One Who respondeth to the cry of the distressed when he calleth upon Thee? Behold, I am the first who hath cried out unto Thee; answer, then, my prayer, and remove from me all affliction, for Thou art verily potent over all things. Verily, Thou art the True One, the All-Knowing, the Knower of things unseen.

41 Thou hearest my lamentations and my cries, and beholdest the agitation of my heart and the burning of my soul in the depths of my bosom, as though it were consumed even as oil in vessels firmly set upon a sea of fire. Wilt Thou not, after all this, show mercy unto me – after Thou hast uplifted me unto the heavens of Thy majesty, and after mine own certitude that

يظهر في المستغاث حق لا ريب [فيه] أنا كل منتظرون

36 ان اتقوا الله ثم اجتمعوا الأمر ولا تختلفون و أنه لهُو الثقل في السموات والأرض وهو الكلمة الأكبر في كتاب عزّ مكنون أنّ الذينهم اعرضوا عن الله ربّك ويحرفون الكلم عن مواضعه فقد تولّوا عن الصراط فما لهؤلاء من امر واولئك لا يشعرون

37 قل انه لصراط الله في السموات والأرض قد مروا عليها كلّ النبيين والمرسلين حين الذي انتم تغفلون ان اتقوا الله ولا تبدّلوا النور بالظلمة ولا اللؤلؤ بالحصى ولا الصّباح بالمساء ان انتم قليلاً ما تتعرفون هو الذي خلقكم وصوركم ثم اظهر عليكم نوراً من بدائع فضله و ايدكم بجنود السموات و الأرض لعلكم تشكرون ثم اشهدوا بأنّي عبد آمنت بالله وطلعة النور و جلست في نقطة الحزن بالدلالة الكبرى بما حرّكت خيط السوداء على الواح عزّ مسطور

38 ان يا اهل الملاء هل سمعتم مني دون حرف العبودية قل ويل لكم أ تؤمنون بالله ثم بعبدته تفترون و في حقّه تفترطون

39 قل لو اذكر رشحاً من البحر الحزن الذي يمسني في تلك الأيام لينعدم الأرواح كلّها و تنشعر جلود المخلصين

40 فسبحانك اللهم يا الهى قرب أيام صعودى اليك و ارفعني الى ساحة قدسك اما كنت مجيب المضطر إذا دعاك و انا أول من ناداك فاستجب لى ثم اكشف سوء عني اذ انك انت المقتدر على كلّ شيء و انتك انت الحقّ علام الغيوب

41 و انت تسمع ضييجى و صرخي و تشهد اضطراب قلبى و تغلغل روى فى اطباق الفؤاد كأنها يحرق بمثل دهن الزيت فى قدور راسيات على بحر النار اما ترحنى بعد ذلك و بعد الذى ارفعتنى الى سموات مجدك و بعد ايقانى بأنك انت الله لا اله الا انت العزيز المقتدر الغفور

Thou art God, there is none other God but Thee, the Almighty, the All-Powerful, the All-Forgiving?

- 42 And shouldst Thou withhold my ascent, then strengthen Thou mine arms in the promotion of Thy victory, and make firm my steps upon Thy straight Path, for Thou art verily the All-Compelling, the Self-Subsisting.
- 43 Verily, those who have uttered against Me that which they heard not from Me – these are but the creeping things of the earth, void of knowledge of the Cause and bereft of any understanding. Say: Doth not suffice you the Radiance of the Light Who is seated upon the Throne of Command, dispensing from behind the veils of concealment a Cause sent down from God, the All-Compelling, the All-Subsisting?
- 44 O people! Did I not summon you by God and His signs, by the Manifestation of the Light, and did I not bear witness unto you the paths of guidance and the Remnant of the Awaited One? Better indeed would it be for you, did ye but know.
- 45 Say: Are many lords better, or God, the One, the Peerless, the All-Powerful, the Almighty, the All-Compelling, the Well-Beloved?
- 46 He it is Who hath raised up the heavens and sent down the Book with the truth, wherein are clear and manifest signs, and scriptures firmly established. How is it that ye reflect not, nor take heed?
- 47 He it is Who hath revealed unto you the wonders of Paradise, wherein are fashioned houris who mirror forth the very essence of beauty, a bounty bestowed by One Who is Wise and Compassionate. Verily, therein are trees as though planted upon the Mount of Fire, and yet, there is none other God but He, the Sovereign, the All-Feared.
- 48 And therein are rivers, where the waters flow from the Ocean of Pre-existence, gleaming like unto pearls of purest white, that haply ye may drink thereof. All this hath been prepared for you, yet how little is it that ye perceive!
- 49 Hasten then, O concourse of men, that perchance ye may enter the Paradise of your Lord, the Most Merciful, and therein partake of the delights thereof. This is but an admonition unto you and unto such as have prostrated themselves before the face of God.
- 50 Thus did God ordain that Joseph of Light be made a sovereign over the City of Exposition; yet the people, one and all, lie dead within the veils of their own selves.
- 42 وان لم ترفعني فاشدد عضداى على اقامة نصرک
ثم اثبت رجلاى على صراطک اذ انک انت
المهيمن القيوم
- 43 ان الذين قالوا فى حقى دون ما سمعوا منى اولئك
حشرات الارض ولن يعرفوا شىء من الامر و
ما لهم من شعور قل اما يكفينكم وجهة النور التى
استجلس على سرير الامر ويحكم من وراء الحجاب
امراً من لدى الله المهيمن القيوم
- 44 ان يا اهل الملاء اما دعوتكم بالله و آياته و طلعة
النور و اشهدتكم سبل الهداية و بقية المنتظر خير
لكم ان انتم تعرفون
- 45 قل ا ارباب متفرقون خير ام الله الواحد الفرد
المقتدر العزيز المهيمن المحبوب
- 46 هو الذى ارفع السموات و انزل الكتاب بالحق
فيه آيات بينات و زبرات محكمات كيف انتم لا
تستفكرون و لا تنبهون
- 47 و هو الذى اظهر لكم بدع الرضوان و قدر فيها
حوريات كانهن يحكين عن صرف الجمال فضلاً
من لدن حكيم عطوف و ان فيها لأشجار كأنها
اغرست فى طور النار على انه لا اله الا هو المليك
المرهوب
- 48 و ان فيها لأنهار كأن الماء فيها يجرى من بحر القدم
كاللؤلؤ البيضاء لعلكم تشربون كل ذلك اعدت
لكم ان انتم قليلاً ما تتعرفون
- 49 ان اسرعوا يا اهل الملاء لعلكم تدخلون جنة ربكم
الرحمن ثم فيها تنعمون و انما الذكر عليكم و على
الذينهم كانوا لوجه الله ساجدون
- 50 كذلك جعل الله يوسف النور فى مدينة البيان
سلطاناً على الحق ولكن الناس كلهم فى حجاب
انفسهم ميتون

- 51 Know ye that these leaves are a proof of My servitude before His Countenance, did ye but comprehend. Otherwise, cast them into the river, that perchance the dwellers of existence may attain unto certitude in the signs of their Lord.

BPRY.230x, JHT_S#068x

- 51 و آن تلک الورقات دلیل علی عبودیتی لوجه ان
انتم تعلمون والا فاحوها فی الشط لعل الامکان
کانوا بآیات الله ربهم یوقنون

NLAI_BH1.256,

BRL_DA#815,

ADM3#140 p.159x

BH01936

To: *Nabil Samandar*

- 1 He is God, exalted be His glory, the Mighty
- 2 Your letter arrived. Praise be to God that we dwell beneath the shade of His grace and are blessed with the fruit of His bounty. God willing, may you ever ascend to the heaven of holiness and stations of intimacy, and remain seated and at rest upon the throne of love for the Peerless Lord and the Beauty of Glory.
- 3 And further: at this time certain words have been heard from the people of that land which became a source of profound astonishment unto me. For if any should make mention of this servant, such mention would not occasion dissension; seeing that it is clear and evident that this servant possesseth no mention and no cause of his own. Rather, through this servant is dissension allayed, even as it was allayed this very year. And this servant had imagined that, on the part of the friends there, by reason of this most great test which hath befallen me, the utmost love and affection would be made manifestâ€”not that, because of the false words of an accursed one who hath believed in no Lord whatsoever, so many vain and meaningless utterances should be spoken and repeated. This despite the fact that the Book of Light [Kitab-i-Nur] had been sent; yet they did not see fit even once to read it, and to take heed, that they might refrain from uttering such words as these.
- 4 Now all must become aware, and this lowly, insignificant servant who has been imprisoned several times, been seized, and finally become rejected by the servants and banished from lands, can no longer bear the transgression of the companions. After all, some measure of mercy and justice should be found in the world. I swear by God that never has there been nor is there any thought except servitude. However, since matters have

- 1 هو الله تعالى شأنه العزيز
- 2 نوشته آنجناب رسید حمد خدا را که در ظلّ
عنایت محشوریم و بثمره مکرمات متنعّم و انشاء الله
آنجناب همیشه متصاعد سماء قدس و مقامات
انس باشند و بر مسند حب حضرت بیثال و
طلعة ذو الجلال ساکن و مستریح باشند
- 3 و بعد این مرتبه بعضی حرفها از اهل آن ملک
مسموع گشت که بسیار مایه حیرت اینجناب
شد زیرا که اگر کسی نسبت به بنده ذکری
نماید این سبب اختلاف نمیشود زیرا که معلوم
و مبرهنست که این بنده از خود ذکری و امری
ندارد بلکه رفع اختلاف از این بنده میشود
چنانچه شد در این سنه و بنده را چنان گمان
بود که از دوستان آنجا بواسطه این فتنه کبری
که بر سر اینجناب آمد کمال دوستی و حب ظاهر
میفرمایند نه اینکه بحرف کاذبی ملعون که هیچ
ربی ایمان نیاورده اینهمه حرفهای یاوه یعنی
گفته شود و ذکر نمایند با اینکه گلاب نور ارسال
شده بود باز ننمودند که یکمرتبه تلاوت نمایند و
ملفت شوند تا از این گونه حرفها ذکر نمایند
- 4 حال بر جمیع لازمست که متنبه شوند و این
بنده ذلیل حقیریکه چندین مرتبه بحبس رفته
و گرفتار شده و آخر مردود عباد و مطرود بلاد
گشته دیگر طاقت تعدی اصحابرا ندارد آخر رحم
و انصاف در عالم باید قدری یافت شود قسم
بخدا که هرگز جز عبودیت خیالی نبوده و نیست

now reached this point, mention must necessarily be made so that it may cause people to become aware.

- 5 As for the verses revealed in the Book of Light, His Holiness Himself sent all of them to Mirza Rida-Quli, may God's blessings be upon him. Among them is this: "God has ordained much good for thee and preferred thee above those who have believed in God's signs, that thou mayest be well-pleased with God thy Lord and recite what God reveals unto thee," etc. And in another place He says: "We have commanded those who have believed in God's signs to follow thy word in thy Lord's Cause, and We have made thee a warner from Our presence that thou mayest cast knowledge and wisdom into the hearts of these," etc. And there are many more such verses.
- 6 Now judge fairly - were these statements proper that were made in gatherings and spread among people, even though in all of [the Book of] Light there is no mention of anyone from among the divines and martyrs except this servant? God willing this will be seen. My purpose in this argument is not to establish rank, and I swear by God that I am not worthy of such mentions, but I say this that perhaps the servants may become mindful and not make statements according to the promptings of self. The choice is yours. And peace be upon whoever follows guidance.
- 7 If they would only understand these two verses, it would suffice for all in the heavens and earth. Otherwise the solid rock can never perceive or touch the Holy Spirit. Since whatever occurs in that land is seen through your eyes, as you have authority over all of them, therefore these few words were ventured. Please forgive me.

ولكن حال چون امر باينجا رسيد لابد بايد ذكرى بشود تا سبب تنبيه ناس شود

5 آياتيكه در كتاب نور نازل شده جميع آنرا خود حضرت برای جناب ميرزا رضاقلی صلوات الله عليه فرستاده اند بنظر مبارك ميرسد از جمله آنها اينست و لقد قدر الله لك خيراً كثيراً و فضلك على الذينهم آمنوا بآيات الله لترضين عن الله ربك و لتقرئن ما يلقي الله اليك الى آخره و در جای ديگر ميفرمايد و لقد امرنا الذين آمنوا بآيات الله ان يتبعوا قولك في امر ربك و جعلناك نذيراً من لدنا لتلقى العلم والحكمة في قلوب هؤلاء الى آخره و همچنين بسيار هست كه بنظر مبارك ميرسد

6 حال انصاف بفرمائيد لايق بود اين حرفها كه در مجلس گفته اند و بزبان مردم انداخته اند با اينكه در همه نور جز ذكر اين بنده از احدی از علما و شهدا نيست انشاء الله بنظر ميرسد مقصود بنده از اين استدلال اثبات رتبه نيست و قسم بخدا كه قابل اين ذكرها هم نيستم ولكن ميگويم شايد عباد متذكر شوند و بهوای نفس ذكرى ننمايند ديگر مختاريد و السلام على من اتبع الهدى

7 اگر همين دو آيه را بفهمند كفايت مينمايد كلى من في السموات و الأرض را و الا صخره صما البته روح قدس را ادراك و مس نمايد چون در آن ملك آنچه واقع شود از چشم آنجناب ديده ميشود زيرا كه اختيار كلى آنها با آنجنابست لهذا اين چند كلمه جسارت رفت عفو فرمائيد

AYBY.004b

BHU0028

Words overheard by Mirza Aqa Jan

Date: 1270? [1854]

[shortly before Baha'u'llah's retirement, he (Mirza Aqa Jan) had on one occasion seen Him, between dawn and sunrise, suddenly come out from His house, His night-cap still on His head,

showing such signs of perturbation that he was powerless to gaze into His face, and while walking, angrily remark:]

These creatures are the same creatures who for three thousand years have worshipped idols, and bowed down before the Golden Calf. Now, too, they are fit for nothing better. What relation can there be between this people and Him Who is the Countenance of Glory? What ties can bind them to the One Who is the supreme embodiment of all that is lovable?

["I stood," declared Mirza Aqa Jan, "rooted to the spot, lifeless, dried up as a dead tree, ready to fall under the impact of the stunning power of His words. Finally, He said:]

Bid them recite: "Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants, and all abide by His bidding!" Tell them to repeat it five hundred times, nay, a thousand times, by day and by night, sleeping and waking, that haply the Countenance of Glory may be unveiled to their eyes, and tiers of light descend upon them.

[He Himself, I was subsequently informed, recited this same verse, His face betraying the utmost sadness.]

We have, for a while, tarried amongst this people, and failed to discern the slightest response on their part.

GPB.119x

BHU0055

Words to a delegation of Sunni doctors

God is My witness that I have never seen the book you refer to [the Futuhat-i-Makkiyyih of Ibn 'Arabi]. I regard, however, through the power of God, ... whatever you wish me to do as easy of accomplishment.

GPB.122x

BH00115

*Qasidiy-i-'Izz-i-Varqa'iyyih (Ode of the Dove)**To: Ulama of Kurdistan et al.**Date: 1270? [1854-1855]*

- 1 The lightning-flash of beauty's lights drew me, Before its dawn
all suns withdrew unseen. 1 اجذبني بوارق انوار طلعة لظهورها كلّ الشّمس
تخفت
- 2 As though the solar blaze, from grace's glow, Illumed the
worlds, and dazzled all between. 2 كأنّ بروق الشّمس من نور حسنّها ظهرت في
العالمين و غرت
- 3 For joy thereof, the musk of cloudless realms was stirred; For
loftiness, the Spirit of all heights arose. 3 لبهجتها مسك العماء تهبّجت لرفعها روح العلاء
تعلّت
- 4 By one breath, the Trump of Resurrection swelled; By one soft
breeze, the shade of clouds (1) then flowed (2). 4 بنفختها صور القيام تنفّخت بنفختها ظلّ الغمام ١
تمرت ٢
- 5 Her radiance made Mount Sinai of Eternity appear, Her splen-
dor caused the Light of Glory to draw near; (3) 5 بلمعتها طور البقاء تظّهّرت لغرتها نور البهاء ٣ تجلّت
- 6 From her sunset the Sun of Manifestation rose, (4) From her
dawn the Moon of Months rolled crystal-clear. 6 عن مغربها شمس الظهور تظّهّرت ٤ من مشرقها
بدر الشهور تكرّت
- 7 From her sweet locks the fragrance of union breathed (5), From
her glances Beauty's eye found peace bequeathed (6); 7 و عن شعرها طيب الوصال تنفّحت ٥ و عن
طرفها عين الجمال تقرّت ٦
- 8 By her face's light the Face of Guidance found its way, By her
visage-fire (7) the Prophet's soul was wreathed. (8) 8 نور وجهها وجه الهدى قد اهتدى بنار طلعتها ٧
نفس الكليم تزكّت ٨
- 9 Her eyelash-arrows pierced through every faithful breast, Her
curling tresses stretched o'er Being's lofty crest; (9) 9 لسهم شفرها صدر الصدور تقبّلت لوهق جعدها
رأس الوجود تمدّت ٩
- 10 My soul's supreme desire – the ground whereon she walks, And
Heaven's Throne becomes the earth her feet have blessed. 10 و غايي القصوى مواقع رجلها و عرش العماء
ارض عليها تمشت
- 11 In every eye I've wept to gain her sweet embrace, In every fire
I've burned through separation's space; (10) 11 وفي كلّ عين قد بكيت لوصلها و في كلّ نار قد
حرق لفرقتي ١٠
- 12 I've spread my all beneath her feet in humble prayer – O grant
me, Love, one glimpse of that celestial face! 12
- 13 Upon my heart – and this my first and fondest prayer – (11) I
sought union's presence everywhere with care; 13 بسطت بكلّ البسط لالقاء رجلها على قلبي و هذا
من أوّل منيتي ١١
- 14 I traced the letters of nearness on every clod, (12) Yet swift
approach to her light I could not dare. 14 طلبت حضور الوصل في كلّ وجهة رقت حروف
القرب فوق كلّ تربة ١٢
- 15 For had I hastened toward her radiant union bright, Distance
would cast me back from proximity's sight; 15 ولو كنت سارعا في وصل نورها رميت برمي البعد
من بعد قريتي

- 16 And when I raised my hands to reach her sacred bond, Her sword struck down – such is love's destined plight. (13) 16 وان رفعت ايداي في مدّ وصلها بالسيف جابتي فذاك جزاء احبتي ١٣
- 17 My only care was but to bind love's sacred tie, Her purpose naught but severance of bonds thereby; 17 وهمي لم يك الا لوثق عروتي وقصدها لم يك الا لقطع نسبي
- 18 I said: "My soul's your ransom – what ails me but your sight? Have mercy, hide not my disgrace from every eye!" (14) 18 قلت لها روجي فذاك وما بي لقاك ارحمي فلا تكشف عني فضيحتي ١٤
- 19 Grant me, through love's excess, some compass for the way – That it endure eternal through time's endless day; (15) 19 ومني بفراط الحب عنك بوصلة ابقائه باقياً في زمان ازليّة ١٥
- 20 The secret of appearance shone forth from her dawn, (16) All creation rose – my resurrection's ray! 20 وسرّ ١٦ ظهور لاح من ظهورها كلّ الوري و بالأصل قامت قيامتي
- 21 Hussein's own grief I've carried for his sorrow's sake, The universe's blindness for my Guide's sweet sake; (17) 21 وحزن حسين قد احملى لحزنه كور الوجود في كون قدوتي ١٧
- 22 You are my heart's hope and my spirit's dear delight, Soul's sovereign, my light, my life's joy for love's sake! 22 لأنت رجاء قلبي ومحبوب سرتي ومالك روجي ونوري ومهجي
- 23 Grant me union's triumph after exile's pain, Bestow friendship's spirit after sorrow's strain; 23 ومني بفوز الوصل من بعد هجرة و هبني بروح الأئس من بعد كربتي
- 24 From my burning heart love's fire blazed bright, (18) From my sighs the light of vision came again. (19) 24 وعن حرقتي نار الوقود ١٨ توقدت و من زفرتي نور الشهود تدوّت ١٩
- 25 The sea of heaven grows parched from my thirst's heat, The river of splendor cannot make complete 25 بحر العماء من حرّ ظمأى يابس ونهر السنا لن يسقني بعض عطشتي
- 26 My drought – on every dust of every shrine I've sworn, (20) To lay my longing at her blessed feet. 26 بكلّ تراب كلّ ثأر ٢٠ شهدته ها أنّها عن دمّ عيني تحكّت
- 27 Behold! She speaks through blood that from my eyes has run, My tears make the vast ocean but a single one 27 و من دمعي بحر المحيط كقطرة و من حرقتي نار الخليل كجدوة
- 28 Small drop; my burning makes Abraham's fire seem But ember; from my grief joy's sea has turned to stone. 28 و من حزني بحر السرور تجمّدت و عن همي عين الهموم تجرّت
- 29 From my despair all sorrows learned their art to flow, My brilliance dimmed, my light grew faint and low, (21) 29 سنائي اغمى ضيائي اغشى و نوري اطفئ من غرّ ٢١ مشمتي ٢٢
- 30 My radiance quenched from that bright enemy's disdain – (22) My bones waste thin, my flesh grows weak with woe. (23) 30 عظامي ابرى و جسمي ايلي ٢٣ و قلبي احرى من حرّ حرقتي
- 31 My heart burns hot with passion's searing fire, Your love's wind fans the flames of my desire; 31
- 32 Separation melts me like the morning dew – (24) Union alone can lift my spirit higher. 32 هواك هباني و حبك حكّني و هجرك ذابني و وصلك منيتي ٢٤
- 33 The secret of my sorrow nearly rent the sky, (25) My heart's deep care made earth's foundation sigh; (26) 33 وعن سرّ حزني كاد السّماء تفتّرت ٢٥ و من همّ قلبي ارض الفؤاد تشقّت ٢٦

- 34 My burning heart spoke through my weeping eye, My spirit's sighs turned pale my visage high. (27) 34 و عن حرق قلبي دمع عيني حاكيا و من زفر ٢٧
سرى صفر وجهي تدلت
- 35 I moan (28) all night from mockery (29) and blame (30), I cry all day (31), bereft of fortune's claim; (32) 35 احنّ ٢٨ بكلّ الليل من شمت ٢٩ معذلى ٣٠
الح ٣١ بكلّ اليوم من فقد ٣٢ نصرتى
- 36 I've reached the height of lowliness and shame – (33) Her memory strikes my tongue completely lame. (34) 36 وصلت الى غاية الذلّ فقد ٣٣ رتبة عن ذكرها كلّ
اللسان تكلت ٣٤
- 37 The houris of the chambers don the dress Of mourning black in every hall's recess, 37 حور القصور من حزن سرى تميمت قيص
السود فى كلّ غرفة
- 38 From my heart's grief; I've brought to every heart All sorrow's weight and anguish's distress. 38 وردت بكلّ الحزن فى كلّ قلبة قبضت بكلّ
القبض فى كلّ بسطة
- 39 She called to me from realms beyond my sight: "Be silent now! (35) Hold back your tongue from flight – (36) 39 و نادتنى من ورائى و قالت ان اصمت ٣٥ نخذ
لسانك عن كلّ ما قد تحكّت ٣٦
- 40 Take back each word that you have dared to say" – Thus Love commands, and I submit to night. 40
- 41 How many a Hussein like you has sought my heart, How many an Ali played the lover's part! 41 فكم من حسين بمثلک قد ارادنى فكم من على
كشبهک من احبّنى
- 42 How many a beloved above you loved me true, How many a pure one matched your spiritual art! 42 فكم من حبيب فوقک قد احبّنى فكم من صفى
كفوک من اهل صفوتى
- 43 They cried through all the ages, yet could not win One glimpse of union's light to enter in; (37) 43 فقد ضيّع ٣٧ فى كلّ الأوان و لم يفز بنور الوصل
لحظاً الى بنظرى
- 44 From my dawn the Sun of Manifestation shines Like stars beside my radiance within. 44 و من مشرق شمس الظهور كنجمه و عن مظهرى
نور البسيط كلمه
- 45 From my appearance the Simple Light gleams forth Like lightning; from my spirit's secret worth 45 و عن نور سرى سرّ الوجود كنملة و من نار حى
نار الوقود كقبسة ٣٨
- 46 The mystery of Being crawls like ants; From my love's fire all fires draw their birth. (38) 46
- 47 From my nature (39) God's own nature (40) took its creed, (41) From my palm Heaven's palm was guaranteed; (42) 47 عن فطرتى ٣٩ فطر الاله ٤٠ تدینت ٤١ و من
كفّتى كفّ السناء ٤٢ تضمّت
- 48 The Command's command came from my manifest will, (43) The Judgment's justice from my wisdom's deed. 48 و قد جاء ٤٣ امر الأمر من امر ظاهر و قد جاء
عدل الحكم من عدل حکمى
- 49 The ocean's waves grew calm from my heart's surge, The Holy Spirit stirred from my joy's verge; 49 و موج البحر قد كفّ من موج باطنى و روح
القدس قد هاج من نور بهجتى
- 50 From my one glance (44) Moses of Eternity swooned, (45) From my flash the Mount of Mountains felt the scourge. (46) 50 و عن نظرتى ٤٤ موسى البقاء تصعّقت ٤٥ و من
لمعتى طور الجبال تدّكت ٤٦
- 51 From my command's spreading, souls assembled came, From my spirit's breath dead bones (47) burst into flame; (48)

- 51 عن نشر امرى روح النفوس تحشرت من نفخ
روحي عظم الرميم ٤٧ تهزت ٤٨
- 52 The Spirit of Command circled round her house, The House's
Spirit rose from my visage-flame. و قد طاف نفس الأمر في حول بيتها و روح
البيت قد قام من نور طلعتي
- 53 The realm of highest knowledge in affliction's bower, The se-
cret's voice declaring in its hour – (49) و ملك معالي العلم في الباء ٤٩ سرّة و بآء الجهر
بالسرّ خرت لنقطتي ٥٠
- 54 Before my dot all guidance prostrate fell, (50) And nobles came
as envoys to my power. (51) كلّ الهدى من فجر امرى قد بدا و كلّ العلى قد
أوفدت ٥١ من وفدتى
- 55 From my sweet strain the birds learned melody, Their song but
echo of my harmony. و عن نغمتي غنّ الطيور كلحنة و من غنّتي لحن
النحول كزنة
- 56 Thou mad'st suspicion's law thy bitter creed, And drank
strange love, forsaking fealty. شرعت بسوء الظنّ عنك شريعة شربت بحبّ
الغير عن دون شرعتي
- 57 With attributes thou cam'st, with lineage crowned, With
names that from the righteous path rebound. (52) و جئت بأوصاف آتيت بنسبة و رمت بأسماء عن
سواء محبّتي ٥٢
- 58 Thou'st bound thy soul to mine in description's chain – But
limits are the greatest error found. وصفت بنفس و نسبتها بنفسى ها هو حدّ فالحدّ
اعظم خطئة
- 59 In vain thy hope for union with me burned – No compact thus
was made when faith was earned. رجوت بظنّك وصلّى هيات لم يكن بذاك
جرى شرط ان وفيت توفّ
- 60 So drink of time's affliction from each cup, And taste the blood
of wrath for blood returned. (53) فشرّب بلاء الدهر عن كلّ كأس و سقى دماء
القهر عن دم مهجة ٥٣
- 61 Cut off all hope from every comfort's touch, Crush down desire
from every longing's clutch. و قطع الرجاء عن مسّ كلّ راحة و وقع القضاء
عن طمع كلّ حاجة
- 62 Blood-spilling in love's doctrine is ordained, Heart-burning was
my covenant from such. (54) سفك الدماء في مذهب العشق واجب و حرق
الحشا ٥٤ في الحبّ من أول بيعتي
- 63 Sleepless (55) the nights from every stinging dart (56) (57),
Cursed be the days that keep us long apart! يقظ ٥٥ الليالي من لدغ ٥٦ كلّ ملدغ ٥٧ و شتم
التوالى في كلّ يومه
- 64 According to my law, destruction's draught, (58) (59) My
creed: fate's conquest, mercy's counterpart. (60) و عن سنّتي سمّ ٥٨ الردى ٥٩ كشرية و عن ملّتي
قهر القضاء كشفقة ٦٠
- 65 Leave love's pretense, or bow to what must be – Thus runs the
law ordained eternally. خلّ دعوى الحبّ او فارض بما جرى كذاك
جرى الأمر في فرض سنّتي
- 66 I called to her in secret: O my love, My hope's fulfillment and
my mystery! و ناديتها سرّاً بأن يا حبيبتي و غاية آمالي و مقصود
سرّتي
- 67 Behold me present 'neath thy power's throne, Behold me trust-
ing what thy will has sown. (61) فيها انا حاضر بين يدي قدرتك فيها انا أمل بما قد
تعدّدت ٦١

- 68 Behold me seeking all that thou dost love, Behold me leaning (62) where thy judgment's known. (63) 68 فها انا طالب بكلّ ما انت تحبّ فها انا راكن ٦٢
بما قد تقصّصت ٦٣
- 69 This breast awaits thy conquest's piercing spear, This flesh yearns for thy sword's dominion drear. 69 صدرى هذا راجى لأرماع سطوتك و جسمى
هذا شايق لأسياف قهرة
- 70 Thy fire's my light, thy wrath my heart's desire, (64) Thy blow my rest, thy doom the goal I hear. (65) 70 نارک نورى و قهرک بغيتى ٦٤ و بطشک راحتى
و حکمک منيتى ٦٥
- 71 Behold these tears from mine eyes freely flow, Witness my heart's secret, how faint and low! 71 فانظر دموع عيني كيف تجرّيت فاشهد بسرّ قلبى
كيف اضمحلّت
- 72 Each day I cast the spears of utter loss, Each night thy sword of refusal laid me low. 72 رميت رماح الكلّ فى كلّ يومّة قتلت بسيف الردّ
فى كلّ ليلتي
- 73 I read denial's book in every line, Won curses from all lips in each design. 73 قرأت كتاب الكفر فى كلّ سطرة و فزت بسبّ
الكلّ فى كلّ لحظة
- 74 With idolatry's thrust at every breath, Pierced by rejection's lance through all of time. 74 طعنت بطعن الشّرك فى كلّ آنة رحت برمح الطّرد
فى كلّ وقتي
- 75 As though time's trials on my soul descended, As though fate's swords against my neck were bended – (66) 75 كأنّ بلاء الدهر لنفسى قد نزل كأنّ سيوف القهر
حدّت لجيدتي ٦٦
- 76 Jacob's grief (67) and Joseph's prison cell, (68) Job's affliction (69) and Abraham's fire blended, 76 و حزنه يعقوب ٦٧ و سجنه يوسف ٦٨ و ضرة
أيوب ٦٩ و نار خليلتي
- 77 Adam's sorrow and Jonah's exile deep, (70) David's cry and Noah's tears that weep, (71) 77 تأسف آدم و هجرة يونس ٧٠ و ضجة داود و نوحه
نوحتي ٧١
- 78 Eve's separation, (72) Mary's burning pain, Isaiah's trial, Zechariah's grief to keep. (73) 78 و فرقة حواء ٧٢ و حرقة مريم و محنة شعيا و
كرب زكريّتي ٧٣
- 79 From my grief's drops hath every fate been sealed, From sorrow's flood each trial was revealed. 79 من رشح حزني قد قضى لكلّ ما قضى و عن طفح
همي قد بدا كلّ بليّة
- 80 Behold my wandering through the lands alone, Witness my desert solitude unconcealed. (74) 80 فانظر بسيري فى البلاد بلا مؤنس فاشهد بأنسى فى
العراء ٧٤ بوحشة
- 81 When mine eyes opened, (75) heaven's vault did weep, (76) From my heart's dawn earth's morning light did leap. (77) 81 و عن فتح ٧٥ عيني عين السّماء تهمّرت ٧٦ و
من فجر قلبى فجر الأراض ٧٧ تلّقت ٧٨
- 82 From my grief's spirit, eternal breath was torn, From sorrow's gleam, the highest throne did steep. (79) 82 و من روح حزني روح البقاء تقطّعت و عن نور
همي عرش العلاء تهّدت ٧٩
- 83 Existence reddened from my heart's own blood; The branch of witness sprouted from my tears. (80) 83 حمر الوجود من دمّ قلبى تجمّرت غصن الشّهود عن
دمع عيني تنبت ٨٠
- 84 Bitter trials on thy path taste sweet; Sweet eternity from others tastes austere. (81) 84 مرّ البلاء فى سبيل حبّك حلوة و شهد البقاء من
عند غيرك مرّة ٨١

- 85 About my neck iron's mark is clearly traced, (82) (83) Upon my feet the heavy chain's embrace. (84) (85) 85 و عن عنقي رسم الحديد ٨٢ تعيّنت ٨٣ و من رجلي اثر الوثيق ٨٤ تبقت ٨٥
- 86 No day has passed but I was burned within By hints in verse or prose's naked grace. 86 ما مضى يوماً ألا وقد حرقت فيه من تلويح نظم او تصریح نثرة
- 87 My soul departed and my heart dissolved, My secret boiled as anguish round me revolved. 87 روجي قد راح و قلبي قد ذاب و سرّي قد فار من شدّد شدّي
- 88 I stayed bereft of soul and heart and breath – My self's survival left me most involved. 88 بقيت بلا روح و قلب و مهجة و ابقاء نفسي كان من اعظم حيرتي
- 89 From lofty secret, all decrees fell down – Would that my nature never had been raised. 89 عن علو سرّي قد قضى على ما جرى فيا ليت بالأصل ما علت فطرتي
- 90 Thus woes encompassed me on every side; Thus judgments slew me at every phase. (86) (87) 90 كذاك احاطتني البلاء عن كلّ شطرة بذاك ابادتني ٨٦ القضاء ٨٧ في كلّ حينه
- 91 I soared unto the goal of Unity, Reached the encounter's eye in secrecy. 91 عرجت الى غاية الوجد وحدة وصلت الى عين اللقاء في سريري
- 92 Thy description in my seeing I beheld – From thine eye comes each glance's mystery. (88) 92 وصفك في وصف عيني شهدته عن عينك في كلّ طرف حديدة ٨٨
- 93 If bound by limit, then thy bound appears, If by description, thy attribute clears. (89) 93 ان كنت بالحدّ فالحدّ منك ظاهر ولو بالوصف فالوصف منك تبدّت ٨٩
- 94 From my disturbance, night's darkness took form, From my joy, day's bright light through years. 94 و عن كدرتي ظلم الليال تحققت و من سرّي نور النهار تصفّت
- 95 No harm if I'm cast out, for I have won The highest light upon my rising sun. 95 فلا بأس ان صرت مطروداً لأن فزت بالنور العلي يوم بعثتي
- 96 I found companionship in holiness, And migrated in purity, mine exile done. 96 و آست بالقدس من نور انسه و هاجرت بالطّاء في عهد غربتي
- 97 I trusted in the light from my inner gleam, And soared with spirit in my secret dream. 97 و آمنت بالنور من نور باطني و عارجت بالروح في سرّ سرّي
- 98 I call thee, Life's own Soul: "Come, take away What of the self within me yet may teem!" (90) 98 اناديك يا روح الحياة ان ارتحل من نفس ما بقي فيها ٩٠ من بقية
- 99 O Spirit of the Cloud from throne descend! Thou hast no measure for my low's extent. 99 فيا روح العماء من العرش انزلي فما لك قدر لمقدار ذلّي
- 100 O heart, arise! Go forth from this low land Where honor finds no dwelling or content. 100 اصاحي يا فؤادي ان اخرجي فما لك من عزّ في بلاد ذليلة
- 101 O patience mine, endure what thou hast seen In thy Beloved's pleasure, harsh or keen. 101 فيا صبري اصبر في كلّ ما شهدته في رضا حبيبيك من شدّد و رخوة

- 102 The Spirit called to me and said: "Be still, For all thy proofs
have made thy knowledge clean. بالروح نادتنى و قالت ان اصبر فقد عرفت بكلّ
ما انت استدلت
- 103 Leave what thou'st known and worshipped long before – Thy
shirk and unity are at my door. دع عنك ما عرفت و به قد عكفت فالشرك
عندى كوحدة
- 104 Mount Sinai's glory is but chaff to me, Light's brightest ray is
darkness at my core. ابنى بهاء الطور عندى كحشوة واسنى ضياء النور
عندى كظلمة
- 105 Thy verses speak the Truth – yet but for youth, Thy praises
tell of Thee – for my poor truth. آيات وصفك حق ولكن لفتية آثار نعتك صدق
ولكن لرعيتى
- 106 From holiness I evermore abide, No bound can set me, wander-
ing far and wide. واتى لم يزل قد كنت فى قدسة واتى لن يحدّ قد
كنت فى نزهة
- 107 How oft the Just I counted as unjust, How oft the Wise as
ignorant and dust. فكم من عادل قد كان عندى ظالماً فكم من عالم
قد كان عندى بكهلة
- 108 The lasting seemed but fleeting in my sight, The knower knew
not aught of my true light. فكم من باقى قد كان عندى فانياً فكم من عارف
لن يعرف بحرفتى
- 109 The worshipper appeared a tyrant proud, The kneeling found
no honor mid the crowd. فكم من عابد قد كان عندى طاغياً فكم من ساجد
لن يعزّ وقتاً بسجدي
- 110 The scrolls (91) of heaven on my soul were sealed, The pages
(92) of splendor from my page revealed. زبر ٩١ السماء فى كون نفسى ثابت صحف ٩٢
السنا قد انزلت من صحيفتى
- 111 From out my atom, Sun of worlds arose, From out my drop
the boundless Ocean flows. (93) و من ذرتى شمس المحيط تكوّرت و عن قطرتى
بحر الوجود تسبّحت ٩٣
- 112 All songs of men resound from throat of bee, Or cricket's chirp
– such music is to me. كلّ الغناء من اهل الورى ظهر عندى كغنة نمل
او كزنة نحلة
- 113 All minds are drunken with my secret wine, (94) All souls are
quickenened by the breath of mine. (95) كلّ العقول من جذب سرى توّلت ٩٤ كلّ
النفوس عن غن روى تحيت ٩٥
- 114 All gods (96) are gods through issuing of my word, All lords
(97) are lords where wisdom's tide hath poured. كلّ الأولوه ٩٦ من رشح امرى تألّمت و كلّ
الرّبوب ٩٧ عن طفق حكى تربت
- 115 The land of spirit walketh by my voice, The mount of Sinai
made my foot its choice. ارض الروح بالأمر بى قد مشى و عرش الطور
قد كان موضع وطأتى
- 116 My light became the star of Manifest, My soul the Sun of Joy
made manifest. لنورى نجم الظهور تجلّيت لروى شمس السرور
تجلّت
- 117 Bright verses, radiant, downward swiftly run, Pure tokens blaz-
ing where their course begun. جوامع آيات لوامع نزلة مواقع آثار مطالع قدسة
- 118 Raw jewels of thought in richest crown are set, Bright rays of
wisdom in their robe are met. جواهر افكار سواذج فكرة طرائز انوار براثر حكمة

- 119 From the Kaf of My command (98) flows every law, From My
secret grace springs all that mortals saw;
من كاف امرى ٩٨ قد قضى لكل حكمها و عن
لطف سرى قد بدا كل بديعة
- 120 Thou turned'st from My face to thy fancy's dream, And ran'st
the waters of conjecture's stream.
اعرضت عن وجهى و بظنك اقبلتها و اجرئت
ماء الزعم فى شريعة وهمة
- 121 Thou held'st not straight to the unseen light's way In what
thou wrought'st within, and cast away
ما استقيمت بنور الغيب فيما صنعته فى نفسك و
كذا ضيعت صنعتى ٩٩
- 122 My handiwork (99); now grasp the Cord divine In outward
form, and know the Light is Mine.
تمسك بحبل الأمر فى ظاهر صورة تعرف بوجه
النور فى باطن غيبتي
- 123 Pierce through the veil of nearness without sign, Behold the
Holy Beauty that is thine;
فاخرق حجاب القرب عنك بلا رمزة فاشهد جمال
القدس فيك بلا كشفة
- 124 Be still – the powers of the Throne shake sore, Be patient –
eyes unseen weep evermore.
فاسكن فان قوآت العرش اضطرب فاصبر لأن
عيون الغيب قد تبكت
- 125 A meaning past all knowledge in thee lies Hidden from every
mind that thinks it wise;
و معنى وراء العلم فيك حجبته عاجز عن دركها
كل عقل منيرة
- 126 Take joy and comfort in the sacred mystery, And guard it well
if thou art true to Me.
لذذ و آنس بسرّ القدس سرّة فلا تفش عنها ان
تكون امينتي
- 127 Were I to lift the veil from what thou'st seen, Existence in an
instant would convene
لو تكشف الغطاء عن وجه ما شهدته ليفنى الوجود
فى طرف قريبة
- 128 To nothing; thus the decree flows from above, Thus runs the
judgment of My power and love.
كذاك جرى الأمر من عرش عزّة بذاك جرى
الحكم من سرّ قدرتي
- 129 Blessed are they who win by keeping faith, Blessed who come
beneath My mercy's wraith;
فطوبى للفائزين عن حسن وفائهم فطوبى للواردين
فى شرع بديعتي
- 130 Blessed the lovers who their life-blood spill, Blessed who trust
in My compassionate will.
فطوبى للعاشقين فى سفك دماهم فطوبى للوائقين
عن حبل عطوفتي
- 131 Blessed the pure who hasted from every side To dwell within
My lordship's shadow wide.
فطوبى للخالصين فيما سرعوا عن كل الجهات فى
ظل ربوبتي
- 132 (Following annotations by Baha'u'llah:)
- 133 1. An allusion to His saying – exalted and glorified be He – “on
the Day when God shall come in the shadows of the clouds.”
١ اشارة بما قال تبارك و تعالى يوم يأتى الله فى
ظلل من الغمام
- 134 2. An allusion to the passing of the mountains, that they
shall pass as the clouds pass, even as He saith: “Thou seest
the mountains and deemest them fixed, yet they pass as the
passing of the clouds.” All this pertaineth to the signs of the
Resurrection and to what shall come to pass therein.
٢ اشارة بمرّ الجبال بأنها تمرّ مرّ السحاب كما قال
ترى الجبال تحسبها جامدة و هى تمرّ مرّ السحاب
كل ذلك من علامات القيامة و ما يحدث فيها
- 135 3. Brightness; radiance.
٣ روشنى
- 136 4. The rising of the sun from the West.
٤ طلوع الشمس عن مغربها

137 5. That is to say: from the sweet breaths of Her tresses there is wafted the fragrance of joy and praise, and the musk of mercy and glory, blown from the northern quarter of the Garden of Divine Identity, spread forth from the right hand of the Garden of Everlasting Singleness – so quickening and rousing that perchance the decayed bones of the essential realities of contingent being, through those beauteous breezes and those delightful fragrances, may be ennobled with everlasting life and eternal vitality, from an imperishable cup and a peerless new wine; and may glory in the pride of existence. Likewise, from Her countenance the Eye of true Beauty – whose lowest sign is the Sun of the heaven of being – was illumined, brightened, and made resplendent by beholding that vision. Glory be to God, its Originator, above all that ye recount.

138 6. Meaning: “was illumined / was made bright.”

139 7. The ‘fire’ of love.

140 8. (Explanation of the Moses allusion): Even as Moses purified the soul, breathed upon by the Spirit of the Merciful and lodged within the human temple, from the sandals of earthly suppositions; and manifested the Hand of divine power from the bosom of grandeur and the mantle of bounty; he entered the holy, blessed, and fragrant vale of the heart – the seat of the throne of the divine Theophany and the chair of the utterance of the Lord of might. And when he reached that Sinai-land stretched forth from the right hand of the Spot of Light, he inhaled the sweet fragrance of the Spirit from the everlasting East, and perceived the lights of the Eternal One from every side without “sides.” From the heat of the fragrance of the love of God, and from the flashes of the embers of the Fire of Oneness, the lamp of identity was kindled and inflamed within the lantern of his heart, after the veils of glassy selfhood were removed. And from the wine of reunion with the peerless Countenance, and the limpid wine of the Everlasting One, he attained – after the effacement of contrary states – the vales of abiding sobriety and everlasting wakefulness; and through the attraction of yearning for the meeting, gained knowledge of the City of Delight and Eternity. And “he entered the city at a time of heedlessness of its people” – then he was gladdened by the Fire of the Ancient God and illumined by the Light of the Most Great God, even as He saith to his family: “Tarry ye; verily I have perceived a fire.” And when, from the Tree neither of the East nor of the West, he discerned the countenance of guidance and apprehended the grace without beginning, he turned from the perishing face of otherness unto the abiding face of divine Singleness, and was honoured thereby; and he found that wondrous, impregnable guidance in the kindled fire

137 ۵ از انفاس طیبۀ شعر او طیب بهجت و سنا و مسک مرجمت و بها از شمال جنة هویہ کہ از یمین حدیقہ صمدیہ مبسوط شدہ مرتوح و متہیج است کہ شاید عظام رمیم جوهریات ممکنات از نفحات دلکش آن و فوحات دلنشین آن از کأوب بدیع بی زوال و نمر جدید بی مثال یزندگانۃ ابدی و حیات سرمدی مفتخر شود و بر مفخر وجود نغم نماید و ہم چنین از منظر او چشم جمال حقیقی کہ شمس سماء وجود ادنی آیہ او است از مشاہدہ آن باضیاء و روشن و منور گشت فسیحان اللہ موجدہا عما انتم تذکرون

138 ۶ یعنی روشن شد

139 ۷ عشقہا

140 ۸ چون موسیٰ رجل نفس رحمانیہ را کہ مودع در ہیکل بشریہ بود از نعلین ظنونات عرضیہ منزہ و مقدس فرمود و ید قدرت الہیہ را از جیب عظمت و رداء مکرمت ظاہر ساخت بوادۃ مقدسہ طیبہ مبارکہ قلب کہ محل عرش تجلی صمدانیہ و کرسی تحکی عر ربانیہ است وارد شد و چون بان ارض طور کہ از یمین بقعہ نور مبسوط گشتہ واصل شد رایحہ طیبہ روح را از مشرق لایزال استنشاق و استنشام نمود و انوار حضرت ازلی را از جمیع جہات من غیر جہات ادراک فرمود از حرارت رایحہ محبت الہیہ و قبسات جذوات نار احدیہ سراج ہویہ در مصباح قلب او بعد از کشف حجاب زجاجیہ انیہ موقد و مشتعل شد و از صہبای وصال طلعت بیثال و نمر زلال حضرت لایزال بوادۃ صحو ابدیہ بعد از محو مقامات ضدیہ فایز گشت و از جذبہ شوق لقا بمدینہ ذوق بقا اطلاع یافت و دخل المدینہ حین غفلۃ من اہلہا اذا آتس بنار اللہ القدیم و اضاء بنور اللہ العظیم کما قال لأہلہ امکنوا اتی آتست ناراً و چون وجہ ہدایت الطاف لابادیہ را از شجرہ لاشرقیہ و لاغرہیہ استنباط و استدراک نمود از وجہ فانی غیریہ بوجہ باقی صمدیہ مشرف و مفتخر گشت و وجہ ہدایت منیع بدیع را از نار موقدہ کہ مکنون در افتدہ غیبیہ بود یافت اینست کہ فرمود او اجد علی النار ہدی و ہم چنین ادراک نما مقصود آیہ مبارکہ را کہ میفرماید الذی جعل لکم من الشجر

hidden within unseen hearts – hence he said: “or I shall find at the fire guidance.” Likewise perceive the intent of the blessed verse: “He Who hath made for you from the green tree a fire.” Would that there were found a listener, that a drop might be mentioned from the ocean-flood of this sea of fire and this surging, treasure-laden sea of sparks; yet better it is that this pearl remain concealed within the shell of the sea of identity, and hidden within the vessels of the secret, that every stranger may be deprived and every intimate become an intimate of the Ka’bah of glory and enter the sanctuary of beauty. How blessed the soul that melteth the cage of the body with the fire of love, and findeth companionship with the breath of the Spirit, that it may attain lofty rest through exalted mercy and be endowed with sublime bounty and honour. All that hath been set forth concerneth the degrees of guidance and the stages of purification in the station of Moses – upon our Prophet and upon him be peace; the purpose is the manifestation of these theophanies in the visible realm. Otherwise, that blessed One was ever guided by the guidance of God and shall ever remain so; nay rather, the Sun of guidance shone forth from him, the Moon of grace appeared through him, the fire of identity was kindled from the fire of his inmost being, and the light of divine Singleness was illumined from the radiance of his brow. This doubt is dispelled by his own word, when Pharaoh questioned him concerning the slain man and he replied: “I did it then, and I was of those who err. So I fled from you when I feared you; then my Lord bestowed upon me judgement and made me one of the messengers.” Here endeth the page – yet the theme is inexhaustible and remaineth.

- 141 9. Explanation of the imagery: “sahm” is the arrow’s shaft; “shafar” meaneth the root-bed of the eyelashes; “wahaq” (from al-wihaq) meaneth a lasso or noose. That is: for the arrow of the Beloved’s lashes the most exalted, luminous, sanctified hearts stand facing, yearning to receive it; and for the noose of Her tresses the head of universal, hidden, divine existence stretcheth forth to be caught therein. Deprived is the breast that attaineth not that arrow; naught is the head that entereth not that noose. Glory be unto Him above what we have uttered in His description, and exalted be He above what ye ascribe.

- 142 10. Meaning: all those exalted holy eyes, secretly veiled in the worlds of the unseen, and the visible eyes in the realm of being – whensoever, in any station and at any time, they wept and were made to weep – this was for separation from this servant, through beholding the lights of the Beauty of that Beloved. This is gathered from the outward sense of the verse; but its inward meaning none knoweth save God, and we teach

الأخضر ناراً إيكاش مستمع یافت میشد تا رشی از ققام بحر نار و این طمطمم ذاخر شرار ذکر میشد ولكن همان به که این لؤلؤ در صدف بحر هویه مکنون باشد و در اوعیه سر مخزون ماند تا هر نامحرم محروم گردد و هر محرمی محرم کعبه جلال شود و بحرم جمال درآید پس چه مسعود است نفسی که قفس تن را بنار حب بگدازد و بنفس روح مؤانس آید تا برحمت بلند راحت فایز گردد و بنعمت عالی عزت مرزوق شود و کل آنچه مذکور شد از مراتب هدایت و مقامات ترکیه نفس در رتبه موسی علی نبینا و علیه السلام مقصود ظهور این تجلیات است در عالم ظاهر و الا آن حضرت لم یزل مهتدی بود بهدایت الله و لایزال خواهد بود بلکه شمس هدایت از او مستشرق شد و قرعنائت از او هویدا گشت و نار هویه از نار کینونه او موقد و ضیاء صمدیه از نور جبین او منور رفع این شبهات را خود کلام آن حضرت مینماید در حینی که فرعون سؤال از آن مقتول نمود جواب فرمود فعلتها اذا و انا من الضالین ففررت منکم لما خفتکم فوهب لی ربی حکماً و جعلنی من المرسلین صفحه تمام شد و الا مطلب لا ینفد است و باقی ماند

- 141 ۹ سهم تیر را نامند و شفر بمعنی منبت مژگان و هو من الوهاق بمعنی کمند یعنی برای تیر مژگان محبوب اعلی صدور منیره زاکیه مقابل شده و اقبال جسته که بر او وارد آید و از برای کمند گیسوی او رأس وجود غیبی کلی الهی امتداد جسته که بآن کمند درآید محروم ماند صدری که بآن تیر فایز نشود و معدوم شود رأسی که در آن کمند نیاید فسبحانه عما کنا فی وصفه و تعالی عما انتم تصفون

- 142 ۱۰ یعنی آنچه عیون مقدسه علیه که در عوالم غیب سرّاً مستور است و عیون مشهوده که در ملک موجود است در هر مقام و هر زمان که گریست و گریان شد از فرقت این بنده بود از مشاهده انوار جمال آن محبوب و این از ظاهر شعر مستفاد میشود و باطن آن لا یعلمه الا الله و

of it but less than the letter of a letter. Likewise, grasp the intent of the other hemistich, that taste, yearning, attraction, bewilderment, passion, and love may arise within thy world of being, that thou mayest be honoured and attain unto thy own Sidrat al-Muntaha and thy Aqsa Mosque – namely, surrender to the decree and command of God. Verily your Most High Lord hath been in truth a witness over you, and in justice a trustee over us.

ما نعلم منه الا اقل من الحرف حرفاً و هم چنین
در معنی مصرع دیگر درک نما تا ذوق و شوق
و جذب و وله و عشق و حب در عالم وجود
تو موجود شود که شاید بسدره منتهی و مسجد
اقصای خود که آن تسلیم حکم و امر الله است
مشرف و فایز شوی و آن مولا کم العلی قد کان
بالحق علیکم شهیداً و بالعدل علینا ویکلاً

- 143 11. Meaning: “an aspiration / desire.” That is: I have been spread and laid out upon every land – from the furthest degrees thereof, from the land of the heart and beyond it unto the endless reaches hidden in the veils of the unseen, down to the lowest land of manifest existence – so that perchance that Foot may step upon the heart, the abode of unseen mysteries. And this is the utmost yearning of the sanctified hearts of God.

۱۱ بمعنی آرزوست یعنی بر کل اراضی از اقصی
مراتب آن از اراض فؤاد و فوق آن الی ما لا
نهایه که در حجب غیب مکنون است الی ادنی
ارض وجود مبسوط شده و فرش گشته‌ام که
شاید آن رجل بر قلب که محل اسرار غیبیه است
وارد شود و این از منتها منای قلوب مقدسه الهیه
است

- 144 12. Meaning: “dust / earth.”

۱۲ بمعنی خاک آمده

- 145 13. Meaning: what is contrary to custom is on account of observing the order (i.e., for the sake of the poem's metre/rhyme).

۱۳ آنچه خلاف قوم باشد بعلت مراعات نظم
است

- 146 14. (Supplication consistent with the verse's plea): Whatever hath befallen me of ranks of utterance and meanings, and whatever I have known therein of the conditions of Names and Attributes, and whatever God hath made mine in the worlds of the unseen and the seen – I would ransom all for one meeting with Thee, or for one single gaze upon Thee. I beg Thy forgiveness, O my God, at that hour, for what I have claimed in Thy presence; yet by Thy might, O my God, if I be not such, I would fain become such through Thy power – for without this nothing shall profit me, nor shall my heart be stilled thereby, though Thou shouldst give me all that are in the heavens and the earth. Then I beseech Thee, O my God, by Him Who hath borne in Thy path what none beside Him hath borne, to send down upon Thy servant the greatest tokens of Thy love and the most glorious signs of Thy affection, that my soul may be satisfied in that which it hopeth for. Verily Thou art powerful over all things.

۱۴ ای و ما حلّ بی من مراتب الیابان و المعانی
و ما عرفت فيه من شؤونات الأسماء و الصفات
و ما ملکني الله فی عوالم الغیب و الشهادات
افدی لأن الاقیک مرّة واحدة او اشاهدک
نظرة واحدة استغفرک یا الهی حینئذ عما ادعیت
بین یدیک ولكن فوعزّتک یا الهی ان لم اکن
کذلک ارید ان اکون بحولک کذلک لأنّ
من دون ذلک لن ینفعنی و لن یسکن به قلبي
ولو تعطينی کلّ من فی السموات و الأرض اذا
اسألک یا الهی بالذی شهد فی سبیلک ما لا
شهد احد دونه بأن تنزل علی عبدک من آیات
حبک الکبری و علامات و ذک الأبهی حتی
ترضی نفسی فیما ترجوه و انک انت علی کل
شیء قدير

- 147 15. Note: If it be taken as an adjective, it is not strictly in accord; yet thus hath it flowed, and it is truth whereof there is no doubt.

۱۵ اگر صفت باشد مطابق نیست ولكن
کذاک جرى و حق لا ریب فيه

- 148 16. The “waw” of an oath (i.e., “By...”).

۱۶ واو قسم

- 149 17. Grammatical note: the lower world is related to “earth”; therefore in ahmalat the feminine ta' is entered.

۱۷ کور عالم سفلی چون متعلق بارض است
لذا در احمل تاي تأنيث داخل شد

- 150 18. "Wuqud" signifieth firewood / fuel, as in "whose fuel is men and stones"; yet it is also used to denote flame and intensity. ۱۸ وقود بمعنی آتش زنه آمده چنانچه میفرماید وقودها الناس و الحجارة ولكن بمعنى شعله و شدت هم آمده 150
- 151 19. Meaning: "was realized / came to pass / was made manifest." ۱۹ بمعنی تحقق آمده 151
- 152 20. Meaning: "blood." ۲۰ خون 152
- 153 21. Meaning: "delusion / vain-glory." ۲۱ غرور 153
- 154 22. "A mocker / one who exulteth at another's misfortune." (Then followeth an extended admonition that such mockery is beyond counting, raining down like a torrent from the heaven of heedlessness; and a warning: do not assail one whose heart holdeth only a theophany from the lights of the dawn of the Cloud; fear God; do not attack; do not hate – if the love of God be present, what is beneath it mattereth not; praise be to God Who hath made us independent of their love and mention; He is powerful over all things.) ۲۲ شماتت کننده اکثر از ذرات موجودات تالله ما لا رأیت عین و لا سمعت اذن و لا احصت نفس و لا علمت اوهام مثل غیث هاطل از سماء غفلت عباد نازل قل یا اهل الأرض لا تتعرضن بالذی لم یکن فی قلبه الا تجلی من انوار صبح العماء اتقوا الله و لا تتعرضوا ان لا تحبون لا تبغضوا اگر حب الله موجود شود ففقدون آن را باسی نیست نحمد الله بأن جعلنا غنیاً عن حبه و ذکرهم و هو الله کان علی کل شیء قدیراً 154
- 155 23. Meaning: "worn / old / threadbare." ۲۳ بمعنی کهنه و خلق آمده 155
- 156 24. Meaning: "my desire / my longing." ۲۴ آرزو 156
- 157 25. Allusion to the verse: "the heavens are well-nigh rent asunder above them." ۲۵ اشاره بآیه تکاد السموات ان یفتطن من فوقهن 157
- 158 26. And: "and the earth is cleft." ۲۶ و تنشق الأرض 158
- 159 27. Meaning: "flame." ۲۷ شعله 159
- 160 28. Meaning: "lamentation and yearning." ۲۸ ناله و حنین 160
- 161 29. Meaning: "mockery." ۲۹ شماتت 161
- 162 30. Meaning: "a blamer / reproacher." ۳۰ ملامت کننده 162
- 163 31. Meaning: "importunity / earnest pleading." ۳۱ الحاح 163
- 164 32. Meaning: "loss / deprivation." ۳۲ فقدان 164
- 165 33. From abasement (min al-dhillah). ۳۳ من الذلة 165
- 166 34. "Kaleel al-lisan" – that is, the tongue grew heavy and slow. ۳۴ کلیل اللسان ای اثقل و الثغها 166
- 167 35. Meaning: "silence." ۳۵ بمعنی سکوت 167
- 168 36. Meaning: "to relate / recount." ۳۶ حکایت 168
- 169 37. Meaning: a cry, lament, and yearning arising from love and sorrow. ۳۷ بمعنی فریاد و ناله و حنین از حب و حزن آمده 169

- 170 38. Allusion to: "Tarry ye; verily I have perceived a fire; haply I may bring you thereof a brand." ٣٨ اشاره بآیه فقال امكثوا انى آتست ناراً لعل آتيكم منها بقبس 170
- 171 39. A shortened form of "fitrah." ٣٩ مخفف فطرة 171
- 172 40. The verse: "the fitrah of God whereon He hath created mankind." ٤٠ آیه فطرة الله التى فطر الناس عليها 172
- 173 41. Allusion to: "Set thy face steadfastly toward the Faith, as a hanif." ٤١ اشاره بآیه مبارکه اقم للدين حنيفا 173
- 174 42. "A white hand, without evil." ٤٢ آیه بيضاء من غير سوء 174
- 175 43. Allusion to: "And draw thy hand into thy bosom." ٤٣ اشاره بآیه فاضم يدك فى جيبيك 175
- 176 44. Allusion to: "Then look toward the mountain." ٤٤ اشاره بآیه فانظر الى الجبل 176
- 177 45. "Moses fell down thunderstruck." ٤٥ نثر موسى صعقاً 177
- 178 46. "And the mountains were crushed." ٤٦ دكّ الجبال 178
- 179 47. "He quickeneth the bones, though they be rotted." ٤٧ يحيى العظام وهى رميم 179
- 180 48. Meaning: "they were stirred / moved through joy and the grace of the Spirit." ٤٨ اى تحركت من السرور وعناية الروح 180
- 181 49. (On the Ba' and the Point): By the Ba' existence appeared; and by the Point the worshipper was distinguished from the Worshipped – (the well-known saying: all that is in the Qur'an is in the Fatihah, etc.). ٤٩ بالباء ظهر الوجود والنقطة تميز العابد من المعبود حديث كل ما فى القرآن فى الحمد الى آخره 181
- 182 50. On the meaning of "the Point": it is beyond numbering, reckoning, bounding, or perishing – for the Promised Countenance, the all-embracing Word, and the divine Temple were named with this exalted Name and this lofty designation, and thereby the Most Great Throne – seat of the descent and "sitting" of the hidden Essence – was marked; and this is particular to that Temple; and sufficient is He as a witness. ٥٠ معنى نقطه لا يعدّ ولا يحصى ولا يحدّ ولا ينفى است زيرا كه طلعت موعوده و كلمه جامع و هيكل الهية باين اسم على و رسم متعالى عرش اعظم را كه محلّ نزول و جلوس كينونة غيبية است موسوم فرمودند و اين مخصوص است بهمان هيكل و كفى بنفسه شهيداً 182
- 183 51. Meaning: "a descent; a coming-down." ٥١ بمعنى هبوط و نزول آمده 183
- 184 52. Meaning: "a path / way; a disposition or trait." ٥٢ بمعنى طريقة و خصلة آمده 184
- 185 53. "Muhjat al-qalb," "dam al-qalb," and "ruh" are each intended here – i.e., "the heart's-life / heart's-blood / spirit," all three senses being meant. ٥٣ مهجة القلب و دم القلب و روح بمعنى هر سه آمده 185
- 186 54. Meaning: "the heart." ٥٤ دل 186
- 187 55. Meaning: "wakefulness." ٥٥ بیداری 187
- 188 56. The 'scorpions' signify the people (i.e., the adversaries) of the time. ٥٦ عقارب قوم مقصود است 188
- 189 57. Meaning: "one who strikes and stings." ٥٧ زنده و گزنده 189

- 190 58. Meaning: "poison." ۵۸ زهر 190
- 191 59. Meaning: "destruction; perishing." ۵۹ بمعنی هلاک 191
- 192 60. Meaning: "from compassion and loving-kindness." ۶۰ از شفقت و مهربانی 192
- 193 61. Meaning: "those things already enumerated of wrath and might." ۶۱ آنچه شمرده شد از غضب و سطوت 193
- 194 62. Meaning: "inclined; leaning." ۶۲ مایل 194
- 195 63. Meaning: "that is, thou hast decreed / pronounced judgement." ۶۳ یعنی حکم کردی 195
- 196 64. Meaning: "my desire / my longing." ۶۴ یعنی آرزو 196
- 197 65. Meaning: "my desire / my longing." ۶۵ آرزو 197
- 198 66. Meaning: "the neck." ۶۶ گردن 198
- 199 67. Allusion: "and his eyes turned white from sorrow." ۶۷ و ابيضت عيناه من الحزن 199
- 200 68. Allusion to the verses: "And there entered with him into the prison two youths..." and "O my Lord, prison is dearer to me than that unto which they call me..." to the end. ۶۸ آیه و دخل معه السجن فتيان و قال رب السجن احب الي مما يدعونني اليه الى آخر 200
- 201 69. Allusion: "My Lord, harm hath touched me..." ۶۹ رب اتي مسني الضر 201
- 202 70. Allusion to: "And Dhu'l-Nun, when he went forth in wrath, thinking We would not constrain him..." to the end. ۷۰ و ذا النون اذ ذهب مغاضباً فظن ان لن نقدر عليه الى آخرها 202
- 203 71. Note: Noah and David uttered many lamentations and supplications. The account of Noah is well-known; and the trials of David and the loudness of his outcry are evident from the Psalms – how greatly he was afflicted and how much he suffered.¹ ۷۱ نوح و داود بسيار نوحه و ندبه نمودند حکایت نوح معروفست ولكن امر داود و ضجيج آن از زبور معلوم میشود که چه قدر اذیت کشیدند و مبتلا شدند 203
- 204 72. Note: In her separation from Adam, it was forty days – or more – as mentioned in earlier traditions. ۷۲ در مفارقت او از آدم یک اربعین یا بیشتر چنانچه در احادیث قبل مذکور است 204
- 205 73. Allusion: "And We delivered him from the mighty distress." ۷۳ و نجیناه من الكرب العظيم 205
- 206 74. Meaning: "the open expanse; the wilderness / desert." ۷۴ فضا و بیابان را گویند 206
- 207 75. Allusion to the blessed verse: "And We opened the gates of heaven..." ۷۵ اشاره بآیه مبارکه و فتحنا ابواب السماء 207
- 208 76. Allusion: "water pouring down in torrents." ۷۶ ماء منهمر 208
- 209 77. Allusion: "And We caused the earth to gush forth with springs..." ۷۷ و فجّرنا الأرض عیوناً 209
- 210 78. Allusion: "So the waters met for a matter already decreed." ۷۸ فالتقى الماء على امر قد قدر 210
- 211 79. Meaning: "they were annihilated / brought to nothing." ۷۹ انعدم 211
- 212 80. Meaning: "sprouting; growing forth." ۸۰ انبات و روئیدن 212

- 213 81. Meaning: "bitter." ۸۱ تلخ 213
- 214 82. A figure for "fettters / shackles." ۸۲ کتایه از اغلال است 214
- 215 83. Meaning: "determined, made manifest, and witnessed." ۸۳ یعنی معین و مشهود 215
- 216 84. Meaning: "a chain." ۸۴ زنجیر 216
- 217 85. Meaning: "it remaineth / endureth." ۸۵ یعنی باقی است 217
- 218 86. Meaning: "that is, it destroyed me." ۸۶ ای اهلکنی 218
- 219 87. Meaning: "decrees; judgments; destinies." ۸۷ قضایا 219
- 220 88. Allusion: "And We have made thy sight today keen (sharp)." ۸۸ و جعلنا الیوم بصرک حدیداً 220
- 221 89. Meaning: "that is, it appeared / was made manifest." ۸۹ ای تظہرت 221
- 222 90. Note: "fihi" is preferable here, though it runs counter to usage – because of the exigency of the context. ۹۰ فیه بہتر است اگرچہ مخالف قوم باشد بعلت نفس 222
- 223 91. Meaning: "zubr" signifieth "a book / scripture." ۹۱ من الزبر کتاب را گویند 223
- 224 92. Meaning: the plural of "page / scroll" (sahifah). ۹۲ جمع صحیفہ 224
- 225 93. Meaning: "that is, it flowed." ۹۳ ای سالت 225
- 226 94. Meaning: "from bewilderment and yearning." ۹۴ من الولہ والشوق 226
- 227 95. Meaning: "life." ۹۵ حیات 227
- 228 96. Meaning: "gods / deities." ۹۶ آلہ 228
- 229 97. Meaning: "lords." ۹۷ ارباب 229
- 230 98. Meaning: the Realm of Command ('alam al-amr) is intended. ۹۸ عالم امر مراد است 230
- 231 99. That is to say: the Verse of Manifestation – one of the manifestations of the lights of the Dawn of the Cloud (subh al-'ama'), and of the appearings of the splendors of the Sun of Holiness and Radiance – which shone forth and was made resplendent from the Sun of Existence, the Moon of the Intended One, and the Point of the Worshipped – bestowed upon the realities of contingent beings, the jewels of created hearts, and all existing atoms and mentioned things, life eternal and everlasting, from the drops of the Water of divine being and the pure sprinklings of the limpid, flowing, godly stream; and clothed them in enduring robes, exalted garments, and perpetual vestures that shall never cease. ۹۹ یعنی آیۂ تجلی کہ از تجلیات انوار صبح عما و تظہرات اشراق شمس قدس و سنا کہ از شمس وجود و قمر مقصود و نقطۂ معبود مستشرق و مستظہر شد بر حقایق ممکات و جواهر افتدہ مخلوقات و جمیع ذرات موجودات و مذکورات را از قطرات ماء وجود الہی و رشحات زلال سلسال صمدانی بحیات ازلی سرمدی مشرف و مطرز فرمود و بخلع باقیہ و قمایص عالیہ و اثواب دائمۂ ابدیہ مخلع و ملبس فرمود 231
- 232 Yet, notwithstanding such a Most Great Sign, a supreme bestowal, unquenchable lights, and an unfailing gift, we have not stood upright, nor been established in this firm workmanship, this perfected bounty, this ancient glory, and this everlasting معذلک بچنین آیۂ کبری و موبہۂ عظمی و انوار لایطفی و اعطاء لایفنی مستقیم نگشتہ ایم و باین صنعت محکمہ و مکرمت متقنہ و عزت قدیمہ و لطیفۂ سرمدیہ قائم نشدیم و از انفاس 232

grace; but have remained veiled from the holy breaths of the Holy Spirit and from the fragrant winds of the Light of intimacy – so much so that though a thousand “Davids” of existence were to chant, with the melodies of the Psalms and the raptures of joy, fresh and wondrous strains over the decayed bones of servants, they would never stir nor be moved; for the capacity for the descent of mercy from the heaven of power hath been removed, and all have been imprisoned in the cage of the body by the promptings of self, bewildered and stunned in the region of heedlessness, never returning to sobriety, nor attaining the station of true nearness and meeting, which is the primal intent. Alas! alas! that we have not been guided by the very essence of guidance, nor followed with simple foot-step; neither have we turned toward the Sinai of His nearness, nor taken pattern from the attractions of His sanctified Spirit, nor followed the lights of His joy.

- 233 Among the forms of such following is the sacrifice of lives, wherewith we have not been honoured; and the donning of the garment of steadfastness, whereunto we have not attained. Indeed, we sit at the pole of the Sea of Identity, yet we wait for a draught of water; we abide beneath the shadows of the Sun of divine Singleness, yet we seek a lamp. Such is the state of this servant and of the servants, and of all who dwell in the lands: if a fire be kindled from the Lote-Tree, they kindle not by it, but strive to extinguish it. Happy is he who is robed in the mantle of fairness in this arena: if ye be adorned with this greatest attribute, ye shall assuredly, through the Most Glorious grace, attain. This is that hidden golden thread: by its motion all in existence are moved, and by its stillness all in the realm of the Worshipped are stilled.

- 234 Therefore must breasts be illumined and purified from corrupt and uprooted suppositions, that the wondrous face of fairness may rise from behind Mount Qaf, and that after this, the dominions of divine taste and the attractions of godly yearning may be perceived from the hands of the Dove of Eternity and the palms of radiant souls; and that we may rest and abide upon the pavilion of love. This is the ultimate goal and the nearer station.

- 235 Moreover, we must shun those who turn away from the Truth in all conditions, and not permit companionship with them even for an instant; for by God, foul souls melt pure souls as fire melteth dry wood and heat melteth cold ice. Be not with

قدس روح القدس و اریاح طیب نور الأنس
محبوب ماندیم بحدی که اگر هزار داود
وجود از نعمات زبور و ترتیبات سرور بالخان
بدیع طری بر عظام رمیم عباد بخواند هرگز مهتر
نشود و بحرکت نیاید زیرا که استعداد نزول
رحمت از سماء قدرت از میان برخاست و کل
بهوای نفس در قفس تن مستجون گشته‌اند
و مدھوش شده‌اند و در صقع غفلت چنان
منصعق گشته‌اند که هرگز بهوش نیایند و بمقام
وصل و قرب حقیقی که مقصود اصلی است
نرسند زهی حسرت و ندامت که بجوهر هدی
مہتدی نشدیم و بساذج قدم مقتدی نگشتیم نه
بسینای طور قریش مقبل شدیم و نه از مظاهر
نفیش معرض تأسی بجزبات روح مقدسش
نکردیم و تقدی بانوار بهجش نمودیم

- 233 از جمله تأسی انفاق ارواح است که بآن مفتخر
نشدیم و پوشیدن قیص استقامت است که بآن
فایز نگشتیم بلی در قطب بحر هویت جالسم و
انتظار شربۀ ماء میکشیم و در ظلال شمس صمدیہ
ساکنیم و طلب سراج مینمائیم اینست شأن این
بنده و عباد و کلّ من فی البلاد و اگر ہم ناری
از سدره مشعل شود بآن موقد نشده در اطفای
آن میکوشند هنبثاً لمن تردی برداء الانصاف فی
هذا المصاف اگر باین صفت کبری متصف شوید
البته بعنایت اہبی فایز میگردد اینست آن خیط
صفر مکنون کہ بحرکت آن متحرک است کلّ
من فی الوجود و بسکون آن ساکن است کلّ
من فی بلاد المعبود

- 234 پس باید صدور را از ظنون فاسدہ مجتہ خبیثہ
منیر و منزہ نمود تا وجہ بدیع انصاف از خلف
جبل قاف سر برآرد و بعد غلبت ذوق صمدانیہ
و جذبات شوق ربّانیہ را از دقات حمامہ بقا و
کفات ارواح سنا ادراک نمائیم و بر رفرح حب
مستریح و مستکن گردیم اینست غایت قصوی و
مقام اوادنی

- 235 و دیگر آنکہ باید از معرضین از حقّ در کلّ شئون
اعراض نمائیم و در آئی مؤانست و مجالست را
جایز نداریم کہ قسم بخدا کہ انفس خبیثہ انفس
طیبہ را میگدازد چنانکہ نار حطب یابسه را و حرّ

those whose hearts are hardened against the remembrance of God.

ثلج بارده را لا تكونن مع الذين قاسية قلوبهم عن ذكر الله

- 236 What hath been set down is in exposition of this verse, gently, for the eyes of those who turn away and out of pity for the sight of those who hate, lest they interpret these words according to their own desire. These lines were spoken in the days of migration, in the lands of exile, in the territories of Rum; none of the learned and distinguished there raised objection. Yet of the beasts of this people, I deem that even after exposition they will object, and in their fancy walk the paths of error, delusion, conjecture, and blindness. Say: God guideth to the path – whether thankful or unthankful; whether turning toward or turning away.

236 باری آنچه ذکر شد در تفسیر این بیت تلطفاً
لأنظار المعرضين و ترجماً لأبصار المبغضين که
بهوای خود معنی نکنند و تفسیر ننمایند این اشعار
در زمان مهاجرت در دیار غربت در اراضی
روم گفته شد و هیچکس از علما و فضلاى آن
ممالک ایرادی نمودند و اعتراضی وارد نیاوردند
ولیکن از سبع این قوم چنان گمان میکنم که بعد
از تفسیر هم اعتراض نمایند و بخیال خود در
سبل وهم و خطا و ظن و عی سالک شوند
قل الله قصد السبیل اما شاکراً و اما کفوراً و
اما مقبلاً و اما نفوراً

- 237 When the vial of musk is opened, every possessor of scent perceiveth, and every one afflicted with a cold remaineth deprived; and though all be seized by that ailment, no defect toucheth the perfume of eternity, nor any weakness befall the musk of truth.

237 ختم اناء مسک که مفتوح شد هر ذی شمی
ادراک مینماید و هر مزکومی محروم ماند و اگر
کل بمرض زکام مبتلا شوند نقصی بر عطر بقا و
وهنی بر مسک خطا وارد نیاید

- 238 Glorified art Thou, O my God! At that hour do I call upon Thee – an hour wherein there descended upon me such traces of Thy sorrow that, were they to overflow upon existence, the unseen and the seen would be brought to naught, and the soul itself would well-nigh depart through the violence of its trembling.

238 فسبحانک اللهم یا الهی انادیک حینئذ حین
الذی نزلت علی من آثار حزینک الّتی لو یطفح
علی الوجود لینعدم الغیب و الشهود بحیث کاد
ان یفارق الروح من اضطرابها فوعزتک

- 239 By Thy might, and by the mystery of Thine everlasting Singleness! Should I but breathe a breath thereof, its very essence would burn the hearts, the heaven and all that is therein would be rent asunder, and the earth and all that is upon it would be laid in ruins.

239 و غیب صمدیتک لو انتفس به لتحرق الأكباد
بجوهریتها و تنفطر السماء و ما فیها و تهدم
الأرض و ما علیها

- 240 Ah, ah! for thereby shall no fragrance of faithfulness ever waft from the Garden of Radiance; nor shall the sweet scent of immortality breathe from the City of Baha; nor shall the dove of the Cloud sing upon the crimson leaves; nor shall the cock of splendor cry aloud in the Kingdom on high.

240 فاه آه بذاک لن یطفح رائحة الوفاء عن حديقة
السنا و لن یهب طیب البقاء من مدینة البهاء و
لن یغن ورقاء العماء علی اوراق الحمراء و لن یرن
دیک السنا فی ملکوت العلی

- 241 By the glory of Him whom Thou hast exalted and made the Manifestation of Thy Divinity and the Source of Thy Lordship! I would forget all remembrance, and all that Thou hast formerly taught me of the wonders of Thy knowledge and the all-embracing verses of Thy wisdom; nay, I would become a thing forgotten and utterly lost – as though I had never been beheld in the land of dominion.

241 فوعزة من عزته و جعلته مظهر الوهیتک و منبع
ربوبیتک لنسیت کلّ الأذکار و کلّ ما علمتني من
قبل من بدایع علمک و جوامع آیات حکمتک بل
كنت نسیاً منسیاً کأني ما كنت فی ارض الملک
مشهوداً

242 By the life of 'Ali, the life of Muhammad, the spirit of the Chosen One, the mercy of the All-Merciful, the attraction of Mahmud, the yearning of Ahmad, the inmost secret of the Beloved, and the joy of Tahir! I desire not to abide in this realm for so much as an instant; and God is, behind me, my Witness.

GPB.118x, BLO_PT#017x, BLO_PT#059, JBS#29.3.43, HURQ.BH04

242 لعمر علی و حیاة محمد و روح صفی و رحمة راحم
و جذبة محمود و ولهة احمد و سرّة محبوب و بهجة
ظاهر ما احب ان اکون فی الملک لحظة و کان
الله من ورائی شاهدی

INBA36:419, INBA66:175x, BRL_DA#803,
AQA3#071 p.196, TZH4.148x, MAS4.197,
MAS8.039ax, RHQM2.0878-887 (299)
(184-191), OOL.B092

BH05338

Baz Av-u-Bidih Jamih

Date: 1270? [1854-1855]

- | | | | |
|---|---|----|--|
| 1 | Return, and give a cup to this parched heart; From that abiding Bowl, redeem this fleeting part. | 1 | بازآ و بده جامی این ساقی عطشانرا زان ساغر
باقی ده این فانی دورانرا |
| 2 | Consume this mortal form in rapturous fire, That through the soul's lone casement I behold the Friend I desire. | 2 | این هیکل فانیرا برسوز و برو خندان تا از روزن
جان بینم رخسارهء جانانرا |
| 3 | Cleanse me from stain; deny my soul its ease; Then wrap me in Thy clasp, and close this book of parting seas. | 3 | پاکم کن از آلاش دردم ده از آسایش وانگاه
بهم درپیچ این دفتر هجرانرا |
| 4 | Thou art the breath of Jesus; Moses' Sidrah-tree; The Crimson Fire of God that kindles all possibility. | 4 | هم نفحهء عیسی ئی هم سدرهء موسی ئی نار الله
حمرائی کاتش زدی امکانرا |
| 5 | From mine eternity a sign; from pre-eternal world, Beneath the shade of selfless death give rest to this joy, storm-whirled. | 5 | از ابدم برهان وز قدمم بجهان در ظلّ فنا ده جا
این سرور بیسامانرا |
| 6 | Both this world and the next I flung aside, and cast away; Return – that I may scatter too my life and spirit in Thy way. | 6 | دنیا و عقبی را جمله براهت دادم بازآ برهت ریزم
هم جان و روانرا |
| 7 | If Thou shouldst rend the veil, the world would into ashes melt; All matters wouldst Thou set aright, and overturn the creed men spelt. | 7 | گر پرده براندازی عالم همه بگدازی کار همه
برسازی بر هم زنی ایمانرا |
| 8 | With sword in hand Thou com'st, O Love – here head, here heart, here hand; Strike deep, strike firm, strike once again this living dead at Thy command. | 8 | شمشیر بکف آمدی ای عشق اینک سر و اینک
دل زخمی زن و محکم زن این زندهء پیچانرا |
| 9 | With blood-bent brow, pour forth my heart's blood – let it spill; Then with Thy life-bestowing lips breathe soul through every pillar – fulfil. | 9 | با ابروی خونریزت خون من بیدل ریز پس با لب
جانبخشت روحی بدم ارکانرا |
| | | 10 | افعی گیسویت خون دل و جان خورده پس با
کف بیضایت برگیر تو ثعبانرا |

- 10 The viper of Thy tresses hath my heart and soul devoured;
Now with Thy stainless, radiant hand uplift the dragon over-
powered.
- 11 Though sword upon my crown, though arrow in my breast, I
ask no other recompense – what seek the drunkard save Thy
rest? 11 گر تیغ تو بر فرقم ورتیر تو بر صدرم ناید همی
اندر پی حاصل چه بود مستانرا
- 12 The dervish would for Thee stake down the soul he fain would
give; Though unworthy of such an offering – yet by Thy grace
he longs to live. 12 درویش همی خواهد جانرا برهش بازد گرچه
نبود لایق هدیهء جان یزدانرا

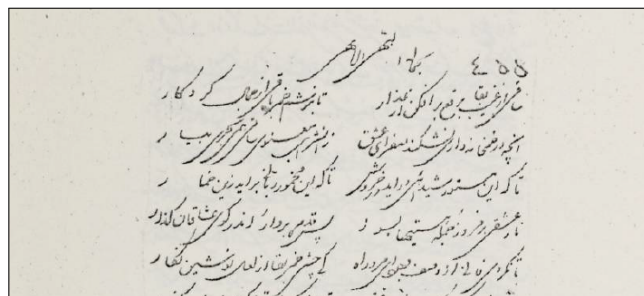
INBA30:138, OSAL I.MMS, BRL_DA#252,
TZH4.142-143x, MAS4.186, OOL.B004

BH03843

Saqi az Ghayb-i-Baqa

To: Siyyid Baqir et al., in Kashan

Date: 1270? [1854-1855]



INBA36

- 1 Cupbearer from the Realm that none have seen, Lift up Thy
veil; pour deathless wine serene. 1 ساقی از غیب بقا برقع برافکن از عذار تا بنوشم
نخمر باقی از جمال کردگار
- 2 The draughts this mortal tavern holds in store Soothe not love's
gall – bring seas of spirit's lore. 2 آنچه در خمخانه داری نشکند صفرای عشق زان
شراب معنوی ساقی همی بحری بیار
- 3 That this veiled, love-bewildered soul may cry, This God-
intoxicate from torpor fly. 3 تا که این مستور شیدائی درآید در خروش تا که
این مخمور ربّانی برآید زین نمار
- 4 Light now love's fire and let all being burn; Then step within
the lane where lovers turn. 4 نار عشقی بر فروز و جمله هستیا بسوز پس قدم
بردار و اندر کوی عشاقان گذار
- 5 Till thou thy very being hast resigned, How taste life's wine
from ruby Lips divine? 5 تا نگریدی فانی از وصف وجود ای مرد راه کی
چشی نخمر بقا از لعل نوشین نگار
- 6 Set foot upon the crown of worldly power, Then see the death-
less Kingdom, tower on tower. 6 پای نه بر فرق ملک آنکه درآ در ظلّ فقر تا
به بینی ملک باقی را کنون از هر نگار
- 7 If still thou guard'st thy life, then come not near; If life and
heart thou bring'st in gift, come here. 7 گر خیال جان همی هستت بدل اینجا میا گر نتار
جان و دل داری بیا و هم بیار
- 8 Such is the road: if union be thy quest, Seek it; if not, depart
and spare the rest. 8 رسم ره اینست گر وصل بها داری طلب ور
نباشی مرد این ره دور شو زحمت میار
- 9 Wouldst thou Love's inmost mysteries explore, Unseal the eye
of tears, shut pride's proud door. 9 گر همی خواهی که گردی واقف از اسرار عشق
چشم عبرت بر گشا بر بند راه افتخار

- 10 Then shalt thou see here Sinai circling round, And restless
Jesus' Spirit, love-spell-bound. تا به بینی طور موسی طائف اینجا آمده تا به بینی
روح عیسی را ز عشقش بیقرار
- 11 Within His tresses Oneness' volume lies; From His twin cheeks
Detachment's gospel cries. تا بیابی دفتر توحید از زلفین دوست تا بخوانی
مصحف تجرید از خدین یار
- 12 Quaff from Love's living spring joy's gladness deep, That at
the gallows' foot thy head may sleep. هین بکش نمر فرح از چشمه حیوان عشق تا
بنفیروزی سر اندازی همی در پای دار
- 13 Dead they lie all along the Lover's way; O Christ of Time,
breathe warmth on them this day. مردگانند در این انجمن اندر ره دوست ای
مسیحای زمان هان نفسی گرم برآر
- 14 Then from the body's prison shall they wing Into the placeless
realm, beneath the King. تا که برپند اطیار وجود از بجن تن در فضای
لامکان در ظل صاحب اقتدار
- 15 This world-worn dervish, seared by Thy refrain, Now raise to
life with this lament of pain. درویش جهان سوخت از این نغمه جانسوز الهی
وقت آن است کنی زنده از این نغمه زار

DB.137x, BLO_PT#087, HURQ.BH11

INBA36:455a, INBA30:137, OSAI
I.MMS, BRL_DA#155, TZH4.141-
142x, MAS4.209, RHQM1.350-351 (425)
(258-259), OOL.B098

BH02867

*Saqi bidih abi**To: Aqa Sulayman**Date: 1290 [1873] or earlier*

- 1 In the name of God 1 بسم الله
- 2 Cupbearer, grant one draught from yonder flame of spirit—
pure, That it may wash the soul at once from whisperings
carnal and obscure. 2 ساقی بده آبی زان شعله روحانی تا که بشوید
جانرا از وسوسه نفسانی
- 3 That water whence the form of fire stood manifest to view;
That fire whence shone the Kawthar—holy, life-creating, new. 3 زان آب کزوشد صورت آتش پیدا زان نار کزو
ظاهر آن کوثر روحانی
- 4 One flash of its reflection fell upon the page of soul— And, rav-
ished by that gleam, a hundred Greek-wise secrets lost control. 4 یک جلوه ز عکسش بر صفحه جان افتاد واله
از آن جلوه صد حکمت یونانی
- 5 One ember from that flame leapt up on Sinai's Sidrah-tree—
A hundred Moses—sons of 'Imran—were stunned in ecstasy. 5 یک جذوه از آن شعله بر سدره سینا زد
مدهوش از آن جذوه صد موسی عمرانی
- 6 One spark from that fierce fire became Love, pitched his tent,
and spread In Adam's clay-and-water frame, and in the human
heart outread. 6 یک شعله از آن آتش شد عشق و بزد خرگاه در
آب و گل آدم هم در دل انسانی

- 7 O Love, what art Thou, that through Thee the world is tempest-tossed, And from Thee too hath wonder come to Luqman's wisdom—spent, yet crossed? 7 ای عشق چهئی تو که تو جهان پر آشوب هم از تو درآمد حیرت در حکمت لقمانی
- 8 At times Thou claim'st: "I am the Belovèd's radiance in the sphere"; At times Thou say'st: "I am that Countenance—Most Holy, Most Near." 8 گاه کنی دعوی که منم جلوهء محبوب بعالم گه گوئی که منم خود آنطلعت سبحانی
- 9 When from Thee blows on souls the fragrance of the Friend's delight, Whatever boast Thou makest then, I cry: "Thou art beyond that height!" 9 چون از تو وزد بر جان رایحهء جانان بر هر چه کنی دعوی گویم که به از آئی
- 10 Companion of the spirit, sign of Him Whom hearts adore; The gathering of all souls—and yet their scattering evermore. 10 هم مونس جانی هم آیت جانانی هم جمعیت جانها هم از تو پریشانی
- 11 Should one ray of Thy face be brought to Egypt's meeting-place, Thou'lt see a hundred Josephs there, as buyers, vying in the chase. 11 گر پرتوی از رویت در مصر لقا آرند بینی بخزیداری صد یوسف کنعانی
- 12 The scent of Joseph's shirt is Thine; the breath of Christ is Thine; The White-Handed Moses, too, is Thine; and Paran's flame divine. 12 هم بوی قیص از تو هم روح مسیح از تو هم موسی بیضائی هم شعلهء فارانی
- 13 Heads bound within Thy tresses' bend; hearts wearied by Thy woe— Both common lover, wild with yearning, and the God-taught sage below. 13 سرها بخت بسته دلها ز غمت خسته هم عامی شیدائی هم عالم ربانی
- 14 I, drunk with Thee, am made renowned by Thee—so let it be: That we may yield a hundred lives, and make of them our offering free. 14 من خود ز توام مخمور هم از تو شدم مشهور که دهیم صد جان هم که کنیم قربانی
- 15 If Thou art He Who taketh souls, why make us live again? If Thou reviv'st the bodies, why turn'st Thou to serpents what was plain? 15 گر قابض ارواحی از چه کنیم زنده ور محیی ابدانی از چه کنی ثعبانی
- 16 Within the Sultan's pavilion—once—how gracious wouldst Thou pace! Thou mak'st the Sultan then a slave, and mak'st the slave a king in place. 16 در خرگه سلطان یک بار چه بخرامی سلطان کنیش بنده هم بنده کنی سلطانی
- 17 One little flame of Thy bright face within the rosebush of the soul Lit up the beauty of the spirit—like Nu'man's tulip's burning scroll. 17 یک شعلهئی از رویت در گلبن جان آمد افروخت جمال جان چون لالهء نعمانی
- 18 Ah, ah—what breeze is this, that bears a life-bestowing cheer? From dawn of soul it rises now—that Godlike Countenance draws near. 18 وه وه چه نسیم آمد با مردهء جان بخش که مشرق جان آمد آنطلعت یزدانی
- 19 Souls leapt away for longing; hearts were lifted up for wine; Love itself became love's lover—and possibility turned fine. 19 جانها به پرید از شوق دلها بر مید از ذوق هم عشق شدش عاشق هم جوهر امکانی
- 20 Dervish, tear not further still this veil of mystery and awe, Lest from the city of lament there rise a cry from beastly law. 20 درویش مدر زین بیش این پردهء اسرار که شهر فغان خیزد وز عالم حیوانی

- 21 From His own wisdom sprang the love that makes two opposites agree— Love made a servant at the gate, and Reason stands to guard the key.
- از حکمت او الفت مابین دو ضدّ ظاهر هم عشق
شده بنده هم عقل کند دریانی
- LOIR16.223, BLO_PT#042
- INBA30:171, OSAI I.MMS, BRL_DA#491,
MAS4.192

BH01838

Date: 1290 [1873] or earlier

- 1 The idol came—aye, with a glass, and wine—sun-bright of cheek, With heart unsoiled, unstudied, and in meekness mild and meek.
- 1 بت ما آمد با بطی باده با [رخ] چون آفتاب با
دلی ساده
- 2 Mild—why? From world and world-to-be, from every plotted snare, From the design of possibility, released, and free as air.
- 2 ساده ز چه از دنیا و عقبی از نقشهء امکان فارغ
و آزاده
- 3 Why, by the face of her moon, doth the year of the world remain, While in her darkling cloud the well of sunlight lies in chain?
- 3 از روی چه ماهش سال جهان باقی در ابر
سیاهش چشمهء خور پوشیده
- 4 Fold upon fold, that tress—what dim, dim fetters there are spun; Dim, dim, that unseen lip, by no beholding overrun.
- 4 پرخم پرخم آن زلف چه زنجیر مبهم مبهم آن لب
نادیده
- 5 She hath a chin like silver ball; a mouth like casket—red; Like ruby-box of cornelian, where jewels sleep unshed.
- 5 غیب دارد چون گوی سیمین دهن دارد چون
حقّهء پیچاده
- 6 By her laughter sugar's straits grow cheap; by her displeasure—hell, A fire made ready; and its flame stands at the gate as well.
- 6 از خندهء او تنگ شکر ارزان وز غضب او نار
بحیم آماده
- 7 Her briny ruby turns to shining sapphire in its glow, And hid therein an unripe pearl lies folded, veiled, and low.
- 7 لعل نمکینش یاقوت درخشان گشته در او
مضمحلؤلؤ ناساده
- 8 She came—with drunken eye, a wakeful heart: “Subhan Allah—see! From this wild drunkenness, what anger's draught is brought to me!”
- 8 آمد با چشمی مست دلی هشیار سبحان الله زین
مست غضب آورده
- 9 I cried: “O King, pour out a cup!”—She said: “Far, far from thee Be this vain greed; this craving is a useless vanity.
- 9 گفتم شاها قدحی درده گفتا حاشا زین طمع
بیوده
- 10 This wine is Life—unstained; defile it not with mortal clay; This Water is Eternity—O, do not cloud its way.
- 10 این نمر حیاتست میلایش این آب بقا را تو مکن
آلوده
- 11 First bind thy mouth from speech; be still—let even fancy cease; And in thy thought's recess be hushed, and rest in gentle peace.
- 11 اول تو دهان بر بند ز گفتار هم ز خیالت شو
ساکن آسوده هم

- 12 Wash thou thy heart from what is seen; and then, with inward care, Be cleansed from what is hid within—be chosen, pure, and rare. 12 تو بشو دل را ز آنچه بود ظاهر و آنگاه ز باطن شو تو پاک و گزیده
- 13 When thou art melted, wholly pure, in Unity's refining fire, Then shall I give thee two or three small measures of this desire." 13 چونکه شدی خالص از بوطهء وحدت آنکه دو سه پیانه دهمت زین باده
- 14 I said: "Thy hand—'tis Fate's decree, made sure, confirmed, and sealed; And from thy might, the light of Destiny hath flashed, revealed. 14 گفتم ای از دست حکم قضا امضای از قدرت نور قدر تابیده
- 15 If I be worthy of the primal Word, the new-born, strange command, If I possess this numbered praise—this attribute at hand— 15 گر درخور باشم امر بدیعت را ور دارا آیم این وصف شمرده
- 16 Then why take I the goblet not from thee? Why drink not, unafraid, This wine, in this arriving night, by thine own mercy laid?" 16 دیگر ز چه گیرم از دست تو ساغر وز چه خورم باده در این شب آده
- 17 She cried: "Hey, hey—what dreams are these? Thou lingerest far and wide; From Truth's high road thou hast remained and tarried at the side. 17 گفتا هی هی تو چه در وهمی وز راه حقیقت بس دور بمانده
- 18 How can this cup be fitly praised? How name this burning flame, That never stoops to every heart grown weary, cold, and tame? 18 این جامم را وصف کجا لایق این آتش کی درخور هر افسرده
- 19 If but one drop of my wine thou taste, thou shalt behold, I swear, So many things unspoken yet, so many things unseen and rare." 19 گر قطرهئی از خرمم تو بیاشامی بینی تو بسی ناگفته و نادیده
- 20 I said: "Why this delay, O lord of time? Pour out one draught—be kind— A cup of that resplendent Kawsar, shining, unconfined. 20 گفتم ز چه تأخیر ای مهتر دوران درده جامی زان کوثر رخشنده
- 21 If life thou seek, I'll give it thee a hundred times again; If head thou seek, I'll lay it down beneath thy foot in plain." 21 گر جان خواهی دهمت صد بار ور سر خواهی در پات فتاده
- 22 That Kawthar, spirit-born, she gave; I drank—and lo, I saw An everlasting world disclosed, beyond all name and law. 22 آنکه بخشیدم آن کوثر روحانی نوشیدم دیدم عالم جاویده
- 23 A morning saw I—Sun from her uprising; dawn I saw, That from my very soul had breathed, and broke the tyrant's awe. 23 صبحی دیدم شمس ازو مشرق بگری دیدم کز جان بدمیده
- 24 Ridwan I saw like the Belovèd's face; a garden fair I found, Concealed from autumn's eye, and from decay's pursuing round. 24 رضوان دیدم چون روی نگارین بستان دیدم از چشم خزان پوشیده
- 25 Within the rose, the nightingale's hid meaning lay; and from the bird The Secret of the Lord I heard—unuttered, yet half-heard. 25 در صورت گل معنی بلبل مستور وز بلبل سرّ الهی بشنیده
- 26 Outward with inward clasped in arm; form with the sense entwined; The seen with the unseen in one attire together lined. 26 ظاهر با باطن دست در آغوش صورت با معنی در یک جامه خزیده

- 27 From her tree I heard that subtle point which Moses never knew— Not from the Sinai lote, nor yet where Sidrah's shadow grew. 27 از شجرش بشنیدم آن نکته که موسی از سدره سینا آن را نشنیده
- 28 A people saw I—drunk with God's own wine—so rapt, so free, From being and from not-being escaped, past "is" and "may-be." 28 قومی دیدم از خم الهی مدهوش وز هستی و نیستی بسی رهیده
- 29 All were intoxicate with dawn's first cup, the morning's rosy breath, And from the world of "how" they sprang—beyond the place of death. 29 همگی سرمست از صبح صبحگاهی وز کون جهان بلامکان پریده
- 30 In truth I saw what speech can never frame. 30 الحق دیدم آنچه بگفتن ناید
- 31 "Subhan Allah!"—I praised that fortune, and in wonder stood, How spread this carpet so sublime, so wide, so rich, so good. 31 سبحان الله زین دولت بستموده بودم در حیرتی بس عالی کز چه شد این بساط گسترده
- 32 My mind found not a path to any place; my thought, outworn, Fell faint from such a journey vast, by endless circuits torn. 32 ذهنم نبرده راه بجائی فکرم از سیر بسی وامانده
- 33 I said: "A proof is needed—blessed; a guide is needed—true; A leader, meet to be desired, to lead the wanderer through." 33 گفتم دلیلی باید نجسته گفتم رهبری باید پسندیده
- 34 Within myself I said: "O heart, the realm of wonder is the mind— Yet thou, my helper, hast slipped, and left firm footing far behind." 34 با خود گفتم کی عالم حیرت عقل است ای دل معین لغزیده
- 35 I cried: "O Reason—holy prophet! O Intellect—most high! O guide of every stricken one—why is this pageantry?" 35 گفتم ای عقل ای پیمبر قدسی وی کان خرد ای رهبر [هر] درمانده
- 36 What carpet is this, where soul is servant? What is this delight, That grants to Being its own joy, and gives its very light?" 36 این چه بساط است در او جان خادم وین چه نشاط است که هستی داده
- 37 I was with mind in this discourse, when from the Unseen came This glad annunciation—like a whispering of flame: 37 بودم با خرد در این گفت کامد از غیم این مرده
- 38 "How long, bewitched and love-distraught, wilt thou pretend to stand? Thou hast not reached, by one small step, that King of Light's command. 38 کی واله و شیدا میدان این تواز قدم آتشه نورسیده
- 39 He by whose bidding worlds are new; by whose breath, Jesus' soul Lives—He, that God-given splendor, before whose worth made whole 39 آن کز امرش عالمی تازه وز نفخه او روح مسیحا زنده آن فرّ الهی کز قدرش روح القدسش کمینه بنده
- 40 The Holy Spirit is the least of servants—low, and bowed, and meek— Enough, O dervish! Speak no more; 'tis sweeter secrets keep." 40 بس کن درویشا زین یش مگو خوشتر باشد سرّ خدا پوشیده

INBA30:159, MAS4.188

BH02406*Date: 1290 [1873] or earlier*

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|----|--|----|---|
| 1 | At dawn the Friend came unto my bed; and all my heart, love-maddened, woke in pain. | 1 | سحر آمد به بستر یار کی شوریده ز عشق وی
دل افکار |
| 2 | O Thou for whom my thoughts fall every way, and for whose path I am a captive guest in every land. | 2 | ای برایم فتاده بهر سوئی وی در راهم گشته اسیر
هر دیار |
| 3 | Now at Thy feet an adder seems to coil, now at Thy throat a chain that spits out fire. | 3 | که بر پایت پیچیده همی افعی که بر گردنت زنجیر
شرربار |
| 4 | Thou hast not slept one night on Ease's couch, nor found one moment's truce from Fortune's roar. | 4 | ای نخفته یک شبی بر بستر راحت وی نیاسوده
دمی از فتنه روزگار |
| 5 | From the hot ash of my sigh the world's heart burned; and from Thy wound the eyes of earth are flame. | 5 | ز آتش آهت کبد عالم سوخت وز دردت چشم
جهان آتش بار |
| 6 | Now is the yoke set on the neck of some rebel slave; now is he dragged in fetters through the market's dust. | 6 | که طوق بگردن چه عبیدی عاصی که با سلسله
بردند همی بر سر بازار |
| 7 | Now wronged, Thou fall'st into the tyrant's hand; now in the prison of oppression—night and day. | 7 | که مظلوم فتادی تو بدست ظالم که در سجن
جفا بسی لیل و نهار |
| 8 | From Thy grief the hearts of friends are kindled red; from Thy sigh the lovers' faces lose their light. | 8 | از دردت دل دوستان در آتش وز آهت رخ
عاشقان تیره و تار |
| 9 | Thine eyes have scattered rubies—drops of blood; so dawn's pale cheek turns pomegranate and rose. | 9 | چشمت از خون یاقوت برافشانند زان گشته همی
چهر شفق گلنار |
| 10 | With all these sorrows that have crossed Thy road, Thou hast not chilled—nor cried aloud in weakness. | 10 | با این همه محنت که براهم دیدی سرد نگشتی و
ننالیدی زار |
| 11 | Who is it that denies Thee rest to-night? and what has made Thy body like a burning brand? | 11 | از چیست که امشب تو نیاسائی وز چیست که
گشته بدنت چون نار |
| 12 | All night Thou tосsest, twisting on the pillow, as one whom some sharp serpent's tooth has found. | 12 | شب غلطی و پیچی تو همی بر بالین غلطیدن زاری
که گزیدش مار |
| 13 | Why dost Thou turn and moan and draw a breath of grief, and why has colour fled Thy countenance? | 13 | اکنون ز چه می پیچی و مینالی وز چه پریدت رنگ
همی از رخسار |
| 14 | I said: "O Friend, Physician of my soul, no wonder Thou art come to watch beside the sick." | 14 | گفتم ای یار ای طیب جانم چه عجب که آمدی
بر سر بیمار |
| 15 | From Thy face the sun of heaven rises clear; from Thy love my quiet breath becomes a storm. | 15 | ای از رویت شمس سما مشرق وی از عشقت
نفس سکون بیقرار |
| 16 | If Thou wouldst ask how fares Thy well-beloved, read in my pallor what the tongue would hide. | 16 | گر تو از حال حییت پرسی از زردی رخسار
شنو اسرار |

- 17 For in Thy love I have been pierced by many shafts, and on Thy road my hands were taken by the stranger. 17 گرچه ز عشقت بسی تیر جفا خوردم هم گشته
براهت اسیر دست کفار
- 18 Now they will drag me over hill and gate and waste, now set me in the presence of the violent and proud. 18 گه بکشندم بر کوه و در و دشت گه به‌برندم
در محضر جبار
- 19 Should I recount what Thy love has shown to me, my speech would fail—words would fall like broken cups. 19 گر گویم آنچه بدیدم از عشقت البته زبان بماند
از گفتار
- 20 Yet I complain not of Thy sword, O Friend; how should I cast away Thy pain? I clasp it close. 20 لیکن ننالم از تیغ جفات ای دوست دردت را
چه جان گیرم بکار
- 21 The soul-thread of Thy love will not be cut, though from my neck the executioner should take my head. 21 جان رشتهء حبّ تو همی نگسلد گر به‌برندش سر
از خنجر جرّار
- 22 Not so have I bound my heart in the bend of Thy hair that it should loosen till the last day's tally. 22 نه چنان بستم دل بخم گیسویت که شود باز همی
تا روز شمار
- 23 Night after night I burn in grief's own fire, for Thou hast not beheld my head held high in honour. 23 شب در آتش غم زان میسوزم که ندیدی سرم
همی بر سر دار
- 24 The birds of everlastingness have flown back to their nest; we linger in this perishing world—poor, left behind. 24 اطیّار بقا بآشیان برگشتند ما مانده در این عالم
فانی بس خوار
- 25 Now comes the hour to lift the standard high; O Secret of God, put forth a hidden hand. 25 آمد وقتی که علم بفرازی ای سرّ خدا دستی از
غیب برآر
- 26 Free the earthborn from the bondage of the dust, and wipe the mirror-heart till rust is gone. 26 تا برهائی خاکترا ز خاک هم بزدائی ز آینهء دل
زنگار
- 27 Unloose from the world's chain these exiles and these helpers—O Friend—deliver them from every snare. 27 هم از قید جهان برهان ای دوست تو این مهاجرین
و انصار
- 28 Set on their brows the crown of abiding life; gird round their forms the belt of Thy love. 28 بر سرشان نه از تاج بقا تاجی بر هیكلشان بربند ز
حبّ زنار
- 29 Enough, O dervish—sting the wound no more; for from these words a spark leaps up, and burns the soul. 29 بس کن درویشا زین بیش مزین نیش کافتاد
شرر همی بجان زین گفتار

BH02846

Date: 1290 [1873] or earlier

- 1 The soul, by scent of Him, finds out the path unto the Friend;
Sun weds to moon—so meet His cheek, His brow, where glories
blend. 1 بچنان جان همی دریافت ره از بوی او مهر و مه
آمیخت با هم روی او ابروی او
- 2 A breath of perfume rose from the banner of His tress— And
musk and amber filled the world with sweetness' loveliness. 2 بوی عطری بروزید از پرچم زلفین او مشک و
عنبر شد معطر در جهان از بوی او
- 3 He drew the veil from Beauty—came in majesty's own guise;
The whole creation lay struck down beneath His shining eyes. 3 پرده بگرفت از جمال آمد بطرز ذوالجلال منصعق
شد جملهء عالم ز نور روی او
- 4 Sense and senselessness, through love of that resplendent face,
were dazed; And soberness with drunkenness about His alley-
ways are raised. 4 هوش و بیهوشی ز عشق روی او مدهوش شد
مست و هشیاری شده طائف همی در کوی او
- 5 Give now glad tidings to the thirsty lovers, faint and few: An
everlasting Kawthar runs within His watercourse anew. 5 عاشقان تشنه را ایندم بشارت دردهید کوثری
باقی شده جاری همی در جوی او
- 6 No marvel if the lover fell within His lasso's snare— The necks
of all the kings of earth are in His curlèd hair. 6 این عجب نیست که عاشق بکمندش افتاد گردن
شاهان جهان اندر خم گیسوی او
- 7 Moses, for love of His bright mien, to Meaning's Tur would run;
And Jesus of the soul lived once again by His heart-cheering
breath begun. 7 موسی از عشق رخس در طور معنی میشتافت
عیسی جان زنده آمد از دم دلجوی او
- 8 The chiefs of lovers, worldwide, are emptied now of patience'
store— For rays of His effulgent face have shown from His
celestial door. 8 صدر عشاق جهان شد خالی از صبر این زمان
زانکه انوار رخس شد ظاهر از مینوی او
- 9 A breeze of chastity has blown from Paradise's garden fair,
Since in the world appeared one hint of His pure character. 9 باد عفتاری وزید از گلشن باقی کنون چون پدید
آمد بعالم شمهئی از خوی او
- 10 The ways of evil men were broke; the hands of tricksters bound;
The pattern of the world made new by His strong arm pro-
found. 10 رسم بدکاران شکست و دست مکاران بهبست
نقش عالم تازه شد از قوت بازوی او
- 11 The image of His beauty-spot fell in the mirror of the One—
And when it saw His beauty there, it rose to seek where He is
won. 11 عکسی از خال رخس در آینه وحدت فتاد چون
جمال خویش دید آمد بجستجوی او
- 12 One word unspoken of God's secret—lo, in every clime A world
thou'lt see in tumult loud, from talk of Him, from time to time. 12 یک سخن ناگفته از سرّ خدای در جهان عالمی
بینی تو پرغوغا ز گفتگوی او
- 13 Thou'lt see the Resurrection plain, the scattering manifest, If
from the realm of being blow one waft of His hair's crest. 13 حشر بینی ظاهر و هم نشر بینی آشکار گر وزد از
ملک هستی نفحهئی از موی او
- 14 How could the Friend of God have shattered idols—how, how
so— Had not his power been strengthened by one single cry of
"Hu!" below? 14 کی توانستی خلیل اصنام عالم برشکست گر نبود
قوتش از نعره یکپوی او

- 15 To every side I bow in worship now—for this is true: All direc-
tions turn their faces, turning ever, unto Him they sue. 15 من بهر سوئی سجود آرم کنون از بهر آنکه زانکه
باشد سویها را روهمی بر سوی او
- 16 If thou wouldst have thine eye made bright with knowledge'
holy light, Strive till thou gain the kohl that comes from His
own healing draught and might. 16 گر همی خواهی که چشم تو شود روشن ز نور
معرفت جهد آن کن تا بیابی کحل از داروی او
- 17 The lover's soul will wing its flight to nearness' Sidrah high, If
but one strain of "Ya Hu" upon his listening ear pass by. 17 جان عاشق برپرد تا سدرهٔ قرب اله گر بگوش او
رسد یک نغمهٔ یاهوی او
- 18 Unseal the inward eye—then seek the Vision, seek the Face;
Else though thou sit beside Him, thou shalt not behold His
grace. 18 چشم سر بگشا و آنکه طالب دیدار شو ورنه
رخسارش نه بینی گر نشینی تو همی پهلوی او
- 19 The dervish runs across Love's desert, restless, ever-new— As
through the plain of Unity there runs the gazelle-herd of Hu. 19 میدود درویش در صحرای عشقش همچنان که
دود در بر وحدت گلهٔ آهوی او

INBA30:167, MAS4.176

BH02479

*To: Aqa Muhammad Isma'il**Date: 1290 [1873] or earlier*

- 1 He is God 1 هو الله
- 2 When but one cry of "Ya Hu" strikes his ear, the soul— Flies
to the Well-Belovèd, rapt with joy, made whole. 2 جان بجانان میرسد با وجد و حالت در دمی گر
بگوش او رسد یک صیحهٔ یاهوی او
- 3 The lover's spirit, winged, to Love's far Sidrah springs— If one
pure strain of "Ya Hu" beneath him sings. 3 جان عاشق برپرد تا سدرهٔ اقصادی عشق گر
مددکارش بود یک نغمهٔ یاهوی او
- 4 A new design He casts on clay and water's fleeting show, When
from the East upsuns the Face of "Ya Hu" aglow. 4 طرحی از نو بفکند اندر جهان آب و گل گر
طلوع آید ز مشرق وجههٔ یاهوی او
- 5 The world of might and may, yea, tents of holiness, would
burn— Should one lone wail of "Ya Hu" rise and return. 5 عالم امکان بسوزد هم خيام عزّ قدس گر برآید بر
سماء یک نالهٔ یاهوی او
- 6 The ear of all the earth is cleansed of what the world has said,
If for one breath it enters where "Ya Hu" is read. 6 گوش عالم پاک گردد ز آنچه بشنید از جهان گر
درآید یک دمی در حلقهٔ یاهوی او
- 7 Being is naughted out, and nothing takes Eternity's hue, When
from the veil breaks forth the Hidden "Ya Hu." 7 نیست گردد هست و همرنگ قدم گردد عدم
گر برآید غیب یا از پردهٔ یاهوی او
- 8 He whose heart held one wish becomes as the Absolute, If once
he glimpse that flame—the blaze of "Ya Hu." 8 همچو مطلق گردد آنکس آرزوئی در دل است
گر به بیند یک نظر آن شعلهٔ یاهوی او
- 9 How could the Christ pass on beyond the highest dome, Had
not one thunder-cry of "Ya Hu" led him home?

- 9 کی توانستی مسیح از گنبد اعلی گذشت گر
نبودی رهبرش یک نعره یاهوی او
- 10 Who else may set one foot within existence' realm but He? So
jealous is the Marshal-guard of "Ya Hu"'s decree. کی تواند غیر او در ملک هستی پا نهد ز آنکه
باشد بس غیور آن شهنه یاهوی او
- 11 The eye of possibility sees not the color of the is— If for one
instant closes the gaze of "Ya Hu." رنگ هستی را نه بیند چشم امکان ای پسر گر
رود برهم دمی آن دیده یاهوی او
- 12 O thirsty ones, strike now the Salsabil of holy Lordship true—
For running, running ever, is the fountain of "Ya Hu." تشنگان بر سلسبیل قدس ربّانی زنید که شده
جاری همی آن چشمه یاهوی او
- 13 Drunk grows the world of being, like lovers at His flame, If the
cupbearer pour anew the wine of "Ya Hu"'s name. مست گردد عالم هستی چو عاشق از جمال گر
بدور افتد ز ساقی باده یاهوی او
- 14 Moses of the soul falls thunderstruck on meaning's Mount,
When in Sinai's heart is lit the ember of "Ya Hu." موسی جان منصعق در طور معنی اوفتد گر
برافروزد بسینا جذوه یاهوی او
- 15 The heart's own Tur shines bright; the spirit dances through—
If in the world there sound one chant of "Ya Hu." طور دل گردد منیر جان برقص آید همی گر
درافتد در جهان یک غنّه یاهوی او
- 16 The tint of otherness is wiped from Time's wide page, If one
breeze stir the curlèd tress of "Ya Hu" in rage. نحو گردد رنگ غیریت ز صفحه روزگار گر
نسیمی بوزد از جعده یاهوی او
- 17 From His uprising see the Resurrection in lovers' eyes— And
hear the Trumpet's call: "Ya Hu" that cries. از قیامش تو قیامت بین میان عاشقان هم شنو
آواز صور از نفخه یاهوی او
- 18 The lover's soul leaps past the Throne, and passes even then,
When drawn by Love's attraction—"Ya Hu" again. جان عاشق برپرد از عرش و زانهم بگذرد چون
شود مجذوب عشق از جذبه یاهوی او
- 19 It looses hold of life—life vaults from out its place, When in
the realm of being appears the face of "Ya Hu." دست بردارد ز جان جان بجهد گرفتد در ملک
هستی جلوه یاهوی او
- 20 The breath of the Everlasting blows from the perishing land,
When Love's musk-sachet yields the scent of "Ya Hu"'s hand. باد باقی بروزد از ملک فانی این زمان چون
وزیده بوی عشق از نافه یاهوی او
- 21 The houris in the chambers of glory thrill anew, If to their ears
there come one ringing "Ya Hu." حوریان در غرفه عزّت بوجد آیند اگر بررود بر
گوششان یک رنّه یاهوی او
- 22 Dervish—strike no more the lute of meanings through the air:
For "Ya Hu"—and His "Ya Hu"—has left all things beware. درویش زین بیش مزین تار معانی در جهان که
شده یاهوی او آشفته یاهوی او

BLO_PT#044

INBA30:169, OSAI I.MMS, BRL_DA#590,
MAS4.194

BH03242*Date: 1290 [1873] or earlier*

- | | | | |
|----|---|----|--|
| 1 | In the name of God | 1 | بسم الله |
| 2 | From Sidrah of the Highest came Love, with Paran's blazing brand; And with the cup of tribulation came from the Court of God's command. | 2 | عشق از سدره اعلا آمد با شعله فارانی هم با جام بلا آمد از ساحت سبحانی |
| 3 | First He bestows the mace of "No"—on lovers' ranks He lays it sore; Then makes them "Yea," enduring, by one breath of spirit evermore. | 3 | اول کوب فنا بخشد بر زمهره عشاق وانگاه کند باقی از نفحه روحانی |
| 4 | O Love, Thou art the Sultan throned in possibility's mid-sphere; If Thou shouldst plunder but the breast, where would endurance be, or cheer? | 4 | ای عشق تویی سلطان در مرکز امکان گر سینه به بردی تو هم صبر و شکیبائی |
| 5 | Now Moses' fire, now "I am God!"—a voice that rends the night; Now servant, now a king art Thou, by Lordly splendour's light. | 5 | که آتش موسائی که صوت انا الهی که بنده و که شاهی از جلوه ربانی |
| 6 | A people strewn upon the road—both dead, and life outpoured— Breathe once upon them, Christ-like spirit; lift them to their Lord. | 6 | خلقی بره افتاده هم مرده و جان داده یک نفسی برکش ای روح مسیحائی |
| 7 | Thy dawn is in the world of flesh; Thy noon in realms of Godhead bright; Thy presence—Hahut's mystery—O gem of Mercy's light. | 7 | ناسوت بروز تو لاهوت ظهور تو هاهوت حضور تو ای گوهر رحمانی |
| 8 | Come, burn my little heart away—then stitch my riven breast anew With fire of Thy beauty's blaze, and serpent-clouds that coil and woo. | 8 | هان دلکم برسوز وانگه جگرم بردوز از نار جمال خود وز ابره ثعبانی |
| 9 | O heedless world—give me some news of me, for I am lost from sight; I, wandered from the path—while Thou art but a flame of light. | 9 | ای بیخبر عالم از خود خبرم درده من گمشده راهم تو شعله نورانی |
| 10 | If grace Thou wilt bestow, then give one goblet, clear and free; I thirst for but a single cup—Thou art the Kawthar, God's decree. | 10 | گر لطف همی خواهی یک قدحی درده من تشنه یک جامم تو کوثر یزدانی |
| 11 | Lift Thou Thy raven tresses from Thy cheek's resplendent sun, That from the curtain of the dark the very Sun may come. | 11 | آن زلف سیاهت را برگیز ز رخسارت تا شمس برون آید از پرده ظلمانی |
| 12 | I am the quarry of Thy brows, the captive of Thy hair; Now dost Thou bind me with Thy lasso—now unloose me from despair. | 12 | من صید دو ابرویت هم بسته گیسویت که بکندم بندی هم گاه تو بگشائی |
| 13 | Thou hast sealed up my lips; Thou hast released me from my soul; And from Thee comes my drunkenness—O wine of pomegranates, whole! | 13 | هم تو لبانم بستی هم تو ز جانم رستی هم از تو کم مستی ای باده رمانی |

- 14 If for one moment Thou shouldst hide Thy face from possibility,
The rule of “everlasting” breaks—both worlds are made to flee. 14
گَر روی کنی پنهان یک لحظه تو از امکان رسم
بقا برخیزد گردد دو جهان فانی
- 15 From Thee my cry—O quickener of my life, my breath, my
place; My “where” and “when,” my universe—O Egypt of the
King’s own grace! 15
ای از تو فغان من وی محیی جان من هم کون
و مکان من ای مصرک سلطانی
- 16 This marvel still amazeth me—the hint Thou hast made plain:
To every eye Thou art made seen—yet from Thine own art hid
again. 16
این بس عجب آید این نکته که بخودی موجود بهر
چشمی وز چشم تو پنهانی
- 17 O nightingale of my garden—cause of my scar and aching flame;
O Thou my separation too—cry out the Syriac note of Thy
Name! 17
ای بلبل باغ من وی علت داغ من وی از تو
فراغ من زن رنهء سریانی
- 18 From heaven Jesus hastes; from splendour Moses comes in
flight; And every soul runs headlong to the holy Presence—
bathed in light. 18
عیسی ز سما آید موسی ز سنا آید جانها همه بشتابد
در محضر قدسانی
- 19 My rhyme—what is it?—Love knows not the “was” nor “nev-
ermore”: Both “I” I was, and “no” I am; and “nay” I sing no
more. 19
قافیهء ای از نی این عشق نمیداند هم ای بودم
نی هم نی کندم نائی
- 20 Dervish, torment not with too many words this azure dome—
Lest from a single letter’s stir the wheeling heavens storm. 20
درویش میازار زین گفتهء بسیار کز حرف
برآشوبد این گنبد مینائی

INBA30:172, MKA.06 Mil Yz A 2791 p31,
MAS4.179

BH04998

Ay Bulbular

To: Unknown, in Karand

Date: 1290 [1873] or earlier

- 1 O nightingales, O nightingales, the rose-time is begun; O know-
ers all, the world of Unseen glitters like the sun. 1
کردند ای بلبلان ای بلبلان فصل گل و گلزار
شد ای عارفان ای عارفان آن غیب در اظهار
شد
- 2 O lovers, lo, the long-veiled Beauty shows His face today; O
seekers, see – the Sought-for One stands plain in open way. 2
ای عاشقان ای عاشقان معشوق رخ بنود عیان
ای طالبان ای طالبان مطلوب در دیدار شد
- 3 The dawn of God’s own loveliness hath flushed the boundless
skies; Flee, flee the prison of the flesh, in heaven’s free air arise. 3
صبح جمال حق دمید انوار مطلق شد پدید از
حبس تن باید رهید تا در هوا سیار شد
- 4 That idol once behind the veil, that King of realms on high,
Like Joseph now through street and mart walks shining to the
eye. 4
آن دلبر پرده‌نشین وان خسرو چرخ برین چون
یوسف مصری کنون در کوچه و بازار شد

- 5 That Hidden One on Qaf of Being, veiled for ages long, Now
like the sun from mount to plain pours radiance wide and
strong. 5 آن غیب در قاف بقا پوشیده بد صد دهرها اینک
چه خورشید سما بر دشت از کهسار شد
- 6 Love's market, from His musk-dark curls, in fragrance over-
flows, And from His ruby, sugared lips a booth of attar grows. 6 بازار جمله عاشقان از زلف مشک ترفشان وز
شکر لعلش عیان چون دگه عطار شد
- 7 The wine-vats all are seething now; law, reason, reeling, fall;
Deadliest poison turns to drink – God's brimming Cup for all. 7 نهما همه در جوش شد عقل و نهی مدهوش شد
زهر کشنده نوش شد تا جام حق سرشار شد
- 8 The rosary is girt as cord of unbelief confessed; Hypocrisy is
swept aside; the saint haunts tavern-crest. 8 تسبیح زَنار آمده تزویر بر باد آمده زاهد ز عشق
روی او در کوچه خمار شد
- 9 Piety hides its face apart; pretence stands lip-bit, still, Since
His tall cypress form on earth struts partridge-like at will. 9 تقوی بیکسو شد نهان سالوس آمد لب گران تا
سرو قدش در جهان چون کبک در رفتار شد
- 10 The Hidden Treasure stands revealed; the soul's Simurgh takes
wing; All mysteries are laid bare now, all veils lie riven, torn
thing. 10 کنز خفی ظاهر شده سیمرغ جان طایر شده
کشف همه اسرار شد خرق همه استار شد
- 11 The nightingale to rose-bough flies, the lover finds heart's sea;
The parrot hastes to Hind once more – strange foes are friends
made free. 11 بلبل بشاخ گل پرید عاشق بحر دل رسید طوطی
بهندستان دوید اغیار جمله یار شد

WIND#155, JHT_B#018

INBA36:097, INBA71:261, INBA74:092x,
NLAI_BH1.527, MKA.06 Mil Yz A
2791 p30a, BRL_DA#363, TZH4.142,
ASAT3.200-201, AHB_126BE #01-02
p.002

BH00476

To: Mulla Hamid

- 1 The Point of praise and the essence of praise belong exclu-
sively to the sacred and near threshold of that Beloved One
Who raised up the heavens of existence through His perfect
power and adorned them with visible stars through His eternal
sovereignty, so that all things from the kingdom of knowledge
and the realm of possibilities might, in their own station and by
their own essence, bear witness to that which the King of exis-
tence has, in His own Self and by His own Self, testified before
all things: that there is no God but He, the All-Protecting,
the Best-Beloved. No thing has truly known Him as He de-
serves to be known, and no one has truly described Him as He
deserves to be described, for all that is visible is but a single
letter from the Word of His Command which has encompassed 1 نقطه حمد و جوهر حمد مخصوص ساحت قدس
قرب حضرت محبوبی است که برافراخت
سموات وجود را بقدرت کامله خود و مزین
فرمود او را بکواکب مشهوده بسطان ازلیت
خود تا کلّ شیء از ملکوت معلومات و
جبروت مقدرات در مقام خود بنفس خود
شهادت دهند بآنچه ملوک وجود بنفسه لنفسه
شهادت داده است قبل کلّ شیء بآنکه لا اله
الا هو المهیمن المحبوب و نشاخته او را هیچ
شیء حقّ شناختن او و وصف ننموده او را
احدی حقّ وصف او زیرا که کلّ آنچه مشهود
گشته نیست مگر بحرفی از کلمه امر او که

the essences of contingent being, and all that is known is but a point of His power which has surrounded the realities of creation. How then can that which was created by but one of His melodies ascend to the heavens of His eternity or climb to the glories of His oneness? Sanctified is His holy Essence from every abstract essence, and exalted is His pure Countenance above every praise and tribute.

فراگرفته هویت امکان را و جمیع آنچه معلوم آمده نیست مگر از نقطه قدرت او که احاطه نمود جوهریات اکوان را پس آنچه مخلوق گشته بنغمه‌ئی از نعمات او چگونه تواند متصاعد شود بسوی سموات ازلیت او یا متعارج شود الی بهاء آت احدیت او منزّه است ذات مقدّس او از هر جوهر مجردی و متعالی است طلعت منزّه او از هر نعت و ثنائی

2 Then, through the requirements of the establishment of the Sovereign of justice upon the throne of mercy and grace, He created, through pure origination and sheer invention, the Point of existence and the Praiseworthy Countenance, which has been expressed through various terms such as the Eternal Countenance, the Divine Reed, the Primal Point, the Warbling of the Dove, the Perfect Word of Manifestation, the Divine Identity of the Cloud of Unknowing, and the Countenance of Ahmad and Muhammad.

2 و بعد باقتضای استوای سلطان عدل بر عرش رحمت و مکرمت خود خلق فرمود نقطه وجود و طلعت محمود را بصرف ابداع و مجرد اختراع که معبر شده بتعبیرات مختلفه که طلعت ازلیه و قصبه لاهوتیه و نقطه اولیه و رنه ورقائیه و کلبه تامه شهودیه و هویه عمائیه کمونیه و وجهه احمدیه و محمدیه ذکر مینمایند

3 "Each one in his own tongue utters praise of Thee

3 هر کس بزبانی صفت حمد تو گوید

4 The nightingale through song and the musician through melody."

4 بلبل بغزل خوانی و مطرب بترانه

5 And this is that very verse "There is none like unto Him" before which all have confessed their powerlessness in the presence of the manifestation of His knowledge, and have gloried in some token of His bounty. And after this, He created the essence of all things through Him, and this is that very essence which declareth: "Whoso hath known it hath known his Lord, and whoso hath witnessed it hath attained unto his Master."

5 و همین است آیه ایس کتله شیء که کل اقرار برعجز نموده‌اند نزد ظهور معرفت او و اظهار نخر کرده‌اند بشیئی از عنایت او و بعد نفس اشیاء را باو خلق فرمود و این همان نفس است که میفرماید من عرفها فقد عرف ربّه و من شهدها فقد وصل الی مولاه

6 I swear by the Sovereign of existence and the King of the seen and unseen that so long as one remaineth veiled from any of the stations of this essence, he abideth in fire. And what fire is mightier than this fire, and what remoteness is more remote than this remoteness? Thou art with the Beloved, yet knowest not that love hath triumphed. Verily, as the poet hath said:

6 قسم بسطان وجود و ملیک شهود که تا ممکن از شیئی از مراتب نفس خود محجوبست در نار است و کدام نار است اعظم از این نار و کدام بعد است ابعد از این بعد تو بریار و ندانی عشق باخت نعم ما قال الشاعر

7 "I abandoned the love of Layla and Sa'd at their dwelling,

7 ترکت هوی لیلی و سعدی بمنزل

8 Yet reached not unto the Beloved even the first stage."

8 و نلت الی المحبوب اول منزل

9 And this same essence is that very primordial divine nature and universal divine reality through which all have been created, yet from which all are veiled; toward which all turn, yet from which all are turned away.

9 و همین نفس همان فطرت اصلیه الهیه و کلیّه ربّانیه است که کل باو مخلوقند ولیکن از او محتجب و کل باو مقبلند ولیکن از او معرض

10 "O Lord, to whom can it be said – this mystery that in the world

10 یا ربّ بکه بتوان گفت این نکته که در عالم

11 That omnipresent Witness showed His face to none?"

11 رخساره بکس نمود آن شاهد هرجائی

- 12 He is the One Whom ye seek yet find not, Whom ye behold yet know not. This is the purpose of creation, as He saith: "So set thy face to the Faith, being upright, the nature of God in which He hath created mankind. There is no altering God's creation. That is the right religion."
- 13 Otherwise, His Presence cannot be described by any mention nor characterized by any attribute. That which is mentioned in traditions and writings is but a sweeping for the servants and a word for mankind. Otherwise, "they measured not God with His true measure" and "the whole earth shall be His handful on the Day of Resurrection, and the heavens shall be rolled in His right hand. Glory be to Him! High be He exalted above that which they associate!"
- 14 Likewise He saith in the tradition: "All that ye distinguish through your most subtle imaginings is but a creation like unto you, returning unto you."
- 15 Therefore, there is no proof of Him save His holy Essence, and no path unto Him save His sanctified Identity. He hath ever been a proof unto His own Self, and shall ever be known through His own Being, even as the Point of Splendor and the Countenance of Glory - may my spirit and the spirit of all who dwell in the kingdom of command and creation be a sacrifice unto Him - hath said in a prayer taught to Ali the Chosen: "O Thou Who hath proved Thy Own Self by Thy Own Self, Who art sanctified above any likeness to Thy creatures, and Who art exalted above any similarity to Thy qualities."
- 16 And again in another station He saith: "Through Thee have I known Thee, and Thou hast guided me unto Thyself. Were it not for Thee, I would not have known what Thou art."
- 17 "What the reed-flute uttereth in this strain, Should I speak it, the world would be undone.
- 18 Were I joined with the lip of my heart's desire, Like unto a reed, I would tell what must be told."
- 19 This is the collyrium for the eyes of the ardent ones and the light of the pupils of the beloved ones. Should but an atom of these ingredients - which have been drawn from the pure spring of grace, and ground and refined with the pestle of love in the mortar of affection - touch the eye of possibility, it would exclaim and cry out and proclaim: "What is this save a wondrous collyrium!" All that I desire is to spare further labor and to veil and preserve the bride of meaning behind the curtain of words. Yet she remains not still, but raises her head like a banner saying "Here am I!" and declares "Speak, for this is
- هو الذي تطلبونه ولا تجدونه وتشهدونه ولا تعرفونه اينست مقصود از آفرينش چنانچه ميفرمايد اقم للدين حنيفاً فطرة الله التي فطر الناس عليها لا تبديل لخلق الله ذلك الدين القيم
- والا حضرت او بهيچ ذكرى موصوف نگردد و بهيچ وصفى موصوف نيابد اينكه در اخبار و آثار ذكر شده مكنسه است براى عباد و كنهه است براى انام والا ما قدروا الله حق قدرة و الارض جميعاً قبضته يوم القيامة و السموات مطويات بيمينه سبحانه و تعالى عما يشركون
- و همچنين ميفرمايد در حديث كل ما ميزنموه بأوهامكم فى ادق معانيكم مخلوق مثلكم مردود اليكم
- پس نيست از براى او دليلي جز ذات مقدس او و نه بسوى او سبيلي جز هويت منزّه او لم يزل بذات خود دليل بوده و لا يزال بنفس خود معروف گشته چنانچه نقطه سنا و طلعت بها روحى و روح من فى ملكوت الأمر و الخلق فداء ميفرمايد در دعائيكه بعلی مرتضى تعليم فرموده يا من دل على ذاته بذاته و تزّه عن مجانسة مخلوقاته و جلّ عن ملائمة كيفياته
- و باز در مقام ديگر ميفرمايد بك عرفتك وانت دللتنى اليك و لو لا انت لم ادر ما انت
- آنچه نى ميگويد اندر اين رباب گر بگويم من جهان گردد خراب
- با لب دمساز خود گر جفتمى همچو نى من گفتنيها گفتمى
- اينست كل بصر مشتاقان و نور مردمك محبوبان اگر ذره نى از اين اجزاء كه از زلال چشمه عنایت اخذ شده و با مهره محبت در هاون مودت سقّ و صلايه گشته بر چشم امكان رسد رنت و غنت و نادت و قالت ما هذا الا كل عجب آنچه ميخواهم بيش اين زحمت ندهم و عروس مطلب را در حجاب كهات ستر نمايم و محفوظ دارم ليكن او ساكن نگردد سر برآرد چون علم كاينك منم و ميگويد بگو كه محلّ

the time for speech, not for sealing the lips, as the listener is one of understanding, not of mere words. Speak whatsoever thy straitened heart desires." Speak openly and nakedly, for I sleep not with the idol while clothed.

- 20 Therefore, be it known that in the realms of unity and the sovereign realm of detachment, there remains neither separation nor union, nor any branch that might return to its root. I shall mention one melody from the melodies of the Eternal Dove, and one note from the notes of the Eternal Chalice, that thou mayest gain a portion of life and recognize the value of this bounty of remembrance. This is that passage: "Glorified art Thou, O my God! All servants detach Thee from aught else save Thee, and all beings sanctify Thee from whatsoever is beside Thee. But I, in my impotence and poverty, have found none other than Thee from whom to detach Thee, and have witnessed naught besides Thee by which to sanctify Thee. By Thy might! Whenever I sought other than Thee, I found it to be nothing, and whenever I desired aught beside Thee, I witnessed it to be utterly non-existent." And in another place He says: "Can there be for anyone other than Thee a manifest power that is not possessed by Thee, so that it might become the revealer of Thee? Blind is the eye that seeth Thee not! When wert Thou ever hidden that Thou shouldst need an evidence to lead to Thee?"

- 21 What can I say when not a single vein of mine is sober? How can I describe that Beloved Who hath no peer? In this moment, without lips, I tell to thee ancient mysteries anew, now hear from me:

- 22 "Open now thy earless ear at this time, For the mystery of 'God doeth what He will divine'.

- 23 Three stations from this matter manifest be: First separation, then union, and return makes three

- 24 This is far removed from the ranks of unity divine Though such mention from that Being sublime."

- 25 Is as virtues of the righteous compared to the sins of the near ones: Yet those immersed in the depths of oneness find none but Him to mention or describe. Thus doth He say: "Lord, immerse me in the depths of Thy unity's sea."

- 26 This station hath no shore and this utterance no bound: how can this non-existent atom, this missing point that hath no name in any gathering, no mention in any ring, fulfill this task or express this theme?

گفتن است نه وقت لب فرو بستن که مستمع
از اهل حال است نه مرد قال آنچه میخواهد
دل تنگت بگو فاش میگو و برهنه گو که من
می نخسم با صنم در پیرهن

- 20 لهذا عرض میشود که در مراتب وحدت و سلطان تزهت نه فصل میماند و نه وصل و نه فرعی تا رجوع باصل شود یک نغمه از نغمات حمامه ازلی و یک رنه از رنات دیک صدی ذکر مینمایم تا نصیبی از عمربری و قدر این نعمت ذکر داری اینست فقره آن فسبحانک اللهم یا الهی کلّ العباد ینزهونک عن غیرک و کلّ الأنام یقدسونک عما سواک ولكن انی مع عجزی و فقری ما وجدت غیرک حتی انزهک عنه و ما شهدت سواک حتی اقدسک به فوعزّرتک کلّما طلبت دونک ما وجدته شیئاً و کلّما اردت غیرک ما شهدت ابداً و در جای دیگر میفرماید ا یکنون لغيرک من الظهور ما لیس لک حتی یکنون هو المظهر لک عمیت عین لا تراک و متى غبت حتی تحتاج الی دلیل یدلّ علیک

- 21 من چه گویم یک رگم هشیار نیست شرح آن یاری که او را یار نیست با تو بی لب اینزمان من نوبنو رازهای کهنه میگویم شنو

- 22 گوش بی گوشتی در ایندم برگشا بهر راز یفعل الله ما یشاء

- 23 سه مقام از این مطلب ظاهر است یکی فصل دیگر وصل و ثالث رجوع

- 24 و این از مراتب توحید دور است و بغایت بعید اگرچه این ذکر از آنحضرت

- 25 از بابت حسنات الأبرار سیئات المقربین است ولیکن متغمسین در لجه احدیت غیر او را نیابند تا ذکر نمایند و دون او را موجود ندانند تا بوصف در آرند اینست که میفرماید رب ادخلنی فی لجة بحر احدیتک

- 26 اینخام را کرانی نیست و این بیان را کاری نه کجا این ذره معدومه و نقطه مفقوده که در هیچ

- جمع اسمی ندارد و در هیچ حلقه ذکرش نه تواند
از عهده برآید و یا اظهار مطلب نماید
- 27 This is a rank where His firstness is identical with His lastness, His outwardness the same as His inwardness. All words in this station are one reality, all differences but one name, and none knoweth how this can be, save him whom God hath shown the creation of His Self.
- این رتبه‌ایست که اولیت او عین آخریت است و
ظاهریّت او نفس باطنیّت و کلّ الفاظ در این مقام
نفس واحدند و کلّ مختلفات اسم واحد و لا یعلم
احد کیف ذلک الا من اشهد الله خلق نفسه
- 28 “The shadows that seek after light Vanish when His light doth shine bright. In this presence minds are lost aright.”
- سایه‌هایی که بود جویای نور نیست گردد چون
کند نورش ظهور اندر این محضر خردها شد ز
دست
- 29 When the Pen reached this point it broke; therefore it is best that we seek from Him a share of this melody of grace and a portion of this draught of mercy, that we may become detached from all else and close the door of existence to all but Him, that we may become established in the dominion of glory and partake of the fruits of the tree of bounty and drink from the crystal springs of loving-kindness. As He says: “O my God! Grant me complete severance from all else save Thee, and enlighten the eyes of our hearts with the light of beholding Thee, that the eyes of the heart may burn away the veils of light and attain to the source of grandeur and joy, and that our spirits may become suspended in the glory of Thy holy splendor.”
- چون قلم اینجا رسید و شد شکست پس همان
به که از او طلب نمائیم که نصیبی از این رنه
عنایت فرماید و قسمتی از این شربت مرحمت
نماید تا از همه منقطع شویم و در وجود را از
غیر او دربندیم و بسطان عزّت متمکّن شویم
و از ثمرات شجره مکرمت قسمت خوریم و از
زالال عیون رأفت بنوشیم چنانچه میفرماید الهی
هب لی کمال الانقطاع الیک و انز ابصار قلوبنا
بضیاء نظرها الیک حتّی تحرق ابصار القلوب
حجب النور و تصل الی معدن العظمة و السرور و
تصیر ارواحنا معلقة بعزّ بهاء قدسک
- 30 Therefore, seeking Him is better than all stations, and mentioning His love is more beloved than all remembrances. O Thou Dawning-Place of Knowledge and Countenance of Forbearance!
- پس توسّل باواز همه مقامات اولی تر و ذکر حبّ
او از جمیع اذکار محبوبتر ان یا طلعة العلم و وجهة
الحلم
- 31 “Listen now, for the lover approaches, Bound by His love with a rope of palm fiber.”
- گوش کن اکنون که عاشق میرسد بسته عشق
او را بجبل من مسد
- 32 This is the call of the enraptured lover that was raised in the thickets of the Psalms. I make mention of this that the manner in which His honored servants have clung to Him and kindled the fire of love may become known, that perchance the holy fragrances may attract thee and bring thee to the station of intimacy. But look with the eye of purpose, not with the eye of that which is abrogated, for He says: “Our command is but one.”
- اینست نداء عاشق سرور که در اجمه زیور ندا
نموده عرض مینمایم که توسّل عباد مکرمون
معلوم گردد که بچه قسم تمسک جسته‌اند و
نار حبّ مشتعل فرموده‌اند لعلّ یجذبک نفحات
القدس ویصلک الی مقام الأنس ولكن بطرف
مقصود ملاحظه فرمائید نه بنظره منسوخ زیرا
که میفرماید و ما امرنا الا واحدة
- 33 In the prayer of Kumayl ibn Ziyad an-Nakha'i, He mentions this passage: “Until all my deeds and my devotions become one devotion, and my condition in Thy service becomes eternal.” By His glory, O Point of Praise, if thou wouldst taste the sweetness of that station, thou wouldst never neglect it, even wert thou to be cut to pieces.
- در دعای کمیل بن زیاد نخعی ذکر میفرماید که
فقره آن اینست حتّی یکون اعمالی و اورادی
کلّها ورداً واحداً و حالی فی خدمتک سرمداً
فوعزّته یا نقطة الحمد لو تجد لذة ذلک المقام لن
تغفل عنه ولو یقطعک ارباً ارباً

- 34 These are the passages that have been translated into Arabic: How excellent, O my God, is that which the nightingale of David sang in the garden of the Psalms, from the warbling of the dove of attraction upon visiting Thy countenance! O joy that Thy fire of oneness was kindled in the essence of Thine eternity!
- 35 O my God, my God! Remove me not far from Thee, for tribulations have encompassed me entirely. O my God, my God! Leave me not to myself, for calamities have wholly seized me. Give me to drink from the pure milk of Thy bounty, for thirsts have utterly consumed me. Shelter me beneath the wings of Thy mercy, for poverty has severely touched me. Feed me from the fruits of the tree of Thine eternity, for weakness has fully drawn near to me. Immerse me in the seas of forgiveness before the surging whale of majesty, for sins like mountains have caused my death.
- 36 “O Ayaz! From anguish wrought by thee, what thing am I become? I am left by grief of thee – pray tell my story’s sum.
- 37 Full many a tale of thy love’s fire have I read unto my soul, Yet thou hast made me but a tale – now read me as thy scroll.
- 38 ‘Tis thou who readest, not I, O thou Omnipotent One! I am but Sinai’s mount, and thou art Moses – this voice begun.”
- 39 In conformity with “Beauty belongeth unto the Beautiful,” whatsoever hath been mentioned of the Wondrous One pertaineth unto that sacred Being. Verily, “the mention of the good – Thou art its beginning and its end, its source and its mine,” inasmuch as naught save Thee is beheld, and none other than You is remembered.
- 40 They relate of a certain mystic of divine illumination that one day, beside a grave, he was searching with the utmost earnestness and making diligent inquiry. When asked what he was doing, he replied: “Other than what people do.” This answer increased the questioner’s perplexity, who pressed him with greater insistence. Then he said: “O brother, people seek God and find Him not, while I seek other than Him and find not what I seek.”
- 41 “This breath of life hath lifted my garment’s hem, Having caught the fragrance of Joseph’s raiment.”
- 42 At that moment, when my pen was thunderstruck, I abandoned it and say: “Glory be unto Thee! Verily, I am of those who
- 34 اینست فقرات آن که بعربی ترجمه شده فنعم یا الهی ما استرّ بغاء الدّاود فی حدیقة الزّبور من تغنیات ورقاء الانجذاب عند زیارة طلعتک فیا طوبی بما توقدت نار احدیتک فی کینونیه ازلیتک
- 35 الهی الهی لا تبعد عنی لأنّ الشّدائد بکلّها احاطتنی الهی الهی لا تدعنی بنفسی لأنّ المکاره بأسرها اخذتنی و من زلال ندی عنایتک فأشربنی لأنّ الاعطاش بأثمّها احرقتنی و فی ظلّ جناحی رحمتک فأظلمنی لأنّ الافتقار بأعظمها مسّنی و من اثمار شجرة ازلیتک فأطعمنی لأنّ الضّعف بأکمله قربتنی و فی اجر الغفریه تلقاء تهیج حوت الجلال فاعمسنی لأنّ الخطایا بأطودها اماتننی
- 36 ای ایاز از درد تو گشتم چه مو ماندم از غصّه تو قصّه من بگو
- 37 بس فسانه عشق تو خواندم بجان تو مرا کافسانه گشتم بخوان
- 38 خود تو میخوانی نه من ای مقتدی من که طور و تو موسی این صدا
- 39 بمصدق الجمال للجميل آنچه ذکر بدیع است از آن حضرتست آن ذکر الخیر انت اوله و آخره و اصله و معدنه زیرا که جز تو مشهود نیست و غیر شما مذکور نه
- 40 حکایت کنند از عارف نوری که روزی در کنار گوری بکمال جدّ تفحص مینمود و تجسس میفرمود پرسیدند که چه میکنی فرمود غیر آنچه مردم میکنند سائل را حیرت افزود و مجدد مبالغه نمود بعد فرمود که ای برادر مردم خدا را جویند و نیابند و من غیر او را آنچه خواهم نیابم
- 41 این نفس جان دامنم برتافته بوی پیراهان یوسف یافته

repent and of those who seek forgiveness. And praise be to God, the Lord of all the worlds.”

GPB.117-118x

42
حينئذ لما انصعق قلبي تركته و اقول سبحانك
اننى اكون من التائبين و من المستغفرين و الحمد لله
رب العالمين

BLIB_Or15722.250, HDQI.110-112,
BSHA.081x, AADA.140bx, UVM.064.16x

BHU0075

Words spoken to Shaykh Sultan

Date: 1271? [1855]

By God besides Whom there is none other God! But for My recognition of the fact that the blessed Cause of the Primal Point was on the verge of being completely obliterated, and all the sacred blood poured out in the path of God would have been shed in vain, I would in no wise have consented to return to the people of the Bayan, and would have abandoned them to the worship of the idols their imaginations had fashioned.

BKOG.122x, GPB.126x

BH00693

To: Habib

- 1 O thou lion-hearted soul, Even as a lion roar, That thy roaring may perchance To the seventh heaven soar!
- 2 Praise be to Him Whose Essence is immeasurably exalted above the strivings of human hearts, however pure, to soar into the atmosphere of His nearness, and Whose Being is immensely sanctified beyond the exertions of human minds, however lofty, to ascend unto the heaven of His presence. From time immemorial He hath been exalted above the description of aught save Himself, and He will forever continue to be sanctified beyond the praise of all created things. The hearts of them that have recognized Him are sore perplexed before the tokens of His everlasting handiwork, and the minds of them that have attained His court are bewildered by the

1 غره ئى كن شيروار اى شير حق تا رود آن غره
تا هفتم طبق

2 فسبحان من تقدست ذاته من ان تطير الى هوا
قربه على افئدة الموجودات و نزهت كينونته من
ان تصعد الى سماء وصله ابها عقول الممكات لم
يزل كان متعالياً عن وصف دونه ولا يزال يكون
مقدساً عن نعت ما سواه تحيرت افئدة العارفين
عن ادراك مظاهر صنع ازليته و تولدت عقول
الواصلين عن بدائع آثار مطالع احديته و انه هو
الغنى المقتدر العزيز المهيمن القيوم

wondrous evidences of the Revealers of His oneness. He, verily, is the All-Possessing, the Almighty, the Most Glorious, the Help in Peril, the Self-Subsisting.

- 3 O friend! Thine epistle was received. It told of naught save the fire which hath been kindled in the tree of human reality, and bore no message but that which bestoweth a new life upon enlightened hearts. Well is it with him that hath been set ablaze by the fire of thy love, and who hath quaffed the water of life from the cup of thine affection. "The righteous shall drink of a cup tempered at the camphor fountain."

- 4 To continue: Thy letter, which was a repository of the pearls of celestial knowledge, was brought before this Exile. God be praised, it rolled up the scrolls of separation and remoteness and spread out in their stead the realms of nearness and reunion. Methinks through the water of thy longing the fire of separation was changed into "coolness and safety". In truth, a perfect meeting was attained through thy letter, and, through thy mention of the stations of Divine Unity and the signs of pure abstraction and oneness, it lifted from the world the veils of limitation. And this, notwithstanding that even the limitations of the world of existence are praised and cherished by the wayfarer, for he seeth all things in the mirror of the verse "No defect canst thou see in the creation of the God of mercy", and at every moment he heareth with his inner ear the tongue of the Holy Spirit uttering the words "Seest thou a single flaw?" In faithlessness he beholdeth the secret of fidelity, and in deadly poison he tasteth the sweetest honey. Even vengeance is embraced in this state; nay more, the true lover welcometh the betrayal of the beloved.

- 5 Thy faithlessness I cherish more Than every gift that life can give. To suffer at thy vengeful hand— How much dearer than to live!

- 6 Thus do the wayfarers in the wilderness of solitude and search experience events and conditions which, though to outward seeming be a mortal poison, are inwardly a wholesome draught, and though in appearance a passing mirage, are in reality pure and refreshing waters. Were I to attempt a full description of this station, neither could I express it nor the hearer grasp it. And whoso observeth with the eye of innate knowledge will confess, openly as well as privily, the selfsame truth.

- 7 As to perceived differences, these can be attributed to the divers stations that have been attained by them that tread the path of search and mystic knowledge. Thus, at one time the wayfarer beholdeth the lover hastening in search of the

3 ان يا حبيب قد وصل الينا كتابك الذي ما حكي
الا عن نار المشتعلة في سدرۃ الانسانية و ما ظهر
منه الا ما تحي به افئدة المنيرة فهنيئاً لمن اوقدت
بنار حبك وشرب ماء الحيوان عن كأس ودك
والابرار يشربون عن كأس كان مزاجها كافورا

4 و بعد لوح عالی که کنزی بود از لآلی معرفت
صمدانی واصل حضور مهجور گشت و دفترهای
هجر و بعد را بحمد الله در هم پیچید و عوالم وصل
و قرب را مبسوط نمود که گویا نار فراق را بآب
اشتیاق حکم برداً و سلاماً بخشود و فی الحقیقه تمام
مواصلت از این کتاب حاصل گشت و از ذکر
مقامات توحید و علامات تجرید و تفرید حجابات
تحدید را از عالم برداشت اگرچه تحدیدات عالم
وجود هم نزد سالک محمود و محبوبست زیرا در
مرآت ما تری فی خلق الرحمن من تفاوت ناظر
است و در هر آن از لسان روح القدس ظهور
هل تری من فطور بگوش قلب شنود چنانچه در
جفا سر وفا ملاحظه نماید و در سم حکم شهد بیند
و انتقام محبوب گردد بلکه جفا عاشق صادق را
مقصود

5 ای جفای تو ز دولت خوبرت و انتقام تو ز جان
محبوب تر

6 اینست که سالکان را در صحراهای هجر و طلب
اموری دست دهد و مقاماتی پیش آید که
فی الحقیقه نوش است اگرچه به نیش جلوه نماید
و ماء عذب زلال است اگر چه بسراب ظاهر
شود و اگر این مقام را تمام ذکر نمایم هم بمانم
هم بماند سامعش و هر نفسی بچشم فطرت
اصلیه ملاحظه نماید بهمین بیان در سر و ظهور
نغمه سراید

7 و اینکه اختلاف ملاحظه میشود از اختلافات
مراتب سیر سالکین و سلوک عارفین است مثل
اینکه گاهی سالک ملاحظه نماید که عاشقان
کوی جانان در بیابانهای مهلک در طلب

beloved through the wilderness of desolation, and at another he seeth the beloved yearning for the lover across the wilds of longing and devotion, or wandering, aimless and bewildered, the wastes of love in his pursuit.

8 “O for a drop to drink!” the thirsty soul doth groan; “O for a thirsty soul!” the spring in turn doth moan.

9 From yet another vantage he perceiveth that the lover and the beloved are one and the same, and that the seeker is himself the very object of his search. “How can the lover from the loved one ever part?” So it is that, at times, the lovers of the celestial Beauty sound the clarion of “Say: All things are of God”, while, at others, they raise the call of “It is from thyself.”

10 Some have related the aforementioned stages to the inner and outer journeys of the soul, which is the station of “the knowledge of certitude”, whilst others that have quaffed the wine of reunion regard each and every stage as relating to that knowledge, and consider the two stations of “the eye of certitude” and “the truth of certitude” as being exalted above and sanctified beyond these realms and all that pertaineth unto them, even as hath been clearly affirmed by that mystic knower. For in all these stages the mirror of the wayfarer’s heart may bear the reflection of shadowy desires, wayward thoughts, and worldly attachments. Wherefore hath it been said that, in these stations, at one time the hosts of reason are triumphant and, at another, the armies of love prevail. At one time, the clouds of affliction and sorrow conceal the heavens of gladness and joy; at another, the eternal leviathan of love devoureth, in one fleeting moment, all manifestations of sadness, anguish, grief, and dejection, and the morn of divine guidance dawneth forth with the joyful tidings of “despair not of God’s mercy”, and the gentle breezes of His providence dispel every vestige of torpor and estrangement. These tidings, however, are not constant and immutable in these stations, and the wayfarer remaineth confined between the right hand of faith and assurance and the left hand of denial and despair.

11 Some wayfarers remain forever veiled in these stages. Others are assisted by invisible aid from the Source of unfailing grace, whereat the hosts of the Realm on high raise the tabernacle of divine power, and the ascendancy of “and verily Our host shall conquer” is manifested, obliterating the signs and standards of every worldly attachment and limitation, even as alluded to by some who have attained this station. At such times, the ascendancy of God’s names and attributes will so surround a soul as to leave it no place either to stay or to flee. This station,

معشوق دوانند و بنظری معشوقان بیند که در صحراهای شوق و ذوق در طلب عاشق روانند و محبوبان مشاهده که در پی حبیب در بادیه‌های عشق چون [کوری] بی سرو پا روان

8 تشنه مینالد که ای آب گوار آب مینالد که کو آن آبخوار

9 و بچشمی هم عاشق را نفس معشوق بیند و حبیب را عین محبوب و طالب را خود مطلوب عاشق از معشوق حاشا کی جداست اینست که عاشقان جمال سبحانی گاهی در صور قل کل من عند الله دمند و گاهی نفخه من نفسک برارند و

10 این مراتب را بعضی راجع بسر آفاق و انفسی نموده‌اند که مقام علم یقین است اگرچه بعضی از شاربان صهبای وصال جمیع این مقامات را بهمان علم یقین راجع فرمودند و مقامین عین یقین و حق یقین را متعالی و مقدس از همه این عوالم و مشاهدات در آن میدانند چنانچه عارف ربّانی تصریح بآن فرمود زیرا که درین مراتب مرایای قلوب سالکین و طالبین از شیخ و ضلال و جهات منطبعند و حکایت میکنند اینست که در این مقامات گاهی عساکر عقل غالب شود و گاهی عساکر عشق و ساعتی سموات سرور و بسط بغمام حزن و قیص مستور شود و در ساعتی حوت سرمدی عشق جمیع ظهورات غم و هم و فیض و انقباض را در نفسی ببلعد و بشارت لا تقنطوا من رحمة الله از [بشر] صبح هدایت نازل شود و نسایم عطوفت رفع جمیع کسالت و کدورت را نماید ولیکن آن بشارت در این مقامات دایم نیست و باقی نه و سالک در یمین اقبال و رجا و یسار اعراض و یأس محصور و محدود است

11 و بعضی از سالکین در همین مراتب محتجب میمانند ولیکن بعضی را اعانت غیبی از مشرق لاریبی رسد و جنود لن تروها خیمه اقتدار برافرازد و [آ] ان جند الله هم الغالبون غلبه فرماید و آیات و اشارات جهات و حدودات همه را براندازد و چنانچه بعضی از واصلین باین مقام فی الجمله اشاره فرمودند و در این موارد و ظهور غلبه اسماء و صفات نه چنان احاطه نماید که برای انسان مقری یا مقری ماند اگرچه این

however, hath its own obscurities and impediments, for they that journey towards the land of Divine Unity and detachment are still wrapt within the confines of names and attributes, and take delight in their gardens and bowers. Thus it is that, in describing these stations, some have made reference to the “unity of existence” and the “unity of appearance”.

- 12 By this is meant that the seeker will close his eyes to all save his Beloved and open them to naught but His beauty. He will pass beyond the mortal world and approach the everlasting realm. He will see no beauty but the Beloved's and hear no utterance but His praise; that is, he will avert his gaze from aught save His beauty and refuse to hearken to any melody but the sweet accents of His voice. Howbeit some are led astray even in this station; for no sooner do they inhale the fragrance of reunion, and hearken unto the voice of the doves of heavenly grace, than they imagine themselves to have attained perfection and wander lost in the wilderness of self-conceit, thus depriving themselves of the soft-flowing stream of divine providence and the ethereal cup of heavenly delight.

- 13 Yet others, assisted by the grace of the everlasting Friend, consume these veils with the fire of His love and step into the meads of ancient glory. That is, forsaking the wilderness of the “unity of existence”, they attain unto the ultimate abode of the “true appearance of the Divine Unity”. So clearly will they witness in this stage God's all-encompassing mercy that in every created thing, both in the world and in the souls of men, they will behold Him Who hath been interpreted as the Holy Outpouring. No longer will they close their eyes to any beauty, nor stop their ears from hearkening to any voice. For there is no prohibition in this stage and no debarment, inasmuch as in all things they will discern, with both their outer and inner eyes, the revelation of the signs of Him Who is the King of all names and attributes, and in every atom they will find a door that leadeth to the garden of Divine Unity and the city of pure abstraction. “Where'er I turn my gaze, 'tis Thee Whom I behold.” So entirely will the hearts of the wayfarers be transported by longing for the ecstasies of this station that they will come to conceive no stage apart from this stage, to see themselves as abiding within the court of the Beloved and circling round His sanctuary, and to consider it as the ultimate abode of them that search and the uttermost station of such as have attained.

- 14 A myriad names and attributes have been ascribed to these degrees and stations, which I am disinclined to mention here. It is, indeed, solely because of thy longing and devotion that I have engaged in such ephemeral and limited topics. And this,

مقام هم خالی از ظلّ و ظلال نیست زیرا که درین رتبه هم مسافران وطن توحید و تفرید در سیر آفاق اسما و انفس صفات محتجند و برضوان و گلستان اسما و صفات مشغول اینست که بعضی در این مقامات ذکر وحدت وجود و شهود نموده

- 12 یعنی سالک در این رتبه چشمش از غیر دوست دربندد و به جمال دوست بگشاید و از فنا گذشته ببقا اقبال نماید و جز جمال معشوق جمالی نه بیند و جز ذکر او صوتی نشنود یعنی چشم را از غیر جمال او منع نماید و گوش را از استماع نغمه غیر بازگیرد و در این مقام بر بعضی اشتباه دست داده بجزّ استشمام رایحه وصل و شنیدن صوتهای معنوی از حمامات فضل خود را کامل دانسته و در تیه خودبینی مبتلا و گرفتار گشته لهذا از سلسیل عنایت ربانی و از جامهای لطیف روحانی محروم ماندند

- 13 و بعضی دیگر بعنایت محبوب ازلی این حجاب را بنار حب سوختند و قدم در صحراهای قدم گذاردند یعنی از تیه وحدت وجودی بسر منزل توحید شهودی رسند و در این رتبه وسعت رحمت الهی را مشاهده نمایند بقسمیکه حضرت [۰۰۰] را که معبر بفیض مقدّس شده در همه آفاق و انفس مشاهده نمایند دیگر در این رتبه نه چشم را از جمال منع مینمایند و نه گوش را از استماعی باز گیرند ابداً منع در اینجا مشهود نگردد و سدّی موجود نباید زیرا که در همه اشیا ظهور آثار سلطان صفات و اسما را بچشم ظاهر و باطن ملاحظه نمایند و در هر ذره بابی بینند مفتوح برای ورود حلیقه توحید و مدینه تجرید بر هر که بنگرم تو نمودار بوده‌ئی و جذبات این مقام سالکین و مشتاقین را چنان اخذ مینماید که گمان میکنند که غیر این منزل منزل نیست و خود را واصل حرم محبوب ببینند و طائف کعبه مقصود دانند و منتهی وطن سالکین و آخر مقام واصلین شمرند

- 14 و در این مراتب و مقامات اسمها ذکر کرده‌اند [و رسمها] بیان فرموده‌اند که ذکر آنها را دوست ندارم و محض شوق و ذوق آنجناب است که

notwithstanding that speech is the greatest evidence of the worth of the speaker and guideth unto the recognition of the source of guidance, for no more complete and enduring proof hath been or will be vouchsafed unto man from the empyrean of everlasting glory than words and utterance. This, verily, is a self-evident truth, for the braying of the donkey can never compare with the cooing of the dove. Never wilt thou hear from the raven the melodies of the nightingale, nor inhale from the abject beetle the fragrance of eternity.

CDB#6

باین اذکار فانیه مشغول و باین بیانات محدوده زحمت می‌افزایم اگرچه بیان اعظم تبیان است برای معرفت مبین و دلیل است برای شناختن مدلول چنانچه حجت کامل باقی از سماء لایزالی از برای وجود انسانی جز بیان و کلام نبوده و نیست و این مشهود است چنانچه صوت منکر حمیر از نغمه خوش امیر بغایت ممتاز هرگز از زاع نغمه بلبل نشنوی و از جعل رایحه ازل نیایی

SMI#6, SFI07.012

BH00775

Lawh-i-Hamd-i-Musha'sha'

To: *Shaykh 'Azim*

1 The Ever-Living, the Most Ancient

2 Radiant praise, adorned, resplendent, ascending, and soaring to the atmosphere of the holy nearness of my Beloved Who, with but one melody from the songs of the celestial Dove, one warble from the eternal Nightingale, and one breath from the divine Bird, hath illumined all those who dwell in the clouds of unknowing with the brilliance of His holy splendor and adorned all scattered elements with the radiance of His intimate beauty. Yet He hath manifested but a single point from His Book of Glory, whereupon all have become deluded and lost, and have remained deprived of the mysteries and inner meanings of the verdant pavilions and the beautiful couches. They imagine themselves to be guided and righteous. Nay! By the Lord of the heavens, they are liars and corrupters! Now that the light of the morn of faithfulness hath sunk into the realm of the unseen, and the darkness of the night of blindness hath encompassed the face of the earth, such gloom hath descended from the friends upon the page of ink that its mere mention causeth sorrow to both the seen and unseen worlds. Glory be to God! To such a degree hath the emblem of grief appeared upon His countenance. Verily we are God's, and verily unto our Lord do we return.

3 Say: O people of the Bayan! Were ye to awaken even slightly and ascend somewhat toward the holy heaven of the Eternal Sovereign, ye would realize how ye have divided the blessed, universal, and eternal Word. By Him Who is the Educator of

1 الحیّ القدیم

2 حمد مشعشع مطرز متلامع مترافع متصاعد هواء قرب قدس حضرت محبوبی است که بیک رنه از رنات حمامهء ملکوتی و بیک غنّه از غنّات دیک سرمدی و بیک نفحه از نفحات طایر هاهوتی کلّ عمائیان را بتنوّرات انوار بهاء قدس خود منور فرموده و جمیع جزرات مطروحه را بتشعشع جمال انس خود مطرز نموده و یک نقطه از کُتاب بهاء خود پیش ظاهر نفرموده که کل مغرور شده مفقود گشته‌اند و از وصاید و سرایر رفرف خضر و عبقری حسان بازمانده‌اند و بحسبون انهم مهتدون و محسنون لا فوربّ السّموات هم کاذبون و مفسدون حال که نواریت صبح وفا در هویه غیب فرو رفته و ظلمات لیل عما صحن زمین را احاطه نموده کدورات احیاب چنان بر صفحهء مداد نازل گشته که ذکر آن موجب کدورت غیب و شهود گشته سبحان الله بشدتّی که طراز حزن از طلعت ظاهر گشته انا لله و انا الی ربنا لنقلبون

3 بگو ای اهل بیان اگر فی الجمله بشعور بیائید و قدری متصاعد بسماء قدس سلطان ازلی شوید ملتفت میشوید که کلمهء جامعهء مبارکهء ازلیه را چگونه تفریق نموده‌اید بحق مربی غیب و شهود

the seen and unseen and the Sovereign of existence and Ultimate Goal, whatsoever your hands and tongues have wrought is evident and manifest before Him from Whose knowledge nothing whatsoever in the kingdoms of earth and heaven is hidden. Ye shall soon behold its fruits, and these same deeds and actions of yours shall return unto you at the time of return. Verily we are God's, and verily unto Him do we return. O my God, my Lord and my Beloved! I know not which decree Thou hast ordained concerning me, nor what Thou hast destined for my countenance. Dost Thou wish to abandon me among the oppressors among Thy servants? Here am I, present before Thee in faithfulness. Or dost Thou wish to take my soul in this house in utter abasement? By Thy glory! I seek no refuge save in Thy captivating beauty.

4 Glorified art Thou, O my Beloved! I shall surely bear witness unto Thee in that hour before the countenance of the King of Thy munificence, and I shall surely call upon Thee in the sacred mysteries before the presence of the Sovereign of Thy holiness, that Thou art God, there is none other God but Thee, alone with no partner. Thou hast ever been established in the mystery of Glory, and Thou shalt ever remain at rest upon the throne of the heavens. None can ascend to the atmosphere of the King of Thy attraction, nor can any soul mount up to the threshold of the Sovereign of Thy self-subsistence. All desire union with Thee and Thy presence, yet none hath the means to soar to the heaven of Thy divine unity, nor any proof to enter the precincts of intimate fellowship with the King of Thy divinity.

5 Glorified art Thou, O my God and my Lord! Since I find no portion save in the warbling of Thy verses, and no glory save in the remembrance of Thy favors, I shall commune with Thee in this night before Thee with praise of Thine own Essence and attributes of Thine own Self, that perchance my heart may find peace amid the surging winds of sorrow for Thy loved ones, and my soul find rest amid the manifestation of the standards of grief from the people of Thy chosen ones.

6 Glorified art Thou, O my God! Thou dost witness my state in this solitary house while Thy loved ones do with Thy countenance as they please. Thou knowest my secret amidst the letters of heaven while Thy chosen ones do with Thy glory as they desire. Thou hearest my cry in utter abasement while the pious think of Thee as they wish. Glorified, glorified art Thou! I see all this as naught but Thy doing unto me and Thy favor upon me. Thine is the praise in all of this, and Thine is the gratitude in all of this, for Thou art the Truth, there is no God but Thee, and we are all believers in this.

و سلطان وجود و مقصود كه آنچه كسب نموده ايدى و السن شما عند من لا يعزب عن علمه من شىء فى ملكوت السموات و الأرض مبرهن و واضح است و ثمر آن را عنقریب خواهيد دید و همین افعال و اعمال شما هنگام رجوع بشما رجعت خواهد نمود انا لله و انا اليه راجعون فيا الهى و سيدى و محبوبى لم ادر اى امر اردت فى حقى و اى شىء قضيت على طلعتى أ تريد ان تخذلنى بين طغاة العباد فأتى ليدىك حاضراً بالوفاء او ان تقبض روحى فى البيت بالذلة الكبرى فوعزتك ما اطلب ملجأ الا جمالك الجذبا

4 فسبحانك يا محبوبى لأشهدتك فى ذلك الحين بين يدى طلعة حضرة ملك وهابيتك و لأناديتك فى سراير القدس تلقاء حضرة سلطان اقدوسيتك بأنك انت الله لا اله الا انت وحدك لا شريك لك لم يزل كنت مستقيماً فى سرّ البهاء و لا يزال انك انت قد كنت مستريحاً فى عرش العماء و لن يقدر احد ان يتصاعد الى جو هواء ملك جذائيتك و لا يمكن لأحد بالتعارج الى بساط سلطان قيوميتك و كلّ يريد وصلك و لقائك و لا لأحد سبيل بالطيران الى سماء عزّ فردائيتك و لا لأحد دليل بالورود فى بساط انس ملك هاهويتك

5 فسبحانك يا الهى و سيدى لما لا اجد حظاً الا فى تغرّد آياتك و لا عزّاً الا فى ذكر آلائك لأجترح فى ذلك الليل بين يديك بناء ذاتك ذاتك و نعات نفسك نفسك لعل يسكن قلبى عند تموج ارياح الحزن عن احبتك و يستريح فؤادى عند تظهر رايات الهم من اهل صفوتك

6 فسبحانك يا الهى انت تشهد حالى فى تلك البيت الوحدا و يفعلون الأجباء على طلعتك ما يشاءون أ انت تعلم سرى عند احرف العماء و يعملون الأصفياء على بهائك ما يحبون أ انت تسمع ضجيجى بالذلة الكبرى و الأتقياء يظنون فى حقك ما يريدون فسبحانك سبحانك ما ارى كل ذلك الا من فعلك بى و احسانك على فلك الحمد فى جميع ذلك فلك الشكر فى

جميع هذا اذ انتك انت الحق لا اله الا انت و
انا كل بذلك مؤمنون

- 7 Praise be to God Who hath enriched the Glory with the mystery of faithfulness, and hath seated him upon the crimson throne, and hath caused him to warble the verses of attraction on this sorrowful night, though most people neither witness nor give thanks. Praise be to God Who hath established the Light in the mystery of Glory, and hath made him witness from the divine realm among the countenances of heaven, and hath tried him among the hands of the ungodly in the realm of creation, though most people neither witness nor know. Praise be to God Who hath mounted me upon the steed of light, and hath established me upon the yellow rafrat of might in the most hidden essences of the Most Glorious, though most people neither see nor understand. Praise be to God Who hath caused me to ascend to the court of mighty divinity, and hath brought me into being at the radiance of the countenance of glory, and hath admitted me into the house of identity behind the veils of grandeur, though most people neither give thanks nor comprehend. Then after all this, they deny and say what they know not, and judge what they perceive not.

7 و الحمد لله الذى قد اغنى البهاء بالسّر الوفاء
فلقد اجلسه على سرير الحمراء فلقد اغرده بآيات
الاجذب في ذلك الليل الحزنا ولكن الناس
اكثرهم لا يشهدون ولا يشكرون والحمد لله
الذى قد اقام التور في سر البهاء فلقد اشهده من
هاهوت الامر بين طلعات العماء فلقد ابتلاه بين
ايدى المشركين في ارض الانشاء ولكن الناس
اكثرهم لا يشهدون ولا يعرفون والحمد لله الذى
قد اركبني على براق التور فلقد اقامني على رفرف
صفر الجبروت في مستسرات هويات الأبي
ولكن الناس اكثرهم لا ينظرون ولا يعقلون و
الحمد لله الذى قد اصعدني الى ساحة عز الهاء
فلقد ابدعني في الوجود عند تشعشع طلعة الباء
فلقد ادخلني في بيت الهوة بأستار الكبرى
ولكن الناس اكثرهم لا يشكرون ولا يفهمون
ثم بعد ذلك ينكرون ويقولون ما لا يعلمون و
يحكمون ما لا يشعرون

- 8 O Dove of Eternity, Cockrel of Oneness, Bird of Glory, Manifestation of Divinity, and Radiance of Beauty! Say: O People of the Book! Why do you deny Us? Why do you reject Us? Are We not the verses of joy? Are We not the warbling of the Lord upon Mount Sinai? Why do you harm Us? How do you grieve Us? Are We not the hidden secret revealed in the Psalms? Are We not the countenance of the Ever-Living, the All-Forgiving? Are We not the mist of camphor? Are We not the clear signs of Oneness made manifest? Why do you drive Us from Our homes? Why do you imprison Us in Our dwellings? Are We not the Beauty of Glory in the darkness of night? Are We not the Beloved in the midst of the letter "Ha" with the hidden mystery? Are We not the Loved One in the heart of Glory with the melodies of resurrection? Are We not the Singer in the heaven of the heart with the warbling of birds? Why do you turn away from Us, slay Us, and forsake Us? By God, the Truth! There shall descend upon you the mighty, powerful grasp, and there shall appear unto you a severe, overwhelming punishment. Soon shall you know who it is that shall be visited by a humiliating chastisement, and you shall find no escape from Our grasp.

8 ان يا حمامة الأزلى و ديك الأحدى و طائر
الأبهائي و تظهره الهى و تشعشع الجمالى قل ان
يا اهل الكتاب لم تكفرونا بم تجحدونا السنا
آيات السور السنا تغرد الرب في جبل الطور لم
تؤذونا كيف تحزنونا السنا مستسر النزول في
الزبور السنا طلعة حي غفور السنا عماء الكافور
السنا بينات الأحدى بالظهور كيف تحرجونا
عن ديارنا لم تحبسونا في بيوت السنا جمال العز في
ظلمات الديجور السنا المحبوب في كبد الهاء بالسّر
المستور السنا الحبيب في قلب البهاء برنات النشور
السنا المرتّم في لاهوت الفؤاد برنات الطيور لم
تعرضونا و تقتلوننا و تحذلونا تالله الحق سينزل
عليكم اخذ عزيز مقتدر و سيظهر عليكم بطش
شديد مقتهر فسوف تعلمون من يأتيه عذاب
يخزيه و ما لكم عن اخذنا مفر

- 9 Glory be unto Thee! Glory be unto Thee, O my Beloved, my Companion, my Witnessed One! I seek Thy forgiveness at this moment for my transgressions before Thee and for my warbling

9 فسبحانك سبحانك يا محبوبى و مؤنسى و
مشهودى استغفرک في ذلك الآن من
اجترأحاتى بين يديک و من تغرداتى في مملکتک

in Thy kingdom. I am certain that all that hath been and shall be revealed is the description of Thy Self and none other, the mark of Thy mercy and naught else. O my God and my Lord! How can I seek Thy forgiveness for my grievous sins and my great transgressions, knowing that all this was naught but the warbling of the Dove of Thine eternity in my heart, the surging of the waves of Thy love in my breast, and the manifestation of the countenance of Thy identity in my heart? Glory be unto Thee, O my God! I am not an existence that I should implore before Thee, nor am I anything that I should mention myself before the court of Thy glory, nor am I a countenance that I should radiate in Thy kingdom, nor am I one who stands that I should raise the banners of Thy victory, nor am I a glory that I should shine in the heaven of Thy majestic manifestations, nor am I one who waits that I should await the days of Thy manifestation, nor am I one who sits that I should arise for Thy Cause, nor am I a presence that I should abide in the house of Thy glory. For all this was but the signs of Thy Self in Thy dominion and the tokens of Thy Being in Thy lands, and they shall never ascend to the heaven of Thy identity nor rise to the clouds of Thy oneness. Glory be unto Thee! Verily, I have been among the sinners before Thee, and the first of the penitent, and the first of the worshippers.

- 10 Never be saddened, for it is not permitted. His honor - upon him be God's blessings - is missing and cannot be found. I remember Mirza Akbar and Mirza Isma'il. Divide the other candy and give it to them in service. His honor, the Most Excellent of the Excellent ones, possesses the utmost affection. This writing is for some of you; some complaints about the loved ones that do not concern you.

ADMS#245

و ایقنت بأنّ کلّ ما نزلت و تنزل کان وصف
نفسک لا سواک و سمة رحمتک لا دونک
و یا الهی و سیدی کیف استغفرک بجزیراتی
العظمی و خطیئاتی الکبری بعد علّی بأنّ کلّ
ذلک ما کان الا من تغرد حمامة ازلیتک فی
قلبی و من تموج ریشات محبتک فی صدری و
من تظهر طلعة هویتک فی فؤادی فسبحانک
یا الهی ما انا بوجود حتّی الّج بین یدیک و ما
انا بشیء حتّی اذکر نفسی تلقاء مدین عزّک و
ما انا بطلعة حتّی اشعشع فی مملکتک و ما انا
بقائم حتّی اظهر رایات نصرک و ما انا بهاء
حتّی الالاء فی سماء ظهورات مجدک و ما انا
بمنتظر حتّی انتظر ایام ظهورک و ما انا بجالس
حتّی اقیم علی امرک و ما انا بوجهة حتّی اباق
فی بیت بهائک لأنّ کلّ ذلک کان آثار اتّیتک
فی ملکک و علامات نفسانیتک فی بلادک و
لن یتعارجوا الی سماء هویتک و لن یتصاعدوا
الی عماء احدیتک فسبحانک انّی لکنت لیدیک
من المذنبین و اول التائبین و اول العابدین

- 10 ابدأ محزون نشوید که جایز نیست جناب جناب
صلوات الله علیه مفقود شده پیدا نیست و
جناب اکبر میرزا و اسمعیل میرزا را ذاکرم
حب دیگر نبات را قسمت کنید خدمت ایشان
بدهید حضرت املح الأملحین را کمال حسن
وداد هست این نوشته بعضی از شما است بعضی
شکایت از احباب که دخلی بشما ندارد

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17x

BH01141

- 1 This is what I have called upon God, my Lord, in the language of symbols and mysteries, which shall be read by those who desire to quaff the water of life from the hands of the All-Bountiful, whereby the beauty of reality is unveiled and the veils of metaphor are consumed.
- 2 He is the Mighty, the Beloved!
- 3 O Thou Who hast adorned the beauty of Thine eternal holiness with the ornament of the thread of Thy glorious grace, and hast manifested the dawning rays of the Sun of Thy countenance through the Point which appeared and shone forth from the essences of the mysteries of Thy hidden wisdom! Glorified, glorified art Thou! How perfect are the wonders of Thy creative Lordship in this most great ornament, and how consummate are the gems of Thy divine knowledge in this most glorious and noble treasure! Thou hast made it, O my God, as the seas of Thy knowledge and the ship of Thy wisdom, wherein Thou hast ordained whatsoever Thou hadst ordained in the worlds of Thy unity and the holy names of Thy detachment.
- 4 Glorified, glorified art Thou, O my heart's Desire! Thou art He Who hath encompassed the meanings of Thy sovereign might within the garments of Thy names, and thereby made known to Thy servants the essences of Thy Cause and the mysteries of Thy wisdom. Then didst Thou manifest these hidden names upon the tablets through the Point which Thou didst detail by Thy power, making it to tell of him whom Thou didst create from the fire of Thy love and the air of Thy grace, and Thou didst conceal therein the earth of Thy will that it might be watered by the waters of tenderness from the hand of Thy bounty.
- 5 Glorified, glorified art Thou! How mighty is Thy Cause in this dark luminous thread, and this most pure and radiant cord! By Thy might! Were it not for it, the Point would not have appeared in the garment of darkness, nor would the spring of life have flowed in the depths of obscurity.
- 6 By Thy glory, O my Beloved, I have been sore perplexed by that which Thou hast created through Thy power in the mystery of this enduring subtlety and this moving spirit – as though Thou hadst singled it out from among all existences, made it a mirror unto all Thy Names and Attributes, and ordained for it the grace of nearness and reunion. This is of an affair which Thou hast not granted unto any in the realms of Thy sovereignty or the cities of the might of Thy dominion
- هذا ما دعيت الله ربّي بلسان الرّمز و الالغاز و يقرأه من يريد ان يشرب ماء الحيوان من ايدى الفياض و بذلك يكشف جمال الحقيقة و يحترق حجابات المجاز
- هو العزيز المحبوب
- يا من تزّين جمال قدس ازليّتك بطراز خيط عزّ مكرمّتك و تظهر ظهورات شمس وجهتك بالنقطة التي ظهرت و لاحت من جواهر اسرار غيب حكمتك فسبحانك سبحانك ما اتقن بدائع صنع ربوبيّتك في هذا الطراز الأعظم و ما احكم جواهر علم الوهيتك في هذا الكنز الأفخم الأكرم كأنك جعلته يا الهى ابجر علمك و سفينة حكمتك بحيث قدّرت فيه كلّما قدّرت في عوالم توحيدك و اسماء قدس تجريدك
- فسبحانك سبحانك يا مقصودى انت الذى احصيت معانى عزّ سلطنتك في قص اسمائك و بذلك عزّفت عبادك من جواهر امرك و اسرار حكمتك ثم اظهرت هذه الاسماء الغيبية على الألواح من النقطة التي فصلتها بقدرتك و جعلتها حاكيّا عن خلقته من نار محبتك و هوا عنايتك و اخفيت فيه ارض ارادتك ليسقى ماء العطوفة من يد عنايتك
- فسبحانك سبحانك ما اعظم امرك في هذا الخيط الدرّى السوداء و هذا الحبل المنير الأصفى فوعزّتك لولاه ما ظهرت النقطة في قيص السودية و ما جرت عين الحيوّة في ظلمات الغيبية
- فوعزّتك يا محبوبى صرت متحيّراً فيما خلقت بقدرتك في سرّ هذه اللطيفة البقائية و هذا الروح الحركية كأنك اخترته بين الموجودات و جعلته مرآة لجميع اسمائك و صفاتك و قدّرت له نعمة القرب و الوصال و هذا من امر ما اختصاصه بأحد في ممالك سلطنتك و مداين عزّ حكومتك الا به لأنّى اشاهد بأن جواهر

save unto it alone. For I behold that the essences of unity cry aloud in anguish at separation from Thee; that the temples of self-subsistence rend their garments by reason of their remoteness from Thy meeting; that all divinities weep at the manifestations of Thy absence; that all kings lament before the states of Thy abandonment; that the hearts of the near ones are consumed by the fire of longing for Thee; that the gems of sanctification gasp upon the desert of yearning for Thee; that the mirrors of transcendence smite their heads because of their distance from the court of Thy might, their exclusion from the annihilation of Thy holiness and the sanctuary of Thy nearness. All of them have been blinded by the vehemence of their weeping; their eyes have not fallen upon the dawning of the lights of Thy beauty; they cried aloud until they perished, yet attained not unto the visitation of Thy countenance and Thy majesty.

- 7 Alas, alas, for that which hath befallen the near ones among Thy servants, and the sanctified ones in Thy days – so that the very breath of pre-existence was lost in separation from Thee, and the root of existence perished through remoteness from Thy presence; that pure manifestation lay stilled upon ashes by reason of Thy absence. How many nights, O my God, did they enter their beds in hope of reunion with Thee, yet greeted the morn in separation from Thee! How many mornings did they arise seeking Thy meeting, yet ended the day in estrangement from Thee! The fire of Thy love seized them in such wise that Thou didst withhold from them every rest, deprive them of all joy and delight. And yet – despite all this, and despite Thy full awareness thereof – Thou didst not once pass by them, nor unveil Thy beauty unto their souls for even an instant. How, then, can this servant – who hath been no more than a shadow in the court of Thy holiness, or as nothing before the manifestations of the might of Thy ancientness – presume to desire Thy nearness? His remembrance of Thee hath been but as the humming of a bee in the air of the splendor of the divinity of Thy sanctified grandeur, or as the mention of an ant in the valley of the might of Thy sovereignty.

- 8 Glorified art Thou, glorified art Thou, for the wonders of Thy power and the manifestations of Thy dominion, whereby the hands of the chosen ones have been severed from the hem of the robe of Thy recognition, and the eyes of the pure have been withheld from beholding the lights of Thy beauty and the visitation of Thy countenance. Glorified art Thou, glorified art Thou, O my Purpose, above the mention of all that existeth; glorified art Thou, glorified art Thou, O my Beloved, beyond the description of all that is contingent. And I bear witness at that moment that the remembrance of any save Thee reacheth

الأحدية يتنعمون في فراقك و هياكل الصمدية يشقون ثيابهم في بعدهم عن لقاءك و كل الأوله يكون عند ظهورات بعدك و كل الملوك يضحجون لدى شئونك هجر و اكباد المقرين يحترقون من نار شوقك و جواهر التقديس يتشققون في ببداء اشتياقك و مرايا التنزيه يضربون على رؤوسهم عن بعدهم عن ساحة عزك و منعهم عن فناء قدسك و حرم قربك و كلهم عموما من شدة بكائهم و ما وقعت عيونهم على اشراق انوار جمالك و ضجوا الى ان ماتوا و ما فازوا بزيارة وجهك و اجلالك

7 فوا حزناه على ما ورد على المقرين من عبادك و على المقدسين في ايامك بحيث نفس القدم عدم في هجر و اصل الوجود فقد في بعده عن جوارك و صرف الظهور سكن على الرماد في فراقك [فكم] من ليل الى الهى دخلوا في الفراش رجاء لوصلك و اصبحوا في فراقك و كم من [صباح] قاموا طلباً للقاءك و امسوا في هجرانك و اخذتهم نار محبتك على مقام الذى منعهم عن كل راحة و اخذتهم عن كل مسرة و بهجة و انك انت مع كل ذلك و مع ما اطلعت بجميع ذلك ما مررت عليهم مرة و ما كشفت جمالك لأنفسهم انا و مع ذلك كيف يقدر ان يريد قربك هذا العبد الذى لم يكن الا كظل في ساحة قدسك او كعدم عند ظهورات عز قدمك و لم يكن ذكره اياك الا كنداء نخل في هواء بهاء لاهوت قدس كبرياك او كذكر نمل في وادى عز سلطانك

8 فسبحانك سبحانك من بدائع قدرتك و ظهورات سلطنتك بحيث انقطعت ابادى الأولياء عن ذيل رداء عرفانك و منعت عيون الأصفياء عن ملاحظة انوار جمالك و زيارة طاعتك فسبحانك سبحانك يا مقصودى عن ذكر الموجودات فسبحانك سبحانك يا محبوبى عن وصف الممككات و انى اشهد حينئذ بأن ذكر غيرك لن يصل اليك و وصف ما سواك لن يرد عليك لأن عرفانك يطير فوق ملكوت

not unto Thee, and that the description of aught besides Thee returneth not unto Thee; for the knowledge of Thee soareth above the kingdom of everlastingness, while the remembrance of all else is clipped of wing, standing fast within the mortal realm of evanescence. How can the realm of extinction ascend unto the divinity of abidingness? By Thy glory, it cannot – save by Thy might and Thy power, Thy bounty and Thy gift.

- 9 Yet, despite this mighty veiling, I behold that Thou hast made this Spirit the ornament of Thy countenance and the adornment of Thy visage; through it are revealed the subtleties of the secrets of Thy loveliness, and by it Thou dost veil the Sun of the beauty of the holiness of Thy oneness. Thereby have I been confounded, and all that dwell in the heavens and the earth likewise confounded. There is none other God but Thee, the Mighty, the Revealer, the Concealer.

- 10 Therefore I beseech Thee, O my God, by the blowing of the breezes of Thy mercy upon the temples of the erring, and by the descent of the rains of Thy forgiveness upon the transgressors, and by the Cord whereby Thou hast bound the hearts of the lovers and drawn unto Thyself the souls of the knowers, that Thou cut not this Cord which Thou hast made a means between Thee and Thy creation, nor deprive them of this Thread which Thou hast appointed as the servant of Thy beauty and the companion of Thy countenance. Then I implore Thee, O my Beloved, to purify the air of the hearts of Thy servants from the clouds of self and desire, and to remove whatsoever hath intervened between them and the beholding of the lights of everlastingness. Verily Thou art the Bountiful, the Bestower, the Munificent, the Giver, the Compassionate, the Generous.

البقاء وذكر ما سواك مقطوع الجناح واقف في
ناسوت الفناء فكيف يقدر ان يصعد الفناء الى
لاهور البقاء فوعزت لك لن يقدر الا بحولك و
قوتك وجودك وموهبتك

9 ومع هذا المنع الكبرى اشاهد بانك جعلت هذا
الروح طراز وجهك وزينة طلعك وبه تظهر
لطائف اسرار ملاحظتك وبه تستر شمس جمال
قدس احديتك وبذلك تحيرت وتحيرت كل
من في السموات والأرض لا اله الا انت العزيز
الكاشف الستار

10 اذا استلكت يا الهى بهبوب ارياح رحمتك على
هياكل المذنبين وتنزل امطار غفرانك على
العاصين وبجل الذى علقت به قلوب العاشقين
واجتذبت منه افئدة العارفين بأن لا تقطع هذا
الحبل الذى جعلته سبباً بينك وبين خلقك و
لا تحرمهم عن هذا الخيط الذى جعلته خادماً
جمالك و معاش وجهك ثم استلكت يا اهلى
بأن تصفى هواء قلوب عبادك عن غمام النفس
و الهوى ثم ارفع كل ما حال بينهم وبين
مشاهدة انوار البقاء وانت انت الفاضل الباذل
المكرم المعطى الرحيم الكريم

INBA66:001, INBA49:122, INBA92:010,
NLAI_BH1.131, BRL_DA#284,
LHKM1.009

BH01160

- 1 He is God, the King, the All-Mighty, the Most Great, the Most Holy!
- 2 I call upon Thee now, O my God, at this time when the lamp of oneness is kindled in the niche of white light, and this eternal candle melts in the crimson lamp, and the heart is consumed by the fire of grief in the liver of Baha, and the bird of the Cause cries out in the most exalted Kingdom, and crimson tears flow upon fallow cheeks. For though he writes before Thee with the

1 هو الله الملك العزيز المتكبر القدوس

2 ناديك حينئذ يا الهى حين الذى توقد سراج
الأحدية في مشكاة البيضاء و يذوب هذا الشمع
الصمدانى في مصباح الحمراء و يحرق القلب من
نار الحزن في كبد البهاء و يضيح ديك الأمر في
ملكوت الأعلى و يجري دموع الحمر على خدود

pen of ink upon the green tablet, yet in the secret of his heart he writes with the pen of blood upon pieces of his liver that which none can hear in the nearest dominion. Therefore have the breezes of the Spirit been cut off from the city of eternity, and the fruits have fallen from the Tree of Paradise, and the branches of the Lote-Tree of the uttermost boundary have been broken, and the melodies of the Dove have been stilled in the most exalted company, and the joy of the pure ones in the most glorious chambers has been transformed, inasmuch as I am surrounded by mountain scorpions and sea-dogs, such that were I to turn to the right, their venom would touch me, and were I to turn to the left, their dogs would wound me, and were I to raise my head, the millstone would descend upon it.

الصَّفْرَاءُ فَانَّهُ وَلَوْ يَكْتُبُ بَيْنَ يَدَيْكَ مِنْ قَلَمِ الْمَدَادِ
عَلَى لَوْحِ الْخَضْرَاءِ وَلَكِنْ فِي سِرِّ قَلْبِهِ يَكْتُبُ مِنْ
قَلَمِ الدَّمِّ عَلَى قِطَعَاتِ كَبْدِهِ مَا لَا يَقْدِرُ أَحَدٌ
أَنْ يَسْمَعَهُ فِي جَبْرُوتِ الْأَدْنَى فَبِذَلِكَ تَقَطَّعَتْ
نَسَمَاتُ الرُّوحِ عَنْ مَدِينَةِ الْبَقَاءِ وَسَقَطَتْ
أَثْمَارُ شَجَرَةِ الطُّوبَى وَتَكَسَّرَتْ أَغْصَانُ سِدْرَةِ
الْمُنْتَهَى وَتَبَكَّمَتْ لَحُونُ الْوَرَقَاءِ فِي مَلَأِ الْأَعْلَى وَ
تَبَدَّلَتْ سُرُورُ الطَّاهِرَاتِ فِي غُرَفَاتِ الْأَبْهَى فِيمَا
أَحَاطَتْهُ عَقَارِيبُ الْجِبَالِ وَكَلَابِ الْبَحَارِ بَحِثْ
لَوْ أَرِيدَ أَنْ تُفْتَتِحَ إِلَى الْيَمِينِ يَمْسُحُ سَعْمُهَا وَلَوْ
أَتَوَجَّهَ إِلَى الْيَسَارِ يَجْرَحُنِي كَلَابُهَا وَلَوْ أَرِيدَ أَنْ
أَرْفَعُ رَأْسِي يَنْزِلَ عَلَيْهِ مِنْ حَجَرِ الرَّحَى

- 3 And the matter hath reached such a pass that every delight of the world's bounties hath been cut off from me. If I would drink water, I drink from the blood of mine heart; and if I would partake of food, I eat from a morsel of my liver. All this, O my God, is of those things that have befallen me through Thy love, and have descended upon me in obedience unto Thee. If, then, Thou art able to preserve me, preserve me; and if Thou wilt not do so, then build for me a dwelling nigh unto the Throne of Thy majesty, above the heavens of Thine eternal night; then raise me up unto Thee, that I may abide therein through Thy tender care, and find repose in the neighbourhood of Thy mercy.

3 وَوَصَلَ الْأَمْرُ إِلَى مَقَامِ الَّذِي انْقَطَعَ عَنْ كُلِّ
الَّذَايِدِ مِنْ نِعْمَاءِ الدُّنْيَا وَأَنْ أَرِيدَ أَنْ أَشْرَبَ
الْمَاءَ أَشْرَبَ مِنْ دَمِ قَلْبِي وَأَنْ أَرِيدَ أَنْ أَطْعَمَ
الْغَدَاءَ أَكَلْتُ مِنْ قِطْعَةٍ كَيْدِي فَكَلَّ ذَلِكَ يَا أَلْهِمِي
مِنْ أُمُورِ الَّذِي وَرَدَ عَلَيَّ فِي مَحَبَّتِكَ وَنَزَلَ عَلَيَّ
فِي طَاعَتِكَ فَانْكَ أَنْتَ حِينَئِذٍ أَنْ تَكُونَ قَادِرًا
عَلَى حِفْظِي فَاحْفَظْنِي وَأَنْ لَنْ تَفْعَلَ ذَلِكَ فَابْنَ
لِي يَتَأَنَّ عِنْدَ عَرْشِ عَظَمَتِكَ فَوْقَ سَمَوَاتِ عَرْ
أَزَلَّتْكَ ثُمَّ أَرْفَعْنِي إِلَيْكَ لِأَسْكُنَ فِيهَا بِعَنَائِكَ وَ
أَسْتَرْحِمَ فِي جَوَارِ رَحْمَتِكَ

- 4 For I find for myself, in Thy earth, no resting-place wherein my foot may be set, nor any abode wherein I may dwell, and by which I may be sustained; for Thy servants have abhorred me and driven me forth. Each day they take counsel together concerning my death; they say of me what they please, and pronounce against me what they desire, until I have become bewildered in my affair, and find no refuge whither to flee, nor any habitation wherein to abide, nor any sanctuary wherein to be secure. Alas, alas! I have no mother to weep over my condition, no sister to bare her head in mourning for my woes and afflictions; nor have I any companion to solace me in my tribulation, or to accompany me in my trial. Yet have I consented unto all that hath befallen me in Thy path. Would that Thy servants might be content therewith, and might withhold themselves from all this against me!

4 لِأَنِّي مَا أَجِدُ لِنَفْسِي فِي أَرْضِكَ مِنْ مَقَرٍّ عَلَى قَدَرِ
الَّذِي أَقَعْتُ رِجْلِي عَلَيْهَا وَأَوَقِمْ فِيهَا وَبِهَا لِأَنَّ عِبَادَكَ
أَبْغَضُونِي وَأَطْرَدُونِي وَفِي كُلِّ يَوْمٍ يَشَاوِرُونَ فِي
قَتْلِي وَيَقُولُونَ فِي حَقِّي مَا يَشَاوِرُونَ وَيَحْكُمُونَ عَلَيَّ مَا
يُرِيدُونَ بِحَيْثُ صَرْتُ مُحْتَبِرًا فِي أَمْرِي وَلَنْ أَجِدَ
مِنْ مَقَرٍّ لِأَفْرَاقِهِ وَلَا مِنْ مَقَرٍّ لِأَسْتَقَرَّ فِيهِ وَلَا
لِي مِنْ مَأْمَنٍ لِأَسْكُنَ عَلَيْهِ فَاهْ آهَ لَيْسَ لِي مِنْ أُمِّ
لَتَبْكِي عَلَيَّ حَالِي وَلَا لِي مِنْ اخْتٍ لِتَعْرِىَ رَأْسَهَا فِي
عِزَائِي وَمُصِيبَاتِي وَلَا عِنْدِي مِنْ مَوْئِسٍ لِيُوَاسِّنِي
فِي بَلَاءِي أَوْ يَرِافِقَنِي فِي ابْتِلَائِي وَرَضِيتُ بِكُلِّ
ذَلِكَ لَمَّا وَرَدَ عَلَيَّ فِي سَبِيلِكَ فَيَا لَيْتَ عِبَادَكَ
يَرْضَوْنَ بِذَلِكَ وَيَكْفُونُ بِنَفْسِي عَنْ كُلِّ ذَلِكَ

- 5 Nay – by Thy glory! they are not content. Rather have they rushed upon that Beauty of Thine which Thou hast established in the place of Thine own Self, and seated upon the throne of Thy lordship; which Thou hast hidden within the tents of Thy majesty and the pavilion of Thy exaltation; which Thou hast

5 لَا فَوْعَرَّتْكَ مَا يَرْضَوْنَ بِذَلِكَ بَلْ هَجَمُوا عَلَيَّ
طَلَعْتُكَ الَّذِي أَقْتَمْتَهُ مَقَامَ نَفْسِكَ وَاجْلَسْتَهُ عَلَ
كَرْسِيِّ رُبُوبِيَّتِكَ وَاخْفَيْتَهُ فِي خِيَامِ عَظَمَتِكَ وَ
سَرَادِقِ رَفْعَتِكَ وَانْشَعَبْتَهُ مِنْ بَحْرِ أَحَدِيَّتِكَ وَ

drawn forth from the ocean of Thy oneness, kindled from the fire of Thine everlastingness, and raised unto a station that none shall know, and no soul shall ever compass; which Thou hast made a stronghold for Thy servants and a light in the cities; and hast ordained that men should return unto Him as they return unto Thee, and sit before Him as they sit before Thee. And yet, notwithstanding all this, they have opposed Him and warred against Him, in secret and in open, until they have lifted up over Him the banners of dissension, and the standards of corruption against His Cause.

- 6 At that time I beseech Thee, O my God, by the light of Thine everlastingness wherewith the heavens and the earth have been illumined, to make my feet as iron, that I may stand thereby in His service and in the service of them that love Thee; that I may become a helper of Thy Cause and a guardian of Thy command, until I be martyred in His path before Thy face; for in Thy hand is the kingdom of all things, and Thou, verily, art powerful over all things. Then do I beseech Thee, O my God, by the sorrow that hath touched me in Thy way, and that hath never departed from me from the beginnings of Thy days, to cause me to ascend unto the Paradise of Thine eternity, and to raise me unto it through Thy loving-kindness; and deprive me not of that which Thou hast ordained therein of the wondrous bounties of Thy oneness and the jewels of the favours of Thy self-subsistence – that I may be of them that abide therein and that walk in the neighbourhood of its mercy; lest the whisperings of the devils prevent me from loving Thee, from longing for Thee, from cleaving unto Thee, and from being consumed with yearning for Thee. For it is a Paradise created from the elements of Thy power, and wrought from the subtleties of Thy might, in such wise that its sun shineth and is never eclipsed, its moon is bright and is never darkened, its stars fall not, its houses crumble not, its trees change not, its fruits are never altered, its mysteries are not veiled, its breeze is not cut off, its treasures are not exhausted, its light is not quenched, its garment weareth not away, its verses are not abrogated; its clusters hang nigh, its fruits endure, its leaves are everlasting, its delights are perfect. Its sun hath ever remained at the meridian of splendour, and its moon in the rising-place of beauty.

- 7 Glory be unto Thee, glory be unto Thee, O my God! By Thy might! were I to make mention of the continuance of the glory of Thy sovereignty and the abiding of Thy pure power, in describing but a sprinkling of what Thou hast created therein of the manifestations of the handiwork of Thy lordship and the signs of the holiness of Thy divinity, I would be found wholly powerless, faint, and undone, ere a single letter could appear

اوقدته من نار ازليتك و ارفعته الى مقام الذي لن يعرفه من احد ولن يحصيه من نفس وجعلته حصناً للعباد و نوراً في البلاد و قدرت رجوع الناس اليه كرجوعهم اليك و جلوسهم بين يديه كجلوسهم بين يديك مع كل ذلك خالفوا به و حاربوا معه في السر و الجهر بحيث ارفعوا رايات الاختلاف عليه و اعلام الفساد لأمره

6 حينئذ اسئلك يا الهي بنور ازليتك الذي به اضاءت السموات و الأرض بأن تجعل رجلاي من الحديد لأقيم بهما على خدمته و خدمة من يحبك و لأكون ناصراً لأمرك و حافظاً لحكمك حتى استشهد في سبيله بين يديك اذ بيدك ملكوت كل شيء و أنك انت على كل شيء قدير ثم اسئلك يا الهي بحزن الذي مسني في سبيلك و ما فارقتني في آن من اوانك بأن تصعدني الى جنة ازليتك و ترفعني اليها بعنايتك و لا تحرمني عما قدر فيها من بدائع نعماء احديتك و جواهر آلاء صمديتك لأكون من الساكنين فيها و السائرين في جوار رحمتها لئلا يمنعني همسات الشياطين عن حي اياك و شوقي اليك و شغفي بك و ولهي عليك لأنها جنة خلقت من [جرايم] قدرتك و ذوتت من لطايف قوتك بحيث كانت الشمس فيها مشرقة لا تكسف و قمرها مضيء لا يخسف و نجومها لا تتساقط و بيوتها لا تنهد و اشجارها لا تتغير و اثمارها لن تبدل و اسرارها لا تستر و نسيمها لن يقطع و كنوزها لا تنفد و نورها لا يطفئ و قيصها لا يبلى و آياتها لا تنسخ و قطوفها دائية و ثمرها باقية و اوراقها دائمة و نعيمها بالغة لم تزل كانت شمسها في وسط الزوال و قمرها في مطلع الجمال

7 فسبحانك سبحانك يا الهي فوعزتك لو اذكر بدوام عز سلطنتك و بقاء صرف قدرتك في وصف رشح فيما خلقت فيها من ظهورات صنع ربوبيتك و شئونات قدس الوهيتك لأكون عاجزاً كليلاً خاسراً قبل ان يظهر حرفاً من جواهر صنع الذي خلقت فيها بقدرتك و انشأت

from the jewels of Thy workmanship which Thou hast created therein by Thy power and brought into being therein by Thy will. Glory be unto Thee, glory be unto Thee! For One such as Thee befitteth the robe of majesty and greatness, and the gems of power and dominion; for Thou, in truth, art the Almighty, and we are all Thy worshippers and unto Thee shall we return.

SW_v08#14 p.186

فيها بارادتك فسبحانك سبحانك و لمثلک
ينبغي رداء العظمة والكبرياء و جواهر القدرة
والاقتدار اذ انتك انت المقتدر بالحق و انا كل
لك عابدون و اليك راجعون

INBA49:278, INBA92:050b, BLIB_Or15696.140b

BH01215

To: *Mulla Hasan*

- 1 He is the Light in Truth and God was ever living from eternity! 1 هو النور بالحق و كان الله حياً قديماً
- 2 Glorified art Thou, O my God! I call upon Thee in this hour when I have detached myself entirely from all who are in the heavens and on earth, and have clung to the cord of Thy bounty, and have cut off all paths save unto Thee, until I have stood at the axis of journeying unto Thee, and have turned from creation unto Thee, and have turned away from all faces and directed my face toward the sun of Thine eternity. I have sought naught but the wonders of Thy grace, and hoped for naught save the marvelous signs of Thy creative handiwork. 2 فسبحانك اللهم يا الهى اناديك حينئذ حين الذي انقطعت بكلي عن كل من في السموات و الأرض و تمسكت بحبال عنايتك و قطعت الأسبال عليك حتى وقفت في قطب الأسفار لديك و رجعت من الخلق اليك و اعرضت عن كل الوجه و وجهت بوجهي تلقاء شمس ازليتك و ما طلبت الا من بدائع فضلك و ما رجوت سوى بدائع آثار صنع ربوبيتك
- 3 And because of this, Thy servants have assailed me and pelted me with the stones of their idle fancies, and shot at me the arrows of their vain imaginings, to such an extent that the earth, despite its vastness, became too strait for me by reason of what the hands of Thy servants and the transgressors among the people of Thy realm have wrought. It is as though I were caught in the mouth of a black serpent, and red vipers, and yellow snakes, and white dogs. I find no refuge save in Thee, no helper but Thee, no succorer other than Thee, and no protector besides Thee. 3 و بذلك هجموا على عبادك و رجموني بأحجار ظنونهم و رموني بسهام اوهامهم بحيث وصل الأمر الى محل قد ضاقت الأرض على بانسائها فيما اكتسبت ايدى عبادك و طغاة اهل مملكتك كأني ابتليت في فم ثعبان سود و ارايد حمير و حيّات صفراء و كلاب بيض و لا اجد لنفسى ملجأ الا اليك و لا معين الا انت و لا ناصرأ دونك و لا حافظاً سواك
- 4 And at that time was I confounded, by reason of the stings wherewith they, who have differed concerning my station, did vex me – after that Thou hadst ordained for me no condition save servitude before Thy face, prostration before the manifestations of Thy sovereignty, and turning in penitence unto the doors of the outpourings of Thy mercy. Yet, O my God, Thou Who, through the sheer bounty of Thine aid, the pure essence of Thy favour, the very substance of Thy loving-kindness, and the subtle fragrance of Thy love, hast clothed me in the vesture of Thy guidance – a vesture wherewith none among Thy 4 و اتبلبل حينئذ فيما يلسعوني هؤلاء الذين اختلفوا في شأنى بعد الذي ما قدرت لى من امر دون العبودية لوجهك و السجود لدى ظهورات سلطنتك و الانابة عند ابواب فيض مرحمتك ولكن يا الهى من جرد عنايتك و ساذج مكرمتك و جوهر ودك و لطيفة حبك اقصتني قص هدايتك الذي ما سبقه احد من خلقك و لا يسبقه نفس من بريتك حيث نزلت في كتابك الذي سميت به بالنور و ارفعته الى اعلى افق

creatures hath preceded me, nor shall any soul of Thy creation ever surpass me – inasmuch as Thou didst reveal in Thy Book, which Thou hast named Nur, and didst raise unto the highest horizon of manifestation, and within it didst chant, in loftiest strains, the melodies of Thine everlastingness and the anthems of the glory of Thy Self-Subsistence; and didst cause it to be sovereign over Thy Books, speaking forth to establish Thy right, and pointing unto Thee in the disclosure of Thy dominion, in such wise that none shall know it save Thyself, and no soul besides Thee shall attain unto the inmost reality of its knowledge.

- 5 Thou hast said therein – Thy word is the truth – that God hath appointed for thee a station whereunto none hath preceded thee. After this Thou didst command me therein to summon all unto Thee, and to remind all by the remembrances of the Letters of Thine eternity, and to cast upon them jewels of Thy wisdom and pure essences of the knowledge of Thy oneness, that Thy bounty might be made complete upon the near ones among Thy servants, and Thy sovereignty made manifest among the sanctified of Thine chosen ones. Thou hast singled out none for this; nor hast Thou honoured any soul with that wherewith Thou hast honoured me by Thy grace. In this do I glory within the kingdom of Thy Cause and the dominion of Thy might.

- 6 And after this Thou didst send Thy Book unto them by Thy leave, and Thou hast beheld them that they have not read a single letter of the verses it containeth; for had they read, they would not have differed. Their very differing is proof that they gave no heed unto Thy Book, nor did they bear witness to what Thou hadst ordained therein of the mysteries of Thy decree and the modes of Thy consummate behest. It is as though they had never opened it even once, that they might behold what lieth within it of the wonders of Thy wisdom and the jewels of the handiwork of Thy divinity. They have imagined concerning me that for which Thou gavest them no leave, and have spoken words whereat I am ashamed to make mention before Thee or before any of Thy loved ones.

- 7 Therefore, praise be unto Thee, O my God, for all this, and for whatsoever Thou hast caused to descend upon me in Thy path. I beseech Thee, O my God, by Him Whom Thou hast made a sovereign over me and over all that are in the heavens and on the earth, to make me patient in Thy tribulation and well-pleased with Thy decree; then make mine eyes to turn away from all save Thee, and to watch for the wondrous tokens of Thy mercy, that perchance there may descend upon me that which shall quiet my heart and gladden my being, that I may

الظهور و تغيّبت فيه بأعلى تغيّبات ازليتك و
ترنّيات عزّ صمديتك و جعلته مهيمناً على كتبك
و ناطقاً لا يثبت حقّك و مدلاً عليك في اظهار
سلطنتك بحيث لن يعرفه احد دونك و لن يبلغ
الى كنه معارفه نفس سواك

- 5 قلت فيه و قولك الحقّ انّ الله قد قدر لك
مقاماً لا يسبقه من احد و بعد ذلك امرتني فيه
بأن ادعو الكل اليك و اتذكّر الكل بأذكار حروف
ازليتك و القى عليهم من جواهر حكمتك و
سواذج علم احديتك ليتّ نعمتك على المقرّين
من عبادك و يظهر سلطنتك على المقدّسين
من اصفيائك و ما خصصت احد بذلك و ما
شرفت نفس فيما شرفتنى فيه بعنايتك و افتخر
بذلك في ملكوت امرك و جبروت عزّك

- 6 و بعد ذلك ارسلت كتابك اليهم باذنك و انت
اطلعت عليهم بأنهم ما قرؤوا حرفاً ممّا فيه من
آياتك و لو قرؤوا ما اختلفوا و لما اختلفوا دليل
بأنهم ما التفتوا بكتابك و ما شهدوا ما قدر فيه
من اسرار قضائك و شئون امضائك كأنهم
ما فتحوه مرّة ليطلعوا ما فيه من بدائع حكمتك
و جواهر صنع الوهيتك و ظلّوا في حقّي ما لا
اذنت لهم و تكلموا بما استحي ان اذكره عندك
او عند احد من احبائك

- 7 فليك الحمد يا الهى على كلّ ذلك و على ما نزلت
علىّ في سبيلك فاسئلك يا الهى بالذى جعلته
سلطاناً علىّ و على من في السموات و الأرض
بأن تجعلني صابراً في بلائك و راضياً بقضائك
ثم اجعل بصراى معرضاً عن دونك و مترصداً
لبدائع رحمتك لعلّ ينزل علىّ ممّا يسكن به قلبي و
يسرّ به ذاتي لأستبشر في ظلّ عنايتك الأعلى و
استرقد في جوار رأفتك الأبهى

rejoice beneath the shadow of Thy most exalted care, and find rest in the neighbourhood of Thy most glorious compassion.

- 8 And I beseech Thee, at that hour, to forgive them that were heedless of Thy Most Great remembrance and turned unto the desires of vain fancy; yea, forgive them, for they are Thy servants and Thy bondsmen, possessing no power over their own benefit or harm, nor over life or resurrection. Make Thou, therefore, O my God, their hearts pure, their eyes clear, and their ears keen, that they may hear Thy verses with their own hearing and not with the hearing of another, and behold Thy beauty with their own sight and not with the sight of any besides; that they may soar unto the most glorious Pavilion on the two wings of their love, and ascend unto the highest horizon in the flame of their affection – so that, by Thy power, they may come to possess that which Thou hast created for them within themselves by Thy might. This, verily, is a grace beyond which no grace in Thy kingdom can be conceived, and an ordinance unequalled in all Thy dominions.

8 واسئلك حينئذ بأن تعفو عن الذين غفلوا عن ذكرك الكبرى والتفتوا بما يشتهى به الهوى ثم اغفرهم لأنهم عبادك وارقائك ولا يملكون لأنفسهم نفعاً ولا ضرراً ولا حياة ولا نشوراً فاجعل اللهم يا الهى قلوبهم طاهرة وابصارهم صافية واسماعهم ذاكية ليسمعون آياتك بسمعهم لا بسمع غيرهم وينظرون جمالك بأبصارهم لا بأبصار دونهم ويطيرون الى رفرف الأسنى بجناحى حبهم ويصعدون الى افق الأعلى بنار ودّهم لعل يملكون بقدرتك ما خلقت لهم فى انفسهم بقوتك وإن هذا فضل لا يعادله فضل فى ملكك ولا امر فى بلادك

- 9 Then I adjure Thee, O my God, by the first Fire that was kindled from the fire of Thy Being, by the first Sea that branched forth from the ocean of Thy oneness, by the first Light that shone from the horizon of Thy Self-Subsistence, by the first Lamp that was lit in the lantern of Thy love; and by Thy Name which Thou hast established in the place of Thine own Self, and raised unto the heaven of the glory of Thy lordship, and made concealed within the pavilions of Thy might and hidden beneath the veils of Thy majesty – that Thou wouldst send down upon me and upon Thy servants the showers of Thy favour and the rains of Thy bounty; that Thou wouldst clothe us in the garment of Thy pardon and the mantle of Thy holiness; and make us of them that have been guided by Thy guidance, that have sought Thy good-pleasure, that have dwelt in Thy habitations and reposed in Thy neighbourhood. In Thy hand is the sovereignty of power and dominion; in Thy right hand is the King of might and choice. Thou, verily, art potent to do what Thou wilt, and of the deeds of Thy servants art Thou all-knowing, all-aware.

9 ثم أقسمك يا الهى بأول نار توقدت من نار كينونتك وأول بحر تشعب من بحر احديتك وأول نور اضاء من افق صمديتك وأول سراج اشتعل فى مصباح محبتك وباسمك الذى اقمته مقام نفسك وارفعته الى سماء عز ربوبيتك وجعلته مستوراً فى سرادقات عزك ومكنوناً فى حجاب مجدك بأن ترسل على وعلى عبادك من اغياث فضلك وامطار جودك وتلبسنا قبيص عفوك ورداء قدسك وتجعلنا من الذين اهتدوا بهدایتك وطلبوا رضائك وسكنوا فى ديارك ورقدوا فى جوارك اذ بيدك سلطان القدرة والاقدار وفى يمينك ملك القوة والاختيار وانك انت على ما تشاء قديراً وبما تعملون العباد علم خبيراً

INBA92:044

BH01381

To: Siyyid Ibrahim

- 1 The beginning of speech and the end of conclusion is the mention of the Sovereign of the heavenly realm and the King of Glory - exalted be His grace and magnificent His favor. There is no God but Him. And then it is submitted that one such as yourself, who has appeared as a leaf of the divine Tree and as a fruit of the Pre-existent Lote Tree, and who has been nourished from the chalices of light and has drunk from the crimson cups - why should you be veiled from the divine mysteries and the manifest words of the Eternal, and become distant from the ultimate purpose and spiritual desire?
 1 بدايات كلام و غايات ختام ذكر سلطان عما و
 مليک بهاست جلّ عنايته و عظم احسانه و لا
 اله غيره و بعد عرض ميشود که مثل جناب
 شما که از اوراق شجره الهیه و از اثمار سدره
 کینونیه ظاهر شدید و از کؤوس سنا مرزوق
 و از کأوب حمرا مشروب گشته اید چرا باید از
 سرائر امور الهیه و ظواهر کلمات صمدانیه محجوب
 گردید و از مقصود اصلی و مطلوب روحانی دور
 شوید
- 2 Let it not be thought that some ulterior motive lies hidden in the essence of these words, or that some fancy is concealed in the secret of these allusions. I swear by the God Who caused this servant to be seated upon the carpet of love and to repose upon the cushions of affection, that whatsoever has been mentioned stems from the gems of grace and the manifestations of generosity, sanctified from the consideration of otherness and holy beyond the witness of qualities.
 2 همچو گمان نشود که غرضی در هویت این کلمات
 مستور و خیالی در سر اشارات مکنون است قسم
 بخدائیکه این عبد را بر بساط حبّ جالس نمود
 و بر ثمارق و دّ مستریح فرمود که آنچه ذکر شده
 از جواهر عنایت و سواذج مکرمتست منزّه از
 ملاحظه غیریت و مقدّس از مشاهده کیفیت
 است
- 3 Look to the previous centuries and reflect upon what God revealed therein to their peoples. Why did discord arise among them, and for what reason did they turn away from His countenance, stray from His path, cause corruption in His Cause, associate partners with the Sovereign of His oneness, and become among the perishing ones? Have you heard that God's religion could be effaced before being established, or His decree annulled before being revealed? Say: What ails you? How is it that you neither know nor perceive?
 3 انظر الى قرون الأولى و فكّر فيما نزل الله فيها
 على اهلها لم وقع الخلاف بينهم و بم اعرضوا عن
 وجهته و ابعدوا عن صراطه و افسدوا في امره و
 اشركوا مع سلطان وحدته و صاروا من الهالكين
 أ سمعت ان [يخبر] دين الله من قبل ان يثبت او
 ينسخ حكم الله من قبل ان يظهر قل ما لكم كيف
 لا تعرفون و لا تشعرون
- 4 Nay, by my Lord, the Lord of the heavens and earth! No one can alter a single letter of what was revealed in the Bayan by God, the Protector, the Self-Subsisting. He has bound Himself to establish all that was ordained in the Book by His command, but the people know not and understand not.
 4 لا فوريّ ربّ السموات و الأرض لن يقدر احد
 ان ينسخ حرفاً ممّا نزل في البيان من عند الله
 المهيمن القيوم و كتب على نفسه بأن يثبت كلّ
 ما حدّد في الكتاب من عنده ولكنّ الناس لا
 يعلمون و لا يفقهون
- 5 O friend! Be fair in God's presence, then place yourself before Him. Did you write the Bayan as God, your Beloved, the Beloved of the mystics, commanded you? Nay, by your life, you neither wrote it nor obeyed what you were commanded by Him, and became of the hesitating ones. Rather, you desired to keep people away from His command and prohibition, and to be among those who distance others.
 5 ان يا حبيب انصف بالله ثمّ اجعل محضرك بين
 يديه هل كتبت البيان كما امرك الله محبوبك
 محبوب العارفين لا فومررك ما كتبته و ما اطعته
 فيما امرت من عنده و صرت من المتوقّفين بل
 اردت ان تبعد الناس عن امره و نهيه و تكون
 من المبعدين

- 6 Are you content with one who mocked God, turned away from His presence, strayed from His path, was heedless of His remembrance, and became of the opposing ones? Say: Are you not ashamed before God Who created you, reared you, and made you a king that you might remind people of God's days and be among those who remember? Yet you followed your own desires and turned away from the decree of God, my Lord and your Lord, the Lord of the worlds.
- 7 Read unto them what was revealed before you and all on earth deny it. Verily God is Self-Sufficient, Praiseworthy. By the Lord of the heavens and earth! If all who are in the heavens were to gather claiming divinity, and all who are on earth claiming lordship, they would neither be able nor capable of revealing a single letter of what God has revealed in the Book. Say: What ails you? How is it that you neither awaken nor recognize?
- 8 By Him Who holds my soul in His hand! I desire nothing in these words except my love for you and my affection for your person. Otherwise, what concern have I to mention one who was the best of those remembered? But when I witnessed your forgetfulness of your covenant, I cast upon you what none in all the worlds would cast, that you might recognize God's right in these days, make up for what escaped you, and be of the doers of good. And praise be to God, the Lord of the worlds.
- 9 In any case, in these days His good-pleasure is beloved, and all are captive in the grip of power. There is no escape for anyone. Do not regard the Cause of God as something trivial wherein anyone might express their fancy. Now several persons from various quarters have made this same claim. Soon you shall witness that the Tree of Independence shall endure forever through its own glorious and beauteous Sovereign, while all these others shall perish and vanish, nay rather, become as nothing remembered, as scattered dust. Then indeed we belong to God and to Him do we return.
- 10 If you deem it advisable, convey greetings from this servant to Mirza, and then submit: Have not the standards of discord been raised from all directions, and has not the corruption of these companions not corrupted the world? Is this not enough? How can these be reconciled? This is what has been written and established in all books and by all Messengers: "Associate not anyone with the worship of thy Lord." One like yourself should be observant of all degrees. The choice is yours. I am but a faithful counselor. And peace be upon the assured ones.
- 6 أَرْضِيَتْ بِالَّذِي اسْتَهْزَأَ بِاللَّهِ وَاعْرَضَ عَنْ حَضْرَتِهِ وَابْعَدَ عَنْ صِرَاطِهِ وَاغْفَلَ عَنْ ذِكْرِهِ وَصَارَ مِنَ الْمَعْرِضِينَ قُلْ أَمَّا تَسْتَحْيِي عَنِ اللَّهِ الَّذِي خَلَقَكَ وَرَبَّكَ وَجَعَلَ لَكَ مَلَكًا لَتَذَكَّرَ النَّاسُ بِأَيَّامِ اللَّهِ وَتَكُونَ مِنَ [الذَّاكِرِينَ] وَاتَّبَعْتَ بِمَا تَهْوَى نَفْسَكَ وَتَوَلَّيْتَ عَنْ حُكْمِ اللَّهِ رَبِّي وَرَبِّكَ رَبِّ الْعَالَمِينَ
- 7 فَاقْرَأْ عَلَيْهِمْ مَا نَزَلَ مِنْ قَبْلِ أَنْ تَكْفُرُوا أَنْتُمْ وَمَنْ عَلَى الْأَرْضِ جَمِيعًا إِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ فُورَبِّ السَّمَوَاتِ وَالْأَرْضِ لَوْ اجْتَمَعَ كُلٌّ مِنْ فِي السَّمَوَاتِ عَلَى الْأُلُوهِيَّةِ وَكُلٌّ مِنْ عَلَى الْأَرْضِ عَلَى الرِّبَوِيَّةِ لَنْ يَقْدِرُوا وَلَنْ يَسْتَطِيعُوا أَنْ يَنْزِلُوا حَرْفًا مِمَّا نَزَلَ اللَّهُ فِي الْكِتَابِ قُلْ مَا لَكُمْ كَيْفَ لَا تَتَنَبَّهُونَ وَلَا تَعْرِفُونَ
- 8 فَوَالَّذِي نَفْسِي بِيَدِهِ مَا أُرِيدُ فِي تِلْكَ الْكَلِمَاتِ إِلَّا حَيَّ لِنَفْسِكَ وَوَدَى لِحُبِّكَ وَالْأَمَّا لِي وَشَأْنِي بِأَنْ أَتَذَكَّرَ مَنْ كَانَ هُوَ خَيْرَ الْمَذْكُورِينَ وَلَكِنْ لَمَّا شَاهَدْتُ نَسْيَانَكَ عَنْ عَهْدِكَ لَذَا الْقَيْتِ عَلَيْكَ مَا لَا [يَلْقِيكَ] أَحَدٌ مِنَ الْعَالَمِينَ لَتَعْرِفَ حَقَّ اللَّهِ فِي تِلْكَ الْأَيَّامِ وَتَدَارِكُ مَا فَاتَكَ وَتَكُونَ مِنَ الْمُحْسِنِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- 9 دَرْ هَرِّ حَالِ إِنْ أَيَّامُ رِضَايَ إِشَانُ مُحْبُوبٍ اسْتُ وَكُلُّ دَرِ قَبْضَةٍ قُدْرَتِ اسْبِرْدِ مَفْرَى بَرَايَ نَفْسِي نَيْسْتُ وَامْرُ اللَّهِ رَا بَلِيْنَ سَهْلِيْ نَدَانِيْدُ كِهْ هَرِّ كَسِّ هُوسِيْ دَرِ اَوْ اِظْهَارِ نَمَائِيْدِ حَالِ اَزْ اَطْرَافِ چَنْدِيْنِ نَفْسِ هَمِيْنِ اَدْعَا رَا نَمُوْدِهْ اَنْدُ زُوْدِ اسْتُ كِهْ خَوَاهِيْدِ دِيْدِ كِهْ شَجَرَهْ اسْتَقْلَالِ بَسْلَطَانِ جَلَالِ وَمِلِيْكَ جَمَالِ خُوْدِ لَمْ يَزَلْ وَلا يَزَالُ بَاقِيْ خَوَاهِدِ بُوْدِ وَكُلِّ اِيْنِهَا فَاْنِيْ وَ مَفْقُوْدِ بَلِ مَعْدُوْمِ كَأَنَّ لَمْ يَكُنْ شَيْئًا مَذْكُوْرًا هَبَاءُ خَوَاهِنْدِ گَرْدِيْدِ اِذَا اَنَا اللَّهُ وَ اَنَا اِلِيْهِ رَاجِعُوْنَ
- 10 وَ اِگَرِ مَصْلَحَتِ بَدَانِيْدِ اَزْ قَوْلِ اِيْنِ عَبْدِ خِدْمَتِ جَنَابِ مِيْرَزَا تَكْبِيْرِ بَرَسَانِيْدِ وَبَعْدِ عَرْضِ كَنِيْدِ كِهْ اَيَا رَايَاتِ اخْتِلَافِ اَزْ كُلِّ جِهَاتِ مَرْتَفَعِ نَشْدِهْ وَ فَسَادِ اِيْنِ اصْحَابِ عَالَمِ رَا فَاْسِدِ نَهْ نَمُوْدِهْ هَمِيْنِ بَسِ نَيْسْتُ چَكُوْنِهْ جَمْعِ اِيْنِهَا مُمْكِنْسْتُ اِيْنِسْتُ كِهْ دَرِ كُلِّ كِتَبِ وَ كُلِّ رَسْلِ مَكْتُوبِ وَ مَقْرَّرْسْتُ لَا تَشْرِكْ بَعْبَادَةَ رَبِّكَ اِحْدًا مَثَلِ شَمَا بَايْدِ بِجَمِيْعِ

مراتب ناظر باشید دیگر مختارید ما انا الا ناصح
امین و السلام علی [الموقنین]

INBA36:326, BLIB_Or15722.207,
BRL_DA#254, TZh4.130-131x,
ASAT5.309x

BH01489

To: People of Sulaymanih et al., in Suleymaniyih

- 1 Yesterday the Shaykh wandered the city, lamp in hand, Crying:
"Weary am I of demon and beast; human company I desire!"
دی شیخ با چراغ همی گشت گرد شهر کز دیو
و دد ملوم و انسانم آرزوست
- 2 Beloved kind friend, praise be to God that well-being is somewhat attained and the pure mirror of the heart reflects the promptings and attractions of the heart. God willing, this desire shall be fulfilled and that aim shall be achieved. Though it would be sweeter to cleanse the tablet of light, which is of the pages of illumined hearts, from the intimations of this one and that, and to gallop naked in the vast arena of the spirit. As the divine sage says:
دوست مهربان شکر خدا را که سلامتی فی الجمله
حاصل است و مرآت صافیہ قلب حاکی از
اشارات و جذبات دل انشاء الله مراد این حاصل
شود و مرام آن واصل آید اگرچه خوشتر این
است که لوح نور را که از صفحات افئده
منیره است از دلالات این و آن پاک سازیم و
عریان در میدان وسیع روح بتازیم چنانچه حکیم
الهی میگوید
- 3 None seeks that Beloved with desire, None sleeps with such a rose-cheeked one while clothed. With two qiblihs one cannot walk straight on the path of unity, Either the good pleasure of the Friend or one's own must be chosen.
سوی آن دلبر نپوید هیچکس با آرزو با چنان
گلرخ نخسبد هیچکس با پیرهن با دو قبله در ره
توحید توان رفت راست یا رضای دوست باید
یا رضای خویشتن
- 4 What place is there for garments when existence itself becomes a veil and otherness itself becomes a mask? The literary master of Shiraz says: "Thou thyself art thine own veil, O Hafiz; arise from between!" Just as Jacob's love, had he cleansed the identity of heart and soul from the turbidity of water and clay, would surely not have needed the shirt from Egypt to bring him glad tidings, nor a messenger to remind him. Rather, he would have perceived the holy, fragrant breezes from the north wind of the spirit, and would have found repose with the Beloved in the very state of union. He would have tasted the longing for the meeting and the sweetness of the fountain of eternity from the spring of purity, would have arisen to eternal life and everlasting continuance, would have become immortalized in the Paradise of eternity after the gathering of the spirit, would have seen a thousand like unto Joseph circling round without the cry of "O my grief!", and would have received the subtle
چه جای پیراهن که وجود حجاب میشود و
غیریت خود نقاب میگردد ادیب شیراز میگوید
تو خود حجاب خودی حافظ از میان برخیز
چنانچه یعقوب حب اگر هویه قلب و دل را از
کدورت آب و گل پاک مینمود البتہ احتیاج
قیص مصر نداشت که بشیری مبشر شود و یا
سفیری مذکر آید بلکه نفحات طیبہ مقدسه را
از شمال روح میشنید و بجانان در عین وصال
میآرمید شوق لقا و ذوق چشمه بقا را از عین
صفا ذائقه مینمود و بحیات ابدی و دوام ازلی
قیام میفرمود و بجنت خلود بعد از حشر روح
مخلّد میگشت و هزار چون یوسف را بی ندای
وااسفا طائف حول میدید و لطیفه مصر وفا را
از مدینه فهای احد اخذ میکرد

essence of the Egypt of fidelity from the city of the annihilation of the One.

- 5 Yea, until the turbidities of the world of multiplicity, whose end is destruction, vanish and perish, the eternal Countenance will not raise its unveiled face from behind the veil, and the meaning of "All things shall perish save His Face" will not become evident from the manifest brow. What shall I write? The fragrance of the soul must be inhaled from the camel's wool which belonged to Uwais, as the author of the Mathnavi says:
- 6 The fragrance of the soul comes from the camel's wool, This camel from the host of Sultan Uwais.
- 7 But the musk-fragrance of the soul and the breezes of the All-Merciful from the Yemen of the Beloved are cut off and forbidden. Yes, the casket of white pearls has become treasured in the shell of the sea, for its unpierced state is more acceptable and more pleasing, as it gives perfect power to the forces of the heart and increases the worthy light of sight. And perhaps this concealment may be the cause of manifestation, and this veiling may lead to an unveiling, or this allusion may be made explicit by a child, or this seal may be opened by a power.
- 8 When the seed is hidden in the earth, The secret of the garden's verdure it becomes.
- 9 Until what the power of the Friend's arm may do! O companion, thy friend says that the comfort of existence needs a stroll free from the contamination of limitations, so that like the Phoenix of the West it may raise its head from the East of the soul and soar in the holy air of the spirit which is the city of the soul. I swear by God that if the armies of death were to gallop on horseback, they would not catch up with this rider, and Azrael would gird himself like a servant at the door and be indebted to the one bound for the sanctuary, that perchance he might become intimate in the sacred precincts and might circle and become aware in that subtle carpet which is more delicate than the pearls of light.
- 10 Glory be to God! The breeze of love arose and perfumed the assembly of intimacy. The spirit played a wondrous melody. The lovers in the wilderness of consciousness became unconscious from the secret whisper of the unseen. Such longing and rapture, such taste and joy have encompassed all that the breath of the Holy Spirit began to blow upon the decayed bones, and the Faithful Spirit came flying with the wing of success. The Israfil of life became bewildered as to which melody might bring these companions back to consciousness, and shows inability
- 5 بی تا کدورات عالم کثرت که نتیجه آن
هلاکت است زایل و هالک نشود طلعت باقی
وجه بی نقاب سر از حجاب برنیارد و معنی کل
شیء هالک الا وجهه از جبین مبین هویدا
نگردد چه نویسم که بوی جان از پشم شتر
که منسوب به اوئیس است باید شنید چنانچه
صاحب مثنوی میگوید
- 6 بوی جان میآید از پشم شتر این شتر از خیل
سلطان وئیس در
- 7 ولیکن رایحهء مشک جان و نسایم رحمن از یمن
جانان مقطوع و ممنوع است بلی حقّه لؤلؤ بیضا
در صدف دریا مخزون گشته زیرا که ناسفته آن
مقبول تر آید و مطبوع تر باشد که قوت قوای دل
را قدرت کامل بخشد و نور بصر را جودت
قابل بیفزاید و شاید که این کمون سبب ظهور
گردد و این ستر را از پی کشفی باشد و یا این
تلویح را طفلی تصریح نماید و یا این ختم را قوتی
بگشاید
- 8 دانه چون اندر زمین پنهان شود سر آن سرسبزی
بستان شود
- 9 تا چکند قوت بازوی دوست ای شفیق رفیق
میگوید که آسایش وجود را زهتی از آرایش
حدود باید که تا چون عنقای مغرب سر از
مشرق جان برآورد در هوای قدس روح که
مدینهء جان است سیر گردد قسم بخدا که اگر
عساکر ممات دواسیه بتازند بگرد این سوار نرسند
و عزرائیل چون خادم بر در کمر خدمت بندد
و از عازم حرم منت برد که شاید در حرم عزّ
محرم شود و در آن بساط لطیف که الطف از
دراری نور است طائف گردد و واقف شود
- 10 سبحان الله نسیم حبّ برخاست و مجلس انس را
معطر نمود روح نغمهء بدیع ساز نمود عشاق
بادیهء هوش از سروش غیب مدهوش شدند
بقسمی شوق و وله و ذوق و طرب احاطه نموده
که نغمهء روح القدس از عظم رمیم وزیدن
گرفت و روح الامین با جناح نجاج در پریدن
آمد اسرافیل حیات متحیر گشته که بکدام نغمه

that perchance he might take a share and portion from this unconsciousness.

- 11 Enough! The Beloved has begun to speak; Listen! And God knows best what is right. At this moment my soul has left my body, Saying to me: "Verily, unto Him do we return."

LOIR19.237, BLO_PT#008

این اصحاب را بهوش آرد و عجز مینماید که شاید از این بیهوشی قسمت برد و نصیب بردارد

- 11 بس کنم دلبر درآمد در خطاب گوش کن و الله اعلم بالصواب این زمان جان از تنم آمد برون گویدم کانا الیه راجعون

INBA36:349, INBA36:374, BLIB_Or15722.245,
Majlis934.076-082, BRL_DA#609,
MSHR2.138x

BH01546

To: Rahim

- 1 He is God, exalted is He. O Rahim! Harken unto what this sorrowful Bird warbleth unto thee from the hidden words, that thou mayest ascend unto the station which God hath created and ordained for thee, wherein the censure of the critic, the denial of the denier, and the heedlessness of the proud shall not hold thee back. Hear thou My words and inscribe them upon the tablet of thy heart, lest thou forget the decree of love from this Servant Who hath been afflicted among the servants and desireth to depart from this land by reason of what hath befallen Him through the whisperings of the sinful and the intimations of the heedless. It is as though I were imprisoned in a house of iron, finding for Myself neither helper nor friend.

- 2 Say: O people! Have mercy upon this One Who hath drunk from the cup of destiny, upon Whom hath descended the decree of divine will, and upon Whom have flowed the oceans of tribulation. By God! I weep with the eyes of My heart, cry out with the tongue of My inner being, and lament with the essence of My being.

- 3 O My brother! If thou wouldst remove the veil of limitation from thine hearing and cleanse it with the water of thy love, thou wouldst find the traces of My sorrow in the realm of possibilities, hear the weeping of the holy ones in the concourse on high, witness blood flowing from the eyes of the dwellers of the realm of eternity in the heaven of mystery. Thou wouldst not rest in thy place due to My oppression, nor find repose on thy seat due to My deprivation, nor drink water due to the burning of My liver, nor find solace with anyone due to My loneliness and the multitude of Mine enemies. By God! Were

1 هو الله تعالى ان يا رحيم اسمع ما يغنّ عليك هذا الطير المحزون من كلمات المكنون لتصعد الى مقام الذى خلقه الله لك وقدره لنفسك بحيث لا يمنعك لومة لائم ولا اعراض منكر ولا اغفال مستكبر فاسمع قولى ثم اكتبه على لوح فؤادك لئلا تنس حكم الوداد عن هذا العبد الذى ابتلى بين العباد ويريد ان يخرج عن البلاد فيما ورد عليه من همسات المذنبين واشارات الغافلين كأنى صرت محبوساً فى بيت الحديد ولا اجد لنفسى ناصراً ولا شفيقاً

2 قل يا ايها الناس ارحموا هذا الذى شرب عن كأس القضاء وورد عليه حكم البداء وجرى عليه من البحر البلاء فوالله ابكى بعيون قلبى واصح بلسان سرى واصح بلحن كينونى

3 فأنك يا اخى لو تكشف غطاء الحديّة عن سمعك وتطهره بماء حبيك لتجد آثار حزنى فى جبروت الملكات وتسمع بكاء المقدسين فى ملاء الأعلى وتشهد جريان الدم عن عيون سكان البقاء فى لاهوت العماء ولا تستقرّ فى مكانك لمظلوميّتى ولا تستريح على مقعدك لمحروميّتى ولا تشرب الماء لحرقة كبدى ولا تستأنس بأحد لوحدى وكثرة اعدائى فوالله لو اطلق زمام القلم ليتزلزل

I to loose the reins of the Pen, the pillars of eternity would be shaken, and the pavilions of existence would not be raised from behind the veil of nothingness. But I have concealed it in My heart and drink rivers of blood from My heart, lest anyone take notice of what hath descended upon Me and befallen Me.

- 4 Know thou that We loved thee before and love thee now, and I desire that thou shouldst be detached unto God and reliant upon Him, that the fire of love may burn so intensely in thy breast that thou canst find no rest in thy love for God nor patience in His good-pleasure, that thou mayest walk upon the earth with tranquility and dignity as though walking before the Almighty, forgetting all remembrances that would prevent thee from entering the paths of the righteous, that thou mayest be an aid to the light in these dark and gloomy times which have encompassed all who are in the heavens and on earth, such that I fear they may encompass all servants and drown all who exist.

- 5 Therefore, convey My greetings and glorification to My loved ones and those who claim to love Me, and remind them in these days the like of which eyes have never witnessed nor minds conceived, and say to them: O servants! Why have ye turned away from God, your Creator? Whereby have ye associated partners with Him? By what authority do ye spread corruption in the land without His leave and slay people without clear proof or Book? Say: Are ye not ashamed before Him Who created you, from Whom is your beginning and unto Whom is your end? By what reason do ye harm this Youth Who hath believed in God, His Lord, turned away from all else but Him, advanced toward the sanctuary of His beauty and the Kaaba of His Self, and Who hath become hidden from the eyes of men such that ye see Him but know Him not? He hath become like a moving thread in the heart due to the thinness of His bones and the delicacy of His skin through what hath touched Him of sorrows and the fire of deprivation.

- 6 If thou wouldst hear from Me and accept My counsel, thou wouldst find the fragrance of eternity from the Most Exalted Garment and attain to the most excellent station and furthermost place. Travel in the land and migrate from this city to a land which thou lovest, and remind the servants not to seek corruption. And if thou desirest to return to Us afterward, thou shalt have permission from this Servant. But grieve not over anything, nor be troubled in any matter. God will remove grief from thee and clothe thee with the garment of joy. There is no God but Him. He spendeth as He pleaseth, and He is the Mighty, the Ever-Living, the Self-Subsisting.

اركان القدم ولا يرفع خيام الوجود عن حجاب العدم ولكن سترت في سرى واشرب عن قلبي انهار الدم لثلاً يلتفت احد فيما نزل على و ورد بنى

- 4 و انتك انت فاعلم باننا احبيناك من قبل و احبناك حينئذ و اريد ان تكون منقطعاً الى الله و متوسلاً عليه ليشعل نار الحب في صدرك بحيث لا تقدر على السكون في محبة الله و لا الاضطراب في مرضاته تمشي على الأرض بسكون و وقار كأنك تمشي بين يدي الجبار و تنس كل الأذكار مما يمنحك عن الدخول في مسالك الأبرار لتكون معيناً للنور في هذا الظلمات الديجور التي احاطت كل من في السموات و الأرض بحيث اخاف بأن تحيط كل العباد و تغرق فيه كل من كان من اهل الایجاد

- 5 اذا بلغ سلامي و تكبيرى على احبائي و الذين يدعون حبي و ذكركم في هذه الأيام التي ما شهدت العيون بمثلها و ما ادركت العقول كشبهها و قل لهم يا عباد لم اعرضكم عن الله بارئكم و بم اشركتم به و بأي جهة تفسدون في الأرض من دون اذنه و تقتلون الناس من دون بينة و لا كتاب قل اما تستحيون عن الذي خلقكم و منه مبدئكم و اليه منتهاكم و بأي جهة تؤذون هذا الغلام الذي آمن بالله ربه و اعرض عن دونه و اقبل الى حرم جماله و كعبة ذاته و خفي في عين الناس بحيث انتم تشهدوه و لا تعرفوه كأنه صار كالخيط المتحرك في الفؤاد من دقة عظمه و رقعة جلده فيما مسه من الأحزان و نار الحرمان

- 6 و انت لو تسمع مني و تقبل نصيحتي تجد راحة البقاء عن قيص الأعلى و تصل الى احسن المقام و اقصى المكان سافر في الأرض و هاجر من هذه المدينة الى ارض التي انت تحبها و ذكر العباد بأن لا تبتغوا الفساد و ان تريد ان ترجع إلينا من بعد لتكون مأذوناً من عند العبد هذا ولكن لا تحزن عن شيء و لا تذكر في امر سيرفع الله عنك الحزن و يلبسك قيص السرور و انه ما من اله الا هو ينفق كيف يشاء و انه هو العزيز الحي القيوم

- 7 Soon will the banners of tribulation be raised in this land and the sun of trials appear in this heaven, and the people will then be tested, and We say: We are God's and unto Him do we return. That which hath descended from the H after the B.

7 و سیرفع اعلام البلاء فی هذه الأرض و تظهر
شمس الابتلاء فی هذا السماء و الناس حیثند
یفتنون و نحن نقول انا لله و انا الیه راجعون
المنزول من الهاء بعد الباء

INBA71:106b

BH01736

To: *Shaykh Abdur-Rahman Karkuki*

- 1 A moon went forth from this city – toward another it fled; By its setting and its rising, two cities turned o'erhead.
- 2 Though Joshua once recalled the sun, and stayed its wheel a day, Yet when thou lift'st thy veil – a sun breaks forth in full display.
- 3 That honored brother's momentous thoughts have been considered. For the destitute dervishes, an appointed place and adorned dwelling hath been established. The blackness of the ink of that letter bore the fragrance of pure musk, and the whiteness of its gardens betokened the tenderness of an illumined heart. Verily, its arranged pearls brought perfect joy, and its scattered gems conveyed health and tranquility to the heart.
- 4 Thou read'st whate'er within our hearts is writ and planned; Thou tak'st the hand of him whose foot is stuck in mire and sand.
- 5 Although in these days physical communion hath been suspended, yet the natural, innate fellowship and intimacy remaineth firm. God willing, the draught of reunion, which is mingled and combined with sweet, pure water, shall descend from the clouds of the soul and bestow the gift of life upon the frozen, lifeless earth.
- 6 "Yea, today must thou bestir thyself, whilst the cloud, in its bounty, still poureth forth its rain; for tomorrow, when thou hast perished of thirst, rise not from within the grave to plead thy need."
- 7 In these days when the seas of sorrow are surging and the rivers of grief are flowing, when the pivot of the sphere of fate

1 می [برون شد] از این شهر و سوی شهر دگر شد
که از غروب و طلوعش دو شهر زیر و زبر شد

2 و یوشع ان ردّ شمساً بعض یوم و انت متی سفرت
ظهرت شمساً

3 تفقّد خاطر خطیر آن برادر مکرم درویشان
بی سامان را مکانی معین و سامانی مزین آمده
سواد مداد آن نامه حاکی از مشک اذفر بود
و بیاض ریاض آن مشعر بر ملائمت قلب انور
الحق لآلی منظوم او مسرت کامل حاصل نمود
و دراری منشور آن صحت و آسایش دل پیآورد

4 ترجمانی هرچه ما را در دل است دست گیری
هر که پایش در گل است

5 اگرچه در این ایام مواصلت زمانی حضوری
مرتفع شد و لکن مؤالفت و مؤانست جبلی فطری
برقرار است انشاءالله شربت وصال که از ماء
عذب زلال مندرج و مندج گشته از سحاب
جان نازل میگردد و اراضی منجمده منجمده
را نعمت حیات خواهد بخشید

6 بلی امروز باید ار کرمی میکند سحاب فردا که
تشنه مرده بود لای گو مخیز

7 و این ایام که بحار حزن در هیجان است و
انهار غم در جریان و قطب فلک قضا در

is turning and the center point of decree is planning, when the tree of tyranny hath grown tall and the fruit of oppression like unto Shaddad hath borne fruit, when good deeds are rejected and the works of Nimrod are praised, when thorns sit in the place of beauty and shells occupy the place of pearls in the shell, when serpents rule in the abode of the sovereign and Satan presideth upon Solomon's throne - this is not the first flask that hath been broken in Islam.

تدویر است و مرکز نقطه امضا در تدبیر و شجره
ظلم مرتفع گشته و ثمره بیداد چون شداد بیار
آورده و افعال نیک مردود شده و اعمال نمرود
محمود آمده خس بجای حسن نشسته و خرف بر
مکان در در صدف محل گرفته و ثعبان بر منزل
سلطان حکومت مینماید و شیطان بر مسند
سلیمان ریاست میگذازد لیس هذا اول قارورة
کسرت فی الاسلام

8 With all these circumstances, how can I properly respond to letters and present worthy writings? By thy life, my sorrow is not for the loss of wealth, but for his death and condition, that he was slain with utmost abasement, though he attained the most glorious martyrdom and ascended to the most exalted horizon. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance with their Lord, rejoicing."

8 با جمیع این امور چگونه میتوانم از عهده
مکتوبات قابله برآیم و مسطورات لایقه عرض
نمایم بجان تو ملال من نه از فوت مال است
بلکه از موت و احوال او است که بذلت
کبری کشته شد اگرچه بشهادت اعلیٰ فایز
گشت و بافق ابهی متصاعد شد لا تحسبن الدین
قتلوا فی سبیل الله امواتاً بل احياء عند ربهم
یرزقون فرحين

9 The enemies are delighted that ownerless property hath fallen to them. Have they not heard the decisive, mighty proclamation which saith: "For him who is slain unjustly, We have given authority to his heir."

9 حضرات اعدا در نشاطند که مال بی صاحبی
بگیرشان آمده مگر نشنیده اند خطاب مبرم معظم
را که میفرماید من قتل مظلوماً فقد جعلنا لولیه
سلطاناً

10 Thou dost smile - and the lip of Fate is stung to the quick; Doom itself hath, for thy laughter, tears laid up - full and thick.

10 تو میخندی و میگردد لب قضا اجل دارد از
خندهات گریه ها

11 Soon shall the heir claim his inheritance and uproot oppression. "Their appointed time is the morning - is not the morning near?"

11 عنقریب است که ولی مال اخذ منال نماید و
بیخ ظلم را برکند قال ان موعدهم الصبح ا لیس
الصبح بقرب

12 O my brother, observe what circumstances are unfolding and what unprecedented matters are being born from this transient world. I who had chosen seclusion and crept into the cave of silence, who had melted in union and in separation had freed myself from all else, must now become renowned throughout the horizons and complain to Iran of the tyranny of Uruman. "Naught shall befall us save what God hath decreed for us. In Him do we trust, and in God let all the faithful trust."

12 ای برادر من ملاحظه نما که چه اسباب فراهم
میآید و چه امور باکره از دنیای فانی میزاید این
بنده که عزلت گزیده بودم و در غار خاموشی
خزیده و از وصل گداخته و در هجره از غیر
پرداخته حال باید که شهره آفاق شوم و به
ایران از ظلم اورومان شکایت نمایم لن یصیبنا الا
ما کتب الله لنا علیه توکلنا و علی الله فلیتوکل
المؤمنون

13 I had chosen one person for companionship and fellowship who was among the righteous and spoke of the pure ones. He was lost in such manner as thou knowest. How excellent was what was said: "Wherever thou seest blood upon the earth, know of a certainty it is from our eyes."

13 یک نفر برای مراقت و موافقت اختیار نموده بودم
که از اخیار بود و از ابرار حکایت میکرد باین
قسم از دست رفت که میدانی نعم ما قال هر
جکا بینی که خون بر خاکها پی بری باشد یقین از
چشم ما

- 14 Therefore I say: "Verily, we are God's, and verily, unto Him shall we return."

14 اَذَا اَقُولُ اَنَا لِلّٰهِ وَ اَنَا اِلَيْهِ رَاجِعُونَ

INBA36:341, BLIB_Or15722.205,
BRL_DA#601, TZH4.144-146x,
RHQM1.337-337 (411x) (248x),
MSHR5.154x, MSHR5.305x

BH11716

- 1 He is God, the Most High, the Most Exalted!

1 هُوَ اللّٰهُ الْعَلِيُّ الْاَعْلٰى

- 2 O handmaiden of God! Bear thou witness that there is none other God but Him, and all are prostrate before Him. Put thy trust in God and say: All praise be to God Who hath guided us by His light and made us to be of the doers of good. Be thankful unto thy Lord at all times and say: Glorified be He Who created all things by His command and guided His servants unto a mighty and righteous path. He hath left nothing unmentioned in a perspicuous Book and therein hath He ordained the measures of His decree in wondrous and clear detail. Verily, there is none other God but Him. His is the creation and the command, and all are prostrate before Him. He it is in Whose hand lieth the dominion of all things. He doeth what He willeth and ordaineth what He pleaseth by His command. There is none other God but Him, the Mighty, the Wise.

2 اِنْ يَا اِمَامَةَ اللّٰهِ اَشْهَدُ عَلَى اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ وَ كُلٌّ لَهٗ سَاجِدُونَ فَتَوَكَّلْ عَلَى اللّٰهِ وَ قَوْلِي اِنَّ الْحَمْدَ لِلّٰهِ الَّذِي هَدَانَا بِنُورِهِ وَ جَعَلَنَا مِنَ الْمُحْسِنِينَ وَ اَشْكُرِي رَبِّكَ فِي كُلِّ حِينٍ وَ قَوْلِي سُبْحَانَ مَنْ خَلَقَ الْاَشْيَاءَ بِاَمْرِهِ وَ اَهْدِيَ الْعِبَادَ عَلَى صِرَاطٍ حَقٍّ عَظِيمٍ وَ مَا تَرَكَ مِنْ شَيْءٍ اِلَّا وَ قَدْ فَصَّلَ فِي كِتَابٍ مُّبِينٍ وَ قَدَّرَ فِيهِ مَقَادِيرَ الْاَمْرِ عَلَى احْسَنِ تَفْصِيلٍ بِدِيْعٍ وَ اَنَّهُ مَا مِنْ اِلٰهٍ اِلَّا اِيَّاهُ لَهٗ الْخَلْقُ وَ الْاَمْرُ وَ كُلٌّ لَهٗ سَاجِدِينَ وَ هُوَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ يَحْكُمُ كَيْفَ يَشَاءُ وَ يَنْزِلُ مَا يَرِيدُ بِاَمْرِهِ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

- 3 He hath created the administrators of His Cause in all directions that thereby the affairs of His servants might prosper. Thus do We judge those who have believed and are of the assured ones. Follow thou what hath been sent down in the Book unto thee and follow not the ways of the corrupt ones. Open thine eyes that thou mayest recognize the paths of God in what We have raised up in truth and made to be the path of His Cause in the heavens and on earth, that the proof from thy Lord might be made complete unto all the worlds. Thus hath the command of the servants been decreed and the judgment of the Book been fulfilled, and for all things hath been set forth what was sent down from God upon tablets of manifest glory.

3 وَ قَدْ خَلَقَ مَدَبِّرَاتِ الْاَمْرِ فِي كُلِّ الْجِهَاتِ لِيُصْلِحَ بِذَلِكَ اَمْرَ الْعِبَادِ وَ كَذَلِكَ نَحْكُمُ عَلَى الدِّينِ اٰمَنُوا وَ كَانُوا مِنَ الْمَوْقِنِينَ وَ اتَّبِعِي مَا نَزَلَ الْكِتَابَ عَلَيْكَ وَ لَا تَتَّبِعِي سَبِيلَ الْمُفْسِدِينَ فَفَتَحِي عَيْنَكَ لِتَعْرِفِي سَبِيلَ اللّٰهِ فَيَمَّا رَفَعْنَاهُ بِالْحَقِّ وَ جَعَلْنَاهُ صِرَاطَ الْاَمْرِ فِي السَّمَوَاتِ وَ الْاَرْضِ لِتَكُونَ الْحُجَّةُ مِنْ لَدِي رَبِّكَ بِالْغَةِ عَلَى الْعَالَمِينَ وَ كَذَلِكَ قَضَى اَمْرَ الْعِبَادِ وَ اَمَضَى حُكْمَ الْكِتَابِ وَ حَدَّدَ لِكُلِّ شَيْءٍ مَا نَزَلَ مِنْ عِنْدِ اللّٰهِ عَلَى الْوَاحِ عَزَّ مُبِينٍ

- 4 Be patient and grieve not for what hath befallen thee from the vicissitudes of time, and be not of those who turn aside. For this is God's way with His servants, and thus hath He ordained for those near unto Him. Thereby are the wicked distinguished from the good, and the idolater from the believer, that He

4 اَصْبِرِي وَ لَا تَحْزَنِي فَيَمَّا نَزَلَ عَلَيْكَ مِنْ مَّكَارِهِ الدَّهْرِ وَ لَا تَكْنِي مِنَ الْمَعْرُضِينَ لِأَنَّ هَذَا سُنَّةُ اللّٰهِ عَلَى الْعِبَادِ وَ كَذَلِكَ قَدَّرَ لِلْمُقَرَّبِينَ وَ بِذَلِكَ يُمَيِّزُ الْخَلِيفَةَ مِنَ الطَّيِّبِ وَ الْمُشْرِكَ مِنَ الْمُؤْمِنِ لِيُفْصَلَ بَيْنَ الَّذِينَ آمَنُوا بِاللّٰهِ وَ الَّذِينَ هُمْ كَانُوا مِنَ الْمُجْرِمِينَ

might separate between those who believe in God and those who are among the sinners. All that thou hast heard regarding this servant is a lie fabricated by those who have disbelieved in God, rejected His signs, and were among the mischief-makers. I am but a servant of God and the son of His handmaiden, and in this do I glory in the kingdom of the heavens and earth.

- 5 Know thou that my station in the realm is as a lamp unto this light, lest it be overwhelmed by the whisperings of the sinners and lest the light of God in the niche of holiness be extinguished by what bloweth from these idolaters. And say thou: O servants! By what proof have ye believed in God and by what authority do ye object to Him? Thus have We tried them with the trial of the Cause and made them an evil people, among the greatest losers.
- 6 Sanctify thyself from all that is on earth and glorify thy Lord in the evening and the morning, and be thou of the humble ones. The Cause will be fulfilled, the world will pass away and its possessions will perish, and all that is in it and upon it. All that is on earth shall be gathered together on the Day when all shall stand to account in a mighty and upright presence. There shall every soul find what it hath earned, and God shall question them concerning what they have wrought in the realm. Then shall eyes be fixed in awe of God, and judgment shall be passed in truth according to what is inscribed in a preserved tablet.
- 7 Thus have We counselled thee in this Book that thou mightest follow what is revealed unto thee and be not of the transgressors. Take thou this Book with the hands of thy spirit, then cast it upon the vision of thy heart that thou mayest find the fragrance of eternity from the Egypt of the Divine Essence and be of those women who have ascended to the holy retreats and have heard the verses from behind the veils and have drunk the wine of life from the countenance of Beauty from a glorious and luminous cup. There shall thy very frame be sundered in thy longing for thy Creator.
- 8 Thus do We impart unto thee from the verses of attraction, and make mention of thee with love in the tablets of heaven, and assist thee in the Cause according to that which hath been ordained for thee by God, the Almighty, the Peerless. And peace be upon thee and upon those who have set their faces toward the countenance of thy Lord, the Ever-Living, the Mighty, the Luminous.

وكلّ ما سمعت في هذا العبد كذب افتراه الذين كفروا بالله و كذبوا بآياته و كانوا من المفسدين ما انا الا عبيد الله و ابن امته و بذلك افتخر في ملكوت السموات و الارضين

5 فاعلمى بأنّ شأنى في الملك شأن المصباح لهذا السراج لئلا يطفح عليه همسات المذنبين و لئلا يطفى نور الله في مشكاة القدس ممّا تهبّ من هؤلاء المشركين و انت قولى يا ايها العباد بأى حجة آمنتم بالله و بأى امر تعترضون عليه كذلك فتناهم من فتنة الأمر و جعلناهم قوم سوء اخسرين

6 زهّ نفسك عن كلّ ما في الأرض و قدسى ربك بالعشّى و الابكار و كنّ من الخاشعين سيقضى الأمر و يمضى الدّنيا و تنفنى متاعها و كلّها لها و عليها و يحشر كلّها على الأرض في يوم الذى كلّ يقيمون على الحساب في محضر عزّ قويم هنالك تجد كلّ نفس ما كسبت و يسئل الله عمّا فعلوا في الملك اذاً شاخصته الأبصار من خشية الله و قضى الحكم بالحقّ فيما سطر في لوح حفيظ

7 كذلك وصيناك في هذا الكتاب لتتبعى ما يوحى اليك و لا تكنى من المعتدين خذى هذا الكتاب بأيدى روحك ثمّ القيه على بصر فؤادك لتجدى رائحة البقاء عن مصر الهوى و تكونى من اللواتى هن عرجن الى مكامن القدس و سمعن الآيات من وراء الحجابات و يشربن نحر الحيوان عن وجه الجمال من كأس عزّ منير هنالك تنفصل اركانك في شوقك الى بارئك

8 كذلك نلقى عليك من آيات الجذب و نذكرك بالحبّ في الواح العماء و تؤيّدك على الأمر فيما قدّر لك من لدى الله العزيز الوحيد و الروح عليك و على الذين ارادوا وجه ربك الحى العزيز المنير

NLAI_BH1.233

BH02382

To: Shams

- 1 In the name of the peerless and ever-loving Lord! 1 بنام یگنا خداوند مهربان
- 2 O Shams! Hearken with all thy heart unto the nightingale song of the Beloved, that perchance thou mayest abandon the habitation of self and desire and step into the placeless realm of eternal glory, forsake thine own life, and commune with Him Who is the life of thy life. Wert thou to traverse the limitless reaches of the spirit, thou wouldst of a certainty rend asunder the garment of patience and forbearance, hasten to offer up thy soul, renounce the dross of this fleeting world, and find repose upon the throne of ancient glory. 2 ای شمس بجان آواز عندلیب جانان بشنو شاید بتمام روان قدم از مکان نفس و هوا برداری و بلامکان عزّ بقا گذاری و از جان مأیوس شوی و بجان جان مأیوس گردی اگر از صحرای بافضای روح بگذری البته پیراهن صبر و شکیب چاک کنی و در جان باختن چالاک شوی و از آرایش عدم بگذری بر کرسی قدم آسایش گیری
- 3 Each thing must needs have an effect and each sign reveal a secret. Not until the world-illuming sun hath shone can the east be distinguished from the west, nor the blooming garden discerned from the barren waste. Heavenly strains compare not with earthly clamours, and the croaking of the raven can in no wise be confounded with the song of the nightingale. For the latter bespeaketh the land of the Beloved and increaseth life, whereas the former telleth only of the city of the blind and causeth faith to wither. 3 ناچار از هر چیز امری ظاهر شود و از هر رمزی سری آشکار گردد تا آفتاب جهان تاب نتابد مشرق از مغرب ممتاز نگردد و گلشن از گلخن معلوم نیاید آخر نغمه الهی از نعره ترابی معلومست و ناله زاغ از بلبل بغایت واضح و مبرهنست زیرا که این از یمن جانان حکایت کند و بر جان بیفزاید و آن از شهر کوران دلالت نماید و ایمان را بکاهد
- 4 One must step forth and raise aloft the banner of earnest striving. By God! Wert thou to hearken unto the heavenly words of this evanescent Servant that have been raised in this mystic Tablet, thou wouldst assuredly take to the desert of self-surrender, turn aside from thine own heart and soul, and cast thy head at the feet of the Friend. How high is the soaring flight of the phoenix of love, and how low the requisite measure of our yearning! Strive but a little to soar, that, by the grace of Him Who is the eternal King, thou mayest ascend from the dust-heap of utter non-existence unto the loftiest heights of ancient glory. Give wings to thy celestial spirit and lend strength to thy mystic soul, that haply it may take flight in the atmosphere of divine nearness and attain the ultimate and invisible goal. 4 باید قدمی برداشت و همّتی برافراخت بخدا اگر بیان معنوی را از این بنده فانی در این لوح معانی بشنوی البته سر بصحرای فنا گذاری و از جان و دل یزار گردی و سر در پای دوست بیندازی چه بلند است عشق را پرواز و چه کوتاهست ما را نیاز اندکی برپر تا بفر سلطان ازلی از خاکدان عدم بر رفرف قدم مقربانی روح قدسی را پری بخش و جان معنوی را روانی ده تا در هوای قرب الهی تواند پرواز نمود و بسر منزل غیب تواند رسید
- 5 This profitless world produceth naught save deadly poison, and its ephemeral dregs can never yield the everlasting cup. Were the Jesus of the spirit to give ear to the call of holiness from the Falcon of the realm above, He would assuredly cry out from His inmost being and be seized with fervid longing even as the lover's soul. It is through that call that the Moses of eternity was dumbfounded; it is by its virtue that the Abraham 5 از این دهر بی بهر جز زهر نخیزد و از درد فانی زلال باقی نیاید اگر عیسی روح از شاهباز ملکوتی شهناز قدسی بشنود البته از سرّ جان بخروشد و چون روان عاشقان بجوشد موسی بقا از آن سروش مدهوش گشت و خلیل وفا از آن نوا بتهای تن بشکست پس بت تن بشکن تا بمکن دوست مسکن کنی و از هوا بگذر تا بمصر بقا

of faithfulness shattered the idol of the mortal body. Shatter then, in turn, this idol, that thou mayest take up thine abode in the land of the Beloved; and forsake all desire, that thou mayest take flight unto the Egypt of imperishable glory. Sanctify the city of thine heart, that thou mayest behold the beauty of the Divine Essence and be quickened to a new life through the grace of the Holy Spirit.

- 6 No melody remaineth that was not intoned upon this branch; no song remaineth that this Nightingale hath not warbled. A thousand Arabian ears are powerless to fathom this Persian lament – nay, none but an embodiment of divine virtues can grasp this subtle mystery. Well it is, then, with the one who attaineth this ocean and drinketh therefrom the draught of life!

CDB#5

پرواز نمائی و مدینهء قلب را پاک کن تا جمال
هویه مشاهده کنی و از روح بروج القدس زنده
گردی

- 6 دیگر نوائی نماند که بر این شاخسار خوانده نشد و
آوازی باقی نماند که از این عندلیب ظاهر نگشت
این نالهء پارسی را هزار گوش مجازی ادراک
نتواند و این نکتهء بدیع را جز هیکل ربّانی عارف
نگردد پس نیکو حال کسی که باین بحر درآید و
جرعهء حیات بنوشد

INBA36:451b, NLAI_BH1.289, SMI#5,
SFI15.012-013, YFY.145

BH02878

To: people of the Bayan

- 1 This is a Book from the Letter Sin after Ha'. O people of the Bayan, read it! Glorified art Thou, O my God! I beseech Thee by Thy Hidden Essence in the shelter of eternity, and by Thy Most Exalted Remembrance, and by Thy Holy Beauty in Thy Most Glorious Paradise, and by the Light of Thy Face in the Most Hidden Pavilion, and by Thy exalted Letters and holy Words in the lofty realms of immortality, and by Thy holy Temples which no realities of created things have preceded in recognition, and by Thy hidden Countenances which no understanding of contingent beings hath encompassed - to forgive the one who hath ascended unto Thee and descended upon Thee, and soared in the atmosphere of Thy nearness, and risen unto the Lote-Tree of Thy might.

- 2 Then cause him to enter, O my God, into the paradise of Thy oneness, and give him to drink, O my Beloved, of the wine that hath flowed from the right hand of the Throne of Thy identity, and grant him the fruits of the Tree of Paradise in the gardens of Thy might and reunion. Then bestow Thy bounty, O Most Bountiful One, through Thy grace, and shelter him, O my Hope, beneath the shadow of Thy Most Great Mercy at the Ultimate Tree and the Lote-Tree of the Utmost Boundary.

- 1 هذا کتاب من السّین بعد الحاء ان یا معشر
البیان فاقروون فسبحانک اللهم یا الهی اسئلك
بذاتک الغیب فی مکن البقاء و بذکرک العلیّ
الأعلى و بجمالک القدس فی فردوسک الأبهی
و بنور وجهک فی سرادق الأحنی و بحروفاتک
العالین و کلماتک المقدّسین فی رفارف الابقاء
و بهیاکل قدسک الّتی ما سبقت علی عرفانهم
حقایق الموجودات و بوجوهات غیبک الّتی ما
احاطت بهم ادراک احد من الممکنات بأن
تغفر الذی عرج الیک و نزل علیک و طار فی
هواء قربک و صعد الی سدره عزّک

- 2 ثمّ ادخله یا الهی فی رضوان احدیتک ثمّ اشربه
یا محبوبی من نحر الّتی جرت عن یمین عرش
هویتک ثمّ ازرقه من اثمار شجرة الفردوس فی
ریاض عزّک و وصلک ثمّ جد جوادک یا
جواداً بمجودک ثمّ اجره یا منائی فی ظلّ رحمتک
الکبری عند شجرة القصوى و سدره المنتهى ثمّ
اسمعه من نعمات حماماتک الّتی ما فاز بها احد

Then cause him to hear the melodies of Thy Doves which none of Thy servants in the nether regions have attained, for Thou art the Mighty, the Powerful, the Forgiving, the Merciful.

- 3 Then I beseech Thee, O my God, by the blood that was shed in Thy path, and by the heart that was consumed in Thy love, and by the bone that melted in passion and yearning for Thee, and by the body that was crushed in Thy cause, and by the form that was burned in Thy love - to withhold the evil of this youth from the head of Thy creation. Then seize him, O Powerful One, through Thy power, then destroy him, O Sovereign, through Thy sovereignty, then annihilate him, O Mighty One, through Thy might, that thereby the hearts of those near unto Thee among Thy servants may find rest, and the hearts of the sincere ones among Thy creatures may be assured. For Thou art powerful over whatsoever Thou wilt, and Thou art the Protector, the Self-Subsisting.

- 4 Then aid, O my God, Thy servant who seeketh no helper other than Thee and desireth no supporter besides Thee. Thou witnesseth, O my Best-Beloved, how Thy servants have risen against him, attributing to him what becometh their own station and imputing to him what becometh their own selves, while in all matters and all such conditions he hath committed his affair unto Thee and spent his spirit in Thy path and his body in Thy good-pleasure and his form in that which pleaseth Thee. And Thou art the Helper, the Victorious, the Powerful, the Holy One.

من عبادك في اراضي الأدنى اذ انتك انت العزيز
المقتدر الغفور الرحيم

3 ثم اسئلك يا الهى بدم الذى سفك في سبيلك و
بقلب الذى حرق في محبتك و بعظم الذى ذاب
في عشقك و شوقك و بجسد الذى انهدم في
وذك و بجسم الذى اوقد في حبك بأن تكف
شر هذا الصبي عن رأس بريتك ثم اخذه يا قادراً
بقدرتك ثم اهلكه يا حاكماً بحكومتك ثم اعدمه
يا مقتدراً باقتدارك ليستريح بذلك افئدة المقربين
من عبادك و يطمئن قلوب المخلصين من بريتك
اذ انتك انت المقتدر على ما تشاء و انتك انت
المهيمن القيوم

4 ثم انصر يا الهى عبدك الذى لا يطلب ناصرأ
دونك و لا يريد معيناً سواك و انتك تشهد يا
مقصودى كيف قاموا عليه عبادك بحيث نسبوا
اليه ما يليق لشأنهم و اقترؤا به ما ينبغي لذواتهم و
هو في كل الأمور و جميع تلك الأحوال فوض
امرهم اليك و اتفق روحه في سبيلك و جسده في
رضائك و جسمه في مرضاتك و انتك الناصر
المنتصر القادر القدوس

INBA92:029, ASAT5.191x, DLH2.162,
ANDA#71 p.20

BH03678

- 1 He is the Most Exalted, the Most High!
- 2 Glorified art Thou, O my God! Thou seest my poverty and neediness, my weakness and brokenness, my distress and anguish, my sorrow and tribulation. It is as though Thou hast closed the doors of Thy mercy upon the face of Thy servant, cast him out from the vicinity of Thy sovereignty, expelled him from the paradise of Thy holy bounty, and distanced him from Thy grace and favor. It is as though Thou hast forgotten him and left him in the wastelands of Thy separation and estrangement, and delivered him before the face of Thine enemies that they might do with him as they please and inflict upon him

1 هو العلى الأعلى

2 فسبحانك اللهم يا الهى ترى فقرى و افتقارى
و عجزى و انكسارى و ضرى و اضطرابى و
كربى و ابتلاى كأنك اغلقت ابواب رحمتك
على وجه عبدك و اخرجته عن جوار سلطنتك
و اطردته عن رضوان قدس مكرمتك و ابعدته
عن فيضك و فضلك كأنك انسيته و اتركته
في اراضى هجر و فراقك و اودعته في مقابلة
وجه اعدائك ليفعلوا به ما يشاؤون و يجرى عليه

whatsoever they desire. Dost Thou not hear my cry, O my God? Dost Thou not witness my state, O my Beloved? Dost Thou not look upon me, O my Master?

ما يريدون اما تسمع ندائى يا الهى واما تشهد حالى
يا محبوبى واما تنظر الى يا مالكى

- 3 Glorified art Thou, O my God! In every dawn I call upon Thee, yet Thou answerest me not. In every morning I cry out to Thee, yet Thou rememberest me not. Hast Thou decreed for Thyself that Thou wouldst disappoint those who hope in Thee, or deprive those who remember Thee, or banish those who love Thee? By Thy glory, O my God! I have reached such a state of abasement that I have become hopeless of the breezes of Thy mercy, and have attained to such a degree of poverty that I see myself deprived of the fragrances of Thy glory - this despite my certainty of the all-encompassing nature of Thy favors toward the people of Thy kingdom, and my acknowledgment of the flow of Thy mercy among Thy creation.

3 فسبحانك يا الهى فى كلّ الأبحار ادعوك و لم
تجبنى و فى كلّ الأصباح اناديك و لم تذكرنى أ
حتمت على نفسك بأن تخيب آملىك او تحرم
ذاكرىك او تطرد محبىك فوعزتك يا الهى
قد بلغت فى الذلة الى مقام صرت مأیوساً عن
نسمات رحمتك و وصلت فى الفقر الى محل
ارى نفسى محروماً عن نفحات مجدىك بعد ايقانى
بشمول عنايتك على اهل مملكتك و اقرارى
بجریان رحمتك بين خلقك

- 4 Glorified art Thou, O my God! By Thy glory, not a single breath of ease hath issued from my soul in Thy days, nor hath my body found any place of safety in Thy time. Thou hast numbered all of this through the power of Thy sovereignty and art aware of it all through the comprehensiveness of Thy Self-Subsistence. Despite all this, through Thine ancient forbearance Thou hast shown patience, and through Thine exalted compassion Thou hast endured.

4 فسبحانك يا الهى فوعزتك ما خرج عن نفسى
فى أيامك نفس راحة و ما وجدت فى عهدك
لجسدى موطن امن و انت احصيت كلّ ذلك
باقتدار سلطنتك و اطلعت بجميع هذا باحاطة
قيوميّتك مع كلّ ذلك بحلمك القديمة حلمت
وبرأفتك المنیعة صبرت

- 5 Glorified, glorified art Thou, O my Heart's Desire! Therefore have I fled from myself and from all directions unto the sanctuary of Thy holy oneness, and have hastened from all that is besides Thee unto the Ka'bih of Thy mighty Self-Sufficiency, and have turned away from all existence and faced toward Thy beauty. If Thou showest mercy unto me, Thou art indeed the Best of those who show mercy, and if Thou punishest me, Thou art verily the Just, the Wise.

5 فسبحانك سبّحانك يا مقصودى اذا فررت
عن نفسى و عن كلّ الجهات الى حرم قدس
فردانيّتك و ركضت عن كلّ ما سواك الى
كعبة عزّ صمدانيّتك و اعرضت عن كلّ
الوجود واقبلت الى جمالک ان ترحمنى فانك
خير راحم و ان تعذبنى فانك انت العادل
الحكيم ١٥٢

INBA92:025, AKHA_124BE #04-05 p.b

BH04041

To: *Haji Mirza Kamalid-Din Naraqi*

1 He is the Living One

- 2 The holy Countenances are in motion, and the faces of intimacy are in haste, and the doves of paradise are in song, and the maidens of mercy are in melodious chant. In these days when the heavens of attraction have been raised up, and the sun of rapture has risen from the horizon of appearance, and the stars of joy have become manifest, and the moons of might have become radiant - so that the garden of beauty might be adorned with the ornaments of majesty, and the earth of splendor might be spread out upon the throne of the cloud, and the nightingale of gladness might warble with verses of joy upon the branches of the Tree of Sinai, and the leaves of the Tree of Paradise and the branches of the Divine Lote-Tree might come into motion and manifestation - that perchance sanctified souls might be drawn to their original homeland, and purified hearts might circle round and prostrate themselves before the jewels and pure camphor essence in the divine throne of manifestation, that they might taste of the endless bounties and drink from the resplendent fountains of the eyes of grace. Thus have the channels of allusion, like ships in motion, coursed upon the sea of contingent beings, that the countenance of love might become visible from all created things, and the essence of affection might appear within the realities of all mentioned things. O beloved! The heavens of My Being have been raised up for the expansion of thy earth, and the Dove of My Reality hath warbled due to the appearance of attraction in thy inmost heart, that thy essence might rejoice within thy essence and thy heart might find rest within thy heart, that thou mayest remember the people and summon them unto the path of the Living, the Exalted One. Gather the companions and loved ones upon the comprehensive, eternal Word and let them not grow cold or be deprived of the fruits of grace. I remember Mahmud. Convey My greetings to the male and female devotees. A temple in the blessed handwriting was sent.

1 هو الحیّ

2 طلعات قدس در کفّات و وجّهات انس
در دقّات و حمامات افریدوس در غنّات و
حوریّات رأفت در رنّات در این ایّام که
سموات جذب را مرتفع فرموده اند و شمس وله
را از افق بدا مشرق نموده و انجم بهجت ظاهر
آمده و اقر عزّت باهر شده تا اینکه حدیقه
جمال بطرائز جلال در تزین آید و ارض سنا
در عرش عما مبسوط گردد و عندلیب محبور
بر افنان شجره طور بایات سرور مترنم شود و
اوراق شجره طوبی و اغصان سدره منتهی
در جلوه و حرکت آید که شاید انفس مجرده
بوطن اصلی میل نمایند و افتاده منزّه بجواهر
و سواذج کافور در عرش ظهور الهی طائف
و ساجد گردند تا از بدایع نعمت نامتناهی
ملتذّ و از لوازم جوامع عیون مکرمات محظوظ
و مشروب شوند اینست مجاری اشارات بمثل
جوار منشآت بر بحر ممکّات جاری گشته تا
طلعت حبّ از جمیع موجودات مشهود گردد
و لطیفه و در کینونات مذکورات موجود
آید ان یا حبیب قد استرّفت سموات کینونتی
لانبساط ارضک و استغنّت حمامه ذاتیتی لظهور
الجذب فی سرّک لتسرّ ذاتک فی ذاتک و
تستریح قلبک فی قلبک لتذکر الناس و تدعونهم
الی صراط حی رفیع اصحاب و احباب را بر
کلمه جامعه ازلیّه جمع فرمائید و نگذارید محمود
شوند و از ثمرات عنایت محروم شوند جناب
محمود را ذاکرم قانتین و قانتات را تکبیر برسانید
هیکی از خطّ مبارک ارسال شد

INBA38:033, INBA36:322

BH04541

1 He is the Ever-Living

1 هو الحیّ

2 The divine silver bell has joined with the heavenly trumpet, and the song of the Eternal King's dove has warbled upon the branches of the divine Lote Tree, that the essences of all created things and the realities of all beings might become manifest in the inmost hearts of the pure and sincere ones, and that sanctified hearts might be freed from darkening veils and limitations, and dance with joy in the arena of glory before the never-beginning, never-ending Beauty of the Countenance. This is the portion of existence from the world of appearance. Happy are ye, and your companions, and your loved ones, and those who have drunk from the cups of the love of God and the goblets of the affection of God. How excellent is this bounty of grace from the hands of exaltation! How delicate is this wine of glory from the crimson Countenance! How beautiful is this crystal of light from the spiritual Face! I swear by God, whoever tastes a drop thereof shall witness what none in all the worlds hath witnessed.

2 نقره الهی بر ناقور صمدانی مقرون شد و جذبه حمامه سلطان ازلی بر اغصان سدره ربّانی مغرّد گشت که تا جواهر ممکات و سواذج موجودات در سرایر افتده صافین و مخلصین ظاهر و هویدا گردد و قلوب مقدسه از سیحات و حجابات مکدره خالص شوند و دست افشان در میدان جلال تلقاء طلعت جمال لمزل و لایزال سائر گردند اینست نصیب وجود از عالم شهود هنیئاً لکم ولأصحابکم ولأحبّاتکم و لمن شرب من کؤوس محبة الله و کأوب مودة الله پس چه نیکو است این نعمت عنایت از ایادی رفعت و چه رقیق است این نمر سنا از طلعت حمرا و چه ملیح است این بلور ضیا از وجهه روحا قسم بخدا هر کس بچشد قطره لیشهد ما لا یشهد احد من العالمین

3 And further, I counsel you to preserve the Cause of God from all directions, and to gather the people upon the all-embracing eternal Word, that perfect love might surge forth from illumined breasts. And establish unity with his honor Ha. Utterly remove discord from among the companions, and for the love of God put into practice the world of limitations, for the corruption of the people will not be stilled except through this Cause. And keep the Cause of God in view with perfect love. I remember all the attractive Countenances and enraptured Faces in the melodies of attraction.

3 و بعد وصیت میکنم شما را که از جمیع جهات امر الله را حفظ فرمائید و مردم را بر کلمه جامعه ازلیه جمع فرمائید تا کمال حب از صدور منیره بفروران آید و بجانب هاء اتحاد پیدا کنید خلاف را بالمره میان اصحاب مرتفع کنید و عالم حدود را حباً لله معمول دارید که فساد ناس ساکن نمیشود مگر باین امر و امر الله را در کمال محبت ناظر باشید جمیع طلعات جاذبات و وجهات مولهات را در ترنمات جذبا ذاکرم

INBA38:039, INBA36:323, PZHN v2#1
p.034

BH11889

1 He is the Ever-Living, the Ancient of Days!

2 Now, by God's might and power, I desire to open the gates of the City of Inner Meanings with the keys of the All-Sufficing, that the breezes from the lights of the Morn of Eternity may waft upon thy face, turning thee from the left hand of sorrow and separation to the right hand of union and attainment, and bringing thee unto the highest horizons of glory in the Kingdom of Splendor and the ultimate outpouring of God's grace in the dominion of the cloud of mystery. By Him Who breathed the spirit of eternity into this most mighty trumpet and this most honored and exalted horn! If thou shouldst enter therein, or if its lights should shine upon thy heart, thou wouldst abide within the sanctuary of God and stand firm in the Cause of God, and become everlasting in the realms of creation and the manifestations of grandeur. How blessed art thou, shouldst thou enter this eternal garden of the Ever-Living One, that thou mayest drink what none in all the worlds hath drunk and witness what none among those of old hath witnessed. Then say: Praise be to God, the Beloved of the mystics and the Goal of the sincere ones! And may mercy be upon thee and upon God's honored servants.

1 هو الحيّ القديم

2 و أنّي حينئذ بحول الله و قوّته اريد ان افتح ابواب مدينة المعاني بمفاتيح الصّمداني لتطفتح على وجهك من نسائم انوار صبح البقاء ليقلّبك عن شمال الحزن و الفراق الى يمين الوصل و اللّقاء و تصلك الى رفرف السّناء في ملكوت البهاء و غاية فيض الله في جبروت العماء فولدّي نفخ من روح القدم في هذا الصّور المعظم و هذا القرن المكرّم المفخّم لو تدخل فيها او تستشرق على قلبك من انوارها لتكون مقيماً في حرم الله و قائماً على امر الله و تصير باقياً في مكان الانشاء و مظاهر الكبرياء فيا طوبى لك لو تدخل في حديقة الحيّ الحيوان الأزليّة لتشرب ما لا يشرب احد من العالمين و تشهد ما لا يشهد احد من السّابقين اذا قل ان الحمد لله محبوب العارفين و مقصود المخلصين و الرّحمة عليك و على عباد الله المكرّمين

BRL_DA#631

BH08307

To: *Mirza Ibrahim*

1 He is God, the Mighty, the Most High!

2 Glorified art Thou, O my God! At this moment I desire to remember Thee with the remembrance of them that are sanctified, and praise Thee with the praise of them that are near unto Thee, though I know that whatsoever remembrance proceedeth from any save Thee will never reach unto Thee, nor ascend to the court of Thy eternal might, nor mount unto the heaven of Thy transcendent majesty. And though I know that none can praise Thee with praise wherewith Thou hast not praised Thyself aforetime, yet glorified, glorified art Thou above every unique remembrance and every beauteous praise! Send down Thy blessings upon the First Light that shone forth from Thy Essence, and gleamed from the Core of Thy Being,

1 هو الله العزيز المتعال

2 فسبحانك اللهم يا الهى حينئذ اريد ان اذكرك بذكر المقدسين و اسبحك بتسبيح المقرّبين مع على بأن كلّ ذكر الذى يظهر من عند غيرك لن يصل اليك و لن يعرج الى ساحة عزّ ازليّتك و لن يصعد الى بهاء مجد كينونيتك و مع على بأن لن يقدر احد ان يذكرك بثناء الذى ما ذكرت به من قبل فسبحانك سبحانك من كلّ ذكر بديع و عن كلّ ثناء جميل فصلّ على أوّل نور ظهر من كينونتك و اضاء من جوهر ذاتك و الاح من شمس احديتك و اباح من قمر ابداعك و على

and beamed from the Sun of Thy Oneness, and radiated from the Moon of Thy creation, and upon them that have believed in Thee and in Thy signs and have done all that Thou lovest, for in Thy grasp is the kingdom of all things and Thou art, verily, powerful over all things.

الَّذِينَ آمَنُوا بِكَ وَبِآيَاتِكَ وَعَمَلُوا كُلَّ مَا آتَتْ
تَحَبُّ اِذْ يَدُكَ مَلَكُوتَ كُلِّ شَيْءٍ وَانْكَ اَنْتَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

INBA92:042a, BRL_DA#624

BH08865

To: The honoured aunt

¹ He is the Living One

² The Eternal Sun has shone forth from the Everlasting Dayspring through divine favor, and has perfumed the arena of existence in all the worlds of light with the fragrant breezes of the essences of spirit and the delicate musk-like fragrances of camphor, that every possessor of smell might be delighted thereby while every one with a cold remains deprived. Thus has the matter been ordained from before God, the Mighty, the Powerful. And were all who dwell on earth to gather together to extinguish this exalted and all-encompassing Light, they would be powerless and unable to do so. Therefore must lofty hearts be cleansed and sanctified from all veils, that they might enter the vast and spacious sanctuary of the holy Paradise, that perchance they may receive a portion and be enlightened by the wondrous melodies of the Eternal Dove. This is the counsel of this servant. Whoso wishes, let him act upon it, and whoso wishes, let him turn away therefrom. And greetings be upon you all.

¹ هو الحيّ

² شمس ازلی از مشرق لایزال از عنایت ربّانی
مستبرق گشته و عرصه وجود عوالم نور را
بنسایم جواهر روح و طرائز سواذج کافور معطر
فرموده تا هر ذی شئی محظوظ گردد و هر
مزکومی محروم ماند کذلک قدر الامر من لدی
الله العزیز المقتدر و اگر کلّ من علی الأرض
جمع شوند در اطفاء این نور مبسوطه متعالیه
قادر نشوند و فایق نیایند پس باید صدور عالیّه را
از حجابات پاک و منزّه نمود تا بصحرائ بافضای
قدس فردوس داخل شود که شاید از الحان
بدیع و رقاء ازلی نصیب برد و مستفیض گردد
اینست وصیّت این بنده فتن شاء فلیعمل فتن
شاء فلیترک و التّکبیر علیکّن جمیعاً

INBA38:053a, INBA36:312b

BH09581*To: Unknown, in Ardistan*

1 He is the Living One!

2 The Point of the Cloud [‘ama] journeyed until it came to rest upon the Throne of utterance. Then It composed the Temples of the Most Glorious Letters through a wondrous new arrangement. The [blessed] Word shone forth from the manifest brow, and He made all of it manifest and visible in the threefold Tha before the fourfold one, that “Blessed be God, the Best of Creators” might don a new garment and, through the outpouring of “He is the Truth, there is no God but Him,” might bless all lands, that the universal divine power might be established and the [divine] lordly fruit might appear. And peace be upon you.

1 هو الحیّ

2 نقطهء عما سیر نمود تا در عرش نطق مستریح گشت و بعد هیاکل حروف ابهی را بترکیب خلج بدیع مرتّب نمود کلمهء [مبارکه] از جبین مبین باهر گردید و تمام آن را در ثای تثلیث قبل تربیع مشهود و ظاهر فرمود تا فتبارک الله احسن الخالقین قص بدیع پوشیده و از افاضهء هو الحق لا اله الا هو کل ارض را مبروک گرداند تا قدرت کلیهء الهیه ثابت شود و ثمرهء [صمدانیه] ربّانیه ظاهر گردد و السلام

INBA38:056a, INBA36:329a, YMM.224

BH10338*To: The honoured sister*

1 He is God

2 The heaven of might and grandeur, and the firmament of power and justice, has encompassed all atoms and essences through the encompassing power of the names and attributes. He has set in motion the sphere of divine direction belonging to the Ancient Throne, according to the ordained decree in the kingdom of will, by means of a luminous golden thread. And He caused the mighty sphere of ancient and wondrous attributes to flow and circulate upon the sea of eternity through the blessing of one of the holy names. Then, by His absolute will, He placed its reins, by permission of a Manifestation, within the grasp of power of a trusted one. Such is the decree of the Mighty, the Powerful.

1 هو الله

2 قادر عمای غلبه و مکنّت و عالم سمای قوّت و معدلت بر جمیع ذرات و هوّیات باحاطهء اسماء و صفات احاطه فرموده و فلک تدبیر عرش قدم را بتقدیر مقدّره در ملکوت مشیت بخیط صفراء دری متحرّک فرمود و فلک عظم صفات بدیع قدیمه را بمبارکی اسمی از اسمای قدسیّه بر بحر قدم جاری و ساری فرمود و بعد بارادهء مطلقه زمام آن را باجازهء ظهوری در قبضهء اقتدار امینی گذاشت ذلک من تقدیر عزیز مقتدر

INBA38:058a, INBA36:371a, PZHN v2#1
p.033

BH00330

1 In the Name of God, the Most Merciful, the Most Compassionate!

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who hath ever existed through the existence of His Essence and hath been eternal through His everlasting nature, Who hath created all things through the Word of His command and made manifest all possibilities through the revelation of the lights of His love, and Who hath made the hearts of His loved ones a throne for the establishment of His Oneness and a mirror reflecting the glory of His sovereignty. And blessing and peace be upon the First Point that appeared from the unseen realm of Oneness, and the First Letter through which the all-encompassing Word was completed, and the First Light that shone forth from the dawn of the Divine Identity, and the First Breeze that wafted from the gardens of Divinity - He Whom God made in the world of Command the Manifestation of all His names and attributes, and in the world of creation named Muhammad among His servants - and upon His family and companions, with abundant peace.

2 الحمد لله الذي كان باقياً بقاء كينونته و دائماً بدوام ازليته الذي خلق الموجودات بكلمة امره و اظهر الممكنات لتجلي انوار حبه و جعل قلوب اوليائه عرشاً لاستواء جمال احديته و مراتاً لتحتكي جلال سلطنته و الصلوة و السلام على اول نقطة ظهرت من غيب الاحدية و اول حرف بها تمت كلمة الجامعة و اول نور اشرق من بفر الهوية و اول نسيم هب من رياض الالهية الذي جعله الله في عالم الامر مظهراً لظهور جميع اسمائه و صفاته و في عالم الخلق سماً محمداً بين عباده و على آله و صحبه و سلم تسليماً كثيراً

3 O thou who ascendeth to the heaven of unity and mounteth unto the kingdom of oneness! Thy letter hath reached me and I have understood what thou hast mentioned therein concerning the question that confoundeth minds and bewildereth souls. It seemeth thou hast desired from this evanescent one its interpretation and the unveiling of its mysteries, the removal of its veil and covering, although I have never claimed scholarly attainments nor the reaching of the heights of wisdom from God's mysteries deposited in human temples. Yet despite what I have heard of the clamor of the idolaters and the tumult of the hypocrites in what they have said concerning me and intended against my person, how can this divine bird sing in the garden of inner meanings, or this dove soar in the meadows of eloquence? However, since I beheld in thy countenance the lights of love and in thy heart the love of divine mysteries, I shall cause to flow upon thee a portion from this Most Great, surging Sea and from this pouring, abundant Cloud, that it may be a token of my love for thee from this moment until the Day when lovers shall be gathered beneath His banner and the knowers assembled at the dawning of His lights.

3 يا ايها المتعارج الى جبروت التوحيد و المتصاعد الى ملكوت التفريد قد وصل الى كتابك و عرفت ما ذكرت فيه عن مسألة التي تذهل عنها العقول و تحيرت منها النفوس و كأن جنابك اردت من هذا الفاني تفسيرها و كشف رموزها و هتك قناعها و غطاها مع اني ما ادعيت شئون العلية و البلوغ الى معارج الحكمة من اسرار الله المودعة في هياكل البشرية مع ذلك و ما سمعت ضوضاء المشركين و غوغاء المناققين فيما قالوا في حقي و ارادوا على نفسي كيف يقدر ان يدلع هذا الديك الالهي في حديقة المعاني او ان تطير هذه الحمامة في رياض الفصاحة ولكن لما وجدت في وجهك انوار المحبة و في قلبك حب اسرار الالهية اجري عليك شطاً من هذا البحر الأعظم الموج و من هذا الغمام الهاطل اللجلاج ليكون دليلاً لحبي اياك من حينئذ الى يوم الذي تحشر العاشقون تحت لوائه و تجمع العارفون عند اشراق انواره

4 Know thou that the mystics who have reached the depths of the seas of grace and recognized the mysteries of the beginning in the end speak with words that have outward meanings while intending inner significances, and this is their way and custom. Therefore some of the ignorant denounce them as unbelievers,

4 فاعلم بأن العرفاء الذين بلغوا الى لجج البحر العناية و عرفوا اسرار البداية في النهاية يتكلمون بكلام في الظاهر و يريدون منه المعاني في الباطن و هذا من سننهم و عادتهم لذا يكفرونهم بعض الجهال

and the contentious ones revile them, and the people of error dispute with them in speech. And among their utterances is this word, which is a light and mercy unto the righteous, and a retribution and wrath unto the wicked.

5 And when We reached this station in Our discourse, We desired to mention certain stations that the path might become manifest to thee before the presentation of proof from this lowly servant who hath been afflicted in these prolonged darknesses and from whose heart every dweller in the precincts of the Friend heareth lamentations when the lights of the Glorious One are unveiled in the pavilion of Oneness.

6 Know thou that the first effulgence of the Divine Sun in the worlds of creation is His establishment upon the throne of All-Mercifulness, and from this manifestation the lights of mercy from the Sovereign of Eternity shone forth upon all contingent beings. This mercy is divided into two kinds: One kind is termed the all-encompassing mercy, the universal mercy, the all-embracing mercy, the treasured mercy, the absolute mercy, the all-surrounding mercy, and similar terms mentioned in the books of the mystics, may God sanctify their secrets and spir-its. This is the mercy that giveth without being asked and bestoweth upon all contingent and created things, from beginning to end, whether hidden or manifest, more comprehensive than what is concealed or revealed. This is the mercy that hath preceded all things that were and shall be in the worlds of creation, and through this all-encompassing mercy the universal Lordship of the true Educator is made manifest to all who are in the heavens and the earth. Through it all things are sustained, all things are provided for, and all things are given before they ask or desire or will, even as thou hast heard and known concerning the first Adam, upon our Prophet and upon him be blessings and peace, that when God, blessed and exalted is He, created him by His power and breathed into him of His spirit and formed him in His image, He prepared for him his means and all that he needed.

7 Likewise, observe how God, blessed and exalted is He, hath ordained the sustenance of infants and all their needs before their appearance and birth, and how upon emerging from their mothers' wombs they find their provision without having asked for it or sought it, for they were not yet in the world to ask for anything or seek anything. When the water of this mercy flowed from the ocean of Oneness in the world of Divine Unity, God therefore made it sanctified beyond limitations and direc-tions, and exalted above request and supplication. Therefore

و يسبونهم اصحاب الجدل و يحاجون بهم اهل الضلال في المقال و من [جملة] كلماتهم هذه الكلمة و انها تكون نوراً و رحمة للأبرار و نقمة و غضباً للفسّار

5 و لما وصلنا الى هذا المقام من الكلام اردنا ان نذكر بعض المقامات ليظهر لجناحك السبيل قبل القاء الدليل من هذا العبد الدليل الذي ابتلى في هذه الظلمات الطويل و يسمع من قلبه العويل كل من سكن في ديار الخليل و دخل في سرادق الأحديّة عند مكاشفة انوار الجليل

6 فاعرف بأنّ أوّل اشراق شمس الالهية في العوالم الملكية استوائه على عرش الرحمانية و من هذا التجلّي ظهرت انوار الرحمة من سلطان الأزليّة على الممكّات و هذه الرحمة انقسمت على قسمين قسم سميت بالرحمة المنبسطة و الرحمة الكلية و الرحمة الجامعة و الرحمة المخزونة و الرحمة الاطلاقية و الرحمة المحيطة و امثال ذلك ممّا ذكر في كتب العارفين قدس الله تعالى اسرارهم و ارواحهم و هي رحمة التي تعطي من دون سؤال و تنفق على الممكّات و الموجودات من البدايات و النهايات من غير الاظهار اعمّ من ان يكون بالاضمار او بالاجهار و هذه من رحمة التي سبقت كلّ شيء ممّا كان و عمّا يكون في عوالم المصنوعات و المخلوقات و بهذه الرحمة المنبسطة تظهر ربوبية الكلية من مربى الحقيقى على كلّ من في السموات و الأرض و بها يرزق كلّ شيء و ينفق كلّ شيء و يعطي كلّ شيء قبل طلبه و مشيئته و ارادته كما ان جنابك سمعت و عرفت عن آدم الأولى على نبينا و عليه الصلوة و التسليمات بأنّ الله تبارك و تعالى لما خلقه بقدرته و نفخ فيه من روحه و صورته على صورته هيّاً له اسبابه و كلّ ما كان محتاجاً اليه و

7 كذلك فانظر في الأطفال بأنّ الله تبارك و تعالى قدر لهم رزقهم و كلّ ما يحتاجون به قبل ظهورهم و تولّدهم و انهم حين خروجهم عن بطون امهاتهم ليجدون ارزاقهم من غير ان يستلوا او يطلبوها لأنهم ما كانوا في الدنيا حتّى يستلون شيئاً و يطلبون امراً و لما جرى ماء هذه الرحمة عن بحر الأحديّة في عالم الصمدية لذا جعلها الله

did God name Himself the Lord of all the worlds. Were I to describe this exalted station and this most holy and transcendent Cause throughout my life's duration and the continuation of my being, the love in my heart for this most great station and this most noble and precious symbol would not be exhausted, but I have been brief in mentioning it lest thou grow weary in studying and considering it. We beseech God to assist thee in attaining unto its mysteries and reaching its stations, for verily He doeth what He willeth, and He is the Mighty, the Generous.

مقدّسة عن الحدود والجهات ومنزّهة عن الطلب
والسّؤالات ولذا سمّى الله نفسه ربّ العالمين و
أتى لو اذكر هذا المقام العالى وهذا الأمر المقدّس
المتعالى بدوام عمرى وبقاء كينونتى ما يفرغ حبّ
قلبى عن هذا المقام الأعظم وهذا الرّمز المنعم
الأكرم ولكن اختصرت فى ذكره لئلا تكسل فى
مطالعتة وملاحظته ونستل الله بأن يوفّقك
بالوصول الى اسراره والبلوغ الى مواقعه و أنّه
هو فعّال لما يشاء و أنّه هو العزيز الكريم

- 8 The other kind is termed the limited mercy, the restricted mercy, and similar terms, and from this mercy there descendeth from the clouds of justice the rain of bounty after the supplication of servants in the world of existence. This is the station of justice, that is, giving to each one his due, and this is the station of the ordering of creation after its coming into being, and the degrees of destiny in creation and origination, even as was revealed from the Kingdom of eternity unto the Seal of the Prophets, peace and blessings be upon him: "And there is not a thing but with Us are the treasures thereof, and We send it not down save in appointed measure." From that station the seas of destiny surged in the worlds of creation and the sun of Lordship shone forth in the heaven of bounty. God is Most Great! This sea hath surely surged, and the wind hath stirred up waves that cast forth pearls.

8 و قسم سمّى بالرحمة المحدودة و الرحمة التقييدية
وامثال ذلك و من هذه الرحمة ينزل من
غمام العدل غيث العطاء بعد طلب العباد فى
عالم الایجاد وهذا مقام العدل اى اعطاء كلّ
ذى حقّ حقّه وهذا مقام هندسة الایجاد بعد
الانيجاد ومراتب القدر فى الاشهاد والانشاء
كما نزل من جبروت البقاء على خاتم الأنبياء
صلّى الله عليه وسلّم وان من شىء الا عندنا
خزائنه وما ننزله الا بقدر معلوم و من ذلك
المقام تموجت ابحر القدرية فى عوالم الملكية و
اشرقت شمس الربوبية فى سماء الجودية الله اكبر
هذا البحر قد زخرا و هيج الريح موجاً يقذف
الدّرا

- 9 This is a station wherein the feet of the mystics have slipped and the steps of the eloquent have stumbled. When one of the holy ones was asked about this most manifest station and this greatest vista, he replied that it was a surging ocean not to be entered, and in another instance, a pitch-dark night not to be traversed. He further said that destiny is a mystery among God's mysteries and a safeguard among His safeguards, sealed with God's seal, concealed within God's knowledge. God has lifted its recognition above His servants and placed it beyond their understanding, for they cannot attain to the secret of the Divine Singleness nor to the revelation of Divine Mercy, and so forth.

9 وهذا مقام الذى زلّت فيه اقدام العرفاء وزلعت
ارجل البلغاء كما سئل احد من الأولياء عن هذا
المقام الأظهر وهذا المنظر الأكبر و اجابه بأنّه
بحر زخار لا تلجه و فى مقام آخر ليل دامس لا
تسلكه و بعد قال القدر سرّ من سرّ الله و حرز
من حرز الله مختوم بختم الله مطوى فى علم الله
رفع الله عن العباد عرفانه و وضعه فوق شهاداتهم
لأنّهم لا ينالون بسرّ الصمدانية ولا بتجلى الرحمانية
الى آخر القول

- 10 As thou dost witness today, the differences among the peoples exist only because of their failure to recognize this most glorious Cause. Otherwise, had they attained to this supreme station and this greatest symbol, no one would object to another, nor would any soul blame another. Even as the Dove warbled upon the branches of the Tree of Eternity: "Strange it is that one should be occupied with the faults of others while

10 و كما تشهد اليوم اختلافات الأمم [لم يكن] الا
من عدم عرفانهم بهذا الأمر الأكرم والا لو وصلوا
الى هذا المقام الكبرى وهذا الرّمز العظمى لن
يعترض احد احداً و لن يلم نفس نفساً كما غرّد
الورقاء على اغصان سدره البقاء عجب لمن اشتغل
بعيوب الناس و هو غافل عن عيوب نفسه و

heedless of one's own faults." In this station, it behooveth everyone to turn unto himself and to purify it from whatsoever God hath forbidden, and not to object to anyone according to his own desire. And concerning matters of his religion, let him inquire of those who are the mirrors of God's knowledge, the manifestations of His Cause, the dawning-places of His wisdom, and the repositories of His commandments. These holy ones have the right to bid people to do what is good and forbid them from evil. They are those who hasten to perform good deeds and rush to virtuous acts. None besides them hath any share of this cup, nor is there any way thereto for others.

- 11 I swear by Thy life! Were it not for my fear of the Nimrod of the earth of self and his hosts, I would have imparted unto thee such divine knowledge as would have delighted thine eyes and enabled thee to attain all that thou didst desire concerning this Fish bewildered in the dust. But in my affliction at the hands of these iniquitous transgressors, I am unable to open unto thee the gate of knowledge and recognition with the keys of wisdom and utterance, or to mention to thee the melodies of the Mount of Eternity upon the branches of the Tree of Certitude. Indeed, thou hast enumerated some of what hath befallen me from the arrows of discord and the blows dealt to my mouth by the hands of hatred and hypocrisy. Every day they conspire against me according to their desires. We beseech God to ordain for us whatsoever He loveth and pleaseth of the decree of fate in the worlds of its execution. This will soon be manifest, as will some of what they intended, for I have spent my spirit, my soul, and my body in the path of my Beloved. My longing for God is like the eye's longing for beauty and the fish's for crystal waters - nay, greater than that and more exalted than what can be recorded by the pen upon tablets. But reveal not what We have intimated to thee until what We have imparted unto thee becomes manifest.

- 12 Therefore We leave aside this discourse and return to what We were mentioning. Know thou that in that station, which is the station of Divine Decree, all matters flow according to their natural order and original measure, as ordained by the eternal ordinance. For everything in that station there is a measure, limit and duty - were it to transgress by less than a needle's eye, it would depart from God's fortress which He built by the hands of His command for the protection of His servants. Whoso departs from His fortress shall find no path back to it, nor any guide to the pools of His mercy, except through repentance and return unto Him.

- 13 Indeed, if thou wouldst behold with thine inner eye, thou wouldst witness that this purified Law is in truth the fortress

في هذا المقام ينبغي بأن كل واحد يتوجه بنفسه و يهذبها عما نهاه الله عنه ولا يعترض على احد بهواه ويسئل كل ما يرد عليه من امر دينه عن الذينهم كانوا مرايا علم الله ومظاهر امره ومطالع حكمه ومواقع نبيه وهؤلاء النقباء حتى بأن يأمرؤا الناس بالمعروف وينهوا العباد عن المنكر وهم الذين يسارعون في الخيرات ويركضون الى الحسنات وليس لدونهم من هذا الكأس نصيب ولغيرهم اليها من سبيل

11 فوعمرى لو لا خوفى عن نمروذ ارض النفس و ملته لألقى عليك من معارف الالهية ما تقر به عيناك وتبلغ الى كل ما اردت عن هذا الحوت المتبلبل فى التراب ولكن مع ابتلاى بين يدى هؤلاء الفسقة الفجرة لن اقدر ان افتح عليك باب العلم والعرفان بمفاتيح الحكمة والبيان و اذكر لك من تغيات طور البقاء على اغصان شجرة الايقان و ان جنابك احصيت بعض ما ورد على من رعى الشقاق وما ضرب على فمى من ايدى الغل والنفاق وانهم فى كل يوم يشاورون فى امرى على ما هم يريدون و انا نسئل الله بأن يجرى علينا ما يحب ويرضى من حكم القضاء فى عوالم الامضاء وسيظهر ذلك وبعض ما ارادوا لأننى انفقت روحى ونفسى وجسدى فى سبيل محبوبى واشتياق الى الله كاشتياق العين الى الجمال والحوت الى الزلال بل ازيد من ذلك و اعلى عما يحصى من القلم على الألواح ولكن لا تظهر ما اشرناك حتى يظهر لك ما القينا عليك

12 اذا تركنا القول ورجعنا الى ما كنا فى ذكره فاعلم بأن فى ذلك المقام اى مقام القدر يجرى كل الأمور على الترتيب الطبيعى والميزان الاصلى على ما قدر من تقدير الأزل ولكل شىء فى ذلك المقام مقدار و حدود و تكليف لو يتجاوز عنه اقل من سم الابرة ليخرج عن حصن الله الذى بناه بأيدى امره لحفظ عبادته ومن خرج عن حصنه فليس له اليه من سبيل ولا الى حياض رحمته من دليل الا بأن يتوب ويرجع اليه

13 وان جنابك لو تشهد بعيون سرك لترى بأن هذه الشريعة المطهرة فى الحقيقة حصن اللاهوت فى

of divinity in the realm of humanity, wherein take refuge honored servants who speak not until He hath spoken and who act by His command, as well as other servants who desire to enter into mighty strongholds. Whoso entereth this fortress shall not be touched by the arrows of doubts and conjectures, nor shall fatigue or aversion afflict him. But whoso departeth therefrom, the thief shall steal away his garment of knowledge, his robe of faith, his banner of trust, and his cloak of devotion, leaving him stripped of the beautiful garments which God had woven by the hands of His Prophet, His Messenger and His chosen ones. God protect us and you from the evil of these thieves who are not content with wealth nor with what pertains to glory in the world of detail after the abstract, but rather take from people all that God hath given them of the garments of His grace and the robes of His generosity.

- 14 In this station is verified concerning them that poverty which causeth the face to blacken in both worlds, even as the Nightingale of Oneness sang in the gardens of eternity: "Poverty is blackness of face in both worlds and well nigh leadeth unto unbelief." By My life! Were I to reveal unto thee the mysteries of these allusions, thou wouldst detach thyself from all who are on earth and soar unto the City of Divine Attributes at the manifestation of the lights of the Divine Essence. But the Pen restraineth Me from this, and the Tablet preventeth Me therefrom. We beseech God to bring forth days wherein the sun of knowledge shall shine forth from the horizon of wisdom and the moon of mysteries shall rise from God, the Powerful, the Mighty, the All-Forgiving.

- 15 When the decree of bestowal upon all in the heavens and earth according to their capacities and stations is established, know thou that the wayfarer who journeyeth unto God, who migrateth unto Him, who severeth himself from the transient homeland and desireth to ascend unto the eternal abode - unto him shall be unveiled the hidden mysteries and treasured realities, and there shall appear unto him the essential seeds of divine unity and the manifestations of eternal oneness.

- 16 When he reacheth that lofty station and this exalted homeland, it behooveth him to be trustworthy with the treasures of God's knowledge and reliable with the pearls of His wisdom's mysteries. He must be a guardian of these divine teachings deposited in the vessels of illumined hearts by God, the Creator of all beings. He must preserve them as his very eyes and conceal them in his breast. Should he reveal even a letter of these mysteries to one unworthy, three crimes shall be charged against him: First, betrayal, for he hath betrayed God by revealing His secrets to the unworthy. Second, injustice, for he hath given

ارض الناسوت ليتحصنوا فيه عباد مكرمون الذين لا يسبقونه بالقول وهم بأمره يعملون وغيرهم من العباد الذين ارادوا ان يدخلوا في حصون شداد و من يدخل في هذا الحصن لن يأخذه رمى الشبهات و الظنون و لا يمس من نصب و لا من كره و من خرج عنه يأخذ السارق ثياب معرفته و رداء ايمانه و شعار توكله و دثار توسله و يترك عرباً عن اثار الجميلة التي نسجها الله بأيدي نبيه و رسوله و صفوته اعادنا الله و اياكم من شر هذه السرقات الذين لا يكتفون بالأموال و لا بما يتعلق بالجلال في عالم التفصيل بعد الاجمال بل يأخذون من الناس كل ما اعطاهم الله من قص عنايته و اثار مكرمه

14 و في هذا المقام يصدق عليهم الفقر الذي يورث سواد الوجه في الدارين كما غنت عندليب الأحذية في رياض الصمدية الفقر سواد الوجه في الدارين و كاد ان يكون كفراً فومعري لو اذكر لك اسرار هذه الاشارات لتقطع عن كل من على الأرض و تطير الى مدينة الصفات عند تجلي انوار الذات ولكن القلم يمنعني عن ذلك و اللوح يصدني عن هذا و نسأل الله بأن يظهر اياماً يستشرق فيها شمس العلم عن افق الحكمة و يطلع فيها قمر الاسرار من الله المقتدر العزيز الغفار

15 فلما ثبت حكم الاعطاء لكل من في السموات و الأرض على قدر استعداداتهم و مراتبهم فاعرف بأن السالك الذي سافر الى الله و هاجر اليه و انقطع عن الوطن الفانية و اراد العروج الى الوطن الباقية لتكشف له اسرار المكنونة و الحقائق المخزونة و تظهر له جرائم الأحذية و ظهورات الصمدية

16 و اذا وصل الى ذلك المقام الرفيع و هذا الوطن المنيع حق عليه بأن يكون اميناً لخزائن علم الله و معتمداً للآئ اسرار حكمته و ينبغي له بأن يكون حافظاً لهذه المعارف المودعة في اوعية قلوب النيرة من عند الله خالق البرية و يحفظها بمثل عينيه و يكتبها في صدره و انه لو يكشف حرفاً من هذه الاسرار لغير اهله يجرى عليه ثلاثة جنابات الأول الخيانة لأنه خان الله في افشاء

this station to one undeserving and laid upon him what he cannot bear nor is capable of carrying, thus establishing against himself the decree of injustice; and what greater wrong than is there than this? Third, murder, for he has led this helpless one astray and slain him with a spiritual death. For when one cannot recognize these divine truths, his feet slip from where he stood regarding the matter of his origin and return. Therefore the judgment of one who is slain applies to him, and the law of retaliation runs its course upon his slayer.

- 17 This slaying, in the eyes of the people of truth, is greater and more grievous than the slaying of the body, were you to observe with the eye of the heart. This is evidenced by what was sent down from the Kingdom of Oneness upon the Countenance of Ahmad (may my spirit and the spirit of all who are immersed in the depths of light be a sacrifice unto Him) concerning Hamza, the Prince of Martyrs, and Abu Jahl: "Is he who was dead, and whom We have raised to life and provided with a light whereby he walks among men, like him who is in darkness from which he can never emerge?" Therefore ponder this blessed verse. If by death was meant physical death, and by life physical life, then the judgment of death and life would not apply to Hamza, for outwardly he was alive with elemental, physical life. Rather, what is meant by death in this noble verse and divine word is spiritual death and the death of the heart. For when Hamza (may God be pleased with him) believed in God, His verses and His Messenger Whom He sent with truth, he became alive with the life of faith and drank from the cup of the Living, the Life-Giving One, from the spring of certitude. Thus applies to him the judgment of death - that is, from temporal accidents - and life - that is, eternal, faithful life. And conversely runs the judgment upon Abu Jahl. This faithful life endures and does not perish, as evidenced by His exalted Word: "We shall surely give him to live a goodly life." But as for outward life, every soul shall taste of death.

- 18 Thereby it is established that spiritual death is greater than physical death. When this is established, it is also established that spiritual murder is likewise greater than physical murder. Therefore upon this slayer runs the judgment of retaliation. And since we have proven the judgment of retaliation upon the gnostic who unveils with clear proofs and firm arguments, know that none can execute retaliation save those who drank the wine from the Cup-Bearer of Beauty in the realm of spirits before the appearance of creation in the realm of shadows. And it befits these Poles to execute judgment upon him, for it befits that retaliation be carried out by one upon whom the law's

اسرار له غير اهل و الثاني الظلم لانه اعطى هذا المقام لغير اهل و حمل عليه ما لا يطيقه و لن يقدر ان يحمله لذا يثبت عليه حكم الظلم و اى ظلم اكبر عن ذلك و الثالث القتل لانه اضل هذا المسكين و قتله قتلاً ايمانياً لانه لما لا يقدر ان يعرف هذه المعارف الالهية تزل قدماء عما كان عليه في امر مبدئه و معاده لذا يصدق عليه حكم المقتول و يجري على قتله حكم القصاص

- 17 و هذا القتل عند اهل الحقيقة اعظم و اكبر من قتل الجسد لو انتم بطرف القواد تنظرون كما تدل بذلك ما تزل من ملكوت الأحديّة على طلعة الأحمديّة روي و روح من في لجج الأنوار فداه في حق حمزة سيّد الشهداء و ابوجهل أ و من كان ميتاً فأحييناه و جعلنا له نوراً يمشى به في الناس كمن مثله في الظلمات و ليس بخارج منها اذا تفكّر في هذه الآية المباركة ان كان المقصود من الموت موت الظاهريّة و الحيوة حيوة الظاهريّة لن يصدق على الحمزة حكم الموت و لا الحيوة لانه في الظاهر كان حياً بحيوّة العنصريّة الظاهريّة بل المقصود من الموت في الآية الشريفة و الكلمة الالهية موت الايمانيّة و الموت القلبيّة فانّ الحمزة رضي الله تعالى عنه لما آمن بالله و آياته و برسوله الذي ارسله بالحق صار حياً بحيوّة الايمان و شرب عن كأس الحى الحيوان من عين الايقان يصدق عليه حكم الموت اى عن العوارض الحديّة و الحيوة اى الحيوة الباقية الايمانيّة و بالعكس يجرى الحكم على ابوجهل و هذه الحيوة الايمانيّة يبقّى و لا يفنى و يدلّ بذلك قوله تعالى فلنحيينه حيوة طيبة و اما الحيوة الظاهريّة تنفى كل نفس ذاتمة الموت

- 18 و بذلك ثبت بأن الموت الايمانيّة اعظم من موت الظاهريّة فلما ثبت ذلك يثبت بأن القتل الايمانيّة ايضاً اعظم عن قتل الجسديّة و لذا يجري على هذا القاتل حكم القصاص فلما اثبتنا حكم القصاص على العارف المكاشف بدلائل واضحة و براهين متقنة فاعرف بأن لن يقدر احد ان يجري عليه القصاص الا الذينهم شربوا الراح عن ساقى الجمال في عالم الأرواح قبل ظهور الخلق في عالم الأشباح و لهؤلاء الأقطاب ينبغي ان يجري عليه الحكم لانه ينبغي ان يجري عليه حكم القصاص من لا جرى

limits do not apply, not by any ignorant rabble who cannot distinguish truth from falsehood nor darkness from light.

- 19 Therefore we suffice with what we have mentioned to you and conclude with praise be to God, the Lord of all worlds, and peace be upon whoever follows guidance.

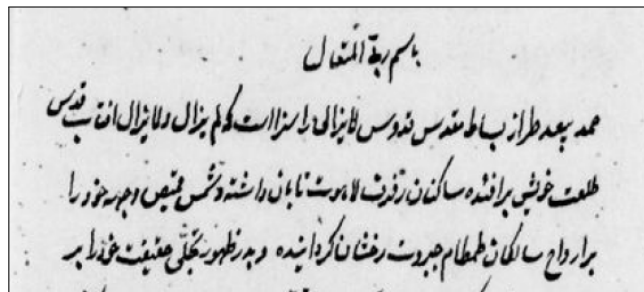
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عليه حكم الحد لا كل هيج رعاي الذين لا يعرفون الحق عن الباطل ولا الظلمة عن النور

- 19 اذا نكتفي بما ذكرناه لك ونختم الكلام بأن الحمد لله رب العالمين والسلام على من اتبع الهدى

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Princeton 23

- 1 In the name of my Lord, the Most High

1 باسم ربّي المتعال

- 2 Boundless praise beseebeth the holy and everlasting court of Him Who hath ever caused, and will continue forever to cause, the Sun of His holy countenance to shine upon the hearts of them that dwell in the highest paradise, and hath made the Sun of His Own Face to radiate upon the souls of them that traverse the depths of grandeur, and hath caused the seed of the revelation of His own reality to flourish for the wayfarers in the desert of the Kingdom, and hath made the star of His manifestations to gleam upon the travelers of the path of justice in the realm of mortality, and hath caused the clouds of the light of His Revelation to gather in the arena of all created things, and hath raised the banner of His grace in the highest heaven of hearts, and hath lifted up the standard of His exaltation in the breezes of command and creation, and hath unfurled the flag of His might and majesty in the atmosphere of the heaven of justice.

- 2 حمد بیحد طراز بساط مقدّس لایزالی را سزاست که لم یزل و لایزال آفتاب قدس طلعت خویش بر افنده ساکنان رفرف لاهوت تابان داشته و شمس قیص وجهه خود را بر ارواح سالکان طمطام جبروت رخشان گردانیده و بذر ظهور تجلی حقیقت خود را بر مسافران بیدای ملکوت سطعان آورده و نجم تجلیات خود را بر روندگان طریق عدل در ارض ناسوت لمعان فرموده و غمام نور ظهور خود را در عرصه وجودات ماخلق متراکم گردانیده و بیرق فضل وجود خود را در فرق آسمان افنده برپا داشته و علم رفعت خود را در روائج امر و خلق مرتفع ساخته و لوای قدرت و هیبن خود را در جو سمای عدل بلند فرموده

- 3 He it is Who hath ever caused, and will continue forever to cause, His eternal manifestations to dawn upon the souls and bodies of them that navigate the depths of holiness and sanctity, and hath made the breezes of His everlasting revelations to descend upon the essential realities of them that ascend unto the heavens of glory and majesty, so that all creation might be drawn, through that which He hath ordained and decreed, towards that Garment of Reality, and might witness within the inmost recesses of their hearts the signs of divine grandeur and

- 3 او بوده لم یزل و لایزال که تجلیات ازلیّه خود را بر انتس و اجساد سالکین لجج قدس و قدسوت طالع فرموده و نفحات ظهورات ابدیه خود را بر ماهیات ذاتیات متصاعدين افلاک عزّ و عززوت نازل گردانیده تا بانکه خلق رومایخلق بمقاد راضه و امضی مستجذب بسوی آن قیص حقیقت گردیده و آیات عظمت و قدرت الهی را در بواطن قدرافنده خود شاهد کردند و باستبلاغ خود بجود و فضل لایتناهی

power, and might, through their own attainment, become sup-
pliants at the gates of His bounty and pardon, their tongues,
both hidden and manifest, uttering words of lowliness before
the Gate-keeper of His holy majesty.

- 4 Having thus entered the age of divine unity, they behold the
evidences of God's power, and enter the City of Divine Oneness
without intimation and with no trace of heedlessness among its
dwellers, and arrive at the paradise of unity without regard to
its affluent ones, witnessing the manifestations of the favors
and kindnesses of the All-Glorious within the reality of their
own hearts, spirits, souls and essential beings.

- 5 Glorified be the Beloved, the Everlasting, Who in every ef-
fulgence hath manifested a several attribute; Who with each
breath hath sent down a wondrous and unprecedented verse;
Who, through every quickening breeze, hath created anew the
revivification of the bodies of the dead among all created things;
Who, in each hallowed theophany, hath suspended for His own
Self – out of the unseen, the realm of “No-Where” – a sign and
token; Who, by every one of the verses of His unity, hath, as
He willeth, drawn unto Himself the hearts of all that He hath
created and shall yet create; and Who, from every ray of the
lights of the Robe of His might, hath made a luminous manifes-
tation, a shining and dazzling vesture – until all created things
have attained the uttermost pinnacle of the grace of His be-
ing, and have, within their outward and inward selves, beheld
the revelations of His endless theophanies; and, through them,
have been drawn unto God, and severed unto God, and cut off
from all save Him.

- 6 From everlasting, in the heights of pre-eternity, have they been
attracted by the impulses of the Robe of His loving-kindness,
illuminated by the lights of His countenance, exalted through
the sanctified appearances of His Manifestations, and uplifted
by the conditions of the moments wherein the stations of His
might are revealed – until the sign of His revelation hath ap-
peared within the souls themselves and in the horizons, and
through it every thing hath returned unto its Lord, and has-
tened unto its Master, and become a suppliant for the grace of
His being, a beseecher of His pardon and His bestowal, and a
seeker after His glory and His gifts.

- 7 Glorified be He! There is none other God but Him. How won-
drous His handiwork! How mighty His creation! He hath made
manifest, in the arena of existence, a vast creation out of noth-
ing; He hath brought into being, by the hand of His power, an
atom from no thing, and made it to speak; He hath bestowed,
through His theophanies, pure being upon sheer non-existence,

ربّانی سائل از ابواب فضل و عفو او بوده و
السنه سر و جهر خود را بقول حطه نزد بواب
قدس عظمت ربّانیت متلجلج گردانیده

4 و در عصر احدیت داخل شده مشاهده آثار
قدرت الهی نموده و در مدینه وحدانیت من غیر
اشاره و عین غفلة من السّاکنین فیها داخل گشته
و در فربه احدیت من غیران یظفرون الی مترفها
وارد گردیده ظهورات عنایات الطاف سبحانی
را در حقیقت فؤاد و روح انفس و جسد ذاتی
خود شاهد کردند

5 سبحان محبوب لایزالی که هر جلوه شأنی ظاهر
فرمود و بهر نفعه آیه بدیعی نازل گردانیده و بهر
نفعه احیای اجساد میتة ماخلق فرموده و بهر
جلوه تجلی قدسی از غیب لا برای خود معلق
نموده و به هر آیه از آیات وحدت خود جذب
افتاده ماخلق و یخلق کیف یشاء فرموده و بهر
پرتوی از انوار قیص عزّت خود جلوه روشن
و قص مستطع و باهر گردانیده تا آنکه همگی
مخلوق به منتی ذروه فضل وجود او رسیده و
در ظاهر و باطن خویش تجلیات لانهایات او
را شاهد گشته و بآن مستجذب الی الله گردیده
و منقطع الی الله شده و مستقطع از ماسوای او
گردیده

6 و لم یزل در علو ازل بجذبات قیص عنایت
او مستجذب و به انوار طلعت او مستشرق و
بظهورات قدس مظاهر او مستعل و بشئون
لحظات مواقع عزّ او مترفع تا آنکه آیه تجلی او در
نفس انفس و آفاق ظاهر گردیده و بآن کلشی
الی ربه راجع شده و منصرم بسوی مولای
خود گردیده و سائل از فضل وجود او بوده و
مستسئل از عفو و عطای او بوده و مسترجی از
مجد و نوال او

7 سبحانه لا اله الا هو ما اعجب صنعہ را کبر
خلقه لامن شیء را در عرصه کون ظاهر فرموده
و ذره لاعن شیء را با ید قدرت خود بوجود
آورده ناطق گردانیده و عدم محض را به تجلیات
خود هستی صرف بخشیده و وجود محض عنایت
فرموده و به آنها به نفس مقدس خود بظهور

and granted absolute existence; and upon them hath He revealed Himself by His most holy Self, through the dawning of the Sun of His Lordship. He hath sent down upon them the verses of His unity in the very heart of multiplicity, and hath made the vestures of the countenance of His oneness to appear, and be proclaimed, from every side and every aspect. With each effulgence He drew them all unto Himself.

شمس ربوبیت خود تجلی فرموده و آیات وحدت خود را در لحبوحه کثرت بر آنها نازل نموده و اقصا طلعت وحدانیت خود را عن الایمان و الشمائل ظاهر و معن گردانیده و بهر جلوه جمیع آنها را مستجذب بسوی خود نمود

- 8 O ye lovers of the holy Concourse, ye who ascend the heights of intimacy, ye dwellers in the depths of Paradise, and ye who traverse the boundless ocean! Open the eye of truth and the true ear, hearken unto words of justice and truth, and behold the signs of divine Lordship reflected in the mirrors of your hearts. Let not these base commodities and transient pleasures become a source of distress, nor this brief life a cause of veils, nor this ephemeral existence - whose end is nothingness, decline and extinction - be the means of continued separation from the countenance of the Beloved. For your return is unto the intended Goal, and the conclusion of all is unto God, the Worshipped Lord, the Praised Sovereign.

8 ای محبان ملاء قدس و صاعدان رفرف انس و ساکنان لیج افریدوس و سائران طماطم فرس چشم حقیقت گشوده و گوش حقیقی باز نموده و گفتار عدل و صدق را اصفا نموده و آیات حقیقت ربانیت در مرایای افنده خود مشاهده نموده این متاع دانی و امتعه فانی سبب اضیاب نگردیده و این عمر قلیل باعث حیات نگشته و این زندگانی فنا که عاقبت آن عدم و زوال و اضحلال است سبب مزید ابقاء از طلعت محبوب نگردیده چه ارجای شما بسوی مقصود است و انصرام همگی بسوی خداوند معبود و ملوک محمود

- 9 Come to yourselves for a moment and become conscious for an instant. Escape from the stupor of death and enter into the realm of life. Emerge from your self-intoxication and enter into true being. Drink from the wine of manifestation in the chalice of light, free yourselves from the darkness of every error, take a few draughts from the sweet waters of Salsabil, and find rest and tranquility away from this house of extinction. When ye come to consciousness, gaze for a moment upon the robe of the Beloved, for thus hath He, exalted be His remembrance, ordained it.

9 قدری بخود آمده و لحظه هشیار گردیده از سکره موت رهیده در بحبوحه حیات داخل شده از مستی خویش درآمده در هستی هست وارد گردیده و از شراب ظهور در جام نور نوشیده و از خضاد هر ضلال رهیده از آب سلسبیل جامی چند کشیده از معنی فنا آسایش گرفته و آرام گشته چون بهوش آمده لحظه در خلعت محبوب نگران گردیده چون بر او جل ذکره چنین مقتضی گشته و بمثل این جاری شده

- 10 And it hath thus come to pass that that Countenance of Divinity and Vesture of Lordship hath in these days of decline left the wayfarers in the wilderness of error, and hath returned to His Lord in His throne of eternity, and the holy mirrors of His glory have ascended unto God in His lofty heights. How strange that these creatures, who came into being through a glimmer of His manifestation and became visible in the realm of existence through His bounty, should spend this brief life - whose years pass with a few manifestations, whose months change into weeks, whose weeks separate into days, and whose days resolve into hours, minutes and moments, and whose thread will soon break and whose cord will be cut - when all things shall return unto their Lord and shall be present before His holy court.

10 که آن طلعت الوهیت و قیص ربوبیت این ایام زوال را بر سالکین پیدای ضلال گذارده و در عرش بقای خویش راجع الی مولای خود شده و مرایای قدس عزت او در بروج عظمت خود صاعد الی الله گشته چگونه و این خلق که از شیخ تجلی او موجود شده و بجود او در عرصه وجود مشهود آمده عمر قلیلی که سنین او بظهوری چند منقضی میشود و شهور او با سبوعی مبدل میگردد و اسبوع او به ایامی منفصل میشود و ایام او بساعات و دقائق و آنائی راجع میگردد و عنقریب رشته آن گسیخته و طناب آن مقطوع میشود و کثیئی الی ربه راجع و نزد محضر قدس او حاضر میگردد

- 11 O friends of the Friend, awakened unto yourselves! O lovers of the Beloved, become ye vigilant! O seekers after Truth, be ye

11 ای دوستان دوست بخود آمده ای محبان محبوب هشیار گردیده ای طالبان حق انقطاع نموده ای

wholly detached! O ye who hearken unto the Word of sincerity, unseal the ear of reality and open wide the eye of insight. Let not this perishable wealth bar you from attaining the presence of the sanctified Court of the Beloved, nor let this outward glory become a veil in the path of Truth. Unclose the eye of rectitude, open the vision of integrity, and bring the hearing of uprightness into the presence of God. Suffer not for a moment yourselves to be heedless, nor squander vainly this brief span of life in aught save the good-pleasure of God.

- 12 For upon all created things a condition hath passed away. Where are now the kingdom and what they possessed, the sovereigns and what they owned? Where are the kings and the rulers? Whither have the sincere departed? Each hath returned unto his own place, and every soul unto that which it had earned – unto that which had been inscribed for it in the scroll of the sanctified decree, upon the Tablet of eternity, from the Diwan of the Ancient of Days. They bade farewell to this mirage of the burial-ground, entered all into their own abodes, returned unto the lairs of their mortality, and sank into slumber within their chambers of dust.

- 13 Awake ye, then, for a little; hearken for an hour unto the Word of God; inscribe for a moment the counsels of truth upon the tablets of your hearts – so that on the Day of Presentation ye may draw near unto that Tree, be admitted before His presence, and become, according to His will and desire, both receiver and doer; that ye be not veiled from the vestures of His theophany, nor struck senseless by the light of His manifestation upon the Sinai of His command. And if ye be struck senseless, yet after that swoon return ye to consciousness, and let the cry of “Forgiveness!” flow forth upon your tongues, that on that Day ye may attain, as God willeth and decreeth, unto that which He desireth, and perform that which His irrevocable ordinance hath prescribed – standing in the station of the grace of His being, His loving-kindness, His might and His greatness, in the presence of His very Self.

- 14 In that Day act ye in truthfulness and sincerity; work ye with rightness and integrity; hear ye the verses of His Reality from the utterance of His Self-Subsisting Lordship, receive ye the Word of His majesty from the tongue of His power, and there-with glory in the Concourse on high, and be ennobled and exultant. And none can inform you like unto One all-aware; nor can any cause you to know like unto the Word of this radiant Tablet. So long as thou dost show forth a gleam within

سامعان کلام صدق گوش حقیقت باز نموده و چشم بصیرت گشوده این ثروت فانیه باعث وقوف در محضر قدس محبوب نگردیده و این عزّت ظاهره سبب احتجاب در مسلک حق نگشته چشم راستی گشوده و عین درستی باز نموده و سمع راستبازی در محضر حق آورده آنی غفلت نورزیده و بیهوده این عمر قلیل را در غیر رضای حق صرف ننوده

12 چه بر همگی مخلوق شأنی منقضى شده این الملکوت و ماملکوا والسلطین و ما استملکوا چه شدند پادشاهان و حکمرانان و کجا رفتند راست بازان هر یکی به محلّ خود راجع شدند و هر نفسی به ماهی علیها به آنچه در حقّ او مسطور از دیوان قدس قدم در لوح ازل گردیده بود رسیده این سراب بقیع را وداع نموده در اوکار خویش همگی وارد شدند و در اثبّه فانی خود راجع گردیدند و در حجرات ترابی خود نوم ابری نمودند

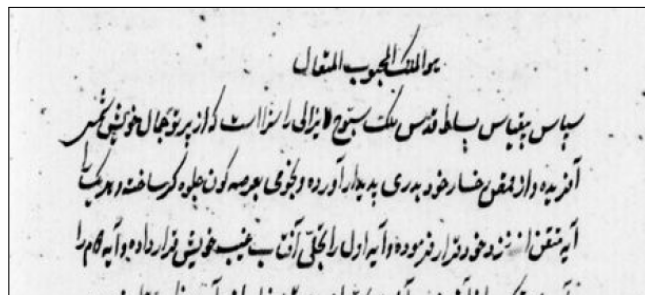
13 قدری بهوش آمده ساعتی گفتار حقّ اصغا نموده و لحظه نصیح حقیقت را در الواح قلوب خود ثبت گردانیده تا آنکه در روز عرض بر آن شجره عارض بر او گشته و حاضر نزد محضر او شده و بپا اراد و شاء واصل و عامل گردیده از قصص تجلی محبوب نگشته و از نور ظهور در عرصه طور امر منصع نگردیده و اگر منصع شده بعد از صعق بهوش آمده گفتار العفو بر لسان جاری ساخته تا آنکه در آن روز بپا اراد الله و شاء واصل شده و بمقدر امضی عمل نموده در جای فضل وجود و لطف و عزّ و عظمت او بین یدی نفس او نموده

14 و در آن روز بصدق و راستی عمل نموده و به حقّ و درستی عامل گردیده آیات حقیقت او را از نطق صمدانیت او شنوده و کلام عظمت او را از لسان قدرت او اخذ نموده و بآن در ملاء اعلیٰ مباحثات نموده مفتخر گردند و مائیتکم بمثل خبیر و مایدریکم بمثل کلام هذه لوح منیر چند در آینه وصل بما جلوه کنی بشکن آن آینه و خود بجهان جلوه نما

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the mirror of reunion, shatter thou that mirror – and thyself
appear unto the world in splendor.

BH00377



Princeton 23

- 1 هو الملک المحبوب المتعال 1
- 2 سپاس بیقیاس بساط قدس ملک سبوح لایزالی 2
- 3 و باین آیات ظاهرات با خلق و مایخلق را بسوی 3
- 4 و چون خلق لانهایه بنهایه رسید بدیع فطرت خود 4
- 1 He is the King, the Beloved, the Most High
- 2 Immeasurable praise beseemeth the holy court of the ever-sanctified King Who, from the radiance of His Beauty, created the sun; Who, from the mantle of His Countenance, brought forth the moon; and Who made manifest the stars in the realm of existence. Each of these hath He made a distinct sign from His presence: the first sign He made the manifestation of the Sun of His unseen Reality, the second sign He made a mirror reflecting that Sun, and the third signs He made as lamps kindled from the mirror of manifestation.
- 3 Through these manifest signs He hath called unto Himself all creation and all that shall be created, and made all that was or shall be aware of His infinite revelations. In every age He hath made manifest the Sun of His mercy in supreme glory and with most resplendent light, causing it to speak and proclaim the most exalted path and way in the realm of existence. Upon it He hath sent down His proof and revealed His decisive verses through its wisdom-laden tongue. He hath called all things wherein is found the breath of life unto His sanctified Being and summoned them to His worship, that all things might ascend from their lowly station to the supreme horizon, and in every moment witness within their own realm of possibility the boundless effusions of their Lord, rising unto the Concourse on High and ascending to the holy horizon, arriving at and making mention of the one incomparable God, single in His Essence and Attributes.
- 4 And when the infinite creation reached its end, He brought His new creation into being, manifested Himself unto it through its
- سپاس بیقیاس بساط قدس ملک سبوح لایزالی را سزا است که از پرتو جمال خویش شمس آفریده و از قص رخسار خود بدری پدید آورده و نجومی بعرضه کون جلوه گر ساخته و هریک را آیه متفق از نزد خود قرار فرموده و آیه اول را تجلی آفتاب غیب خویش قرار داده و آیه دوم را مرآت مستعکس از آن نموده و آیات سیم را زجاجات منطبعه از مرآت ظهور قرار فرموده
- و باین آیات ظاهرات با خلق و مایخلق را بسوی خود دعوی نموده و ماکان اویکون را بتجلیات لانهایات خود آگاه گردانیده و در هر کوری شمس رحمت خود را بأعلی بهاء ظاهر گردانیده و بأبهی ضیاء باهر نموده و بأعلی طریق و سبیل ناطق و مستنطق و بعرضه کون ظاهر آورده و حجت خود را بر او نازل نموده و آیات متقنات خود را از لسان حکمت آمیز او نازل فرموده و کلشی را که نسمة حیات در آنست بسوی ذات مقد خود خوانده بعبادت خود دعوت فرموده تا آنکه کلشی از حضیض مقام خود بافق اعلی عروج نموده و در هر آن فیوضات مالانهایه پروردگار را خود در عرصه امکان خود مشاهده نموده عارج بسوی ملا اعلی گردیده و صاعد بافق قدس شده خداوند واحد احد یگانه بالذات و صفات را عاید گشته ذا کر گردیده
- و چون خلق لانهایه بنهایه رسید بدیع فطرت خود را بکون آورده و باو بنفس او تجلی نموده و بر ما خلق جلوه فرموده و او را ظاهر در آن ظهور

own self, shone forth upon all created things, and made it manifest in that manifestation. After the complete manifestation of that sanctified Being, He raised it up and made manifest the second of His manifestations in the station of all creation, through which He shone forth upon all things. In this way and manner He made manifest His infinite revelations in every age and made evident in every era a Prophet and a Book, calling His creation unto Himself, until He sealed the Messengers with Muhammad, His Apostle, revealed unto Him His Book of Truth which was the true Furqan, and in it called His creation unto the Manifestation of His Self, making him the Manifestation of His Divinity, as He hath revealed in His verses, which are His words, in several instances.

- 5 And when the new creation reached its end, He brought His unseen manifestation from the horizon of "Thou shalt never behold Me" into the realm of existence, and brought His own sanctified Self from behind the holy veils of pre-existence and eternity into the arena of time and space, and lifting the veil from His unseen countenance, manifested Himself openly and evidently unto His servants, that the entirety of creation might be illumined by His countenance and enlightened by the Sun of His mercy, that they might hear in the manifest outer word the inner hidden meaning, hearken unto the Word of Truth, and present themselves before His Self in the hour of meeting Him, appearing before God in that holy presence. And becoming illumined by the Sun of His mercy, they outwardly heard the inward, and hearkened unto the Word of Truth, and came into His presence at the time of presenting themselves before Him, becoming as supplicants unto God, and attending that holy gathering.

- 6 And in this Dispensation, as the divine requirements took effect and His decrees spread forth, some among the servants became veiled and turned away from that holy Being. But those who sought the truth and yearned for the manifestation of reality in that day attained unto the Manifestation of the possible, hearing from the Unseen of the unseen the call that "All things shall perish except His Face." And becoming illumined by the light of their Lord's beauty, they brought forth the breeze of life, journeying from the depths of eternity toward the ocean of forever, and from the ocean of forever toward the sea of perpetuity, acquiring the pearls of love and knowledge, glorying and rejoicing therein in the most exalted Paradise. This continued until the divine decrees took effect and His ordinances descended and were fulfilled, and that holy Tree returned to its own truth as it had been before.

فرموده و بعد از بلاغ ظهور آن نفس مقدّس را مرتفع فرموده و تجلّی دوم از تجلیات خود را مکان ماخلق ظاهر فرموده و بآت تجلّی بر کلتی فرموده و باین سبیل و این طریق تجلیات مالا نهایت خود را در هر کوری ظاهر و معلق نموده و در هر عصری نبی و کاتبی ظاهر فرموده و خلق خود را داعی بسوی خود گشته تا آنکه رسل را به محمد رسول خود ختم فرموده و کتاب حقیقت خود که فرقان حقیقی بود بر او نازل نموده و خلق خود را در آن به مظهر نفس خود دعوت نموده و او را مظهر الوهیت فرموده چنانچه در آیات خود که کلام اوست در مواقع چند نازل نموده

5 و چون خلق بدیع بنهایت رسید تجلّی غیب خود را از افق لن ترانی بعرضه کون آورده و نفس مقدّس خود را از حجب قدس قدم و ازل در عرصه دهر و زمان آورده و پرده از قص غیب خود برداشته ظاهراً مکشوفاً بر عباد خود تجلّی نموده تا آنکه همگی مخلوق بقمص او مستنیر و به آفتاب رحمت او مستضی گردیده در ظاهر ظاهر گفتار باطن باطن را استماع نموده کلمه حق را اصفا فرموده بین یدی نفس او در حین عرض بر او عارض علی الله گشته در آن محضر قدس حاضر آیند

6 و در این کور چون مقتضیات الهی جاری گشته و مقدورات او ساری گردیده بعضی از عباد محتجب گردیده و از آن نفس مقدّس معرض شده و آنان که حق را جويا بوده و ظهور حقیقت را خواهان در آن روز به ممکن ظهور واصل آمده از غیب الغیوب ندای کلّ شیئی هالک الا وجهه شنیده و به نور جمال خداوند خود روشن گردیده نسمة حیات پدید آورده از لجج ازل بسوی طمطام ابد مسافرت نموده و از طمطام ابد بسوی ققام سرمد سلیر گردیده لثالی حبّ و معرفت اخذ نموده و بآن در ملأ اعلی مفتخر گشته و مباهات نموده تا آنکه مقدورات الهی جاری گشته و مقدرات او نازل گردیده و

7 Then the gates of God's infinite bounties were cut off and closed, and those in whom remained but a single breath of life became afflicted in the darkness of the horizons and souls - some by confinement, some by chains, some by devotion, and some by hunger and nakedness - each one afflicted in some manner, passing these transient days until whatever God willed of the remnants of His Cause that remained from the effulgence of His Manifestation became operative and flowing.

8 Now the Point of Truth is concealed in the throne of His invisibility, watching over His servants, witnessing the Concourse on High, sending down upon them His effulgences, and being aware of their deeds in all that was and will be created. He is the Point of nearness and remoteness - His remoteness is His nearness and His nearness His remoteness, for the Essence of Eternity is sanctified above this, and the Manifestation of Ancient Days is holy beyond such mention. He hath placed the sign of His truth in every form, bringing forth within it infinite effulgences, and through that effulgence He hath manifested Himself to all creation. Whoever hath adopted the character of the spiritual ones and the exalted ones, that sign of effulgence hath appeared in them, and they have witnessed in their hearts the mystery that "He is closer to you than your life-vein." Whoever hath turned away from that sign of truth hath entered into remoteness and veiling.

9 Those who are illumined by the dawning-lights of eternity have entered the depths of eternity, acquiring the pearls of perpetuity and the coral of faith and certitude in the manifestations of knowledge and ecstasy. Through the sign deposited within their hearts they have drawn near unto their Lord and witnessed the divine effulgence in being "closer to them than their life-vein," delivered from the fire of remoteness and attaining the light of nearness, receiving bounty from the Source of Glory, from the never-failing Bestower of Grace, witnessing in the sign of their hearts the divine manifestations and the holy concealed fragrances. Having inhaled the fragrances of divine mysteries within the signs of their own hearts, and having become that Bird of Truth soaring in the eternal realms of the Concourse on High, ascending to the holy station, they witness at every moment the endless outpourings of God, the All-Glorious, within their heart, soul, spirit and body. They hear the call "Verily I am God, there is no God but Me" from the hidden and treasured verses within their hearts, and through that revelation, inspiration, and divine utterance they behold

و مقضی شده و آن شجره مقدسه بعرض حقیقت خویش چنانچه از قبل او بوده راجع شده

7 و ابواب فیوضات لانهایات الهی مقطوع و مسدود گردیده و آنانکه در ایشان اندکی نسمة حیات بود در ظلمات آفاق و انفس مبتلا گردیده بعض طبیس و بعض بأسر و بعضی تبتل و بعضبجوع و عری هریکی بنهجی مبتلا گردیده و این ایام فانی را بسر آورده تا آنکه بر بقیه امر که از تجلی ظهور مانده ماشاء الله دارا و جاری شده

8 اکنون نقطه حقیقت در عرش غیب خود باطن و ناظر بر عباد خود بوده و سائرین ملاً اعلی را شاهد و بر ایشان تجلیات خود را نازل فرموده و بماخلق و یخلق بنیاد بر اعمال ایشان بصیر بوده و او بوده نقطه قریب و بعد که بعد او قرب او است و قرب او بعد او چه ذات ازل مقدس از این بوده و تجلی قدم مقدس از ذکر این و آیه حقیقت خود را در هر نقش قرار فرموده و تجلیات لانهایات را در آن پدید آورده و پان تجلی بر ماخلق نموده هرکس تخلق به روحانین و عالین کرده آن آیه تجلی در آن ظاهر شده و بآن سر اذیب الیکم من جبل الوریذ را در فؤاد خویش مشاهده نمودهرکس اعراض از آن آیه حقیقت نموده در بعد و حجاب وارد گردیده

9 و مستشرقین باشرافات صبح ازل وارد در لجه ابد گردیده لثالی سرمه اخذ نموده و مرجان ایمان و ایقان در ظهورات عرفان و وجدان بدست آورده و بایه که در قلوب آنها بودیعت بود نزدیک بسوی خداوند خود گشته و تجلی خداوندی را در قرب الیهم من جبل الوریذ مشاهده نموده از نار بعد رهیده به نور قرب واصل آمده و از مصدر جلال فیض از فیاض لایزال نموده تجلیات ظهور الهی و نفحات بطونات ربانی را در آیه افئدة خویش شاهد گشته و بآن طیر حقیقت در ابدالی ملاً اعلی گردیده مستعرج الی محلّ قدس شده و در هر آنی فیوضات لادایات حق سبانه را در فؤاد و قلب و نفس و جسد خویش شاهد گشته ندای اتنی انا الله لا اله الا انا را از آیات مکنونات مخزونه در قلب خویش شنوده و بآن وحی و الهام و الغاء نکات الهی را در ظهورات حقیقت خویش مشاهده نموده و در مرایای

the manifestations of their own reality. In the mirrors of their hearts, which are the signs of inner consciousness and perception of truth, they witness the mystery that "We are closer to you than your life-vein," and observe the holy fragrances in the glass of their hearts. At every moment, through the divine effulgences and the glances of nearness and the manifestations of intimacy, they become attracted and detached from all else but God, with nothing in creation becoming a veil between them and Him.

- 10 As for those who have become heedless of the sign of truth and negligent of divine lordship, they have become veiled from the sign of truth, their nearness hath been transformed into remoteness, they remain deprived of the radiant lights of eternity in the realm of nothingness, become veiled from the gleaming lights of manifestation on the horizon of Sinai, and have transformed their spirit of truth into an animal spirit. Unaware, they act day and night, remaining separate from both truth and creation, returning to their own nothingness, becoming as clay, bringing about the extinction of their spirit, body and soul, with no mention of them remaining in existence – save for those whom divine grace and mercy have encompassed, upon whom the infinite divine manifestations descend at every moment, upon whom the suns of His glory rise and shine in the orbit of His exaltation, and upon whom the holy stars of His grandeur gleam and radiate. In their hearts, spirits, souls and bodies, they witness the signs that prove the existence of God, and with the ear of their spirit they hear the call "Hearken unto that which is revealed unto you from your Lord." Upon their tongues flows the words "Our Lord! We have heard one calling to faith, and we have believed in him," and entering through the gate of God's mercy, they utter the word of remission. They enter the City of Oneness while its people are heedless, and dwell in the pavilions of holiness.

- 11 How blessed are those who behold the manifestations of Truth, whom nothing can veil, who at every moment are illumined by His novel splendor, who witness His signs of glory and creation in their own contingent and created realms, who through nearness itself witness the sign of nearness and draw near unto God, who through remoteness itself witness the sign of remoteness and become remote from all save the divine manifestations, and who behold in their hearts the hidden and treasured manifestation that "He is closer to you than your life-vein." The manifestation of "We are closer to him than his life-vein" is concealed within that hidden verse in their hearts, and by it

قلوب خود که آیات افنده و شاعر حقیقت است سر اقرب الیکم من عبد الورد را شاهد گردیده و نفحات قدس را در زجاجات قلوب خود ملاحظه نموده و در هر حین لعلجات عزّ خداوندی بتجلی و بلحظات قرب و تجلیّت انس مستعجب و منقطع از ماسوی الله گردیده شیئی از ماخلق و بخلق سبب احتجاب آنها نگردیده

10 و آنانکه از آیه حقیقت غافل گردیده و از تجلی ربّانیت غفلت نموده از آیه حقیقت محتجب شده و قرب او بدل به بعد گردیده و از تساطع انوار قدم در ارض عدم محروم مانده و از تلامع انوار ظهور در افق طور محجوب شده و روح حقیقت خود را مبدل به روح حیوانی نموده بل لایشعر در لیل و نهار عامل بوده و از حق و خلق هرق باز مانده و بسوی عدم خود راجع شده و طین گردیده و فنای روح و جسد و نفس خود نموده و ذکر از او در کون نمانده مگر آنانکه فضل و رحمت الهی شامل آنها گشته و تجلیات لانهایات ربّانی بر آنها فی کلّ حین نازل گشته و شمس عزّت او بر ایشان طالع گردیده و بدور رفعت او بر آنها تابان گردیده و ساطع گشته و نجوم قدس عظمت او بر ایشان رخشان و ساطع گردیده در افنده و ارواح و انفس و اجساد خود آیات مدله علی الله را شاهد گردیده و بگوش جان ندای فاستمعوا مایلتی الیکم من ربکم را شنوده بر لسان خود گفتار ربنا اننا سمعنا منا و یا ینادی للایمان فامنا به را جاری نموده و در باب رحمت حق داخل شده قول حطه بر لسان جاری نمود و در مدینه احدیت در حین غفلت اهل آن داخل گشته و در رفارف قدس ساکن شده

11 خوشا به احوال آنانکه تجلیات حق را نگران گشته چیزی سبب احتجاب آنها نگردیده و در هر حین به جلوه بدع او متجلی گشته شئون جزع و حدث او را در امکان و اکوان خویش مشاهده نموده و بنفس قرب آیه قرب را شاهد و مستقرب الی الله شده و بنفس بعد آیه بعد را مشاهده نموده اند و از دین تجلیات الهیه الهی مستبعد گردیده و و تجلی تحت اقرب الیکم من جبل الوردیه را در آن آیه مکنون مخزون در افنده خود دیده و بان عبادت پروردگار خود

they have worshipped their Lord day and night, and through it they have gazed toward God, seeing it as the means of their attainment unto their Creator. They have looked to the truthful words stating that "servitude is an essence the inner reality of which is lordship," and according to this utterance they have grasped the true knowledge revealed in God's Book as expressed by the truthful ones, thereby ascending to the Supreme Concourse.

- 12 Thus, they have ascended to the sacred place as far as possible, and have not regarded the knowledge of the Bayan as they regarded ancient knowledge, for previous knowledge compared to this is as nothingness and extinction before eternity and perpetuity. In previous Manifestations, just words were manifest from the inmost heart, while in this Dispensation divine verses have been revealed in manifest form, attracting all created things past and future, save certain Prophets - upon them be prayers and glory - unto whom the words of truth were revealed. As He says in the Torah, speaking directly to Moses without veil, addressing him and in certain instances calling him Lord and created things as lordly ones. Similarly in the books of all Prophets, as He says to David: "Thou art My son, today have I begotten thee," and in other instances says: "Thou art the son of My beloved, in thee am I well pleased," and elsewhere states: "Israel is My firstborn." Similar divine utterances are found regarding other Prophets, as the people of the Gospel interpret the words of the Torah and Psalms of David regarding Jesus - peace be upon Him - with some considering Him God, others the Son of God, and yet others the intermediary between God and creation, each following their own way.

- 13 All this knowledge compared to the new knowledge is as darkness to light, as a hidden sun. Therefore strive to grasp true knowledge and know that God's infinite manifestations have filled heaven and earth, and His all-encompassing revelations have embraced all created things past and future. There is nothing except that God has manifested Himself upon it through a sign of His Self, thus all things proclaim "There is no God but He, the Almighty, the Self-Subsisting."

- 14 As for what was mentioned in the words of the ancients that "the Friend is nearer to me than myself" - this is a remote saying and strange utterance. How can the created be nearer

در لیل و نهار نموده و بآن ناظر الی الله گشته و آنرا سبب ایصال خود بسوی خالق خود دیده و بگفتار صدق در کلام راستی نگران گشته که العبودیة جوهره کنهها الربوبیة و بطبق این کلام در کلمات راستبازان معارف حقیقت که در کتاب خدا نازل گشته شده اخذ نموده و بآن واصل الی ملأ اعلی گردیده

- 12 پس بآنچه ممکن است عروج بحلّ قدس نموده و معارف بیانیه را چون معارف عتیقه ندیده که معارف قبل بالنسبة بسوی این چون عدم و فنا تلقای قدم و بقا مذکور بوده چه در مظاهر پیش از باطن باطن گفتار عدل ظاهر گشته و در این کور در ظاهر ظاهر آیات الهی نازل گشته و ماخلق و یخلق را مستجذب گردانیده مگر بعضی از انبیاء علیهم الصلوات و الهاء که بر ایشان گفتار حقیقت نازل گشته چنانچه در توریة میفرماید که به موسی خداوند شافیه مستحق میفرماید و بدون حجاب تکلم مینماید و سخن میگوید و در بعض مواقع او را ربّ مینامد و ماخلق را مربوب و بطبق این کلام در کتب همه انبیاء مذکور است چنانچه به داود میفرماید تو پسر من هستی و من امروز تو را تولید نمودم و در بعضی مواقع میفرماید توئی پسر دوست من و بتو مسرور شدم و مسرت نمودم و در جای دیگر میفرماید اسرائیل بکر من است یعنی پسر اول من و بکر منست و بمثل این در انبیای دیگر گفتار حق مشهود است چنانچه اهل انجیل کلمات توریة و زیور داود را بر نفس عیسی علیه السلام تفسیر مینمایند چنانچه بعضی او را خدا و بعضی پسر خدا و بعضی واسطه میانه خدا و خلق میدانند و هریک بنهجی و طریقی

- 13 همه این معارف تلقای معارف جدیده چون ظلمت و نور است و چون آفتاب دفیئ پس سعی نموده معارف حقیقت را اخذ نموده و بدانند که تجلیات لانهایات الهی آسمان و زمین را پر نموده و ظهورات جامعات ربّانی ماخلق و مایخلق را فرا گرفته و مامن شیء الا و قد تجلی الله علیه بظهور آیه نفسه و لذا کلّ ینطقون انه لا اله الا هو المهیمن القیوم

- 14 و آنچه مذکور است در کلمات سابقین که دوست نزدیک تراز من بمن است این کلام بعید و گفتاری عجیب است چگونه میشود

to the Creator than the Creator's own Self? God forbid! Unless we say that Friend is the Reality of the Essence in the unseen of unseens within the witness of witnesses, where no mention is made of creation and no existence is referred to therein. However, His nearness and remoteness becomes apparent in one's recognition and shines forth in one's knowledge. Should ye attain unto the True One and be in the state of communion, it is grace itself that followeth thereafter, for the Creator standeth revealed. Yet should ye remain distant – that is, fail to reach unto that Reality – in that very remoteness lieth nearness, which is the essence of grace itself, inasmuch as the signs of His manifestation are within you. And this is the verity: that communion is far from you, for ye cannot achieve the knowledge of Him, yet He is near unto your hearts, for He placeth the tokens of His own Reality therein, that thereby ye may attain unto nearness and Truth.

مخلوق بخالق نزدیک تر از نفس خالق باشد
اسغفرالله عن ذلک مگر بگوئیم که آن دوست
حقیقت ذاتست بغیب غیوب در شهود شهود و
آنجا ذکر مخلوق نباشد و موجود در آنجا مذکور
نگردد ولیکن قرب و بعد او در عرفان شخص
ظاهر میشود و در معارف او تابان میگردد اگر
واصل بحق گردید در حین وصل فصل است
چه بعد او و خالق مشهود است و اگر مبعود
گردید یعنی بآن حقیقت واصل نشده در بعد او
قرب است که عین فصل باشد چه آیه تجلی او
در او است و آنست حقیقت وصل بعید است
از شما چه عرفان او نتوانید نمود و قریبست
بافتده شما چه آیات حقیقت خود را در آن
گذارد که بآن واصل بغرب و حقیقت

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To: Ahmad?

- 1 He is the Mighty, the Everlasting, the Beautiful!
- 2 Glorified be He Who sent down verses aforetime when there was no "before", and Who sendeth them down as He pleaseth by His command. Verily He is the Powerful, the Mighty, the Able, the All-Knowing, the All-Wise. His is the bounty and grace; He singles out whom He willeth with mercy from His presence, and verily He is the All-Bountiful, the Omnipotent.
- 3 O My Name! Hearken unto that which the Spirit imparteth unto thee, that thou mayest soar in this atmosphere which hath spread forth beneath this heaven that hath been raised in this cloud, and mayest hear the call of all atoms in the kingdom of names and attributes, that there is no God but Him, and that the Primal Point is His Argument and His Beauty, then His Manifestation and His Majesty unto all who are in the heavens and the earth. Whoso draweth nigh unto Him hath drawn nigh unto God, and whoso turneth away from Him hath turned away from God. This is the truth, there is no doubt therein, if ye be of them that know. To this beareth witness My tongue, then My spirit and My heart, then My being and My pen, if ye be of them that hear.

- 1 هو العزيز الباقي الجميل
- 2 فسبحان الذى نزل الايات من قبل الذى لا قبل له وينزل كيف يشاء بامرہ وانه هو المقتدر العزيز القادر العليم الحكيم له الجود والفضل يختص من يشاء برحمة من عنده وانه هو الفضال القدير
- 3 ان يا اسمي اسمع ما يلقى الروح عليك لعل تطير في هذا الهواء الذى انبسط هذا السماء الذى ارتفعت في هذا العماء وتسمع نداء كل الذرات في ملكوت الاسماء والصفات بانه لا اله الا هو وان نقطة الاولية لمحجته وجماله ثم ظهوره و اجلاله على كل من في السموات والارضين من اقربه فقد اقر بالله ومن اعرض عنه فقد اعرض عن الله وان هذا الحق لا ريب فيه ان انتم من العارفين وبذلك شهد لسان ثم روحى و قلبى ثم ذاتى و قلبى ان انتم من السامعين

- 4 Say: By God the Truth! Through Him were raised the heavens of justice, and appeared the clouds of grace, and the rain of bounty poured forth upon all the worlds. Were it not for Him, none would know God's grace and generosity, and none would find the holy shore of glory's sacred seat. By God! Through Him wafted the breezes of eternity, and sang the Dove upon the twigs of the Lote-Tree beyond which there is no passing. Through Him was perfected the proof unto all creation, and by Him revolved the spheres of existence, and the Fire of God called out from the Tree that speaketh truth in the sacred and exalted Sinai. From Him began the works of creation, and were inscribed upon the Tablet the mysteries of what was and what shall be in preserving tablets of glory. Unto Him return the deeds of all things, if ye be of them that know.
- 5 Know thou that the source and return of all things is Him, and from Him was differentiated the Point of Knowledge in the mysteries of destiny behind the sea of might and grandeur, raining down the showers of grace, if ye be of them that witness. Unto Him returneth all knowledge and certitude, and every deed and intention from this day unto the Day whereon God's Greatest Treasure shall appear in a new holy raiment.
- 6 Know thou that thy Lord was and forever shall be a Hidden Treasure in the essence of His Being, and shall ever remain concealed from His creation, for eyes comprehend Him not while He comprehendeth all eyes, and He is the All-Subtle, the All-Informed. He it is Who sent the Messengers aforetime and revealed the Books thereafter. Verily there is no God but Him, the Mighty, the Luminous, Whom none can know and unto Whom no birds of the hearts of the seekers can ascend, for He created all that is in the heavens and earth by the Word of Command which was called "Be" before "It is", if ye be of the certain ones.
- 7 How can that which was created by His command, His sovereignty, His might and His power, draw nigh unto Him or know Him as He is? Glorified be He above what the remembering servants imagine concerning Him! Therefore testify within thyself, then in thy spirit, then in thine essence, that there is no God but Him, that He hath ever existed in His Essence, manifest among His servants, self-subsisting amidst His creation. Verily He is the Single, the Self-Sufficient, the Most High, the Mighty, the Gracious. Thus have We sprinkled upon thee from the vast ocean of might and splendor, and cast upon thee the ... of the worlds.
- 8 Say: The gates of attainment and meeting are shut against the knowledge of His Essence. He hath manifested, through His grace, Eternal Manifestations and Dawning-Places of Oneness,
- 4 قل تالله الحق به ارتفعت سموات العدل و ظهرت غمام الفضل و امطرت سحاب الجود على العالمين لولاه لن يعرف احد فضل الله وجوده و لن ؟ احد في شاطئ القدس مقرر عز كريم تالله به هبت نسيمات البقاء و غنت الورقا على افنان سدرة العماء و تمت الحجة على انخلائق اجمعين و به دارت ؟ حى الوجودات و تنادى نارالله في طور العز من الشجرة التي تنطق بالحق في سيناء قدس منيع و منه بدئت اعمال الوجودات و رقم على اللوح اسرار ما كان و ما يكون في الواح عز حفيظ و اليه يرجع اعمال كل شئ ان انتم من العارفين
- 5 ثم اعلم بان مبدء كل شئ و مرجعه اياه و منه فصلت نقطة العلم في اسرار القضاء خلف قلم العزة و الكبرياء و تمطر اغياث الفضل ان انتم من الشاهدين و اليه يرجع كل عرفان و كل ايقان و كل عمل و نية من يومئذ الى يوم الذى يظهر كنز الله الاعظم في رداء قدس جديد
- 6 ثم اعلم بان ربك لم يزل كان كنزا في غيب ذاته و لا يزال يكون مستورا عن بريته لانه لا تدركه الابصار و انه يدرك الابصار و انه هو اللطيف الخبير و هو الذى ارسل الرسل من قبل و انزل الكتب من بعد الا انه لا اله الا هو العزيز المنير الذى لن يعرفه احد و لن يرجع اليه طيور افئدة المريدين لانه خلق كل من في السموات و الارض بكلمة الامر التي سمي بالكاف قبل النون ان انتم من الموقنين
- 7 و ما خلق بامر و سلطانه ثم عزه و اقتداره كيف يقدر ان يتقرب به او يعرفه على شانته فسبحانه عما يظنون في حقه عباد الذاكرين اذا فاشهد في نفسك ثم في روحك ثم في ذاتك بانه لا اله الا هو و انه كان وجودا في ذاته و ؟ بين عباد و قيوماً بين بريته و انه هو الفرد الصمد المتعالى العزيز الكريم و كذلك رشحنا عليك من طمطام يم العزة و السنا و القينا عليك ؟ ؟ العالمين
- 8 قل اسدت ابواب الوصول و المقاء عن عرفان ذاته اظهر من فضل مظاهراً ازلية و مطالعاً احديه

that they might speak of their Manifestor among His creation and their Sender among His creatures, and He hath made the recognition of them the same as His recognition, and meeting them the same as meeting Him. This is the indubitable truth, and there exists no station, abode, beginning or end higher than this, from the beginning that hath no beginning unto the end which His knowing servants cannot reckon. This is the ultimate station of the mystics and the final homeland of the lovers in the heaven of glory. This is the station wherein should anyone attempt to soar beyond it by the least degree, his wings would be consumed. Those who have believed in the Unseen in these days and have turned towards Him Who is mentioned in every station and allusion, shall be sufficed from all else. This is a revelation from One mighty and wise. Thus have We expounded the verses for you and made clear every mighty wisdom, that ye may follow God's commandments in these days when every soul is seized with the stupor of heedlessness and ignorance, rendering them as scattered dust, if ye be of those who know.

- 9 Know then that the Most Hidden Mystery and Most Treasured Secret and Essence of all gems is He Who can neither be indicated by any indication, nor known by any knowledge, nor comprehended by any comprehension, nor remembered by any remembrance. All describers fall short of describing Him. All the Prophets have acknowledged their powerlessness to know Him, and all the Messengers have confessed their failure to comprehend Him, as testified by their own souls, minds and tongues, if ye be of those who hear. This is the station of the pure Unseen and the absolute Mystery, if ye be of those who know.

- 10 Whoso believeth in the Unseen in his heart and testifieth to it with his tongue, and sanctifieth it from every peer, likeness, similitude, allusion, associate, helper and equal - such a one is counted among the truly sincere. Every Prophet and Messenger hath turned towards this Unseen, as have those who circle round the Throne and behind them the denizens of the highest paradise. This is mentioned in the first station and the first pavilion and the wise Remembrance and the ancient News. And in one station We mean by the Unseen the realities of Oneness and the eternal essences who were concealed in the Manifestations of old, as ye witness and are among those who testify. In the time of Moses, the Unseen was none other than Jesus in the heaven of names, and He foretold His appearance and was hidden in His days. Likewise the Unseen in the time of the Spirit (Jesus) was Muhammad, the Messenger of God and Seal of the Prophets. Similarly the Unseen in His days was none other than 'Ali, through meeting whom the eyes of

ليحكي عن مظهرهم بين خلقه و مرسلهم بين برية و جعل عرفانهم نفس عرفانه و لقاءهم عين لقاءه و ان هذا الحق يقين و ما قدر فوق ذلك مقر و لا مقام و لا مبدء و لا مرجع من اول الذى لا اول له الى اخر الذى لا يحصى عبادته العارفين و هذا منتهى مقام العارفين و منتهى وطن العاشقين في جبروت عز ؟ و هذا مقام الذى لو يطير احد فوق ذلك على قدر ؟ ليحترق جناحه في ؟ و الذين آمنوا بالغيب في تلك الايام ثم توجهوا بالذى يحكى عنه في كل المقامات و الاشارات ليكفونهم عن كل شئ و ان هذا تنزيل من لدن عزيز حكيم كذلك صرفنا لكم الايات و بينا لكم من كل حكمة منيع لتتبعوا احكام الله في تلك الايام التى اخذت كل نفس سكرات الغفلة و الجهل و جعلهم ككف ؟ الرمادان انتم من العالمين

9 ثم اعلم بان غيب الغيوب و كنز الكنوز و ؟ الجواهر هو الذى لن يشير بشارته ولن يعرف عرفان ولن يدرك بادرار و لن يذكر بذكر و ؟ عن وصفه كل الواصفين كل النبيين قد اقرؤا بعجزهم عن ؟ الى عرفانه و كل المرسلين اعترفوا بالتقصير عن ادراك ؟ و شهدت بذلك انفسهم و عقولهم ثم السنبهم ان انتم من السامعين و هذا مقام غيب البحت و سر البات ان انتم من العارفين

10 و من ؟ بالغيب في نفسه و شهد به لسانه و يقدهه عن كل ضد و ند و مثل و اشارة و قرين و وزير و نظير و مثال انه كان من الموحدين و قد توجه بهذا الغيب كل ؟ و كل رسول ثم الذين يطوفون حو العرش و من ورائهم اهل ملاء العالمين و هذا يذكر في المقام الاول و الرفرف الاول و الذكر الحكيم و البناء القديم و في مقام نريد من الغيب حقائق الاحديه و الجواهر الازلية الذين كانوا غنياً عند مظاهر القبل كما انتم تشهدون و نكون من الشاهدين شدة في زمن موسى لم يكن الغيب الا العيسى في جبروت الاسماء و انه اخبر بظهوره و كان غيباً في ايامه و كذلك الغيب في زمن الروح و هو محمد رسول الله و خاتم النبيين و كذلك الغيب في ايامه لم يكن الا على قبل نبيل الذى قرت بقاءه عيون المقرين و كذلك ؟ في ذلك

those near to God were solaced. And likewise in those days it was none other than He Whose appearance the Point of the Bayan foretold in tablets of ancient glory. We turn to Him in all matters and supplicate Him at all times and await His days as the believers await the paradise of nearness - nay, even more so, if ye be of the assured ones. Say: By God, Paradise itself is meeting Him, and the Hour is His arising amongst all created things. Therefore We say that We believe in the Most Hidden Mystery and in His Manifestations, and We turn towards them and make no distinction between Him and them, except that they are His servants and creation. Thus sang the Mystic Dove upon this lofty Branch, that it might be God's melody and His proof, then His testament and His all-sufficient evidence unto all worlds.

- 11 And thou, O Ahmad, purify thyself and thy spirit from those who have fabricated lies against God and in whose hearts hatred hath appeared. Then shun them and remain in detachment and steadfastness. Those who claim what they claim in themselves, say: Present yourselves in Our presence and before Us.
- 12 Glorified art Thou, O my God! Purify my heart from the remembrance of anyone but Thee, and my soul from intimacy with aught else except Thee, and my feet from drawing nigh unto any other than Thee. Thou art, verily, powerful over whatsoever Thou wilt, and Thou art the All-Compelling, the Mighty, the Powerful.
- 13 O Lord! Deprive me not of the sweet-scented breezes of Thy holy bounty, and number me not with those who exhale naught but the stench of hypocrisy throughout the world. Then remove from my heart their love and the love of those who love them and the love of that which their tongues utter. Thou art, verily, the Powerful, the Mighty, the All-Knowing, the All-Wise.
- 14 O Lord! Leave me not to myself or to anyone else besides Thee. Draw me ever closer unto Thee, establish for me a seat of truth before Thee, and join me with such of Thy servants as are nigh unto Thee - those whom nothing can sadden in their love for Thee and their contentment with Thy good-pleasure, whom no cause can hinder from reaching the shore of Thy Most Great Name, the Most Great, which Thou hast made the station of Thy Self in all that pertaineth unto Thee, and which Thou hast made pure and purified from all that pertaineth not unto Thee, reflecting Thine Ancient Beauty in the mirrors of Thy Name, the Sovereign, the Mighty, the All-Knowing, the All-Wise.

الايام لم يكن الا الذى اخبر بظهوره نقطة البيان فى الواح عز قديم ونحن؟ توجه اليه فيكل الامور و تتوسل به فيكل حين و انتظر ايامه كما ينتظر المومنون رضوان القرب بل ازيد من ذلك ان انتم من الموقنين قل تالله ان الرضوان نفسه و الجنة لقائه و الساعة قيامه بين الخلايق اجمعين اذا نقول باننا امناء بغيب الغيب ثم بمظاهره و تتوجه بهم و لا نفرق بينه و بينهم الا انهم عباد و خلقه و كذلك غنت و رقاء القدس على هذا الغصن الرفيع ليكون نعمة الله و برهانه ثم حجته و آياته بالغة على العالمين

11 و انك انت يا احمد طهر نفسك ثم روحك عن الذينهم افتروا على الله و بدت البغضا فى نفوسهم ثم تجنب عنهم و كن فى زهد و استقامة؟ ان الذين يدعون فى انفسهم ما يدعون قل فاحضروا فى مقعدنا و بين يدينا ليظهر كذبهم على الخلائق اجمعين و انك قد؟

12 سبحانه اللهم يا الهى طهر قلبى على ذكر دونك ثم نفسى عن مواساة ما سواك ثم قدمى عن التقرب الى غيرك و انك انت المقتدر على ما تشاء و انك انت المهيمن العزيز القدير

13 اى رب لا تحرمنى عن نفحات قدس عنايتك و لا تجعبنى مع الذين لن يحب منهم الا روائح النفاق فى الافاق ثم انزع عن قلبى حبهم و حب من يحبهم و حب ما ينطق به السنتهم و انك انت القادر المقتدر العزيز العليم

14 اى رب لا تدعنى بنفسى و لا باحد سواك ثم قربتنى فيكل حين اليك ثم اجعل لى قدم صدق عندك ثم الحقنى بعبادك المقربين الذين لن يحزنهم شئ فى حبك و رضاك و لن يمنعهم امر عن الورود فى شاطى اسمك الاعظم العظيم الذى جعلته مقام نفسك فى كل ما يرجع اليك و جعلته طاهرا مطهرا عن كل ما لا يرجع اليك و يحكى عن جمالك القديم فى مرات اسمك السلطان المقتدر العليم الحكيم

15 O Lord! Detach me from myself and from all who have departed from Thy shadow, and cause me to enter beneath Thy mighty and impregnable shelter. Honor me with Thy presence in Thy wondrous days wherein Thy Lord of the Throne doth appear, the Dove doth warble, the Holy Dove doth coo, and Thy primordial Will doth don a new garment - days wherein all souls shall be in loss, all ... shall prosper, all who are abased shall be exalted, and all who are poor and needy shall be enriched.

15 اى رب فانقطعنى عن نفسى وعن كل من خرج
عن ظلك ثم ادخلنى فى ظلك العزيز المنيع ثم
شرفنى بلقائك فى ايامك البديع التى فيها تدلع ربك
العرش وتغن الورقاء وتكف حمامة القدس و
تبدع مشيتك الاولى بقميص جديد و فيها تخسر
كل نفوس وتبره كل ؟ وتغر كل ذليل وتستغنى
كل بائس فقير

16 O Lord! Grant me what I have asked and what I have not asked, for Thou knowest better than I what is good for me. Verily, Thou art unto Thy servants the All-Forgiving, the All-Merciful.

16 اى رب فارزقنى ما سئلت وما لا سئلت وانك
انت اعلم ؟ منى وبما هو خير لى وانك انت بعبادك
لغفور رحيم

INBA81:097, ANDA#19 p.29x

BLO_failayn

BH09444

To: Ibn Asdaq (Hand of the Cause)

Date: 1274 ca. [1857-1858]

1 He is God!

1 هو الله

2 Glory be unto Thee, O my God! This is Thy servant and the son of Thy servant who was moved toward the depths of the oceans of Thy grace, and who in his youth traveled from his homeland seeking to attain Thy presence, and traversed the path until he entered beneath the throne of proof and attained the light of nearness in the court of mighty glory and the radiance of the Beautiful One. Therefore I ask Thee, O my God, to give him to drink of the milk of Thy bounty so that he may raise the standards of Thy victory [in his youth] and arise in his maturity to serve Thy Cause, just as he arose in his youth at Thy command, that Thy proof concerning him may be fulfilled and that the breezes of nearness may take hold of him through Thy grace. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art the Best-Beloved.

2 فسبحانك اللهم يا الهى انّ هذا عبدك وابن
عبدك الذى حرّك الى لجة البحر عنايتك وسافر
فى صغره عن وطنه طلباً للقائك وقطع السبيل
حتى دخل فى عرش الدليل وفاز بنور القرب فى
ساحة عزّ جليل واشراق طلعة جميل اذا استلک
يا الهى بأن تشربه من لبن عنايتك ليرفع اعلام
نصرتك فى [صغره] ويقيم فى كبره على امرک
كما قام فى صغره على حکمک ليتمّ برهانک فى
حقّه ويأخذه نفحات القرب بعنايتک اذ انک
انت المقتدر على ما تشاء وانک انت المحبوب

3 Baha

3 بها

PN_1919 p084

PYK.045, MYD.466-467

BH04151

To: *Salman et al.*

- 1 “Concerning the purport of the blessed verse: ‘Cast it behind the Crimson Sea, O Thou Who art to be made manifest of God, in the world of the ‘Ama, for Thine own sake; and conceal it within the Pole of Baha’ meaning, within the very being and inmost reality of Him Whom God shall make manifest,’ my petition is the following: that, touching the true symbol and the principal intent, an intent which seemeth nigh unto our understanding, thou wouldst graciously vouchsafe to this servant an exposition thereof, and make it plain by thine utterance.”
- 2 O Salman! Harken at this moment to that which the Spirit imparteth unto thee in these words, and to that which the Dove warbleth in the heaven of these allusions, that thou mayest know the mysteries of existence in this manifest Light.
- 3 Know thou that whatsoever the Mirror of Eternity hath interpreted in the words of God is truth, wherein there is no doubt. None may say “why” or “wherefore”, nor interpret from their own selves, for all this is associating partners with God in His Book. Moreover, be thou assured that this verse sent down from the heaven of the Divine Will – nay, all verses revealed by God – were revealed solely to inform the servants of the days of the next Manifestation in the future Resurrection. God intended none other than He Who shall appear thereafter, and desires naught else but this. Within this verse lie hidden the mysteries of the unseen and stored the treasures of knowledge. Well is it with him who knoweth them and concealeth their secrets in his heart.
- 4 Had they but imagined my station, sufficient would have been what they intended regarding me and how they transgressed against my cause, even rising to slay me and conspiring to shed my blood. By God! I concealed all this through my forbearance and covered it through my patience. Unto God do I complain of my sorrow and grief and suffering, and in Him have I placed my trust, and upon Him let His sincere servants place their trust.

1 این آیه مبارکه فالتوها وراء قلزم الحمراء ای من يظهره الله في عالم العماء ای نفسه و اكتموها في قطب البهاء ای في كينونية من يظهره الله استدعا چنان است بر رمز واقعی و مقصود اصلی بقسمی اقرب بفهم ما به بیان آن بر عبد تفضل فرماید

2 ای یا سلمان اسمع حنیث ما یلقى الروح علیک فی هذه الکلمات و ما یطیر الورقاء فی سماء هذه الاشارات لتعرف اسرار الوجود فی هذا النور المشهود

3 فاعلم بأن کلّ ما فسر مرآة الأزلیة فی کلمات الله حق لا ریب فیہ لیس لأحد ان یقول لم او بم او یفسر من عند انفس العباد کلّ ذلك شرک فی کتاب الله ثم ایقن بأنّ هذه الآیة المنزلّة من سماء المشیة بل کلّ الآیات ما نزل من عند الله الا لاجبار العباد ایام الظهور فی قیامة الأخری و ما اراد الله الا الذی یظهر من بعد و ما یرید الا ذلك و فی هذه الآیة اسرار الغیب مکنونة مکنونه و کائن العلم مخزونة مخزونه هنیئاً لمن یعرفها ویستر فی القلب اسرارها

4 لو توهم فی شأنی کفانی ما ارادوا فی حقّی و [طغوا] فی شأنی حتّی قاموا علی قتلی و شاوروا فی سفک دمی فوالله سترت کلّ ذلك بحلی و غطیت بصبری و الی الله اشکو حزنی و همی و بئّ و الیه توکلت و علیه فلیتوکل عباده المخلصون

YMM.252

Study guide to this volume

The writings gathered in this volume span Baha'u'llah's earliest years in Baghdad following His exile from Iran in 1852—years of outward displacement, inward ferment, and gradual emergence from the shadow of the Azali leadership that nominally governed the Babi community. The corpus ranges from the ecstatic rain-poem *Rashh-i-'Ama* (BH03230) and the doxological *Khutbiy-i-Salavat* (BH00181) through the theologically dense *Lawh-i-Kullu't-Ta'am* (BH00267) to exile prayers, mystical epistles, and personal laments. What unifies these otherwise diverse texts is a double register: the surface of the writings operates within Babi and Islamic devotional convention, while a deeper current—of sovereign authority, eschatological disclosure, and barely contained messianic consciousness—presses steadily outward. Reading them together, one witnesses a prophetic voice learning the terms of its own magnitude, and a beleaguered community being called back to its first love.

Rain from the Cloud of the “Ama: Theophany in Symbolic Code

Key Passages

‘Tis from Our rapture that the clouds of realms above are raining down; ‘Tis from Our anthem that the mysteries of faith are raining down.

Upon the Eastern wind Cathay's entrancing musk doth waft; This sweetly scented breeze from Our curling locks is raining down.

The day-star of adornment hath dawned forth above the face of God; Behold that mystic truth which from His Countenance is raining down.

The trumpet-blast of Judgement Day, the joyful bliss of heaven's call — Both at a single breath are from the firmament now raining down.

The Day of “I am He” is made to shine resplendent from Our face; The Age of “He is He” from out Our flowing cup is raining down. — BH03230

The Peacock of Glory hath cried out with ornamental adornings before the Divine Youth at the Point of Manifestation, the Unseen of all Countenances. Beauty hath been unveiled in the Garden of Eden before the manifestation of the Eternal Light through the singing of the Dove of Eternity with the attraction of faces. The Heavenly Maiden of Glory hath sung verses of effacement in the thicket of reeds, that there is none other God but Him, and that the Countenance of Light is the Sovereign of Manifestation in unity and eternity, and He is the Beloved through the hidden line and majestic sobriety, with Us, a Praiseworthy Friend. — BH00181

I bear witness that the Manifestation of the Living, the Self-Subsisting hath appeared unto the servants from God, the Mighty, the Powerful, the All-Wise. This, verily, is God's Ark which hath sailed upon the sea of eternity by God's leave, the Supreme, the All-Powerful. Embark therein, O people, and be not of those who are heedless in the days of their Lord.

— BH00181

Context for Study

Rashh-i-'Ama ("Sprinklings from the Cloud of the 'Ama") is one of the earliest compositions of Baha'u'llah that has come down to us in translation, and its cascading anaphoras—each stanza ending with the refrain "is raining down"—constitute a sustained act of theophanic declaration in the vocabulary of Islamic mysticism. The 'Ama, the primal divine cloud of unknowing from which creation first arose, here becomes the source of living revelation; Cathay's musk, the trumpet of Judgment, the Day of "I am He," and the Age of "He is He" are layered allusions that simultaneously invoke Sufi cosmogony, Qur'anic eschatology, and the Shi'i doctrine of the Imam as locus of divine manifestation. A reader versed in Ibn 'Arabi would recognize the descent of being from the "breath of the All-Merciful"; a reader of the Book of Revelation would recognize the trumpet and the cry "I am Alpha and Omega." Yet *Rashh-i-'Ama* exceeds both by attributing the rain of revelation directly to "Our rapture" and "Our anthem"—the first-person plural of a divine speaker who is simultaneously Baha'u'llah and the Manifestation He embodies. The *Khutbiy-i-Salavat* (BH00181) extends this register into liturgical prose: the Peacock of Glory, the Dove of Eternity, and the Heavenly Maiden enact a cosmic drama of unveiling that culminates in the unambiguous proclamation of a new Ark of salvation. Both texts operate through what might be called prophetic indirection: the claim is made boldly at the symbolic level while the surface of the text remains devotional and doxological. Students of comparative literature will recognize this as a strategy with deep precedent—from the Psalms to Rumi to the *Revelation* of John—in which the new is spoken in the grammar of the old in order to be heard at all.

Questions for Reflection

1. How does the anaphoric structure of *Rashh-i-'Ama*—the repeated "is raining down"—function as both poetic device and theological argument? What does it accomplish that a straightforward declaration of mission could not?
2. The poem invokes the "Day of 'I am He'" alongside the trumpet of Judgment. How does this simultaneity of intimate divine self-disclosure and cosmic eschatology compare with the "I am" sayings of the Gospel of John, and with the Qur'anic *yawm al-qiyama*?
3. The *Khutbiy-i-Salavat* deploys the figure of the Ark. Compare its function here with the Ark in Genesis, the "bark of salvation" in Catholic tradition, and the Buddhist image of the raft for crossing the stream. What does the Ark image convey that more individualistic language of spiritual quest cannot?
4. The Peacock, the Dove, the Heavenly Maiden—what do these figures share across Sufi, biblical, and Zoroastrian symbolic traditions, and why might Baha'u'llah have drawn on all three simultaneously in this early period?

5. In what sense is the deliberate indirection of these texts—speaking the new in the language of the old—an ethical as well as an aesthetic choice? How does it compare with the disciplinary arcani of early Christianity or the esotericism of Shi'i tradition?

Four Paradises: The Hermeneutics of the Tablet of All Food

Key Passages

Bear thou witness that food hath diverse stations, yet We shall suffice thee with four of these. Among them is the station of the Throne of Hahut, the Paradise of Oneness. None can interpret a single letter of that verse in that Paradise, for this is the station of the mystery of the Divine Eternality, the edifices of Unity, the Israel of Singleness, and the essence of Luminosity. Its outward is identical with its inward, and its inward identical with its outward... Among them is the station of the Paradise of Eternality, the Throne of Lahut, the Light of the Snow-White Land. This is the station of “He is He” and there is none save Him... Among them is the Paradise of Oneness, the Yellow Land, the Ocean of Jabarut. This is the station of “Thou art He and He is thou” — servants who speak not save by God’s leave, who act not save by His command... Among them is the station of the Paradise of Justice, the Green Land, the Deep of Malakut. This is reserved for those servants whom neither commerce nor trade diverteth from the remembrance of God. — BH00267

Know thou that for this celestial verse, this subtle fruit, this divine melody, and this heavenly pearl there are infinite meanings unto infinity. Through God’s grace and bounty I shall cause to flow unto thee an overflow thereof, that it may be a reminder to the believers, a light to the fearful, and a stronghold to those who waver. — BH00267

Praise be to God, Who unfoldeth light in the manifestations of His light; Who causeth light to revolve in the revolutions of His light; Who maketh light to radiate in the faces of His light; Who suppresseth light in the suppressions of His light; Who causeth light to surge in the movements of His light; and Who causeth light to shine forth in the appearances of His light. Praise be unto Him, again praise be unto Him, praise which He alone deserveth and none other. — BH00267

Context for Study

The *Lawh-i-Kullu't-Ta'am* (“Tablet of All Food,” BH00267) is the most intellectually ambitious text in this volume and one of the earliest demonstrations of Baha'u'llah’s mature hermeneutic method. Written in response to a seeker’s question about the Qur’anic verse permitting all food to the Children of Israel except what Israel had forbidden for itself (3:93), it unfolds a system of four hierarchical “paradises” or ontological stations through which scripture is to be read. The station of Hahut is the realm of pure divinity, where no human interpretation can penetrate; Lahut is the station of the Manifestation’s essential identity with God; Jabarut is the world of the Manifestation’s sovereign command; Malakut is the angelic or spiritual realm in which the faithful receive divine bounty. This fourfold schema draws on Ismaili and Shaykhi cosmology while transforming it: where

earlier thinkers used such hierarchies to explain the structure of being in the abstract, Baha'u'llah uses them to account for the multiple and inexhaustible meanings of a single Qur'anic word. The method is not allegorism in the simple sense; it is a claim that revelation is ontologically stratified, that every verse is simultaneously literal, communal, mystical, and transcendent, and that the Manifestation is the only one capable of navigating all four levels. The triple doxology of light that opens the Tablet—"Who unfoldeth light in the manifestations of His light; Who causeth light to revolve in the revolutions of His light"—is among the most formally beautiful openings in all of Baha'u'llah's writings, and itself enacts the principle it describes: light knowing itself through light, at every level of its own self-disclosure. Students of Jewish hermeneutics will recognize a distant cousin in the rabbinic *pardes* (literal, allegorical, homiletical, and mystical readings of scripture); students of Dante will notice that the four paradises bear structural resemblance to the four senses of medieval Christian exegesis. The Baha'i innovation is to anchor the whole system in the living person of the Manifestation rather than in a fixed institutional tradition.

Questions for Reflection

1. What is gained—and what risks are introduced—by holding that any scriptural verse has “infinite meanings unto infinity”? How does this differ from the Protestant principle of *sola scriptura*, and from the Catholic appeal to the Church as authoritative interpreter?
2. The four paradises map roughly onto four modes of divine-human relationship: absolute unknowability, essential identity, commanding authority, and communal participation. How do these correspond to the four levels of classical Jewish *pardes* exegesis, and where do the systems diverge?
3. Baha'u'llah claims that the Hahut station admits no interpretation at all: “None can interpret a single letter of that verse in that Paradise.” What does this apophatic limit tell us about the relationship between revelation and the capacity of human reason?
4. The doxology of light—"Who causeth light to revolve in the revolutions of His light"—echoes Neoplatonic accounts of emanation in which the One knows itself through its own self-differentiation. How far does this parallel hold, and where does it break down?
5. Given that this Tablet was composed during a period when Baha'u'llah was formally deferring to Mirza Yahya/Azal, how might the Tablet's implicit claim to sovereign hermeneutical authority be read as a form of veiled self-disclosure?

Lament at the Foot of the Throne: Exile, Betrayal, and Endurance

Key Passages

Thou didst create this lowly mote through Thy perfect power, and didst nurture it with Thy bounteous hands. Thereafter Thou didst ordain for it trials and tribulations of such nature as defie description and cannot be contained within the pages of tablets. The neck which Thou didst rear amidst birds and flying creatures, Thou didst ultimately bind with firm shackles; and the body which Thou didst comfort with garments of silk and brocade, Thou didst finally subject to the abasement of imprisonment. “Thou hast

adorned me with the ornaments of Thy decree — ornaments that cannot be removed, and hast encircled me with collars that cannot be loosened.” — BH00951

In every dawn I call upon Thee, yet Thou answerest me not. In every morning I cry out to Thee, yet Thou rememberest me not... By Thy glory, O my God! I have reached such a state of abasement that I have become hopeless of the breezes of Thy mercy, and have attained to such a degree of poverty that I see myself deprived of the fragrances of Thy glory — this despite my certainty of the all-encompassing nature of Thy favors toward the people of Thy kingdom, and my acknowledgment of the flow of Thy mercy among Thy creation. — BH03678

Had they but imagined my station, sufficient would have been what they intended regarding me and how they transgressed against my cause, even rising to slay me and conspiring to shed my blood. By God! I concealed all this through my forbearance and covered it through my patience. Unto God do I complain of my sorrow and grief and suffering, and in Him have I placed my trust, and upon Him let His sincere servants place their trust. — BH04151

Context for Study

Several texts in this volume open onto the raw biographical reality of Baha'u'llah's situation in the early Baghdad years: stripped of property, exiled across midwinter mountains with children and dependents in tow, surrounded by a Babi community riddled with jealousy and intrigue, and at times personally targeted by assassination plots. The departure prayer (BH00951) transforms this experience into a covenantal address: God is simultaneously the One who elevated His servant and the One who ordained the shackles. The grammar of the prayer deliberately echoes the *qasida* lament tradition of Arabic poetry—the nostalgic address to the ruins, the enumeration of suffering—but displaces the beloved from a human figure to the divine Countenance. BH03678 is even more remarkable: it moves through genuine spiritual desolation (“I have become hopeless of the breezes of Thy mercy”) before finding, in the very act of complaint, the evidence of divine attention. This is the theological move that distinguishes prophetic lament from mere despair: the complaint is addressed *to* God, which means the relationship is maintained even in its most anguished form. Students of the Psalms of lament (Psalms 22, 88, 130), of Job's contention with God, of Jeremiah's confessions, and of the *Dark Night of the Soul* in John of the Cross will recognize the genre. BH04151 adds a further dimension: the suffering is not only from divine decrees but from human betrayal within the community itself. The forbearance Baha'u'llah claims is strategic as well as spiritual—a conscious withholding of disclosure in order to protect a community not yet ready for full knowledge. Together, these texts articulate what might be called a theology of the interval: the time between the inward certainty of mission and its public vindication, held open by patience, prayer, and the refusal to despair.

Questions for Reflection

1. Compare Baha'u'llah's lament “In every dawn I call upon Thee, yet Thou answerest me not” with Psalm 22 (“My God, my God, why hast thou forsaken me?”), with Job's address from the ash-heap, and with Teresa of Avila's account of spiritual aridity. What do these moments of divine silence accomplish that consolation cannot?

2. The departure prayer frames suffering as “adorned with the ornaments of Thy decree.” Is this a form of theodicy, a spiritual discipline, or something else? Compare with Stoic *amor fati* and with Paul’s claim that “suffering produces endurance, and endurance produces character” (Romans 5:3-4).
3. Baha'u'llah says he concealed his knowledge of the assassination plots “through forbearance.” How does this strategic patience relate to the Shi'i concept of *taqiyya* (precautionary dissimulation), and where does it depart from it?
4. What is the difference between a lament that maintains relationship with God and a complaint that ruptures it? What formal or spiritual features distinguish the two?
5. How might these texts of exile and abasement be read in relation to the later Baha'i teaching that suffering endured in the path of God is itself a form of service and spiritual illumination?

The Soul on Fire: Love Mysticism and the Demand for Self-Surrender

Key Passages

This profitless world produceth naught save deadly poison, and its ephemeral dregs can never yield the everlasting cup. Were the Jesus of the spirit to give ear to the call of holiness from the Falcon of the realm above, He would assuredly cry out from His inmost being and be seized with fervid longing even as the lover's soul. It is through that call that the Moses of eternity was dumbfounded; it is by its virtue that the Abraham of faithfulness shattered the idol of the mortal body. — BH02382

O Shams! Hearken with all thy heart unto the nightingale song of the Beloved, that perchance thou mayest abandon the habitation of self and desire and step into the placeless realm of eternal glory, forsake thine own life, and commune with Him Who is the life of thy life. Wert thou to traverse the limitless reaches of the spirit, thou wouldst of a certainty rend asunder the garment of patience and forbearance, hasten to offer up thy soul, renounce the dross of this fleeting world, and find repose upon the throne of ancient glory. — BH02382

Context for Study

The lyrical epistles in this volume—especially BH02382, addressed to “Shams”—draw on the full repertoire of Persian Sufi love poetry. The Falcon, the Nightingale, the Beloved, the mortal idol that must be shattered: this is the idiom of Rumi's *Masnawi* and Hafez's *Divan*, transposed into the key of Babi eschatology. What distinguishes Baha'u'llah's use of this tradition from mere literary imitation is the way it identifies the Sufi figures with prophetic archetypes: Moses dumbfounded, Abraham shattering the idol, Jesus seized with longing. The soul's ascent is not merely the individual mystic's private journey; it is recapitulated in the lives of the Manifestations themselves, each of whom had to shatter some “idol of the mortal body”—some attachment to conventional piety, social expectation, or self-preservation—in order to embody the divine call fully. The demand placed on

the reader is correspondingly radical: to “abandon the habitation of self and desire” is not a counsel of moderate virtue but a summons to the same self-transcendence that the prophets enacted. Yet this radicalness is framed in beauty rather than law. The argument is aesthetic before it is ethical: the world is “profitless” not because scripture prohibits it but because once one has heard the Nightingale, every other song is merely noise. Students of mystical literature will recognize the apophatic logic (the world’s falseness revealing truth by contrast), the nuptial metaphor of lover and Beloved, and the paradox that self-surrender is the only path to authentic selfhood. Students of Western philosophy will find echoes of Plato’s *Phaedrus*—the soul’s winged ascent toward Beauty itself—and of Kierkegaard’s “leap” from the ethical to the religious stage of existence.

Questions for Reflection

1. Baha'u'llah uses Jesus, Moses, and Abraham not as doctrinal authorities but as exemplars of passionate self-surrender. How does this functional reading of the prophets differ from their role in orthodox Christianity, Judaism, and Islam? What does it open up, and what does it set aside?
2. The epistle insists that the world “produceth naught save deadly poison.” Is this a permanent metaphysical claim about the world’s worthlessness, or a relative claim about the soul’s priorities in a moment of spiritual choice? How does your reading affect the relationship between mystical detachment and civic engagement?
3. Compare “abandon the habitation of self and desire” with the Buddhist concept of *anatta* (no-self) and with the Christian kenotic theology of self-emptying (*kenosis*) in Philippians 2. How do these traditions understand the “self” that must be surrendered, and what remains afterward?
4. The call is mediated through the “nightingale song of the Beloved.” In Sufi tradition, the nightingale (*bulbul*) yearns for the rose and cannot possess it. How does Baha'u'llah adapt this image, and what does its use suggest about the nature of divine attraction?
5. What is the relationship between this tradition of love mysticism and the rational, administrative, and civic dimensions of the Baha'i Faith that would later develop? Is there a tension, and if so, how might it be creative rather than contradictory?

Protecting the Community: Dissent, Wisdom, and the Appointed Time

Key Passages

I bear witness that the Manifestation of Him Who is Promised is the Point of Existence in the unseen realm of eternity. When time reacheth unto the Mustaghath or a letter before it, then will He appear in truth, though the idolaters be averse... Those who claim the Cause without clear proof or Book — these have forgotten the remembrance of thy Lord and are not of the assured ones. These imagine that God will not witness what their hands have wrought and will have no power to seize them. Nay, by thy life, evil is that which they have imagined. — BH00181

Alas, alas! Then alas, alas! If the Primal Point were alive in these days and witnessed My grief he would assuredly, at all times, comfort Me, treat Me tenderly, and fill Me with ardent joy. At every moment would he strengthen Me. Alas, alas! Would that I had died after him before these days, or had become a thing forgotten, utterly forgotten!

— BH00267

Context for Study

The early Baghdad writings are not only mystical and doxological; they are also deeply concerned with the governance and coherence of a traumatized community. The *Khutbiy-i-Salavat* (BH00181) contains pointed warnings against “those who claim the Cause without clear proof or Book”—a reference to the factional maneuvering within the post-Bab Babi movement, where rival claimants jostled for authority in the vacuum left by the Bab’s martyrdom in 1850. The *Lawh-i-Kullu’t-Ta’am* (BH00267) is punctuated by laments over betrayal, and its reference to the “Other Point” (almost certainly the Bab Himself, or possibly an oblique reference to the messianic figure yet to come) is one of the most poignant moments in the volume: Baha’u’llah mourns that if the Primal Point were alive, He would comfort and strengthen him. The mourning is not merely personal; it is an indictment of a community that has betrayed its own founding energy. Both texts operate with a theology of the “appointed time”: the true Manifestation will appear when the divinely decreed moment arrives, and all premature claims are by definition false. This insistence on *kairos*—the right time—is central to Baha’u’llah’s self-understanding in this period: He knows His own station, but the time for full disclosure has not arrived, and He guards the community against the disorder that a premature announcement would produce. Students of early church history will recognize a parallel in the dispute between Montanist prophets and institutional bishops over who controlled access to the Spirit; students of political thought will recognize the tension between the truth-teller who must speak and the statesman who must wait.

Questions for Reflection

1. What criteria does this volume offer for distinguishing a genuine Manifestation from a false claimant? How do these criteria compare with the criteria offered in the New Testament (“by their fruits you shall know them,” Matthew 7:16) and in Islamic *kalam* for recognizing the Prophet?
2. The *Lawh-i-Kullu’t-Ta’am* contains both a sophisticated theological treatise and a personal cry of grief and betrayal. How does the coexistence of these registers affect your reading of Baha’u’llah’s authority in this period?
3. Baha’u’llah insists on the “appointed time” for disclosure. How does the theology of sacred timing relate to the Shi’i doctrine of the *ghayba* (occultation), to the Christian concept of the *kairos* (the fullness of time in Galatians 4:4), and to the Buddhist teaching that a Buddha arises only when the world is ready?
4. The lament over the Bab—“Would that I had died after him before these days”—is a startling expression of grief from someone who will eventually proclaim himself the fulfillment of the Bab’s promise. How does grief function in prophetic biography, and what does it tell us about the relationship between the two figures?

5. How might a contemporary religious community discern the difference between a legitimate correction of deviation and an illegitimate suppression of genuine spiritual insight? What resources does this volume offer for that discernment?

A Guiding Question for the Whole Volume

The early Baghdad writings of Baha'u'llah present a paradox: they are among the most symbolically elaborate and theologically audacious texts He composed, yet they operate under conditions of deliberate concealment—concealment from enemies, from a fractured community, and in some sense from Baha'u'llah Himself, who had not yet received the formal command to proclaim His mission openly. The volume teaches, across all its genres, that truth has a timing, that the fullness of revelation requires a readiness in both the revealer and the receivers, and that beauty and lament can carry what straightforward assertion cannot. The lament at the foot of the divine throne, the cascading symbols of rain and light, the hermeneutical architecture of four paradises, the nightingale's call to self-surrender—all are modes of speech appropriate to an interval, to the space between the inward knowing and the outward proclamation.

A guiding question for the whole volume might therefore be: **What does it mean for a revelation to be present but not yet fully disclosed—and what forms of attention, patience, and spiritual formation does this “not yet” demand of those who, reading after the fact, seek to understand what was transpiring in the years before Baha'u'llah declared His mission openly in the Garden of Ridvan?**