



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 31:

Baha'u'llah, Late Baghdad period
(1860-1863)



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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
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- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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‘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
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- 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
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 31

This late-Baghdad compilation (ca. 1860–1863) traces a decisive intensification in Baha’u’llah’s voice: from the disciplined formation of a community under pressure to increasingly explicit, if still largely symbolic, disclosures of a new theophany soon to be openly proclaimed. Several items open on the immediacies of conflict—plots, denunciations, and the looming prospect of violence—yet they interpret these not as mere contingencies of exile but as the spiritual grammar of revelation itself. In Shikkar-Shikan Shavand (BH00746), for example, the schemes of opponents are met not with self-protection but with a striking celebration of steadfastness, readiness for suffering, and confidence in an authority that cannot be annulled by intimidation. In parallel, more discursive tablets (e.g., BH00690) situate such ordeals within a theology of manifestation: the purpose of creation is realized through recognition and love of God, made possible by Manifestations who both reveal divine attributes and willingly bear the consequences of human resistance—thereby drawing their followers into the same pattern of trial, detachment, and maturation.

As the volume proceeds, this ethic of endurance begins to merge with an increasingly luminous rhetoric of unveiling. A cluster of highly poetic proclamations summons the “nightingales” of God to detach from the perishable and hasten to a presence newly made accessible, as if the initiative has shifted from seekers searching for the Beloved to the Beloved calling the seekers (Lawh-i-‘Ashiq va Ma’shúq, BH02198). This movement toward disclosure is dramatized in the Maid-of-Heaven symbolism: in Lawh-i-Huriyyih (BH00454), the Maid emerges from concealment into intimate encounter, her sorrow mirroring the burden borne by the revelatory Self; and in Hur-i-‘Ujab (BH01966), the unveiled Maiden’s beauty is portrayed as world-consuming, exposing both the transformative power of revelation and the tragedy of those who deny it even when confronted by its signs. Closely allied texts—Halih Halih ya Bisharat (BH02000) and Lawh-i-Ghulamu’l-Khuld (BH00729)—extend the same symbolic field (Maiden, Youth, wine, fragrance, trumpet-call, ecstatic summons) to depict a moment in which veils are lifted, spiritual life is renewed, and a chosen company is beckoned beyond caution into consecration.

The volume’s arc culminates in texts anchored to the Ridvan moment itself, where allegory gives way to joyous proclamation. Suriy-i-Sabr (Lawh-i-Ayyub) (BH00034), revealed on the First Day of Ridvan, frames the transition through the paradigm of patience and theodicy, reading suffering as the crucible of true faith while simultaneously anticipating the opposition that will quickly crystallize after exile from Baghdad. BH00421 assembles a litany of testimonies—voices of sacred history bearing witness to the Day—ending in a call to steadfastness and teaching as the community enters a new dispensation. And BH00379 offers an explicit narrative-celebratory account of the First Day of Ridvan and the wrenching departure from Baghdad: the joy of disclosure, the sorrow of separation, and the inauguration of a public horizon that the preceding Baghdad tablets had approached through a carefully calibrated poetics of nearness.

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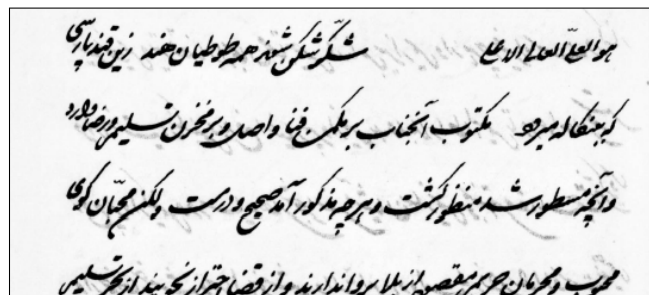
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BH00746

Shikkar-Shikan Shavand

To: Siyyid Muhammad Husayn Mutivalli

Qumi et al.



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- 1 شکرشکن شوند همه طوطیان [هند]
 2 زین قند پارسی که به بنگاله میرود
 3 هو العلیّ العالیّ الأعلیٰ
 4 مکتوب آجناب بر ممکن فنا واصل و بر مخزن
 تسلیم و رضا وارد و آنچه مسطور شد منظور
 گشت و هرچه مذکور آمد صحیح و درست
 ولکن محبان کوی محبوب و محرمان حریم
 مقصود از بلا پروا ندارند و از قضا احتراز نجویند
 از بحر تسلیم مرزوقند و از نهر تسنیم مشروب
 رضای دوست را بدو جهان دهند و قضای
 محبوب را بفضای لامکان تبدیل نمایند زهر
 بلیاترا چون آب حیات بنوشند و سم کشنده
 را چون شهد روح بخشنده لاجره بیاشامند در
 صحراهای بی آب مهلک بیاد دوست مواجند و
 در بادیه‌های متلف بجان فشانی چالاک دست
 از جان برداشته‌اند و عزم جانان نموده‌اند چشم
 از عالم بر بسته‌اند و بجمال دوست گشوده‌اند
 جز محبوب مقصودی ندارند و جز وصال کمالی
 نجویند به پر توکل پرواز نمایند و بجناح توسل
 طیران کنند نزدشان شمشیر خونریز از حریر
 بهشتی محبوب ترست و تیر تیز از شیرام مقبول تر
- 5 زنده دل باید در این ره صد هزار
 6 تا کند در هر نفس صد جان نثار
 7 دست قاتل را باید بوسید و رقص کنان آهنگ
 کوی دوست نمود چه نیکوست این ساعت
 و چه ملیحست اینوقت که روح معنوی سر
 جان افشانی دارد و هیکل وفا عزم معارج فنا
 نموده گردن برافراختیم و تیغ بیدریغ یار را بنام
 اشتیاق مشتاقیم و سینه را [منیر] نمودیم و تیر
- 1 “Sweet as sugar become all India’s parrots,
 2 From this Persian candy that to Bengal goes.”
 3 He is the Most Exalted, the Most High, the Most Supreme!
 4 Your letter reached the abode of evanescence and arrived at the
 treasury of submission and contentment. All that was written
 was noted, and all that was mentioned was true and correct.
 However, the lovers in the path of the Beloved and the confi-
 dants of the sanctuary of the Desired One fear not calamity and
 seek not to avoid fate. They are nourished by the ocean of sub-
 mission and drink from the stream of Tasnim. They would not
 exchange the good-pleasure of the Friend for both worlds, nor
 would they trade the decree of the Beloved for the boundless
 realm. They drink the poison of tribulations as if it were the
 water of life, and quaff deadly venom as though it were life-
 giving honey. In waterless, perilous deserts they surge with
 the remembrance of the Friend, and in lethal wastelands they
 are quick to sacrifice their lives. They have withdrawn their
 hands from life and set forth toward the Beloved. They have
 shut their eyes to the world and opened them to the Beauty of
 the Friend. They have no purpose save the Beloved, and seek
 no perfection save reunion. They soar with the wing of trust
 and fly with the pinion of devotion. To them, the bloodthirsty
 sword is dearer than heavenly silk, and the sharp arrow more
 acceptable than mother’s milk.
 5 “A hundred thousand living hearts are needed on this path,
 6 To sacrifice a hundred souls with every breath.”
 7 One should kiss the hand of the assassin and dance joyously
 towards the path of the Friend. How blessed is this hour and
 how sweet is this time when the spiritual soul is ready to sacri-
 fice itself and the temple of faithfulness has resolved to ascend
 the heights of extinction. We have lifted up our necks, eagerly
 awaiting the unsparing sword of the Beloved, and have made

our breasts [radiant], yearning with our very souls for the arrow of destiny. We are weary of name and fame, and from all else but Him we shall not choose flight nor occupy ourselves with dispelling others. Through prayer we seek tribulation that we might soar in the holy atmosphere of the spirit and build our nest in the shade of the tree of divine companionship, that we might attain the ultimate stations of love and drink from the sweet wines of reunion. Surely we shall not let slip from our grasp this eternal sovereignty, nor shall we let go from our hands this incomparable blessing. And if we should be buried in the dust, we shall raise our heads from the bosom of the Lord of Lords' mercy. These companions cannot be destroyed by tribulation, nor can these journeys be traversed by mere footsteps, nor can this countenance be veiled by the curtain of concealment. Indeed, it is evident that with all these enemies, both within and without, who have raised the standard of opposition and have girded themselves with utmost determination to repel these poor ones, one should certainly, according to the dictates of reason, exercise caution and choose to flee not only from this land but from the face of the earth. Yet through divine favor and infinite invisible confirmations, we are radiant like the sun and manifest like the moon, seated upon the throne of tranquility and resting upon the carpet of patience. What fear has the spiritual fish of the destruction of the ship, and what concern has the holy spirit for the corruption of the outward body? Nay, the body is a prison for this one, and the ship a cage for that one. The nightingale's song is known to the nightingale, and the familiar strain to those who are familiar.

- 8 Consider the days of old and what befell the Seal of the Prophets and the Source of the Chosen Ones, that you might become light as spirit and emerge like breath from the cage of the body. At the height of the encompassment of enemies and the intensity of trials, the sacred Bird descended and brought this verse: "And if their turning away is grievous to thee, then, if thou canst, seek out an opening into the earth or a ladder into heaven." A thousand eyes are needed to weep blood, and a hundred thousand souls to raise a cry from the heart. And likewise in another place He says: "And remember when the unbelievers plotted against thee, to imprison thee, or slay thee, or drive thee forth. They plotted, and God plotted, and God is the best of plotters." In these two blessed verses which were revealed from the Source of Divinity, reflect deeply that you might become aware of the hidden mysteries. Were people's eyes of insight open, this very persistence of this servant would suffice them all - that despite all these enemies and instances of tribulation, we are luminous like a

قضا را بجان محتاجیم از نام بیزاریم و از هر چه غیر اوست در نگار فرار اختیار نکنیم و بدفع اغیار نپردازیم بدعا بلا را طالبیم تا در هواهای قدس روح پرواز کنیم و در سایه‌های شجر انس آشیان سازیم و بمنتهای مقامات حبّ منتهی گردیم و از نغمه‌های خوش وصال بنوشیم و البته این دولت بی‌زوال را از دست ندهیم و این نعمت بی‌ثلا را از کف نگذاریم و اگر در تراب مستور شویم از جیب رحمت ربّ الأرباب سر برآیم این اصحاب را بلا فنا نکند و این سفر را قدم طی ننماید و این وجه را پرده حجاب نشود بلی این معلومست که با این همه دشمن داخل و خارج که علم اختلاف برافراخته‌اند و بکمال جدّ در دفع این فقرا کمر بسته‌اند البته بقانون عقل باید احتراز نمود و از این ارض بلکه از روی زمین فرار اختیار کرد و لکن بعنایت الهی و تأییدات غیب نامتناهی چون شمس مشرقیم و چون قمر لائح بر مسند سکون ساکنیم و بر بساط صبر جالس ماهی معنوی از خرابی کشتی چه پروا دارد و روح قدسی از تباهی تن ظاهری چه اندیشه نماید بل تن این را زندانست و کشتی آنرا سین نغمه بلبل را بلبل داند و لحن آشنا را آشنا شناسد

- 8 باری ایام قبل را ناظر باشید که بخاتم انبیا و مبدء اصفیا چه نازل شد تا چون روح خفیف شوی و چون نفس از قفس تن برآی در نهایت احاطه اعدا و شدت ابتلا طایر قدسی نازل شد و این آیه آورد و ان کبر علیک اعراضهم فان استطعت [فابغی] نفقاً فی الأرض او سلماً فی السماء هزار چشم باید تا خون گرید و صد هزار جان باید تا ناله از دل برآرد و همچنین در جای دیگر میفرماید از یمکر بک الذین کفروا لیثبتوک او یقتلوک او یمخرجوک و یمکرون و یمکر الله ان الله خیر الماکرین در این دو آیه مبارکه که از مبدء الوهیة نازل شد بسیار ملاحظه فرمائید تا بر اسرار غیبیه واقف شوید اگر چشم بصیرت ناس باز بود همین جلوس این عبد در ظاهر همه را کافی بود که با همه این اعدا و موارد بلا چون شمع روشنیم و چون شاهد عشق در انجمن ستر و حجابرا سوختیم

candle, and like love's beloved we have burned away the veils of concealment in the gathering as we have kindled the fire of love. But what use is it when all eyes are veiled and all ears are stopped? They wander in the valley of heedlessness and walk in the wilderness of error. "They are innocent of what I do, and I am innocent of what they do."

چون نار عشق برافروختیم ولکن چه فایده که
جمع عیون محجوبست و همه گوشها مسدود در
وادی غفلت سیر مینمایند و در بادیه ضلالت
مشی میکنند هم بریئون عما اعمل و انا بریء عما
یعملون

- 9 That honoured personage is one who, being among the denizens of that land, hath busied himself with the adornments of this world, hath taken no share from the cup of mercy, nor any portion from the chalice of justice and fairness. Without ever having beheld this Servant for a single moment, nor having gathered with Him in any assembly, nor having enjoyed His companionship for so much as an hour, he hath seized the pen of tyranny and traced therewith the blood of the wronged.

9 معلوم آنجناب باشد که یکی از علما که مشغول
بزخرف دنیا است و از جام رحمت نصیبیش نه
و از کأس عدل و انصاف بهرئیش نه و در
لحظه‌ئی این بنده را ندیده و در جمعی مجتمع نشده
و بساعتی مؤانست نجسته قلم ظلم برداشته و بخون
مظلومان رقم کشیده

- 10 He hath likewise uttered certain meaningless words in the presence of a group, and in these very days hath conveyed to a well-known person some assertions born of his own conjectures. That person hath, in the past two days, journeyed to Tihiran, bearing with him a register in which are recorded tales, and a book in which are related stories.

10 و بعضی حرفهای بی‌معنی هم بجمعی گفته و در
همین روزها هم بشخصی معروف بعضی مقالات
از ظنونات خود بیان نموده و آنشخص هم این
دو روز به طهران رفته با دفتری حکایت و کتابی
روایت

- 11 "Whatever schemes of deceit he harbors in his heart,

11 آنچه در دل دارد از مکر رموز

- 12 Before God are as manifest as the light of day."

12 پیش حق پیدا و رسوا همچو روز

- 13 All these matters are known and evident, and their foundations are disclosed and confirmed. Though they may conceal it from this servant, how can it remain hidden from Him from Whose knowledge nothing escapes? I know not by what divine law they claim to abide, or upon what proof they rely. This servant, who for some time has completely withdrawn into seclusion and chosen solitude, who has closed his door to friend and stranger alike and sits alone - whence arose this envy, and from where did this hatred appear? It is not known whether they will ultimately achieve good and attain their heart's desire. Though they walk the path of passion, this lowly one clings to the cord of piety and, God willing, is guided by the light of divine guidance. I harbor no ill will toward them and have taken no rancor to heart. I have left it to God and held fast to the handle of justice. After they achieve their aims, perhaps they shall drink from the boiling waters of hell and be sustained by the fire of divine wrath, for there is a mighty Judge between us who surely will not let injustice pass. Eventually, there must be a meeting where matters are made clear and the truth becomes evident to them. Then judgment will be passed - decided and executed. Their suspicious hands are short, while the tree of divine favor is exceedingly tall. Until our time

13 همه این مطالب معلوم و واضح است و بنای
آنها هم مکشوف و محقق از این بنده کتمان
کنند از حضور من لا یعزب عن علمه من شیء
چه گونه مستور ماند و ندانستم که آخر بکدام
شرع متمسکند و بچه حجت مستدل این بنده
که مدّتیست بالمره عزلت جسته‌ام و خلوت
گزیده‌ام در از آشنا و بیگانه بسته‌ام و تنها
نشسته‌ام این حسد از چه احداث شد و این
بغضا از کجا هویدا گشت و معلوم نیست که
بآخر خیر برند و کام دل حاصل نمایند اگرچه
ایشان بهوا سالکند این فقیر بخیط تقی متمسک
و انشاءالله بنور هدی مهدی کدورتی از ایشان
ندارم و غل در دل نگرفته‌ام بخدا گذاشتم و
بعروه عدل تثبّت جستم بعد از حصول مقاصد
ایشان شاید از حیم بحیم مشروب شوند و از نار
غضب الهی مرزوق زیرا که حاکم مقتدر در
میانست و از ظلم البته نمیگذرد آخر باید یکمجلس
ملاقات نماید و بر امور مطلع شود تا بر ایشان

comes, no soul has power over us, and when that moment arrives, we shall seek it with yearning and desire - it shall neither come early nor late. Verily we are God's and to Him do we return. If God helps you, none can overcome you, and if He forsakes you, who is there that can help you thereafter? Peace be upon those who follow guidance. Though I have been and am desirous of meeting you, it is not advisable. Remain in complete tranquility, engaged in visitation, and weary of all but His presence. Convey my remembrances to the loved ones, especially to His Highness Isma'il Mirza. All these matters were related to you last year, but seem to have been erased from memory.

BRL_FIRE_BH#06x, BLO_PT#120, BLO_PT#121, BKOG.149x

مېرهن گردد آنوقت حکم جاری کنند قضی
و امضی دست ظنون ایشان کوتاهست و شجر
عنایت الهی بغایت بلند تا زمان ما نرسید هیچ
نفسی را بر ما قدرتی نیست و چون وقت آمد
بجان مشتاق و طالب نه تقدیم یابد و نه تأخیر انا
لله و انا الیه راجعون ان ینصرکم الله فلا غالب
لکم و ان یخذلکم من ذا الذی ینصرکم بعده الی
آخر و السلام علی من اتبع الهدی اگرچه طالب
لقای عالی بوده و هستم ولكن مصلحت نیست
در کمال سکون بزیارت مشغول باشید و از غیر
حضور همه [ص] ملول احبارا ذکر از بنده
بفرمائید خصوص نواب اشرف والا اسمعیل
میرزا این مطالب جمیع در سال قبل خدمت شما
گفته شد گویا از نظر محو شد

INBA38:064, INBA36:351, INBA30:070,
BLIB_Or15722.210, BN_suppl.1753.102-
106, BRL_DA#127, NANU_BH#11x,
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ASAT3.105x, AKHA_119BE #09-10 p.ax,
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p.21-24, OOL.B099

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Lawh-i-'Ashiq va Ma'shuq

- | | | | |
|---|--|---|--|
| 1 | He is the Exalted, the Transcendent, the All-Highest | 1 | هو العلیّ العالیّ الأعلیّ |
| 2 | Release yourselves, O nightingales of God, from the thorns and
brambles of wretchedness and misery, and wing your flight to
the rose-garden of unfading splendor. | 2 | ای بلبلان الهی از خارستان ذلت بگلستان معنوی
بشتابید |
| 3 | O My friends that dwell upon the dust! Haste forth unto your
celestial habitation. | 3 | و ای یاران ترابی قصد آشیان روحانی فرمائید |
| 4 | Announce unto yourselves the joyful tidings: "He Who is the
Best-Beloved is come!" | 4 | مژده بجان دهید که جانان تاج ظهور بر سر نهاده |
| 5 | He hath crowned Himself with the glory of God's Revelation,
and hath unlocked to the face of men the doors of His ancient
Paradise." Let all eyes rejoice, and let every ear be gladdened,
for now is the time to gaze on His beauty, now is the fit time | 5 | و ابوابهای گلزار قدم را گشوده چشمها را
بشارت دهید که وقت مشاهده آمد و گوشها
را مژده دهید که هنگام استماع آمد دوستان
بوستان شوق را خبر دهید که یار بر سر بازار |

to hearken to His voice. Proclaim unto every longing lover: "Behold, your Well-Beloved hath come among men!" and to the messengers of the Monarch of love impart the tidings: "Lo, the Adored One hath appeared arrayed in the fullness of His glory!" O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

آمد و هدهدان سبا را آگه کنید که نگار اذن
بار داده ای عاشقان روی جانان غم فراق را
بسروور وصال تبدیل نمائید و سم هجران را بشهد
لقا پیامیزید

- 6 Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence.

6 اگرچه تا حال عاشقان از پی معشوق دوان بودند
و حبیبان از پی محبوب روان در این ایام فضل
سبحانی از غمام رحمانی چنان احاطه فرموده که
معشوق طلب عشاق مینماید و محبوب جویای
احباب گشته

- 7 Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved's face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

7 این فضل را غنیمت شمرند و این نعمت را کم
نشمردن نعمتهای باقیه را نگذارید و باشیای فانیه
قانع نشوید برقع از چشم قلب بردارید و پرده از
بصر دل بردرید تا جمال دوست بی حجاب ببینید
و ندیده بینید و نشنیده بشنوید

- 8 Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory.

8 ای بلبلان فانی در گلزار باقی گلی شکفته که
همهء گلها نزدش چون خار و جوهر جمال نزدش
بی مقدار پس از جان بخروشید و از دل بسروشید
و از روان بنوشید و از تن بکوشید که شاید
ببوستان وصال درآئید و از گل بی مثال ببوئید و
از لقای ییزوال حصه برید و از این نسیم خوش
صبای معنوی غافل نشوید و از این رائحهء قدس
روحانی بی نصیب نمانید

- 9 Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

9 این پند بندها را بگسلد و سلسلهء جنون عشق
را بجنباند دلها را بدلدار رساند و جانها را بجانان
سپارد قفس بشکند و چون طیر روحی قصد
آشیان قدس کند

- 10 Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust.

10 چه شبها که رفت و چه روزها که درگذشت و
چه وقتها که بآخر رسید و چه ساعات که بانتها
آمد و جز باشتغال دنیای فانی نفسی برنیامد سعی
نمائید تا این چند نفسی که باقی ماند باطل نشود
عمرها چون برق میگردد و فرقهها بر بستر تراب
مقر و منزل گیرد دیگر چاره از دست رود و
امور از شصت

What can ye then achieve? How can ye atone for your past failure?

- 11 The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame.
- 12 O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

BSW#03.10x, GWB#151, DOR#21

11 شمع باقی بی فانوس روشن و منیر گشته و تمام حجابات فانی را سوخته ای پروانگان بی پروا بشتابید و بر آتش [زیند]

12 و ای عاشقان بیدل و جان بر معشوق بیائید و بی رقیب نزد محبوب دوید گل مستور بی بازار آمد بی ستر و حجاب آمد و بکل ارواح مقدسه ندای وصل میزند چه نیکو است اقبال مقبلین فهینثاً للفائزین بأنوار حسن بدیع

INBA35:041, Majlis210461.046-048, GWBP#151 p.205c, MJMM.334, AYT.319, DWNP_v4#11-12 p.059-060, UAB.059c.11x, DRD.029x, PYB#019 p.01, AHB_104BE #06 p.003, AHB_118BE #02 p.031, AKHA_120BE #02-03 p.b, AKHA_130BE #03 p.a, AKHA_133BE #11 p.252, AKHA_134BE #03 p.105, AKHA_135BE #02 p.25, ANDA#02 p.02, MSBH6.406x, OOL.B028, AMB#21

BH11031

- 1 In the name of God, the Compassionate!

1 باسم خدای بخشنده

- 2 O nightingales! While the heaven of mercy is upraised, take wing; while the flower is at market, lament; while the gates of reunion are open, hasten! Eat sweets and grieve not, and in remembrance of the Friend, drink the wine of nearness. Attach not your hearts to this life, but surrender your souls to the Beloved.

2 ای عندلیبان تا سماء رحمت مرتفع است پرواز نمائید و تا گل بی بازار است بزارید و تا درهای وصل باز است بشتابید قند بخورید و غم محورید و بیاد دوست بادهء قرب بنوشید بجان دل نبندید و بجانان جان بسپارید

BLIB_Or15696.198c

BH00454

Lawh-i-Huriyyih (Tablet of the Maiden)

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

2 Glorified art Thou, O my God! I make mention of Thee in this moment when the Sun of Thy Divinity hath dawned from the horizon of the heaven of the radiant Sinai of Thy Oneness, and the lights of Thy Lordship have shone forth from the morn of the cloud of the presence of the might of Thy Self-Subsistence, and the darkness of the kingdom hath been illumined by the gleaming splendor of the appearance of the dominion of Thy Cause, whereby the Garden of Paradise was established above the celestial realms of Thy Identity, and wherein Thou didst plant the trees of Thine Essence, and they all bore the fruits of Thy Being, and wherein the breezes of Thy Spirit and the fragrances of Thy holiness wafted, and wherein Thou didst ordain the gems of Thy bounties and the essence of Thy favors, and wherein Thou didst unveil the treasures of Thy knowledge and the repositories of Thy mystery, and wherein flowed, through its terraces, the rivers of the glory of Thy Life and the seas of the might of Thy eternity and the fountains of the wine of Thy grace.

3 When Thou didst desire, O my God, to manifest it, Thou didst raise it to the throne of grandeur and majesty, and adorned it with the lights of power and might, and revealed Thyself unto it through Thine eternal Essence, and caused the Sun of Oneness to shine upon it through the lights of Thy ancient Countenance. Thereupon Thy most exalted decree came to pass in the empire of destiny, ordaining the emergence of a Countenance therefrom, that the lights of Thy beauty might be made manifest unto all who are on Thy earth, and the splendor of Thy face unto all who are in the empire of Thy Cause. Then came forth the Maiden who, from time immemorial, had been concealed in the pavilion of sanctity and protection and glory, and in the tabernacle of purity and might and majesty. And there was inscribed upon her luminous brow, with crimson ink by the Most Exalted Pen: "By God! This is a Maiden whom none but God, the Most Exalted, the Most High, hath ever known, and God hath purified the hem of her sanctity from the knowledge of the Concourse of Names in the empire of eternity, and her beauty from the eyes of all who dwell in the kingdom of creation." And when she emerged from her palace, adorned with the ornament of God, and glanced with one of

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَذْكُرُكَ حِينَئِذٍ
الَّذِي اسْتَشْرَقَتْ شَمْسُ الْوَهْدِيَّتِكَ عَنْ أَفْقِ سَمَاءِ
سِنَاءِ سَيْنَاءٍ لَاهُوتٍ أَحَدِيَّتِكَ وَاسْتَبْرَقَتْ أَنْوَارُ
رَبُوبِيَّتِكَ مِنْ صَبِيحِ عَمَاءٍ لِقَاءَ بَقَاءِ جَبْرُوتِ
صَمَدِيَّتِكَ وَاسْتَضَاءَتْ ظِلْمَاتُ الْمُلْكِ مِنْ لَمْعَانِ
ضِيَاءِ بَدَاءِ مُلْكُوتِ أَمْرِكَ بِحَيْثُ ذُوَّتِ جَنَّةِ
الْفَرْدُوسِ فَوْقَ جَنَّاتِ عَزِّ هَوِيَّتِكَ وَغَرَسْتَ فِيهَا
أَشْجَارَ كَيُونِيَّتِكَ وَاثْمَرْتَ كُلَّهَا بِأَثْمَارِ ذَاتِيَّتِكَ وَ
هَيَّئْتَ فِيهَا نَسَمَاتٍ رُوحَكَ وَنَفَحَاتِ قُدْسِكَ وَ
قُدِّرْتَ فِيهَا مِنْ جَوَاهِرِ نَعْمِكَ وَسَوَاجِجِ آلَائِكَ
وَكَشِفْتَ فِيهَا خَزَائِنَ عِلْمِكَ وَكَثَّازَ سِرِّكَ وَ
جَرْتَ فِي أَطْبَاقِهَا أَنْهَارَ مَجْدِ حَيَوَانِكَ وَابْجَرَّ عَزَّ
بَقَائِكَ وَعْيُونَ نَحْمِ امْتِنَانِكَ

3 فَلَمَّا أَرَدْتَ يَا إِلَهِي أَظْهَارَهَا أَرْفَعْتَهَا إِلَى عَرْشِ
الْكِبْرِيَاءِ وَالْعِظَمَةِ وَزَيَّنْتَهَا مِنْ أَنْوَارِ الْقُدْرَةِ وَ
الْقُوَّةِ وَتَجَلَّيْتَ عَلَيْهَا بِكَيُونَتِكَ الْأَبَدِيَّةِ وَاشْرَقَتْ
عَلَيْهَا شَمْسُ الْأَحَدِيَّةِ مِنْ أَنْوَارِ وَجْهِكَ الْقَدِيمَةِ
حِينَئِذٍ جَاءَ حَكْمُكَ الْأَعْلَى عَلَى جَبْرُوتِ الْقَضَاءِ
بِالْأَمْضَاءِ لَخُرُوجِ طَلْعَةٍ مِنْهَا لِيُظْهِرَ أَنْوَارَ جَمَالِكَ
عَلَى مَنْ فِي أَرْضِكَ وَبَهَاءِ وَجْهِكَ عَلَى مَنْ فِي
جَبْرُوتِ أَمْرِكَ طَلَعَتْ حُورِيَّةٌ الَّتِي كَانَتْ فِي أَزْلِ
الْأَزَالِ فِي سِرَادِقِ الْقُدْسِ وَالْحَفِظِ وَالْجَلَالِ وَ
فَسْطَاطِ الْعِصْمَةِ وَالْعِزَّةِ وَالْإِجْلَالِ وَمَكْتُوبِ
عَلَى جَبِينِهَا الْبَيْضَاءِ مِنَ الْمَدَادِ الْحُمْرَاءِ وَالْقَلَمِ الْأَعْلَى
تَاللَّهُ هَذِهِ لِحُورِيَّةٍ مَا أَظْلَعْتَ بِهَا نَفْسَ إِلَّا اللَّهَ
الْعَلِيِّ الْأَعْلَى وَطَهَّرَ اللَّهُ ذَيْلَ عِصْمَتِهَا عَنْ عِرْفَانِ
مَلَأَ الْأَسْمَاءَ فِي جَبْرُوتِ الْبَقَاءِ وَجَمَّالَهَا عَنْ ابْصَرِ
مَنْ فِي مُلْكُوتِ الْإِنشَاءِ فَلَمَّا طَلَعَتْ بِطَرَّازِ اللَّهِ
عَنْ قَصْرِهَا لَاحَظَتْ بِطَرَفِهَا إِلَى السَّمَاءِ انْصَعَقَتْ
أَهْلُ السَّمَوَاتِ مِنْ أَنْوَارِ وَجْهِهَا وَنَسَمَاتِ طَبِيبِهَا
وَالْتَفَتَتْ بِطَرَفِهَا الْآخَرَ إِلَى جِهَةِ الْأَرْضِ اشْرَقَتْ
الْأَرْضُ مِنْ أَنْوَارِ جَمَّالِهَا وَحَسَنَ بَهَائِهَا

her eyes toward the heaven, the dwellers of the heavens were thunderstruck by the lights of her countenance and the sweet fragrances thereof, and when she turned her other eye toward the earth, it became illumined with the lights of her beauty and the excellence of her splendor.

- 4 Praise be unto Thee, O my God, for having revealed unto me the wondrous tokens of Thy handiwork therein and the comprehensive signs of Thy power in its creation! Whereupon she soared and ascended, gliding through the firmament as though treading upon a straight line in the axis of the air. And methought the chain of existence was set in motion by the movement of her path beneath her feet. Then did she descend and draw nigh, approaching until she stood before me. I was bewildered by the subtle mysteries of her creation and the wondrous tokens of her fashioning. I found within myself an ecstasy from her attraction and a rapture from her love. I raised my hand toward her and drew aside the veil from her shoulder, whereupon I beheld her tresses, curled and twisted, cascading down her back, suspended and flowing until they reached nigh unto her feet. When the winds stirred them toward the right side of her shoulder, they perfumed the heavens and earth with their fragrance, and when moved toward the left, they diffused a holy, musk-laden scent from their emanations. It was as though by the movement of her hair the spirit of life stirred in the inmost reality of contingent beings and the springs of divine knowledge flowed through the realities of creation. Exalted then be God, her Creator, in what He hath shown me therein! Blessed be God, her Fashioner, in what I have witnessed of the manifestations of power in her beauty and the expressions of might in her majesty!

- 5 At one time I beheld her as though she were sweet, life-giving, flowing water, coursing through the realities of beings and the depths of contingent things. And I became certain that all existence endured through her endurance and persisted through her persistence. At another time I found her as a fire kindled in the Divine Tree, as though the element of fire were created from a brand of her flames, and the hearts of existence, both seen and unseen, were consumed by her heat and blaze. When she stirred from the subtle mysteries of her yearning and the wondrous tokens of her rapture, it was as though the fragrance of the All-Merciful wafted from the very pores of her garment. Glorified be God, her Originator, her Creator, and her Fashioner! Then she drew nearer until she stood before my face and spoke with a melody like unto the song of the dove in the realm of eternity - as though she spoke with a wondrous melody without word, letter or sound, as though all books appeared

4 فلك الحمد يا الهى على ما اشهدتنى بدائع صنعك فيها و جوامع قدرتك فى خلقها و عند ذلك علقت و تعلقت و سارت فى السماء كأنها مشيت على الخط الاستواء فى قطب الهواء و كأننى وجدت بأن سلسلة الوجود تتحرك من حركة خطها تحت رجلها ثم بعد ذلك نزلت و تقربت و جاءت حتى وقفت تلقائى و كنت متحيراً فى لطائف خلقها و بدائع خلقها و وجدت فى نفسى ولهاً من شوقها و جذبةً من حبها رفعت يدي اليها و كشفت ذيل القناع عن كتفها وجدت شعارها مرمولة مرغولة مجمدة على ظهرها مخلقة معلقة حتى بلغت الى قرب رجلها و اذا حركتها الأرياح الى طرف اليمين من كتفها عطرت السموات و الأرض من نفحاتها و اذا حركتها الى طرف الشمال تضوعت رائحة المقدسة المسكية من فوحاتها كأن بحركة شعرها اهتز روح الحيوان فى سرائر الامكان و جرت عيون العرفان فى حقائق الأكوان فتعالى الله بارئها فيما اشهدنى فيها فبارك الله موجدتها فيما شهدت من ظهورات القدرة من جمالها و شئونات القوة من جلالها

5 مرةً شاهدتها كأنها ماء عذب حيوان سائغ سيال يجرى فى حقائق الموجودات و غياهب الممكّنات و ايقنت بأن كل الوجود كان باقياً ببقائها و دائماً بدوامها و مرةً وجدت نارا أوقدت فى شجرة الهية كأن عنصر النار خلق من جذوة من قبساتها و احترقت اكباد الوجود من الغيب و الشهود من حرارتها و لهيبها اذا اهتزت من لطائف شوقها و بدائع ذوقها كأن رائحة الرحمن تضوعت من منافذ ثوبها فبسبحان الله موجدتها و محدثها و مبدعها ثم استقربت حتى قامت امام وجهى و نطقت بلحن على لحن الوراقاء فى جبروت البقاء كأنها تنطق على اللحن البديع من غير كلمة و لا حرف و لا صوت كأن كل الكتب ظهرت فى تفسير تغنى

in explanation of the song of her wonderful strains. And I understood all meanings in the point of her mouth.

- 6 When I turned toward it with my entire being, I heard the mention of God, the Most Exalted, the Most Glorious from her melodies, and the name of God, the Most High, the Most Exalted from her songs. Thereupon I became enraptured, bewildered, intoxicated by the wonderful nature of her tune. I raised my hand once again and uncovered one of her breasts which had been concealed behind her garment. Then did the heavens shine with the gleaming of her light, and all contingent things were illumined by her appearance and effulgence. And by her light countless suns shone forth, as though they were coursing through heavens that had neither beginning nor end. Then was I bewildered by the Pen of Creation in what it had inscribed upon her form, as though she had appeared in a form of light in the likeness of spirit, moving upon the ground of the Divine Essence in the substance of manifestation. And I observed that the Maids of Heaven had put forth their heads from the chambers and were suspended in the air above her head, bewildered by her appearance and beauty, and enraptured by the attraction of her melody. Glorified be He Who is her Creator, her Fashioner, her Originator, and her Manifestor!

- 7 Then was I nearly thunderstruck by what I inhaled of the holy fragrances and found of her wondrous ornaments. She turned to me completely and opened her lips. Lights shone forth from the gleaming of her teeth, as though the pearls of the Divine Command had appeared from her treasures and shells. And she said: "Who art thou?" I said: "A servant of God and the son of His handmaiden." She said: "I perceive in thee traces of a sorrow the like of which I have witnessed in none other. It is as though I see that all creation grieveth with thy grief, such that I find the lamp of joy extinguished in the niche of thy heart and the lights of gladness cut off from the lamp of thy inner being. I adjure thee by God, besides Whom there is no god, conceal not from me what hath befallen thee. Inform me that I may learn of the truth of thy matter, even if it be but a drop from the overflow." I said to her: "Ask me not of this, for thou canst not bear to hear from me of my sorrow, even if it be but a letter's mention." Then I adjure thee by God, the All-Powerful, the Supreme, the Self-Subsisting, to withdraw thy hand from me and leave me alone. Return thou to thy place in Paradise and ask not of that which I cannot mention to thee, even if it be but a letter's hint."

- 8 When she recognized the trembling of my inner being, the yearning of my heart, the cry of my essence, the burning of

من تغنيات بدعها و انى عرفت كل المعاني في نقطة فيها

6 فلما توجهت بتمام كينونتي سمعت ذكر الله العلي الأبهى من نعماتها و اسم الله العلي الأعلى من ترتماتها حينئذ صرت مجذوباً مولهاً سكراناً من بدائع لحنها رفعت يدي مرة أخرى و كشفت ثدياً من ثديها الذي كان مستوراً خلف قيصها اذا اشرفت السموات من تلالؤ نوره و اضاءت الممكات من ظهوره و اشراقه و بنوره اشرفت شمس لا نهايات كأنهن يسرن في سموات التي ما قدرت لمن بدايات و لا نهايات اذا صرت متحيراً من قلم الصنع فيما رقم على هيكلها كأنها ظهرت على هيكل النور في هيئة الروح و تتحرك علي ارض الهوى في جوهر الظهور و لاحظت بأن الحوريات اخرجن رؤوسهن عن الغرفات و كن معلقات في الهواء فوق رأسها و صرن متحيرات في منظرها و جمالها و والهات من جذبات لحنها سبحان من كان هو موجدها و صانعها و مبدعها و مظهرها

7 اذا تكاد ان انصعق فيما استنشقت من روائح قدسها و وجدت من بدائع طرزها التفتت الى بتمامها و فتحت شفيتها اشرفت الأنوار من تلالؤ اسنانها كأن لآلى الأمر قد ظهرت من كنوزها و اصداقها و قالت من انت قلت عبد الله و ابن امته قالت اجد فيك من آثار الحزن الذي ما شهدت في احد دونك كأنني ارى بأن الامكان قد حزن بحزنك بحيث اجد سراج السرور في مشكوة قلبك مخمودة و انوار البهجة من مصباح سرك مقطوعة اقسامك بالله الذي لا اله الا هو لا تستر عني ما ورد عليك فأطلعني لأطلع في امرك على الحق القيم ولو كان اقل من الطفح رشماً قلت لها لا تسأليني في ذلك لأنك لن تستطيعي ان تسمعي مني في حزني ولو كان اقل من الحرف ذكراً ثم اقسامك بالله المقتدر المهيمن القيوم بأن ترفعي يدك عني و اتركيني وحده ثم ارجعي الى محللك في الفردوس و لا تسألين فيما لا اقدر أن اذكر لك ولو كان اقل من الحرف رمزاً

my bones, the quivering of my skin, the agitation of my soul, and the perturbation of my body, she called out to me saying: "Hast thou a mother who would lament for thee in thy tribulation?" I said: "I know not." Then she said: "Hast thou a sister who would weep for thee in thy ordeal, or a helper who would assist thee in thy distress and accompany thee in thy solitude?" I said to her: "By my sorrow, which no joy hath approached, ask me not of anything. Look thou upon my heart that what thou seekest may be made manifest to thee."

- 9 She then bowed her head toward my heart and began examining all my limbs, joints, bones, and innards, as though she had lost something and was searching for it everywhere. She searched for a long time and raised her head until it reached my chest. I saw her condition change as she moved her head once to the right and once to the left, at times casting her glance toward heaven with grief and sorrow, and at times observing the earth with bewilderment and regret. I saw her lips move as though she were speaking words beneath her tongue. I inclined my ear toward her and heard a faint cry, as though it emerged from the essence of her being in the depths of her heart. When I brought my head close to her mouth, I heard words that I cannot mention, and were I to mention them, by God, nothing would remain in the kingdom from the burning of their mystery and the scorching of their import.

- 10 Thereupon she addressed me, saying: "May thy mother die for thee, O youth! I have witnessed none like thee and seen no soul resembling thee. My bewilderment and sorrow concerning thee have lengthened, and my perturbation regarding thy matter hath increased. Would that I had not been created in the heaven of eternity, nor been born of God's breath in the holy precincts of the most exalted chambers, nor drunk the water of life from the fountains of glory! Alas for what I have known and witnessed! Alas for what I have perceived and learned! For however much I searched, I found no heart within thee whereby I might learn of thy matter." When I heard this, she raised her head, and I found her eyes overflowing with blood, as though oceans had appeared from a drop of her tears. When her eyes fell upon mine, weeping seized the reins of patience from her, and she cried out with a cry that I can neither mention nor describe, until I wept with her weeping, and she raised her hands to my shoulders and I placed my hands upon her shoulders and we wept immeasurably, beyond the reckoning of time, eternity past or future, ages or epochs.

8 فلما عرفت تزلزل سرى و حنين قلبى و تصرّخ كينونى و احتراق عظمى و ترجف جلدى و اضطراب نفسى و تبلبل جسمى نادتنى و قالت أ يكون لك من أم لينوح عليك فى بلائك قلت لست ادرى ثم قالت أ يكون بك من اخت لتبكى فى قضائك او من ناصر ليعينك فى ضررك و يرافتك فى وحدتك قلت لها فوحزنى الذى ما اتاه من سرور لا تسألينى من شىء فانظرى الى قلبى ليظهر لك ما تطلبين

9 فناكست رأسها الى جهة قلبى و كانت متفحصة فى تمام اركانى و جوارحى و عظامى و حشائى كأنها فقدت شيئاً و تطلبه من كل مكان فتنفحست زماناً طويلاً و رفعت رأسها حتى بلغ الى صدرى رأيت انقلب حالها و يحرك رأسها مرّة الى اليمين و مرّة الى اليسار و فى مرّة ارتدت طرفها الى السماء بحسرة و حزن و فى مرّة لاحظت الأرض بحيرة و اسف و شهدت شفيتها يتحرك كأنها تتكلم بحرف تحت لسانها توجهت باذنى اليها سمعت حيناً ضعيفاً كأنه ظهر من سر كينونها فى هوية قلبها فلما قربت رأسى تلقاء فيها سمعت كلمات لا اقدر ان اذكرها و لو اذكرها فوالله لا يبقى شىء فى الملك من حرقة سرها و احتراق كبدها

10 و عند ذلك خاطبتنى و قالت يموت أمك يا فتي ما شهدت احداً مثلك و ما رأيت نفساً شبيهك و قد طالت فيك حيرتى و حزنى و زاد فى امرى اضطرابى يا ليت ما خلقت فى لاهوت البقاء و ما ولدت من نفحة الله فى ميادين القدس فى غرفات الأعلى و ما شربت لبن الحيوان من عيون البهاء فواحسرتا على ما عرفت و شهدت فواحزنا على ما ادركت و علت لأنى كلما تنفحست ما وجدت فيك من قلب لأطلع منه امرى فلما سمعت رفعت رأسها و وجدت عينها فاضتاً من الدم كأنّ البحور ظهرت من قطرة من دموعها فلما وقعت عينها على عيني قد اخذ البكاء زمام الصبر عنها و ضجت بضجيج لن اقدر ان اذكره او اصفه الى ان بكيت ببكاءها و رفعت يديها الى كتفى و وضعت يدى الى كتفها و بكينا بما لا عد له بحيث لا يحصى زمان و لا ازل و لا ابد و لا حقب و لا عهد

11 When she ceased her weeping, she said: "O youth, I adjure thee by Him Who hath subjected the Pens to the grasp of Thy power and established through them whatsoever He hath willed and desired, to tell me what hath befallen thee, that I may be a companion in thy tribulations and one who remembereth thy afflictions in the most exalted Concourse and the most sublime Dominion." I said to her: "O my beloved, by my life and thine, I am unable to explain to thee what hath touched me, but look thou upon my liver; perchance thou wilt find therein what will suffice thee concerning the most hidden mysteries of my heart." Thereupon she bowed her head and brought it near to my liver, examining it for a time that cannot be mentioned in the Dominion of Glory nor bounded by the tongue of those who discourse, yet found no trace thereof. Then I saw the earth quake from the trembling of its inner reality and convulse from the palpitation of its heart.

12 She remained thus before time, after time, and above all time. Then she raised her head and cried out with such a cry that the heaven was rent asunder, the earth was cleft, the countries were shaken, and the mountains crumbled. Then she called to me saying: "May thy mother mourn thee, O youth! Thou hast bewildered me by thy matter and destroyed me by thy deed. Never have I found one without heart or liver; how then dost thou remain existing upon the earth and continue to exist in the kingdom?" Thereupon she gazed upon me as a lover gazes upon the beauty of the beloved, and as the loved one beholds the countenance of the lover. Then I found her stirred within herself, as though the breeze of God from this Garment had wafted over her. She turned to me with her outward and inner being and said: "By thy life, I perceive from thee the fragrance of the Beloved! Art Thou the Beloved of the worlds? If Thou art He, why hast Thou changed Thy beauteous countenance? Art Thou from the Concourse of Recognition or from the people of the Bayan? Alas for all created things!"

13 When I perceived her recognition and saw her drawing near, I guided her to my Self. When she recognized me, she cried out, trembled, lamented, was agitated, and fell prostrate in the dust at my feet. When I turned toward her, I found her cast upon the earth, her spirit having departed from her as though it had never been created therein. Thereupon the Maids of Heaven suspended in the air cried out, and the purified Essences in the clouds of the unseen lamented, and they all returned to their mansions and pavilions, abandoning what had been ordained for them and created for their beings. And I remained standing over her body, grieved by her grief and bewildered by her condition and her love. I took her and washed her with the tears of mine eyes and shrouded her in my garments. Then

11 فلما سكنت عن بكائها قالت يا فتى اقسمك بالذي سخر الأقلام في قبضة قدرتك و ثبت منها ما شاء و اراد بأن تخبرني بما ورد عليك لأكون مصاحبة لمصائبك و ذاكرة لبلاياك في الملاء الأعلى و جبروت الأسنى قلت لها يا حبيبتى وعمرى و عمرى لست اقدر بأن افسر لك فيما مسنى ولكن فانظري الى كبدي لعل تجدين منه ما يغنيك عما تطليبه من سرائر سرى الأخفى اذا ناكست و قربت رأسها مرة اخرى الى جهة كبدي و تفحصت زماناً لا يذكر ذكره في جبروت الجلال و لا يحدد بلسان اهل المقال و ما وجدت منه من اثر اذا رأيت بأن الأرض تزلزلت من تزلزل سرها و ترجفت من ترجف قلبها

12 و انها مكثت قبل زمان و بعد زمان و فوق كل زمان ثم رفعت رأسها و صرخت بصريح انفطرت السماء و انشقت الأرض و تزلزلت البلاد و نسفت الجبال ثم نادتنى و قالت مات أمك يا فتى حيرتنى فى امرى و اهلكتنى فى فعلك ما وجدت احد بلا قلب و لا كبد فكيف بقيت باقياً على الأرض و تكون فى الملك موجوداً و عند ذلك كانت ناظرة الى كما ينظر العاشق جمال المعشوق و الحبيب جمال المحبوب اذا وجدتها مهتزة فى نفسها كأن نسمة الله من هذا القميص هبت عليها توجهت الى بظاها و باطنها و قالت فوعمرى قد اجد منك رائحة المحبوب ا أنت محبوب العالمين لو انت هو لم تغير وجهك الجميل ا هذا من ملاء العرفان او من اهل البيان فواحسرة للخلائق اجمعين

13 فلما وجدت عرفها و رأيت اقبالها هديتها الى نفسى فلما عرفت ضجيت و تزلزلت و ناحت و اضطربت و سقطت بوجهها على التراب تلقاء رجلى فلما توجهت اليها وجدتها مطروحة على الأرض و فارقت الروح عنها كأنها ما خلقت فيها اذا صرخن الحوريات المعلقات فى الهواء و ناحت الجوهريات المطهرات فى العماء و رجعن كلهن الى قصورهن و سرادقهن و تركن ما قدر لأنفسهن و خلق لذواتهن و انى كنت قائماً على جسدها و محزوناً يحزنها و متحيراً من امرها و حباً فأخذتها و غسلتها من دموع عيني و كفتها

I brought my mouth close to her right ear and gave her glad tidings such as none can hear from me concerning her. When I cast these words upon her, she was stirred by the Word of God. Then she gave me glad tidings which it behooveth me not to mention or even breathe. Thereafter, I laid her to rest in the vessels of holiness and returned her to the place of intimacy, the station which We had ordained for her.

- 14 Thus do We cast upon you, O people of Paradise, from the vision of eternity. Interpret it for Me, if ye be interpreters of the Spirit's vision.

BLO_PT#133, HURQ.BH20

في ثيابي فعند ذلك قربت في تلقاء اذنها اليمنى
وبشرتها بما لا يقدر احد ان يسمع مني في حقها
فلما القيت عليها اهتزت من كلمة الله ثم انها
بشرتني بما لا ينبغي ان اذكرها او اتنفس فيها
وبها فبعد ذلك اودعتها في اوعية القدس و
ارجعتها الى محل الانس مقام الذي قدرناه لها

14 كذلك نلقى عليكم يا ملا الفردوس من رؤيا
البقاء عبروا لي ان كنتم لرؤيا الروح تعبرون

INBA48:036, INBA66:004, INBA66:207,
INBA92:001, BLIB_Or15714.058,
BLIB_Or15739.080, AQA4#102 p.342,
AQA4a.379, SFI16.008-012, ASAT3.134x,
ASAT4.049x, OOL.B045

BH01966

Hur-i-'Ujab (The Wondrous Maiden)

- | | | | |
|---|--|---|--|
| 1 | The hallowed Beauty shone resplendent from behind the veil.
How wondrous a thing, how wondrous indeed! | 1 | قد طلع جمال القدس عن خلف الحجاب وان هذا
لشيء عجاب |
| 2 | And, lo, the flame of rapture caused all souls to swoon away.
How wondrous is this, how wondrous indeed! | 2 | وانصعقت الأرواح من نار الانجذاب وان هذا
لأمر عجاب |
| 3 | Rising up, they soared unto the blest pavilion 'neath the throne
of heaven's canopy. How wondrous a mystery, how wondrous
indeed! | 3 | ثم افاقت وطارت الى سرادق القدس في عرش
القاب وان هذا لسر عجاب |
| 4 | Say: The Maiden of Eternity unveiled Her face – may her
wondrous beauty be exalted indeed! – Shedding forth from
earth to heaven its resplendent rays. How wondrous a light,
how wondrous indeed! | 4 | قل كشفت حور البقاء عن وجهها النقاب و
تعالى من جمال بدع عجاب واشرفت انوار الوجه
من الأرض الى السحاب فان هذا لنور عجاب |
| 5 | A lightning glance She cast, as piercing as a shooting star –
how wondrous Her glance, how wondrous indeed! – | 5 | ورمت بلحظها رمي الشهاب فسبحان من شيء
عجاب |
| 6 | A glance consuming every name and every title in its flames.
How wondrous a feat, how wondrous indeed! | 6 | واحرقت بنار الوجه كل اسماء والقاب وان
هذا لفعل عجاب |
| 7 | To the dwellers of the realm of dust She turned Her gaze. How
wondrous Her gaze, how wondrous indeed! | 7 | ونظرت بطرفها الى اهل الأرض والتراب وان
هذا لطرف عجاب |
| 8 | And then did all creation shake and pass away. How astound-
ing a death, how astounding indeed! She then let fall a raven | | |

- lock, an ornament of spirit in the darkest night – how wondrous a hue, how wondrous indeed! –
- 8 إذا اهتزت هياكل الوجود ثم اغاب وانّ هذا لموت عجب ثمّ ظهر منها شعر السّوداء كطراز الرّوح في ظلمة العقاب وانّ هذا للون عجب
- 9 From which the fragrant breezes of the spirit were perceived. How wondrous a scent, how wondrous indeed!
- 9 و هبّت عنه روائح الرّوح و الأطياب وانّ هذا لمسك عجب
- 10 In Her right hand She bore the ruby wine and in Her left a portion of the finest fare. How wondrous a grace, how wondrous indeed!
- 10 بيدها اليمنى نحر الحمراء و في اليسرى قطعة من الكباب فتعالى من نعمة عجب
- 11 With hands encrimsoned with Her ardent lovers' blood – how wondrous is this, how wondrous indeed! –
- 11 و كفّها بدم العشاق محمّر و خضاب وانّ هذا لأمر عجب
- 12 In cups and chalices She passed round the wine of life. How wondrous a draught, how wondrous indeed!
- 12 و ادارت نحر الحيوان بأباريق و اكواب فتعالى من نحر عجب
- 13 With harp and lute She sang in praise of Her Beloved. How wondrous a song, how wondrous indeed!
- 13 و غنّت على اسم الحبيب بتار و رباب فتعالى من تغنى عجب
- 14 Whereat the hearts were melted in consuming flames. How wondrous a love, how wondrous indeed!
- 14 إذا ذابت الأكباد من نار و لهاب وانّ هذا لعشق عجب
- 15 Of Her sustaining beauty She bestowed a boundless share – how wondrous a share, how wondrous indeed! –
- 15 و اعطت رزق الجمال بلا ميزان و حساب وانّ هذا لرزق عجب
- 16 Then brought Her sword of charm upon Her lovers' necks. How wondrous a blow, how wondrous indeed!
- 16 فجرت سيف الغمز على الرقاب وانّ هذا لضرب عجب
- 17 Her pearl-like teeth did flash, no sooner had She smiled. How wondrous a pearl, how wondrous indeed!
- 17 تبسمت و ظهرت لآئ الأنياب و تعالى من لؤلؤ عجب تالله مالت بملحها ربّ الأرباب وانّ هذا لميل عجب
- 18 Whereat the hearts of them that know cried out and wept. How wondrous a piety, how wondrous indeed!
- 18 إذا صاححت افئدة اولى الألباب و تعالى من زهد عجب
- 19 But they that doubt and boast of self denied Her truth. How astounding a denial, how astounding indeed!
- 19 و اعرض عنها كلّ متكبر مرتاب و ما هذا إلا معرض عجب
- 20 And, hearing this, in sorrow, She repaired to Her abode. How astounding Her grief, how astounding indeed!
- 20 فلما سمعت رجعت الى القصر بحزن و اناب و تجالى من توبة عجب
- 21 She returned from whence She came: How lofty were the steps She traced! How astounding a decree, how astounding indeed!
- 21 جاءت و رجعت و تعالى من ذهاب و اياب و انّ هذا لحكمة عجب
- 22 She cried a cry of anguish, as to reduce all things to naught. How astounding Her woe, how astounding indeed!
- 22 و ضجّت في سرّها بندااء يفنى الوجود ثمّ [يغاب] و انّ هذا لحزن عجب
- 23 And from Her lips there streamed these words of warning and rebuke – how astounding a stream, how astounding indeed! –
- 23 و فتحت كوثر الفم بخطاب و عتاب فتعالى من سلسيل عجب

- 24 “Why do ye gainsay Me, O people of the Book?” How astounding is this, how astounding indeed! 24 و قالت لم تتكروني يا اهل الكتاب و انّ هذا لأمر عجاب
- 25 “Claim ye to be the guided and the loved ones of the Lord?” By God! How astounding a lie, how astounding indeed! 25 أ انتم اهل الهدى و هل انتم الأحباب تالله هذا لكذب عجاب
- 26 “O my friends,” She said, “We shall not come again,” – how wondrous a return, how wondrous indeed! – 26 و قالت ما نرجع اليكم يا ايها الأصحاب و انّ هذا لرجع عجاب
- 27 “But will conceal Godis secrets in His Scriptures and His Books,” as bidden by One mighty and bounteous indeed! 27 و نستتر اسرار الله من صحايف و كتاب و انّ هذا امر من عزيز و هاب
- 28 “Nor shall ye find Me till the Promised One appear on Judgment Day.” By My life! How astounding an abasement, how astounding indeed! 28 و لن تجدوني الا اذا يظهر الموعود في يوم الاياب فعمري انّ هذا لذّ عجاب
- DOR#12, RBB.132-133, BLO_PT#145 INBA47:245b, INBA36:463a, BLIB_Or15706.122, BLIB_Or15714.025, AHM.153, AYT.251, AHB_120BE #03-06 p.001, OOL.B009, AMB#12

BH01007

Az Bagh-i-Ilahi

- 1 From God's own garden—by the Sidrah's fiery flame— That newly-risen Youth, that fresh-born Servant, came. 1 از باغ الهی با سدره ناری آن تازه غلام آمد
- 2 Hay! Hay! This is a rapture all-divine; This is a robe from Heaven's shrine; This is the Lord's own vesture, fine. 2 های های هذا جذب الهی هذا خلع یزدانی هذا قص ربّانی
- 3 With oceans of Life's water, with Kawthar of the soul, The Lord of all creation entered, whole on whole, and came. 3 با البحر حیوانی با کوثر روحانی آن ربّ انام آمد
- 4 Hay! Hay! This is a sweetness from on high; This is the Mercy flowing nigh; This is a brodering from the sky. 4 های های هذا عذب سبحانی هذا لطف رحمانی هذا طرز عذابانی
- 5 From Egypt of the Cloud-land—Yusuf of Shiraz— With coquetry and fame, with beauty's law and awe, He came. 5 از مصر عمائی آن یوسف شیرازی با عشوه و نام آمد
- 6 Hay! Hay! This is a Face of timeless morn; This is a Dawn with radiance born; These are prime wonders, freshly shorn. 6 های های هذا وجه ازلانی هذا طلّع نورانی هذا بدع قدمانی
- 7 That slayer of the lovers, that quickener of the loved, With sword and shafts of longing, through every veil He moved and came. 7 آن قاتل عشاقان و ان محیی محبوبان با سیف و سهام آمد

- 8 Hay! Hay! These are love's blades that flash and burn; These are glances—spears that turn; These are eyelashes—arrows stern.
 8 های های هذا سِيفٌ عَشْقَانِی هَذَا رُحٌّ غَمَزَانِی هَذَا سَهْمٌ مَرَّگَانِی
- 9 From behind the veil of spirit, from the city of the Friend, With gifts and gracious bestowals, He drew nigh to the end and came.
 9 از خلف حجاب جان واز شهر لقای جانان با بخشش و انعام آمد
- 10 Hay! Hay! These are holy sparks that rise; This is an Ancient-ness that lies; This is a bounty new-born wise.
 10 های های هذا لَمْعٌ قُدْسَانِی هَذَا قَدَمٌ قِدْمَانِی هَذَا کَرَمٌ بَدَائِی
- 11 That very Essence of abiding, from the treasury of Names, With cloud-shadow's tender softness, in mystic, veiled refrains, He came.
 11 آن جوهر ابقا از مخزن اسما با ظلّ غمام آمد
- 12 Hay! Hay! These are hoards of hidden gold; These are pearls in shells enrolled; These are heavenly traits foretold.
 12 های های هذا خِزَنٌ کُزْنَانِی هَذَا لُثْلٌ صَدَفَانِی هَذَا صِفَتٌ اَسْمَانِی
- 13 That rider of the battle-field, that slayer of the dear, With blade and flashing scimitar, with conquering cheer, He came.
 13 آن فارس میدان وان قاتل محبوبان با تیغ و حسام آمد
- 14 Hay! Hay! This is a necklace, rare, supernal; This is a breast of gifts eternal; This is a draught of grace diurnal.
 14 های های هذا جُبَدٌ حَضْرَانِی هَذَا صُدْرٌ الطَافِی هَذَا عَذْبٌ اِحْسَانِی
- 15 That Maker of the Luminous, that Manifest Most-Glorious, On Resurrection's Day He shone—majestic, victorious—and came.
 15 آن موجد بیضا آن مظهر ابها در روز قیام آمد
- 16 Hay! Hay! This is a Godhead, new-displayed; This is a Lordship, holy-laid; These are sweet salts His hand hath made.
 16 های های هذا اِلَهٌ بَدْعَانِی هَذَا رَبٌّ قُدْسَانِی هَذَا مِلْحٌ مَرَّائِی
- 17 That secret of God's Beauty, that purest Might of God, With voice and message, trumpet-clear, He trod the path He trod and came.
 17 آن سرّ جمال الله وان صرف جلال الله با صوت و پیام آمد
- 18 Hay! Hay! This is passion beyond telling; This is attraction, ancient dwelling; This is bewilderment, unseen, compelling.
 18 های های هذا شُغْفٌ لَمْعَانِی هَذَا جُذْبٌ قِدْمَانِی هَذَا وَلَهٌ غِیْبَانِی
- 19 With the dove's ecstatic warble, with the spirit's shy allure, With cup and goblet overflowing, He arrived in rapture pure, and came.
 19 با رَنّه ورقا با غنچه رَوْحا با کاسه و جام آمد
- 20 Hay! Hay! These are youths in forms resplendent; These are maxims, heaven-sent; These are coquetries, love-intent.
 20 های های هذا هُكْلٌ غُلْبَانِی هَذَا حِکْمٌ سَبْحَانِی هَذَا غُنْجٌ وَلَهَانِی
- 21 With world-consuming sweetness, with heart-consuming "Raz", From the Orient of "Lam"—that shining letter's blaze—He came.
 21 با ناز جهانسوز با راز جگردوز از مشرق لام آمد
- 22 Hay! Hay! This is a dance of marvel's fire; This is a liver caught in wire; This is a heart set all afire.
 22 های های هذا رُقْصٌ عَجَبَانِی هَذَا کَبْدٌ شَبَّاکِی هَذَا جِگَرٌ حَرَّاقِی

- 23 That hunting falcon—perched upon the Sovereign's arm—
With drum and tent and pageantry, in stately storm, He
came. 23 آن باز شکاری از ساعد سلطانی با طبل و خيام
آمد
- 24 Hay! Hay! These are birds of Ridvan singing; These are as-
cents, like incense springing; These are green leaves with glad-
ness clinging. 24 های های هذا طير رضوانی هذا صعد قطرانی
هذا ورق خضرائی
- 25 The goal of every seeker, the shrine of Adam's prayer, With
unending festival, He filled the earth and air—and came. 25 هم مقصد مقصود عالم هم مظهر معبود آدم با
جشن مدام آمد
- 26 Hay! Hay! This is power vast, unbounded; This is greatness,
high and rounded; These are hosts everlasting, sounded. 26 های های هذا قدر عظمای هذا عظم قدرانی
هذا جيش ابدانی
- 27 The Spirit's very jewel, with "I am the Truth" as cry, Came as
the breaker of idols, from heights beyond the sky—He came. 27 آن جوهر روح حق با صور انا الحق چون هادم
اصنام آمد
- 28 Hay! Hay! These are Syrian strains that quiver; These are
Hebrew hums that river; These are Qur'anic tones that deliver. 28 های های هذا رن سیرانی هذا غن عبرانی هذا
لحن فرقانی
- 29 With curls outpoured and serpentine tresses flowing free, With
mercy and inspiration, He moved like a holy sea—and came. 29 با جعد افشانی با گیسوی ثعبانی با رحمت و
الهام آمد
- 30 Hay! Hay! This is forgiveness, pre-eternal; This is Baha'i
bounty supernal; This is a gift uplifted, vernal. 30 های های هذا غفر ازالی هذا کرم بهائی هذا هبة
رفعانی
- 31 That tuner of the spirits, that burner of the shades, With lion's
onset, roaring, He cleft the fear-made braids—and came. 31 آن سازج ارواح وان محرق اشباح با صوت
ضرغام آمد
- 32 Hay! Hay! These are burnings of the spirit; This is knowledge
men inherit; This is a serpent-pen—mark ye its merit! 32 های های هذا حرق ارواحی هذا علم وجدانی
هذا قلم ثعبانی
- 33 That Face of everlastingness—like dawn of God—appeared,
Within the evening of darkness, the night itself grew feared—
He came. 33 آن وجهه باقی چون صبح الهی در شام ظلام آمد
- 34 Hay! Hay! These are suns in splendor pouring; These are
moons of meaning soaring; These are stars in patterns storing. 34 های های هذا شمس شرّاق هذا قمر لمعانی هذا
نجم طرزانی
- 35 One hair from His tresses, one scent from His dark mole—
And straightway every nostril knew the wine that makes one
whole—He came. 35 یک موی ز گیسویش یک بوی ز هندویش از
وی بمشام آمد
- 36 Hay! Hay! This is a rising, light-bestowing; This is a gather-
ing, Lord-made, growing; These are gifts from God, unceasing,
flowing. 36 های های هذا بعث نواری هذا حشر ربّانی هذا
وهب الهی
- 37 From truth's bright morning, from meeting's radiant day, That
joy came home at last—came sweetly, all the way—and came. 37 از صبح وفای حق از فجر لقای حق آن عیش
بکام آمد

- 38 Hay! Hay! This is a child of Shiraz, new-born; This is a lamp-niche, light-adorned; This is a lightning-lamp of dawn. 38 های های هذا ولد شیرازی هذا سرج مشکاتی هذا برق مصباحی
- 39 A hundred cups within His hand, a hundred snares at rest—With a glance that slays, that captures, He enthralled each eager breast—and came. 39 صد جام بدستش صد دام بشستش با غمز تمام آمد
- 40 Hay! Hay! These are Sidrahs—lote-trees burning; These are s' trees, returning; These are beguiling winks—still learning! 40 های های هذا سدر سدرانی هذا شجر عمرانی هذا غمز فتانی
- 41 With a godlike finger—ruby-tipped and bright— With wine-skin tame and word aflame, He flooded day with night—and came. 41 با اصبع لاهوتی با اَمَل یاقوتی با بطری رام آمد با نطق کلام آمد با شور تمام آمد
- 42 Hay! Hay! This is a draught that makes one singing; This is a sweetness, love clinging; This is a motion of the spirit, winging. 42 های های هذا شرب نوشانی هذا عذب ولهانی هذا حرک روحانی
- 43 That Lordly flame, that Sinai fire—yet “coolness, peace,” He brought; and through its gentleness our storms found their release—and came. 43 آن شعله ربانی آن آتش فارانی با برد و سلام آمد
- 44 Hay! Hay! This is delight, a shining weather; These are veils that blaze together; This is a Godhead of ascension, feather. 44 های های هذا ملح بهاجی هذا ستر وهاجی هذا اله معراجی
- 45 That Hidden made manifest, that Absent famed abroad, From court to rooftop rose at last—by every soul adored—and came. 45 آن ظاهر مستور آن غایب مشهور از صحن بیام آمد
- 46 Hay! Hay! This is coquettish glance's art; This is the bow's own guarding part; These are spirit-fires that move the heart. 46 های های هذا عشو طرفانی هذا حاجب قوسانی هذا شعل روحانی
- 47 Jesus lives by His breath; Moses faints by His grief— That perfect Sun hath risen now, beyond all doubt, beyond all brief—and came. 47 عیسی ز دمش زنده موسی ز غمش خسته کان شمس تمام آمد
- 48 Hay! Hay! These are bestowing breathings flowing; These are spirits, softly going; These are words complete—unending, glowing. 48 های های هذا نفع منانی هذا روح رواحی هذا کلم تمامی
- 49 That supernal Caesar, crowned with empire's crest, With “I am God” as diadem—like dawn from evening's breast—He came. 49 آن قیصر سبحانی با افسر شاهنشاهی با تاج انا الهی چون صبح ز شام آمد
- 50 Hay! Hay! These are crowns of pure bestowal; These are mornings bright, with no pall; These are garments of the Maker—over all. 50 های های هذا تیج وهابی هذا صبح برآقی هذا جل خلاق
- 51 From behind the veil of holiness, from intimacy's mask, That heart-delighting Friend arrived, fulfilling every task—and came. 51 از خلف حجاب قدس واز ستر نقاب انس آن یار دلارام آمد
- 52 Hay! Hay! These are excuses of the Houris; These are crystal cups—how glorious! These are eyes that wink, victorious. 52 های های هذا عذر حورائی هذا کُئس بلاری هذا عین غمازی

- 53 With holy rapture's dancing, with "Glory be" in glance, With ceaseless beating of the drum, He made creation dance—and came.
- 54 Hay! Hay! These are birds of Paradise, ascending; These are peacock-sighs, unending; These are bell-tones through the ether, bending.
- 55 On God's own earth that heaven-cypress walked with graceful sway; With measured step and supple pride He turned our night to day—and came.
- 56 Hay! Hay! These are modes of inspiration; These are tastes of rapt sensation; These are lines inscribed in living narration.
- 57 That Sword of God—with godlike essence— Leapt naked from its sheath at last, and shattered every sentence—and came.
- 58 Hay! Hay! These are blades of the All-Compelling; These are thresholds of the All-Forgiving; These are smitings of the All-Prevailing.
- 59 That nightingale of the rose-garden, from the orchard of the arcane, From desert into snare it flew—yet made the snare a gain—and came.
- 60 Hay! Hay! This is jubilation, mighty; This is a trace of the Lord Almighty; This is a breath of Mercy—brightly.
- 61 For veiled ones, death; for frozen ones, a pain— The King of Ages entered, and none remained the same—He came. That Perfect Treasure came; that Named Unseen appeared; In spite of every grudging heart, the gift drew near and neared—and came.
- 62 Hay! Hay! This is a majesty imperial; This is a star that makes night burial; This is a flame—pure, kingly, aerial.
- 63 That Divine Fire, breathed forth from the breath of the All-Merciful for centuries, until at length the longing of the lovers for the atmosphere of the Eternal became manifest, and thereafter, blown by the divine Spirit for ages, until at length the tresses of the Beloved became visible – countless and innumerable are they who circumambulate the Kaaba of nearness to the Lord of Beauty, and who tread the path of the sanctuary of the Lord of Glory – until, invested with the honor of manifestation, He appeared in this Tablet aforementioned, and became visible to the temples of the sanctified souls through divine love, in humility and reverence, in standing and sitting, in the form of words inscribed in verses beheld.
- 53 با رقصهٔ قدوسی با غمزهٔ سبّوحی با کوب مدام آمد
- 54 های های هذا طیر فردوسی هذا شہق طوسی هذا نغم ناقوسی
- 55 در ارض الہی آن سرو سمائی با مشی و خرام آمد
- 56 های های هذا طور الہامی هذا خبر ذوقانی هذا سطر سطرانی
- 57 آن سیف الہی با جوہر یزدانی بیرون ز نیام آمد
- 58 های های هذا سیف قہاری هذا عتب غفاری هذا بطش جبّاری
- 59 آن بلبل گلزار از گلشن اسرار از دشت بدام آمد
- 60 های های هذا طرب جبّاری هذا اثر ربّانی هذا نفس رحمانی
- 61 محتجبانازا مرگی منجمدازا دردی شاهنشہ ایّام آمد آن کنز تمام آمد آن غیب بنام آمد رغم دل انعام آمد
- 62 های های هذا شکت سلطانی هذا ککب محوانی هذا لب شعلانی
- 63 آن نار الہی از نفس رحمانی قرنہا دمیدہ شد تا بلون دم عاشقان ہوای صمدانی ظاہر گشت و بعد بروح ربّانی عہدہا دمیدہ شد تا بلون جعد نگار مشہود گشت و لا بعد و لا یحصی طائف حول کعبہ قرب ذوالجمال و سالک سبیل حرم ذوالجلال شد تا بشرف ظہور در این لوح مذکور آمد و بہیا کل ارواح قدسی از عشق الہی بخضوع و خشوع و قیام و جلوس ہیئتۂ کلمات مرقومہ در آیات مشہودہ مشہود گشت

- 64 Therefore must the celestial birds who purpose to ascend to the heights of the sanctified realms chant with such fervor and melody as to bestow upon all who dwell within the dominion the spirit of eternity, life everlasting, and existence perpetual, that perchance the sprinklings of fire upon the hearts of the righteous may, by God's leave, be made to rain down.

ADMS#115

64 پس باید اطیّار عرشی که قصد مقاصد معارج
قدسی نمایند بوله و آهنگی تلاوت نمایند که جمیع
من فی الملک را روحِ قدیمی و حیات ابدی و
زندگی دائمی بخشد لعلّ رشحات النَّار علی صدور
الابرار قد کان باذن الله مرشوشاً

INBA19:037, INBA32:036, INBA36:457,
NLI.32p158r, BRL_DA#281, MAS8.023x,
OOL.B003

BH02000

Halih Halih ya Bisharat

- | | | |
|---|---|--|
| 1 | The Maid of abiding life from highest Paradise drew near—
Haleh, haleh, haleh—O glad tidings!—and lo, she was here. | 1 حور بقا از فردوس علی آمد هله هله هله یا
بشارت |
| 2 | With harp and melody she came, with crimson bowl in hand—
Haleh, haleh, haleh—O glad tidings!—to bless the longing
land. | 2 با چنگ و نوا هم با کاسهء حمرا آمد هله هله
هله یا بشارت |
| 3 | With soul-bewitching glance she came, with essence of self-
surrender, With dance and song she came to make the broken-
hearted tender— | 3 با غمزہء جانی با مرّہء فائی با رقص و نوا آمد
هله هله هله یا بشارت |
| 4 | Haleh, haleh, haleh—O glad tidings!—the feast is spread
abroad; With musk-dark tresses, sugared ruby lips—she came
from God. | 4 با گیسوی مشکین با لعل نمکین از نزد خدا آمد
هله هله هله یا بشارت |
| 5 | Two swords lay curved within her brows, a hundred darts her
lashes, To every heart she came—O how she kindles, how she
flashes! | 5 دو سیف ز ابرویش صد تیر ز مرگونش بہر دل
ما آمد ہ لہ ہله ہله یا بشارت |
| 6 | Haleh, haleh, haleh—O glad tidings!—the world is overthrown;
With warble of the dove she came, with “Abha!” like a tone. | 6 با نغمہء ورقا با رنہء ابھی با طبل و لوا آمد ہله
هله هله یا بشارت |
| 7 | With drum and banner did she come, with standards lifted
high— Haleh, haleh, haleh—O glad tidings!—let every “I” now
die. | 7 |
| 8 | Souls, take the road that leadeth on; hearts, be ye snatched
away— All, all is effaced before her face: the rest is but delay. | 8 جانہا برہش دلہا بیرش جملہ فنا آمد ہله ہله ہله
یا بشارت |
| 9 | With white-kalim she came; with hair as black as Moses’
dragon-splendor, Haleh, haleh, haleh—O glad tidings!—to
make the hard heart render. | 9 یا کفّہء بیضا با گیسوی سودا چون اژدر موسیٰ
آمد ہله ہله ہله یا بشارت |

- 10 This David's chant from Sidrah's height, from Lahut's cedar-tree, Came with Messiah's breath of life—came like a quickening sea. این نغمه داودی از سدره لاهوتی با روح مسیحا آمد هله هله هله یا بشارت
- 11 With attraction and with faithfulness, with Cloud's tumultuous fire, From eastern dawns she came—O hear the heart's unending lyre! با جذب و وفا با شور عما از مشرق ها آمد هله هله یا بشارت
- 12 Haleh, haleh, haleh—O glad tidings!—with guidance as her light, From morning of reunion came, with Sinai's flame so bright. با نور هدی از صبح لقا با طور سنا آمد هله هله یا بشارت
- 13 This soul-song in the dwelling of the Beloved's secret station—From the nightingale of "La" it came, beyond all limitation. این نغمه جان در منزل جانان از بلبل لا آمد هله هله یا بشارت
- 14 With tidings of reunion, this Maid of God drew nigh, From Tuba's branch she came to us—Haleh!—with radiance high. با مرده وصلی این حور الهی از شاخه طوبی آمد هله هله یا بشارت
- 15 This perishing lover, this earthen bird, became in love's highway A ransom offered to the Friend—Haleh, haleh!—he came that day. این عاشق فانی این طیر ترابی در ره معشوق فدا آمد هله هله یا بشارت
- 16 Upon the bosoms of the loved ones fell the arrow of decree, From heaven's Prince it came—O glad tidings!—to shatter and to free. بر صدر حبیبان تیر قضا از میر سماء آمد هله هله یا بشارت
- 17 Upon the neck of every lover fell the sword of cruelty— From Faithfulness' own Throne it came, and yet it healed the plea. بر گردن عاشق سیف جفا از عرش وفا آمد هله هله یا بشارت
- 18 This holy epistle, with fiery hoopoe, from Saba's city flew—Haleh, haleh, haleh—O glad tidings!—with news forever new. این نامه قدسی با هدهد ناری از شهر سبا آمد هله هله یا بشارت
- 19 This Face that everlasteth—by God's command—came with the Hand, the White; This Hijazi falcon came with 'Iraqi song, from the King's own arm in flight. این وجهه باقی از امر الهی با ید و بیضا آمد هله هله یا بشارت این باز جازی با لحن عراقی از ساعد شاه آمد هله هله یا بشارت
- 20 This ascension-countenance came with joyous rapture from the lowest court to rise— Haleh, haleh, haleh—O glad tidings!—to dazzle earth and skies. این طلعت معراجی با جذبه بهاجی از ساحت ادنی آمد هله هله یا بشارت
- 21 Lo! nightingale of meaning from the holy rosebush came, With speech and cry—Haleh, haleh!—to set our dust aflame. هان بلبل معنی از گلبن قدسی با گفت و صدا آمد هله هله یا بشارت
- 22 This leaf of light from the city of the Spirit came with splendor, With radiance and illumination—Haleh!—to make the shadows tender. این ورقه نورا از مدین روحا با نور و ضیا آمد هله هله یا بشارت
- 23 This Witness of the Lord, this wine-drunk of the Beloved, came with the cup of fealty; That sheer Beauty of the Truth, that very Essence of Majesty, came with the greatest Sign for thee. این شاهد یزدان وین مست می جانان با جام تولی آمد هله هله یا بشارت آن جوهر اجلال حق با آیه کبری آمد هله هله یا بشارت
- 24 آن طلعت مقصود آن وجهه معهود با رحمت عظمی آمد هله هله یا بشارت

- 24 That countenance long desired, that face long pledged, came with the Most Great Mercy— Haleh, haleh, haleh—O glad tidings!—the world is made anew and free.
- 25 Souls—by His union! Hearts—by your offering! for the Lord of Splendor came; Haleh, haleh, haleh—O glad tidings!—O lovers, bless His Name.
- 26 And this wondrous Remembrance from the everlasting rose-garden hath come, that lovers of the Beloved's Beauty, with perfect peace, may wholly be consumed in love's fire—heart and soul—yet busied with sweet, enchanting strains; perchance, through its attraction, the dwellers at the Ka'bah of the Beloved's heart may rise in holy fervor, and forget not the sacred Homeland of God.
- 25 جانها بوصالتش دلها به نثارش کان ربّ بها آمد
هله هله هله یا بشارت
- 26 این ذکر بدیع از گلشن باقی آمد تا عاشقان جمال
جانان بآتش حبّ از دل و جان در کمال اطمینان
ببدایع لحنهای خوش بآن مشغول شوند که شاید
از جذبه آن عاکفان کعبه جانان بشور آیند و
وطن قدس الهی را فراموش نفرمایند
- INBA36:456, BRL_DA#253, HDQI.160,
GSH.033, ANDA#18 p.03, OOL.B008
- BLO_PT#111, HURQ.BH17

BH00729

Lawh-i-Ghulamu'l-Khuld (Tablet of the Immortal Youth)

- 1 This is a remembrance of that which was revealed in the year sixty in the days of God, the Almighty, the Help in Peril, the All-Glorious, the All-Knowing.
- 2 Lo, the gates of Paradise were unlocked, and the hallowed Youth came forth bearing a serpent plain. Rejoice! This is the immortal Youth, come with crystal waters.
- 3 Upon His face was a veil woven by the fingers of might and power. Rejoice! This is the immortal Youth, come with a mighty name.
- 4 Upon His brow there shone a beauteous crown, which cast its splendour upon all who are in heaven and all who are on earth. Rejoice! This is the immortal Youth, come with a mighty cause.
- 5 Upon His shoulders there fell the locks of the spirit, like unto black musk upon white and lustrous pearls. Rejoice! This is the immortal Youth, come with a transcendent cause.
- 6 On His right hand was a ring adorned with a pure and blessed gem. Rejoice! This is the immortal Youth, come with a mighty spirit.
- 1 هذا ذکر ما ظهر فی سنة ستّین فی آیام الله المقتدر
المهیمن العزیز العلیم
- 2 اذاً قد فتح ابواب الفردوس و طلع غلام القدس
بثعبان مبین فیا بشری هذا غلام الخلد قد جاء
بماء معین
- 3 و علی وجهه نقاب نسج من اصبع عزّ قدیر فیا
بشری هذا غلام الخلد قد جاء باسم عظیم
- 4 و علی رأسه تاج الجمال و استضاء منه اهل
السّموات و الأرضین فیا بشری هذا غلام الخلد
قد جاء بأمر عظیم
- 5 و علی کتفه غداير الروح کسواد المسک علی لؤلؤ
بیض منیر فیا بشری هذا غلام الخلد قد جاء بأمر
منیع
- 6 و علی اصبعه الیمنی خاتم من لؤلؤ قدس حفیظ فیا
بشری هذا غلام الخلد قد جاء بروح عظیم

- 7 Upon it was graven, in a secret and ancient script: "By God! A most noble Angel is this." And the hearts of the inmates of the eternal realm cried out: "Rejoice! This is the immortal Youth, come with an ancient light."
- 8 Upon His right cheek was a mark whose sight caused every man of understanding to waver in his faith. And they that dwell behind the veil of the Unseen exclaimed: "Rejoice! This is the immortal Youth, come with a mighty secret."
- 9 This is the Point from which the knowledge of the former and the latter generations hath been unfolded. And the denizens of the Kingdom intoned: "Rejoice! This is the immortal Youth, come with a mighty knowledge."
- 10 This, verily, is the Horseman of the Spirit Who circleth round the fount of everlasting life. And they that lie concealed in the retreats of the highest heaven cried out: "Rejoice! This is the immortal Youth, come with a mighty unveiling."
- 11 He descended from the tabernacle of beauty till He stood, even as the sun in the midmost heaven, arrayed with a beauty at once peerless and transcendent. Rejoice! This is the immortal Youth, come with the most joyful tidings!
- 12 Standing in the midmost heaven, He shone forth like unto the sun in its meridian splendour, illumining the seat of divine beauty with His mighty Name. Whereupon the Crier cried out: "Rejoice! This is the Beauty of the Unseen, come with a mighty spirit."
- 13 And the Maids of Heaven cried out from their celestial chambers: "Hallowed be the Lord, the most excellent of all creators!" And the nightingale sang sweetly: "Rejoice! This is the immortal Youth, Whose like the eyes of the favoured ones of Heaven have never beheld."
- 14 And lo, the gates of Paradise were unlocked a second time with the key of His Great Name. "Rejoice! This is the immortal Youth, come with a mighty name."
- 15 And the Maid of beauty shone forth even as the dawning sun above the horizon of a resplendent morn. Rejoice! This is the divine Maiden, come with surpassing beauty.
- 16 She came forth with such adorning as to seize with longing desire the minds of them that are nigh unto God. Rejoice! This is the Maid of Heaven, come with alluring charm.
- 17 Descending from the chambers of eternity, she sang in accents that entranced the souls of the sincere. Rejoice! This is the immortal Beauty, come with a mighty secret.
- 7 و نقش فيه من خطّ ازليّ خفيّ تالله هذا ملك كريم اذاً صاحبت افئدة اهل البقاء فيا بشرى هذا غلام الخلد قد جاء بنور قديم
- 8 وعلى شفته اليمنى خال تخلخلت منه اديان العارفين اذاً صاح اهل حجاب اللاهوت فيا بشرى هذا غلام الخلد قد جاء بسرّ عظيم
- 9 وهذا من نقطة فصلت عنها علوم الأولين و الآخرين اذاً غنت اهل مقام الملكوت فيا بشرى هذا غلام الخلد قد جاء بكشف عظيم
- 10 و نزل عن سرادق الجمال حتى وقف كالشمس في قطب السماء بجمال بدع منيع فيا بشرى هذا غلام الخلد قد جاء ببشر عظيم
- 12 فلما وقف في وسط السماء اشرق كالشمس في قطب الزوال على مركز الجمال باسم عظيم اذاً ناد المناد فيا بشرى هذا جمال الغيب قد جاء بروح عظيم
- 13 وضجت افئدة الحوريّات في الغرفات بأن تبارك الله احسن الخالقين اذاً غنت الورقاء فيا بشرى هذا غلام الخلد ما رأته بمثله عيون احد من المقرّبين
- 14 و فتحت ابواب الفردوس مرّة اخرى بمفتاح اسم عظيم فيا بشرى هذا غلام الخلد قد جاء باسم عظيم
- 15 و طلعت حورية الجمال كاشراق الشمس عن افق صبح مبين فيا بشرى هذه حورية الهاء قد جاءت بجمال عظيم
- 16 و خرجت بطرز توهمت عنها عقول المقرّبين فيا بشرى هذه حورية الخلد قد جاءت بملح عظيم

- 17 و نزلت عن غرفات البقاء ثم غنت على لحن
استجذبت عنه افئدة المخلصين فيا بشرى هذا جمال
الخلد قد جاء بسر عظيم
- 18 Suspended in the air, she let fall a single lock of her hair
from beneath her luminous veil – Rejoice! This is the Maid
of Heaven, come with a wondrous spirit –
- 18 و علقت في الهواء اذا اخرجت شعر من شعراتها
عن تحت نقابها المنير فيا بشرى هذه حورية الخلد
قد جاءت بروح بديع
- 19 Shedding the fragrance of that lock upon all creation. Where-
upon the faces of the holy ones grew pale and the hearts of the
ardent lovers were filled with the blood of anguish. Rejoice!
This is the Maid of Heaven, come with the sweetest fragrance.
- 19 اذا تعطرت من شعرها كل من في العالمين ثم
اصفرت وجوه المقدسين و استدمت منها كبد
العاشقين فيا بشرى هذه حورية الخلد قد جاءت
بعطر عظيم
- 20 By God! Whosoever closeth his eyes to her beauty hath fallen
prey to grave deception and manifest error. Rejoice! This is
the immortal Beauty, come with a shining light.
- 20 تالله من يغمض عيناه عن جمالها على مكر عظيم
و تزوير مبين فيا بشرى هذا جمال الخلد قد جاء
بنور عظيم
- 21 She turned, and round her circled the inhabitants of both this
world and the world to come. Rejoice! This is the Maid of
Heaven, come with a mighty dispensation.
- 21 دارت و ادارت في حولها خلق الكونين فيا بشرى
هذه حورية الخلد قد جاءت بدور عظيم
- 22 She advanced, arrayed with a rare and glorious adorning, till
she stood face to face before the Youth. Rejoice! This is the
immortal Beauty, come with enchanting grace.
- 22 و جاءت حتى قامت في مقابلة الغلام بطراز عر
عجيب فيا بشرى هذا جمال الخلد قد جاء بحسن
عظيم
- 23 From beneath her veil she drew forth her hand, golden tinged
as a sunbeam falling upon the face of a stainless mirror. Re-
joice! This is the immortal Beauty, come with a resplendent
adorning.
- 23 و بعد اخرجت عن القناع كف الخضيب كشعاع
الشمس على وجه مرآة لطيف فيا بشرى هذا
جمال الخلد قد جاء بطرز عظيم
- 24 Her incomparable ruby fingers seized the hem of the veil that
hid the face of the Youth – Rejoice! This is the immortal
Beauty, come with a mighty glance –
- 24 و اخذت طرف برقع الغلام بأنامل ياقوت لميع
فيا بشرى هذا جمال الخلد قد جاء بطرف عظيم
- 25 And drew it back, whereupon the pillars of the Throne on high
were made to tremble. Rejoice! This is the immortal Youth,
come with a mighty cause.
- 25 و كشفت الحجاب عن وجهه اذا تزلزلت اركان
عرش عظيم فيا بشرى هذا غلام الخلد قد جاء
بأمر عظيم
- 26 Then did the spirits of all created things part from their bodies.
Rejoice! This is the immortal Youth, come with a mighty cause.
- 26 ثم انعدمت الأرواح عن هياكل الخلق اجمعين فيا
بشرى هذا غلام الخلد قد جاء بأمر عظيم
- 27 And the inmates of Paradise rent their garments asunder as
they caught a lightning glimpse of His ancient and shining
countenance. Rejoice! This is the immortal Youth, come with
an effulgent light.
- 27 و شقت ثياب اهل الفردوس عن هذا المنظر
المشرق القديم فيا بشرى هذا غلام الخلد قد جاء
بنور عظيم

- 28 At that moment the Voice of the Eternal was heard from beyond the veil of clouds with a sweet and enchanting call. Rejoice! This is the immortal Youth, come with a mighty enchantment.
- 29 And from the source of God's inscrutable decree the Tongue of the Unseen proclaimed: "By God! The like of this Youth the eyes of the former generations have never beheld." Rejoice! This is the immortal Youth, come with a mighty cause.
- 30 And the maids of holiness cried out from the chambers of exalted dominion. Rejoice! This is the immortal Youth, come with manifest sovereignty.
- 31 By God! This is that Youth Whose beauty is the ardent desire of the celestial Concourse. Rejoice! This is the immortal Youth, come with a mighty cause.
- 32 Then did the Youth lift up His head to the concourse of heavenly angels – Rejoice! This is the immortal Youth, come with a mighty spirit –
- 33 And gave voice to a single word, whereupon the denizens of heaven arose, one and all, to a new life. Rejoice! This is the immortal Youth, come with a mighty trumpet blast. He looked then upon the inhabitants of the earth with a wondrous glance. Rejoice! This is the immortal Youth, come with a mighty glance.
- 34 And with that glance He gathered them together each and all. Rejoice! This is the immortal Youth, come with a mighty cause.
- 35 With another look He signalled to a chosen few, then repaired to His habitation in the everlasting Paradise. And this, truly, is a mighty cause!
- 36 The Herald of Eternity proclaimeth from his cloud-wrapped throne: O ye that wait expectant in the vale of patience and fidelity! O ye that long to soar in the atmosphere of nearness and reunion! The celestial Youth, hidden ere now within the inviolable treasures of God, hath appeared, even as the Sun of Reality and the Eternal Spirit, from the Dawning-Place of changeless splendour, adorned with the ornament of the Almighty and the beauty of the All-Praised. He hath rescued all who are in heaven and on earth from the perils of death and extinction, clothed them in the garment of true and everlasting existence, and bestowed upon them a new life.
- 37 That concealed Word upon which the souls of all the Messengers of God and His Chosen Ones have ever depended hath manifested itself out of the invisible world into the visible plane.
- 28 اذاً ظهر صوت البقاء عن وراء حجاب العماء
بنداء جذب مليح فيا بشرى هذا غلام الخلد قد
جاء بجذب عظيم
- 29 و نادت لسان الغيب عن ممكن القضاء تالله هذا
غلام ما فازت بلقائه عيون الأولين فيا بشرى هذا
غلام الخلد قد جاء بأمر عظيم
- 30 و صاحت حوريات القدس عن غرفات عز
مكن فيا بشرى هذا غلام الخلد قد جاء بسلطان
مبين
- 31 تالله هذا غلام يشاق جماله اهل ملائ العالين فيا
بشرى هذا غلام الخلد قد جاء بأمر عظيم
- 32 ثم بعد ذلك رفع الغلام رأسه الى ملائ الكروبيين
فيا بشرى هذا غلام الخلد قد جاء بروح عظيم
- 33 ثم تكلم بكلمة اذاً قام كل من في السموات بروح
جديد فيا بشرى هذا غلام الخلد قد جاء بنظرة
عظيم
- 34 و حشر كل من في الملك عن هذه النظرة
العجيب فيا بشرى هذا غلام الخلد قد جاء بأمر
عظيم
- 35 ثم اشار بطرفه الى محدود قليل فرجع الى مقامه
في جنة الخلد و هذا من امر عظيم
- 36 منادی بقا از عرش عما ندا فرمود که ای
منتظران وادی صبر و وفا و ای عاشقان هوای
قرب و لقا غلام روحانی که در کائنات عصمت
ربانی مستور بود بطراز یزدانی و جمال سبحانی از
مشرق صمدانی چون شمس حقیقی و روح قدمی
طالع شد و جمیع من فی السموات و الأرض را
بقمیم هستی و بقا از عوالم نیستی و فنا نجات
بخشید و حیات بخشود
- 37 و آن کلمه مستوره که ارواح جمیع انبیا و
اولیا باو معلق و مربوط بود از ممکن غیب و

No sooner had this hidden Word shone forth from the Realm of inmost being and absolute singleness to illumine the peoples of the earth than a breeze of mercy wafted therefrom, purifying all things from the stench of sin and arraying the countless forms of existence and the reality of man with the vesture of forgiveness. So great was the wondrous grace which pervaded all things that through the utterance of the letters "B" and "E" the gems that lay hid within the repositories of this contingent world were brought forth and made manifest. Thus were the seen and the unseen joined in one garment, and the hidden and the manifest clothed in a single robe; thus did utter nothingness attain the realm of eternity, and pure evanescence gain admittance into the court of everlasting life.

خفا بعرصهٔ شهود و ظهور جلوه فرمود و چون آن کلمهٔ غیبیه از عالم هویت صرفه و احدیه محضه بعوالم ملکیه تجلی فرمود نسیم رحمتی از آن تجلی برخاست که رایحهٔ عصیان از کلّ شیء برداشت و خلعت جدید غفران بر هیاکل نامتناهی اشیاء و انسان درپوشید و چنان عنایت بدیعه احاطه فرمود که جواهر مکنون که در خزائن امکان مخزون بود از نفخهٔ کاف و نون در ظواهر اکوان بجلوه و شهود آمد بقسمی که غیب و شهود در قیصی مجتمع گشتند و سرّ و ظهور در پیراهنی بهم پیوستند نفس عدم بملکوت قدم برآمد و جوهر فنا بر جبروت بقا وارد

- 38 Wherefore, O ye lovers of the beauty of the All-Glorious! O ye that ardently seek the court of the presence of the Almighty! This is the day of nearness and reunion, not the time for contention and idle words. If ye be sincere lovers, behold the beauty of the Best-Beloved shining clear and resplendent as the true morn. It behoveth you to be free from all attachment, whether to yourselves or to others; nay, ye should renounce existence and non-existence, light and darkness, glory and abasement alike. Sever your hearts from all transitory things, from all idle fancies and vain imaginings, that ye may, pure and unsullied, enter the realm of the spirit and partake with radiant hearts of the splendours of everlasting holiness.

38 پس ای عاشقان جمال ذو الجلال و ای والهان هوای قرب ذو الجلال هنگام قرب و وصالست نه موقع ذکر و جدال اگر صادق معشوق چون صبح صادق ظاهر و لائح و هویدا است از خود و غیر خود بلکه از هستی و نیستی و نور و ظلمت و ذلت و عزت از همه پردازید و از نقوش و اوهام و خیال دل بردارید و پاک و مقدس در این فضای روحانی و ظلّ تجلیات قدس صمدانی با قلب نورانی بخرامید

- 39 O friends! The wine of eternal life is flowing. O lovers! The face of the Beloved is unveiled and unconcealed. O companions! The fire of the Sinai of love is burning bright and resplendent. Cast off the burden of love for this world and every attachment thereto, and, even as luminous, heavenly birds, soar in the atmosphere of the celestial Paradise and wing your flight to the everlasting nest. For devoid of this, life itself hath no worth, and bereft of the Beloved, the heart is of no account.

39 ای دوستان نهر باقی جاری و ای مشتاقان جمال جانان بی نقاب و حجاب و ای یاران نار سینیای عشق در جلوه و لمعان از ثقل حبّ دنیا و توجه بآن خفیف شده چون طيور منیر عرشی در هوای رضوان الهی پرواز کنید و آهنگ آشیان لایزالی نمائید و البته جان را بی آن قدری نباشد و روان را بی جانان مقداری نه

- 40 Yea, the moth-like lovers of the All-Glorious at every instant offer up their lives round the consuming flame of the Friend, occupying themselves with naught save Him. Yet not every bird can aspire to such heights. God, verily, guideth whom He willeth unto His mighty and exalted path.

40 باری پروانگان یمن سبحان در هر دمی حول سراج دوست جان بازند و از جانان نپردازند هر طیری را این قدر مقدور نه و الله یهدی من یشاء الی صراط علیّ عظیم

- 41 Thus do We bestow upon the dwellers of the mystic realm that which shall draw them nigh unto the right hand of everlasting life and enable them to attain unto that station which hath been upraised in the heaven of holiness.

41 کذلک نرّش حیثند علی اهل العماء ما یقلّبهم الی یمین البقاء و یدخلهم الی مقام الذی کان فی سماء القدس مرفوعاً

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To: *Shaykh Kazim Samandar*

- 1 In the Name of the Most Glorious, the All-Glorious! 1 باسم البهیّ الأبهی
- 2 This is an epistle from the Primal Point and His Glory unto him who in the Heaven of Names hath been designated as Kazim and who hath been recorded as one of the believers in the Mother Book by the Pen of Command. 2 هذا کتاب من نقطة الأولى وبهائه الى الذی سَمّی فی جبروت الأسماء بالکاظم و کان من المؤمنین فی امّ الألواح من قلم الأمر مکتوبا
- 3 O Kazim! The holy melodies of the Dove of Divine Unity have oft been mentioned in wondrous Arabic verses. Now they are set forth in sublime Persian that thou mayest fully attain unto the meanings of the divine utterances, that perchance thou mayest not be stirred by the blowing of the winds of misbelief that blow from the direction of self and passion, and that thou mayest cleave fast to the firm and unbreakable handle. First, know thou that the divine signs, whether of manifestation or concealment, whether of motion or stillness, of rising or sitting, and all else that pertaineth unto Him, are even as the sun between earth and heaven - manifest, resplendent and evident, in such wise that they cannot be confused with aught else, nor ever shall be. Every possessor of vision who gazeth toward the Greatest Perspective will assuredly distinguish the signs of truth from all else, even as one distinguisheth between black and white, heat and cold. Indeed, the possessors of the purest sense of smell will detect the holy fragrance of the Most Exalted from whatsoever manifesteth it. This is the truth whereof there is no doubt, save for impure souls who conceal themselves behind imaginary veils and prevent their penetrating vision from beholding the lights of the Countenance of Unity. These have no portion of this cup. 3 ای کاظم نعمات قدس ورقاء عزّ صمدانی بالخان بدیع عربی بسیار مذکور شد حال بلسان منیع پارسی مسطور میشود که بمعانی کلمات ربّانی بتامه فائز شوی که شاید از هبوب اریاح شرکیّه که از شطر نفس و هوّی میوزد متحرّک نشوی و بعروّه محکم وثقی تشبّث نمائی اولاً بدان که آثار الهی چه از ظهور و بطون و چه از حرکت و سکون و قیام و قعود و دون ذلک فی کلّها ینسب الیه بمثل شمس در مابین ارض و سماء واضح و مشرق و لائحتست بشأنیکه بدون خود مشتبّه نشده و نخواهد شد و هر ذی بصر که بمنظر اکبر ناظر است البتّه آثار حق را از دُونَ آن تمیز دهد چنانچه مابین سواد و بیاض و حر و برد فرق گذارد بلکه صاحبان شامهء اصفی رایحهء قدس علیّ اعلی را از ما یظهر منه استشاق نمایند و هذا حق لا ریب فیّه مگر انفس غیر طاهره که خود را بحجیات وهمیه محتجب سازند و بصر حدید را از مشاهدهء انوار جمال توحید منع نمایند اولئک لیس لهم من هذا الکأس نصیب
- 4 Consider the manifestation of the Beauty of the Manifest One in the year sixty, when despite His mighty revelation and supreme sovereignty, all creatures high and low cast stones of hatred at that Furthestmost Tree, that Lote-Tree beyond which there is no passing. Thus did they act aforetime, as thou hast witnessed and heard, and art among those who bear witness. Beware lest thou place the reins of reason and understanding in 4 ملاحظه در ظهور جمال مبین در سنهء ستّین نما که با ظهور کبری و سلطنه عظمی جمیع خلق از اعلی و ادنی چه مقدار اجار بغضا که بآن شجره قصبوی و سدره منتهی انداختند کذلک فعلوا من قبل کما شهدت و سمعت و تکنون من الشّاهدین زینهار که زمام عقل و

the grasp of this or that person's account, and lest thou be deprived of the divine perspective through satanic whispers. Ever have all matters, both deeds and words, begun and ended with the verses of the Lord of Majesty, and after His manifestation nothing shall profit anyone save through His command, even should one perform the deeds of all in the heavens and earth. So mighty is His Cause that the Beauty of the All-Merciful hath counseled all in every leaf of the Bayan, even unto the Letters of the Living and the reflected Mirrors, lest at the time of His manifestation they should become occupied with outward leadership or with references that have been sent down, and remain veiled from Him through Whom all these stations were created by His word. Beyond this, in the Qayyumu'l-Asma', which is designated as the Best of Stories, there hath been sent down from the heaven of the All-Merciful's will these words, exalted be He:

5 "O Qurratu'l-'Ayn! Stretch not forth thy hand in the Cause, for the people are in drunkenness from the mystery, and verily unto thee shall be the return after this cycle, by the Most Great Truth. There reveal thou of the mystery a mystery to the extent of a needle's eye upon the greatest Mount, that the people of Sinai may perish at the dawning place of a drop of that crimson Light, by God's leave, the All-Wise. And He is God, Who hath ever been thy Guardian through truth upon truth."

6 Now the cycle is manifest and the Primal Beauty in another temple has risen like the sun, radiant and evident. And before the revelation of the mystery, the people of Tur fell senseless and were annihilated. Reflect now upon the verse revealed from the heaven of divine unity's might, that perchance thou mayest attain unto a drop from the eternal, imperishable crystal stream. O Kazim! This wondrous Revelation is too great for anyone to hesitate, for its manifestation is more evident than the sun and its exaltation more lofty than the visible heavens. All who are in the heavens and earth are on one level, save whom thy Lord willeth. Know thou the peerless Beauty by His own Self, not by likenesses and comparisons, for He cannot be known except through Himself, nor recognized through questioning. "Know God through God and through what proceedeth from Him." O Kazim! Rend asunder the veils of idle fancy and desire, enter the most exalted Paradise, and summon the people, without veil or hindrance, unto the Lord of Lords.

7 By Him Who holdeth my soul in His hand! These utterances have no purpose save the good-pleasure of the All-Glorious, that perchance mortal souls may enter the eternal Paradise.

درایت را در قبضه روایت این و آن مده و بوسوس شیطانی از منظر رحمانی محروم مشو لازال کلّ امور از افعال و اقوال منتبّی بآیات ذو الجلال بوده و خواهد بود و بعد از ظهور نفع نمی بخشد احدی را شیء الا بعد امر او اگرچه بعمل اهل سموات و ارض عامل شود و امر بشأنی عظیمست که جمال رحمان کل را در جمیع اوراق بیان وصیت فرموده حتی بحروف حی و مرایی منطبقه میفرماید که مبادا در حین ظهور بریاسات ظاهره و یا باشارت نازله معتکف شوید و از نفسیکه جمیع این مراتب بقول او خلق شده محتجب مانید و فوق این بیان در قیوم اسماء که به احسن القصص موسوم گشته از سماء اراده رحمان نازل شده

5 قوله تعالى يا قرة العين لا تجعل يدك ميسوطة على الأمر لأنّ الناس في سكران من السرّ وأنّ لك الكربة بعد هذه الدورة بالحقّ الأكبر هنالك فاطهر من السرّ سرّاً على قدر سمّ الایرة في الطور الأكبر ليوثن الطوريون في السیناء عند مطلع رشح من ذلك النور المهيمن الحمراء باذن الله الحكيم وهو الله قد كان عليك بالحقّ على الحقّ حفيظاً

6 حال کرّه ظاهر و جمال اولی در هیکل اخری چون شمس مشرق و لائخ و قبل از اظهار سرّ طوریون منصق و معدوم گشتند حال در آیه نازل که از سماء عزّ احدیه نازل شده تفکر نما که شاید برشی از زلال سلسال بی زوال فائز شوی ای کاظم این ظهور بدیع اعظم از آنست که احدیرا مجال توقّف ماند چه که ظهورش اظهار از شمس و ارتفاعش ارفع از سماء مشهود و ملحوظست و کلّ من فی السموات و الأرض در صقع واحدند الا من شاء ربّک باری جمال بیثال را بنفس او بشناس نه [باشباح] و امثال چه که بدون خود شناخته نگردد و بسؤال معروف نشود اعرفوا الله بالله و بما یظهر من عنده ای کاظم شق کن پرده های وهم و هوی را و بمقرّ اعلى وارد شو و بی ستر و حجاب ناس را ربّ الارباب دعوت نما

7 فوالذی نفسی بیده از این بیانات مقصودی جز رضای سبحان نبوده که شاید انفس فانیه بفردوس باقیه وارد شوند در این بحر جز لؤلؤ

In this ocean naught is found save pure and luminous pearls, and this Tree beareth none but goodly fruit. Well is it with them that seek! O Kazim! Close thine eyes to all the worlds and drink the living waters of divine knowledge from the celestial youths. Give no ear to the vain imaginings of the manifestations of Satan, for in this day the manifestations of Satan sit in ambush upon the path of divine unity, preventing the people by every stratagem. Soon shalt thou witness how the people of the Bayan will turn away from the Manifestation of the All-Merciful. Thus did my Beloved inform me before the creation of the heavens and earth, and before the creation of the worlds. Say: O people of the Bayan! If ye turn away from these revealed verses and manifest evidences that have encompassed all creation, by what proof and argument will ye establish your faith in God's Messengers? Nay, by Him Who causeth the Spirit to speak within my breast! Their faith shall not be proven; rather, their deeds shall come to naught and their actions shall be rendered void, and they shall return to the very depths of hellfire.

- 8 O Kazim! Rise like a brilliant star from the horizon of the heaven of guidance and strive, as much as lieth in thy power, to exalt and elevate the Cause of God. Purify thy heart from attachment to aught else but Him and enter beneath the shade of divine glances and the gaze of thy Lord. For in this day, save His shade, the decree of wilderness prevaleth and is true. At this time when the breezes of misbelief blow from every direction and the manifestations of falsehood are visible from every quarter, such grief hath encompassed me that were it to be mentioned it would cause sorrow to all beings in all the worlds. Yet my grief is not for myself, but rather I lament for the Beauty of the Worshipped One and His manifestation on the Promised Day. For the people of the Bayan, though but a short time hath passed since the manifestation of the King of divine revelation and though they witnessed with their outward eyes the manner of His appearance, have become veiled as thou seest. What then will befall that resplendent Beauty? Alas, alas, for the servants! No Manifestation of beauty hath come unto them but that they have veiled His comeliness within the coverings of rancour and hatred; then have they derided Him, until they pronounced against Him, and were numbered among the wrongdoers.

- 9 I swear by the sovereign Lord Who doeth what He willeth that the soul who hath not believed and been assured of this celestial Manifestation will not turn to any of the divine Manifestations and holy Daysprings of His unity. Would that they had sufficed themselves with turning away and had not pronounced

صافیة منیره یافت نشود و این سدره جز ثمره طیبه بار ندهد فطوی للطالبین ای کاظم چشم از عالمیان پیوش و ماء حیوان عرفان را از غلبان سبحان بنوش و گوش بمزخرفات مظاهر شیطان مده چه که الیوم مظاهر شیطانیه بر مراصد صراط عزّ احدیه جالسند و ناس را بکلّ حیل منع مینمایند و زود است که اعراض اهل بیان را از مظهر رحمان مشاهده نمائی کذلک اخبرنی محبوبی قبل خلق السموات و الأرض و قبل خلق العالمین بگوای اهل بیان اگر باین آیات منزله و ظهورات مشرقه که جمیع عالم را احاطه نموده اعراض نمائید بکدام حجت و دلیل ایمان خود را برسل الله ثابت میکنید لا فوالذی انطق الروح فی صدری لن یثبت ایمانهم بل یحبط اعمالهم و یبطل افعالهم و یرجعون الی اصل الجحیم

8 ای کاظم چون نجم منیر لائح از افق سماء هدایت طالع شو و بقدر مقدور در ارتفاع امر الله و ارتقای آن سعی نماد دل را از علایق ما سواه پاک کن و در ظلّ لحظات الهی و تحت النظر منظر ربّانی درآ چه که الیوم جز ظلّش حکم برهوت بر او جاری و صادقست در اینوقت که نفعات شرکیه از جمیع جهات در هبوب و ظهورات افکیه از کلّ اقطار مشهود بقسمی حزن احاطه نموده که ذکر آن سبب احزان اهل اکوان و امکان شود ولکن حزنم برای نفسم نبوده و نیست بلکه بر جمال معبود و ظهور او در یوم موعود نوحه و ندبه مینمایم چه که اهل بیان با آنکه از ظهور سلطان امکان چیزی نگذاشته و جمیع کیفیت ظهور را بچشم ظاهر مشاهده نموده اند باین نحو محتجب شده اند که مشهود است دیگر بآن جمال مبین چه وارد شود فواحسرة علی العباد ما یأتیهم من جمال آلا و قد ستروا جماله بأکام الغلّ و البغضاء ثم استهزؤا به الی ان افتوا علیه و کانوا من الظالمین

9 قسم بسلطان یفعل ما یشاء که نفسیکه باین ظهور عزّ صمدانی مؤمن و موقن نشد باحدی از مظاهر احدیه و مطالع قدس صمدیه اقبال نخواهد نمود فیالیت که کفایت بسیف اعراض نمایند و فتوی بر قتلش ندهند چنانچه در این ایام اکتفا

sentence of death against Him, as in these days they were not content with mere rejection. Would that the illumined eye had been manifest, that it might have beheld the gates of the paradise of inner meanings flung open, and become acquainted with but a single letter of the hidden divine mysteries. My oppression hath reached such a pass as to efface the name of oppression from every oppressed one. Thereupon do weep the eyes of grandeur behind the pavilions of concealed glory.

- 10 Some time ago thy letter reached the hidden abode of the Sovereign Lord of Names and was grasped by the hand of might of Him Who ordaineth as He pleaseth. Due to what was ordained in the heaven of destiny, the reply was delayed, but through the precedence of thy Lord's mercy over all existence, an answer is now sent. Thou must, God willing, exert thy utmost endeavor in safeguarding the Cause of God. God forgiveth what is past, and whosoever ariseth today to aid the Cause of God, the Holy Spirit will descend to assist him. Marvel not at the command of thy Lord, and be not of the doubting ones. God willing, mayest thou not be deprived of the radiance of the rising Sun of inner meanings in this spiritual dawn and divine morn, nor be denied the bounties of the Glorious Cloud. Thus hath been ordained from the grace of thy Lord, if thou dost not withhold from thyself the robes of His guidance and art of those who are firm in the religion of God. Then convey Our remembrance to those servants who have fulfilled God's covenant and acknowledged His sovereignty, and to all those men and women who are with thee. And praise be to God, the Mighty, the Glorious, the All-Forgiving.

نمودند کاش بصر منیر مشهود میگشت تا ابواب رضوان معانی را مفتوح مشاهده مینمود و بحرفی از اسرار مسطوره ربّانی مطلع میشد باری مظلومیّت بمقامی رسیده که اسم مظلومیّت از هر مظلومی محو نموده ادا بیکی عیون العظمة خلف سراق عترّ مستور

10 باری چندی قبل نامه شما بر مکن عترّ ملیک اسماء وارد و بقبضه قدرت یحکم ما یشاء اخذ شد و بملاحظه ما قدر فی جبروت القضاء در جواب تأخیر رفت و بمشاهده سبقت رحمة ربّک کلّ الوجود جواب ارسال شد انشاء الله باید در مراقبت امر الله متبّی سعی مبذول داری عفی الله عما سلف و هر نفسی الیوم بر نصرت امر الله قیام نماید روح القدس باعانتش نازل شود لا تعجب من امر ربّک و لا تکن من الممتّرن انشاء الله از ضیاء اشراق شمس معانی در این فجر روحانی و صبح ربّانی محروم نشوی و از فیض سخاب سبحانی ممنوع نگردی کذلک قدر من لدن فضل ربّک ان انت لن تمنع خلع هدايته عن نفسك و تكون فی دین الله لمن الرائخین ثم ذکر من لدنا عباد الذین وفوا بعهد الله و اقروا بسلطانهم ثم الذینهم معک من کلّ اناث و ذکور و الحمد لله المقتدر العزیز الغفور

INBA74:001, AYBY.010b, ASAT5.235x, YMM.358x

BH00690

To: *Sarih Khanum sister of Baha'u'llah*

- 1 All praise to the unity of God, and all honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into

1 جواهر توحید و لطائف تمجید متصاعد بساط حضرت سلطان بی مثال و ملیک ذو الجلالیست که حقایق ممکات و دقائق و رقایق اعیان موجودات را از حقیقت نیستی و عدم در عوالم هستی و قدم ظاهر فرمود و از ذلّت بعد و فنا نجات داده بملکوت عزّت و بقا مشرف نمود و این نبود مگر بصرف عنایت سابقه و رحمت منبسطه خود چنانچه مشهود است که عدم

His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of nonexistence into the realm of being?

- 2 Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him – a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation, as mentioned in the well-known sacred tradition. He honored and distinguished man with the robe of honor - “We have created man in the best of forms” - and with the mantle of grace and favor - “Blessed be God, the most excellent of creators”. Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

- 3 These energies with which the Daystar of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

- 4 And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature: the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He

صرف را قابلیت و استعداد وجود نشاید و فانی
بخت را لیاقت کون و انوجاد نباید

2 و بعد از خلق کلّ ممکات و ایجاد موجودات
بتجلی اسم یا مختار انسانرا از بین امم و خلایق
برای معرفت و محبت خود که علت غائی و سبب
خلقت کائنات بود اختیار نمود چنانچه در حدیث
قدسی مشهور مذکور است و بخلعت مکرمات لقد
خلقنا الانسان فی احسن تقویم و برداء عنایت
و موهبت قیبارک الله احسن الخالقین مفتخر و
سرافراز فرمود زیرا کینونت و حقیقت هر شیئی
را باسی از اسماء تجلی نمود و بصفی از صفات
اشراق فرمود مگر انسان را که مظهر کلّ اسماء
و صفات و مرات کینونت خود قرار فرمود و
باین فضل عظیم و مرحمت قدیم خود اختصاص
نمود

3 ولکن این تجلیات انوار صبح هدایت و اشراقات
[انوار] شمس عنایت در حقیقت انسان مستور
و محجوبست چنانچه شعله و اشعه و انوار در
حقیقت شمع و سراج مستور است و تابش و
رخشش آفتاب جهانتاب در مرایا و مجالی که
از زنگ و غبار شئون بشری تیره و مظلم
گشته مخفی و مهجور است حال این شمع و
سراج را افروزندهئی باید و این مرایا و مجالی را
صیقل دهندهئی شاید و واضح است که تا ناری
مشعل ظاهر نشود هرگز سراج نیفزود و تا آینه
از زنگ و غبار ممتاز نگردد صورت و مثال و
تجلی و اشراق شمس بیامس در او منطبق نشود

4 و چون مابین خلق و حقّ و حادث و قدیم
و واجب و ممکن بهیچوجه ربط و مناسبت و
موافقت و مشابّهت نبوده و نیست لهذا در هر
عهد و عصر کینونت سازجی را در عالم ملک
و ملکوت ظاهر فرماید و این لطیفه ربّانی و
دقیقه صمدانی را از دو عنصر خلق فرماید عنصر
ترابی ظاهری و عنصر غیبی الهی و دو مقام
در او خلق فرماید یکمقام حقیقت که مقام
لا ینطق الا عن الله ربّه است که در حدیث

hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: "Manifold and mysterious is My relationship with God. I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is." And in like manner, the words: "Arise, O Muhammad, for lo, the Lover and the Beloved are joined together and made one in Thee." He similarly saith: "There is no distinction whatsoever between Thee and Them, except that They are Thy Servants." The second station is the human station, exemplified by the following verses: "I am but a man like you." "Say, praise be to my Lord! Am I more than a man, an apostle?" These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of un-failing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.

- 5 From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Daystar of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

- 6 Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace

میفرماید لی مع الله حالات انا هو و هو انا الا انا انا و هو هو و هم چنین قف یا محمد انت الحبيب و انت المحبوب و هم چنین میفرماید لا فرق بینک و بینهم الا انهم عبادک و مقام دیگر مقام بشریت است که میفرماید ما انا الا بشر مثلكم و قل سبحان ربی هل كنت الا بشراً رسولاً و این کینونات مجردة و حقایق منیره و سابط فیض کلیه اند و هدایت کبری و ربوبیت عظمی مبعوث شوند که تا قلوب مشتاقین و حقایق صافین را پالهامات غیبیه و فیوضات لاریبیه و نسائم قدسیه از کدورات عوالم ملکیه سازج و منیر گردانند و افتدهء مقررین را از زنگار حدود پاک و منزله فرمایند تا ودیعهء الهیه که در حقایق مستور و مخفی گشته از حجاب ستر و پردهء خفا چون اشراق آفتاب نورانی از فجر الهی سر برآرد و علم ظهور بر اتلال قلوب و افتده برافزارد

5 و از این کلمات و اشارات معلوم و ثابت شد که لابد در عالم ملک و ملکوت باید کینونت و حقیقتی ظاهر گردد که واسطهء فیض کلیه و مظهر اسم الوهیت و ربوبیت باشد تا جمیع ناس در ظل تربیت آن آفتاب حقیقت تربیت گردند تا باین مقام و رتبه که در حقایق ایشان مستودع است مشرف و فائز شوند اینست که در جمیع اعهاد و ازمان انبیا و اولیا با قوت ربّانی و قدرت صمدانی در میان ناس ظاهر گشته

6 و عقل سلیم هرگز راضی نشود که نظر ببعضی کلمات که معانی آن را ادراک ننوده این باب هدایت را مسدود انگارد و از برای این شمس و انوار ابتدا و انتهای تعقل نماید زیرا فیض اعظم از این فیض کلیه نبوده و رحمتی اکبر از این رحمت منبسطهء الهیه نخواهد بود و شکی نیست که اگر در یک آن عنایت و فیض او از عالم منقطع شود البته معدوم گردد لهذا لم یزل ابواب

were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

رحمت حقّ بر وجه کون و امکان مفتوح بوده و لایزال امطار عنایت و مکرمت از غمام حقیقت بر اراضی قابلیات و حقایق و اعیان متراکم و مفیض خواهد بود اینست سنتّ خدا من الأزل الى الأبد

- 7 However, after the appearance of these holy Countenances in the world of manifestation and witness, some souls and people become afflicted with the darkness of ignorance - the fruit of their own deeds - while others become occupied with passing vanities. And since that hidden Beauty calls all people to complete detachment and sacrifice, they therefore turn away and stretch forth their hands in harm and injury.

7 ولكن بعد از ظهور این طلعات قدسیّه در عالم ظهور و شهاده بعضی از نفوس و برخی از ناس که گروهی بظلمت جهل که ثمرات افعال خودشانست مبتلا گردند و گروهی بزخارف فانیه مشغول شوند و چون آن جمال غیبی جمیع ناس را بانقطاع کل و انفاق کل دعوت مینماید لهذا اعراض نمایند و باید از اذیت دست دراز نمایند

- 8 And since these Monarchs of existence, in the world of the spirits, accepted with utmost desire and yearning all tribulations in God's path, they therefore deliver themselves into the hands of their enemies, such that whatever harm and injury they can inflict upon the bodies, limbs and members of these sanctified Essences in the realm of earth and witness, they carry out. And since the believers and loved ones are like the branches and leaves of this blessed Tree, whatever befalls the root of the Tree must surely befall its branches, twigs and leaves.

8 و از آنجائیکه این سلاطین وجود در ذرّ عما و عوالم ارواح بکمال میل و رغبت جمیع بلایا را در سبیل حقّ قبول نمودند لهذا خود را تسلیم در دست اعدا نمایند بقسمیکه آنچه بتوانند از ایذا و اذیت بر اجساد و اعضا و جوارح این کینونات مجرّده در عالم ملک و شهاده ظاهر سازند و چون مؤمنین و محبّین بمنزله اغصان و اوراق این شجره مبارکه هستند لهذا هرچه بر اصل شجره وارد گردد البته بر فرع و اغصان و اوراق وارد آید

- 9 This is why in all ages such tribulations and afflictions have been and will be the portion of the lovers of the All-Glorious Beauty. There has never been a time when these Manifestations of Divine Unity appeared in the earthly realm without such tribulations, afflictions and ordeals. Though outwardly imprisoned and the victims and outcasts of the land, yet inwardly they are the recipients of God's hidden favors. And though they are deprived of physical comfort and bodily pleasures, yet they partake of spiritual comfort and the delights of the fruits of inner meaning and the holy celestial yields.

9 اینست که در جمیع اعصار اینگونه صدمات و بلایا از برای عاشقان جمال ذو الجلال بوده و خواهد بود و در وقتی نبوده که این ظهورات عزّ احدیه در عالم ملکیه ظاهر شده باشند و اینگونه صدمات و بلایا و محن نبوده و لکن اگرچه در ظاهر اسیر و مقتول و مطرود بلاد گشتند اما در باطن بعنایت خفیه الهیه مسرورند

- 10 Were people to observe with the eye of insight, it would become evident that these trials and tribulations, these hardships and calamities, which have descended upon the sincere ones and the believers, are the essence of comfort and the reality of bounty, while this comfort and glory of those who have turned away from the truth is itself affliction, torment and hardship. For the consequence and fruit of these tribulations is the supreme comfort and the cause of attaining the highest horizon, while the recompense and effect of this comfort is great hardship and

10 و اگر از راحت جسمانی و لذّت جسدی مهجور مانند و لکن براحات روحانی و لذایذ فواکه معانی و ثمرات جنیه قدسی ملتذ و متنعم گردند و اگر ناس بدیده بصیرت ملاحظه نمایند مشهود شود که این محن و بلایا و مشقّت و رزایا که بر مخلصین و مؤمنین نازل و وارد است عین راحت و حقیقت نعمت است و این راحت و عزّت معرضین از حقّ نفس مشقّت

affliction, and the cause of descent to the nethermost depths. Therefore, at no time should one be saddened by the descent of trials and tribulations, nor should one be sorrowful and grief-stricken by the manifestation of ordained events and calamities. Rather, one must hold fast to the firm handle of patience and cleave to the strong cord of forbearance, for the Lord hath ordained a measure and reckoning for the reward of every good deed except patience, concerning which He saith: "Verily, the patient will be paid their recompense without measure."

- 11 I remember and long for Aqa Mirza Ismail with the utmost yearning and attachment. God willing, may you ever abide secure and at rest beneath the shadow of God's grace.

BSW#01.14x, GWB#027x, JHT_B#015

و عذاب و زحمت است زیرا که نتیجه و ثمره
این بلایا راحت کبری و علت وصول برطرف
اعلی است و پاداش و اثر این راحت زحمت و
مشقت عظمی است و سبب نزول در درک
سفل پس در هیچ وقت و احیان از نزول بلایا
و محن محزون نباید بود و از ظهورات قضایا
و رزایا مهموم و مغموم نشاید شد بلکه بعروۃ
الوفاق صبر باید تمسک جست و بحبل محکم
اصطبار تشبث نمود زیرا اجر و ثواب هر حسنه
را پروردگار باندازه و حساب قرار فرموده مگر
صبر را که میفرماید انما یوفی الصابرون اجرهم
بغیر حساب

11 آقا میرزا اسمعیل را بکمال شوق و اشتیاق طالب
و ذاکرم انشاءالله همیشه در ظل عنایت حق
ساکن و مسترجم باشی

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Lawh-i Shati'u'l-Baqa (Tablet of the Shore of Eternity)

- 1 In the Name of our Lord, the Most High, the Most Exalted! This is the Shore of Immortality - hearken thou unto that which is revealed from the Most Sublime Retreat. Verily, there is none other God but Him. He hath created all contingent beings through His pre-existent knowledge of what was and what shall be, and taught them the ways of righteousness by sending unto them the Messengers of the Cause with a mighty revealed Book wherein He ordained holy laws and determined the destinies of all who dwell in the heavens and on earth according to a fixed measure.
- 2 Among them was Moses, whom He sent with the truth, with nine clear signs, to herald unto the people a station of glorious

1 بسم ربنا العلیّ الأعلیّ هذا شاطئ البقاء فاستمع
لما یوحی عن مکنّ الأعلیّ انه لا اله الا هو قد
خلق الممکنات بما سبق علمه الأزلی علی ما کان
و علی ما یرکون و علمهم سبل التقوی بما ارسل
الیهم رسل الأمر بکتاب عزّ منزول و شرع فیه
شرایع القدس و قدر فیه مقادیر اهل السموات و
الأرض علی قدر مقدور

dignity. He returned with his kindred until he entered the wilderness of Sinai, where he heard the call from the Most Sublime Retreat: "O Moses! Cast off the two sandals of desire, then walk upon the holy, beloved carpet. This is the Land of Immortality, the Valley of Paradise near Iraq, wherein that which was kindled from the Tree of God, the Almighty, the Self-Subsisting, was blessed." And he called the people unto God, the Most High, and drew them nigh unto the Shore whereat melted the hearts of those who dwelt in the pavilions of eternity in the blessed spot, entering therein by God's leave.

3 When Moses cast off the sandals of allusion and detached himself unto God, then did God call unto him from the holy Tree amidst the flames of fire: "O Moses! Verily, I am God, thy Lord and the Lord of thy fathers, Abraham, Isaac, and Jacob." "Cast down thy staff!" He cast it down and lo! by God's command it became a serpent that sought to devour all in the heavens and earth. Thus was it decreed for him in holy Paran, that perchance the people might be mindful in the days of their Lord. Then did the Hand of Power emerge from the Bosom of Knowledge, whereupon the light shone forth and illumined all who dwell in the dominion of command and creation, would ye but understand.

4 "Go forth, O Moses, with My proof unto Pharaoh and his chiefs, remind them of the lights of divine unity, and give them glad tidings of the paradise of immortality, that they may incline toward the direction of the Throne. Say: This is My path, walk ye therein, O ye who stand still!" When he came unto Pharaoh, he said: "I am God's Messenger, I have come to you from the cities of immortality with the tidings of the Spirit, would ye but perceive." Pharaoh said: "O Moses! Who is thy Lord?" He replied: "He Who created the heavens and earth, and brought you forth from a handful of aged clay." Pharaoh turned to his chiefs and said: "Verily, the messenger sent unto you is surely mad, and he desireth naught but to cause corruption in the land and to scatter you asunder, would ye but know." They denied God's signs and turned away from them until the flood overtook them, and they were drowned.

5 And among them was Jesus, whom God strengthened with the Spirit and sent with the truth. He said: "O people! Fear God and follow not the ways of those who transgressed against God, and walk not in the paths of those who are oppressors. O people! Follow him who calleth you unto God and asketh no recompense or thanks from you. O people! Believe in God and associate not anything with Him, this is better for you,

2 و منهم موسى قد ارسله بالحق بتسع آيات يبينات ليبيّن الناس الى مقام عز محمود ورجع بأهله حتى دخل برية السينا سمع النداء عن ممكن الأعلى ان يا موسى فاخلع نعليك الهوى ثم امش في رفر قدس محبوب هذه ارض البقاء وادي الفردوس شطر العراق الذي بورك فيه ما اشتعل من سدره الله المهيم العزيز القيوم و يدعو الناس الى الله العلي و يقربهم الى شاطئ الذي فيه ذابت افئدة الذينهم كانوا في سرادق الخلد في بقعة المباركة باذن الله يدخلون

3 فلما خلع موسى نعليه الاشارات و انقطع الى الله اذ ناداه الله في سدره القدس من لب النار ان يا موسى اني انا الله ربك و رب آبائك ابراهيم و اسحق و يعقوب فأتى عصاك فألقى فاذا هي ثعبان بأمر الله و ارادت ان تلقف كل من في السموات و الأرض و كذلك قضى عليه في فاران القدس لعل الناس كانوا في أيام ربهم متذكرون ثم خرج يد القدرة عن جيب المعرفة اذ اشرق النور و استضاء منه كل من في جبروت الأمر و الخلق ان انتم تفقهون

4 اذهب يا موسى ببرهاني الى الفرعون و ملئه و ذكرهم بأنوار الأحديّة و بشرهم برضوان البقاء لعلهم الى جهة العرش يميلون قل هذا صراطي مروا عليه يا ايها الواقفون فلما دخل الى فرعون قال اني رسول الله قد جئتكم من مداين البقاء بنبا الروح ان انتم تشعرون قال يا موسى من ربك قال الذي خلق السموات و الأرض و انشأكم من كفت طين مسنون و التفت الفرعون الى ملئه و قال ان رسول الذي ارسل اليكم لجنون و ما اراد الا ان يفسد في الأرض و يجعلكم اشتاتاً و يفرق بينكم ان انتم تعلمون و كفروا بآيات الله و اعرضوا عنها حتى اخذهم الغرق و هم مغرقون

5 و منهم عيسى ايده الله بالروح و ارسله بالحق قال يا قوم اتقوا الله و لا تتبعوا سبل الذين بغوا على الله و لا تسلكوا سبل الذينهم يظلمون و يا قوم اتبعوا الذي يدعوكم الى الله و لا يريد منكم جزاء و لا شكور و يا قوم آمنوا بالله و لا تشركوا به و ان هذا خير لكم ان انتم تعلمون قالوا ما نتبع الذي لن

would ye but know.” They said: “We will not follow one who knoweth not God” - these were the lies that issued from their mouths, would ye but understand. They denied him without right and desired to slay him; then did he depart from them and migrate unto God, as ye read in the Book. His days were fulfilled until Muhammad, the Messenger of God, came with beloved signs.

- 6 Say: “O people! Fear God and follow not those who disbelieved and associated partners with God, and took idols as protectors besides God, would ye but know. O people! I am but a bearer of glad tidings of God’s good-pleasure unto you, that I might bring you nigh unto Him. O people of the earth, fear ye God! O people! Recognize the worth of these days and answer God’s Caller amongst you, divide not the signs, and enter beneath the shadow of the Divine Countenance.” But his people denied him and believed not in him, saying: “Thou art but a madman.” Thus do We relate unto thee from the true stories that thou mayest be steadfast in thy love for thy Lord and firm in the religion of God, the Almighty, the Self-Subsisting.

- 7 His days were fulfilled until ‘Ali before Muhammad came, whereupon all who were on earth arose and disputed with him without right, and warred against him such that they visited upon him and his companions that which they could not bear to hear. Thus know thou those who were aforetime and those who today persist in oppression. The curse of God be upon the curse of God be upon those who did wrong and upon those who wrong on that day. The Spirit, the Light, and Glory be upon thee and upon those who at all times place their trust in their Lord.

- 8 Then glorify thou the countenances of those women who are with thee and convey unto them the glad tidings of God, the Mighty, the Holy.

يعرف الله وهذا ما خرجت من افواههم الكذبة ان انتم تفقهون و كذبوه بغير حق و ارادوا ان يقتلوه اذا خرج عنهم و هاجر الى الله كما انتم في الكتاب تقرأون و قضى نحبهم و مضى الأيام الى ان جاء محمد رسول الله بآيات عزّ محبوب

6 قل يا قوم خافوا عن الله ولا تعقبوا الذين كفروا و اشركوا و اتخذوا الأصنام لأنفسهم ولياً من دون الله ان انتم تعلمون و يا قوم ما انا الا مبشركم برضوان الله لأقربكم اليه ان يا ملاء الأرض فاتقون و يا قوم فاعرفوا قدر تلك الأيام و اجيبوا داعي الله فيكم و لا تفرقوا الآيات ثم في ظلّ الوجه فادخلون و لقد كذبوا به قومه و ما آمنوا به و قالوا ما انت الا رجل مجنون و كذلك القيناك من قصص الحق لتكون راسخاً في حبك مولاك و ثابتاً في دين الله المهيمن القيوم

7 و قضى نحبهم الى ان جاء على قبل محمد اذا قاموا كلّ من في الأرض و جادلوه بغير حق و حاربوا معه بحيث وردوا عليه و بأصحابه ما لا يقدرّون ان يسمعون كذلك فاعرف الذين كانوا من قبل و يكونون اليوم الى لعنة الله على لعنة الله على الذين ظلموا و على الذين يظلمون و الروح و النور و التكبير عليك و على الذين هم على ربهم في كلّ حين يتوكلون

8 ثمّ كبر على وجوه اللواتي هنّ معك و بلغهنّ من بشارة الله العزيز القدوس ١٥٢

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BH01853

1 In the Name of our Lord, the Most Exalted

2 This is a Book which speaketh with truth, and therein is that which sufficeth them that have believed in God, the Help in Peril, the Self-Subsisting.

3 O handmaiden of God! Thy letter hath come before Us, and therein was inscribed that which betokeneth thy love. Know thou that on the Day of Resurrection all things shall bear witness for their possessor, that thereby thy heart and the hearts of them that dwell upon the shore of nearness may be assured, and hear the melodies of Paradise, and be at all times drawn unto them.

4 Verily, they who have rejoiced in the glad-tidings of the Spirit in the days of God, these are they who swim in the depths of the remembrance of God, who remember God with their hearts, who worship God with their limbs, and who unite with God in their inmost hearts, such that the gems of divine unity are manifest in their deeds. These are of the hosts of God - are not the hosts of God indeed the triumphant ones? They aid God at all times through their works and deeds and through all that proceedeth from them, could ye but perceive with the eye of God the mysteries of divine assistance.

5 And thou, O handmaiden of God, give thanks unto thy Creator for that which He hath bestowed upon thee in truth and hath clothed thee with the raiment of holiness whereby the dwellers of the pavilions of eternity recognize thee and point to thee with their fingers in the chambers of hidden glory, and perceive from thee the fragrance of faith even as people perceive the fragrance of perfume. Therefore strive thou to remain steadfast in thy love for thy Lord, and guard thyself lest Satan strip the raiment of holiness from thy temple and thou be left naked before the concourse of Paradise when all eyes are turned toward thee. Be thou steadfast in the Cause of God and turn not to anyone even should all who are on earth prevent thee.

6 Say: Glory be to God above that which ye utter! By God! Were the veils of earthly limitations to be removed from the face of thy heart, thou wouldst be struck down in that very moment by that which would seize thee with the raptures of yearning from every direction, such that thou wouldst find thyself in a station wherefrom are cut off the hearts of them that dwell within the tabernacles of glory.

7 Therefore say: Glory be to Thee, O my God! Thou art He Who hath honored me through Thy bounty which hath preceded all

1 باسم ربنا العليّ الأعلى

2 هذا كتاب ينطق بالحق وفيه ما يكفي الذين آمنوا بالله المهيمن القيوم

3 ان يا امة الله قد حضر بين يدينا كتابك وفيه سطر ما يدل على حبك و كذلك فاشهدى بأن كل شئ يشهد يوم القيامة لصاحبه ليطمئن بذلك قلبك و قلوب الذينهم في شاطئ القرب يوطنون و يسمعون نغمات الفردوس ثم عنها في كل حين يستجذبون

4 ان الذينهم استبشروا ببشارة الروح في أيام الله اولئك هم الذين في طماطم ذكر الله يسبحون و يذكرون الله بقلوبهم و يعبدون الله بأركانهم و يوحدون الله بسرهم بحيث جواهر التوحيد يظهر من اعمالهم و اولئك من جند الله الا ان جند الله هم الغالبون و ينصرون الله في كل حين بأعمالهم و افعالهم و بكل ما يظهر منهم لو انتم في اسرار النصر بعين الله تنظرون

5 و انت انت يا امة الله فاشكرى بارئك فيما اعطاك بالحق و البسك من قيص قدس الذي به يعرفك اهل سرادق البقاء و يشيرون اليك بأناملهم في غرفات عز مكنون و يجدن منك روائح الايمان كما ان الناس روائح العطر يجدون اذا فاجهدي لتكوني مستقرًا في حبك مولاك ثم احفظي نفسك لئلا ينزع الشيطان قيص القدس عن هيكلك و تبقى عرياً في ملأ الفردوس حين الذي كل العيون اليك يوجهون كوني مستقيماً على امر الله و لا تلتفتي الى احد ولو يمنحك كل من في الأرض

6 قولي سبحان الله عما اتم تقولون فوالله لو تكشف عن وجه قلبك حجاب العزضية لتضعفين في الحين عما تأخذك جذبات الشوق عن كل الجهات بحيث تجد نفسك في مقام تنقطع عنه افئدة الذينهم في خيام العز يسكنون

7 اذا قولي سبحانك اللهم يا الهى انت الذى اكرمتني بفضلك الذى ما سبقه احد من

created things, and hath given me through Thy generosity that which no soul among all existing things knoweth, inasmuch as Thou hast caused me to know Thy most exalted Self and the Manifestation of Thy most beautiful Names in Thy Name, the Most Exalted, and hast established me upon a path wherefrom have slipped the feet of them who throughout their lives have bowed down in worship. Therefore, O my God, since Thou hast gathered me together through Thy Name, the Self-Subsisting, and hast raised me from the dust of the graves, and hast caused me to arise for the love of Thee, and hast made me taste the sweetness of Thy affection, I beseech Thee by Thy Name through which Thou hast unveiled the mysteries from the faces of the righteous, that Thou make me steadfast in Thy love and grant me Thy presence and honor me with the visit of Thy Beauty. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art the Mighty, the Beloved. Moreover, establish me, O my God, in the presence of them that are nigh unto Thee in the latter Resurrection, at the time when the Sun of Oneness shall shine forth from a Beauty wondrous to behold, for this is my hope in Thee and my trust from Thee, and verily Thou art the Bestower, the Most High, the Holy One.

- 8 He is the Most High. Praise be to God that thou hast attained to the supreme honor and been adorned with the mighty gift. Therefore, while time remaineth and the holy nightingale warbleth upon the mystic branch, strive that, God willing, ye may be sustained and refreshed by the pure wine and goodly fruits. Never allow sorrow to overtake you, for the world is a transient abode and for a transient thing sorrow and anxiety and grief are not befitting. Bind thy heart to the eternal Beauty that thou mayest enter the realm of eternity. Learn this Tablet well and recite it, especially from the beginning of the prayer.

الممكّات و اعطيتني بحدّك ما لا يعرفه نفس
من الموجودات بحيث عرفتني نفسك الأعلى و
مظهر اسمائك الحسنی فی اسمک العلیّ الأعلى و
اقتنی علی صراط الذی زلت عنه اقدام الذینهم
كانوا فی ایام عمرهم یركعون اذاً یا الهی لما
حشرتني باسمک القيوم و بعثتني عن تراث القبور
واقنتنی علی اقامة حبّک و مذقتنی حلاوة ودّک
اسئلك باسمک الذی به كشفت الاسرار عن
وجه الأبرار بأن تثبتني علی محبتک و ترزقني
لقائک و تشرّفني بزيارة جمالک و انک انت
المقتدر علی ما تشاء و انک انت العزيز المحبوب
ثم اقنني یا الهی فی مشهد المقرّبين فی قیامة
الآخرة حين الذی تشرق فيه شمس الأحديّة
عن جمال بدع محمود لأنّ هذا املي بک و رجائي
منک و انک انت المعطى المتعالی القدّوس

8 هو العلیّ حمد خدا را که بشرافت کبری فایز
شدی و بعطیه عظمی مفتخر گشتی پس تا وقت
باقی است و بلبل قدسی بر سدره معنوی در تغنی
است جهدی باید تا انشاءالله از نحر صافی و
فوا که طیب مرزوق و مشروب شوید هرگز حزن
بجود راه مدهید که دنیا دار فانی است و برای
شیء فانی حزن و غم جایز نه دل بجمال باقی
بند تا در اقلیم بقا درآی این لوح را درست تعلیم
گرفته تلاوت ثنائید خصوص از اول مناجات
۱۵۲

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013

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To: Ali

1 He is the Most Exalted

2 O 'Ali! We have loved thee before this, and thy heart and thy soul and thy spirit bear witness to this, and beyond these the angels of Paradise bear witness, and beyond these the dwellers of the holy pavilions bear witness, and beyond these the Ancient Beauty beareth witness, ere His appearance upon the Tablet through the mysteries of the Pen, and ere non-existence assumed the garment of being, and all things with every tongue in this utterance do bear witness. Therefore know thou thy worth and thy station, and be thou in the Cause of thy Lord as a blazing fire, that through thee may be consumed the hearts of those who in their own selves accept not God, to such extent that shouldst thou witness with thine eyes one who opposeth God's command, pluck out thine eyes from their sockets and care not about this, that thou mayest be numbered among those who with their whole being turn unto God.

3 Guard thou thyself and those whom We have entrusted to thy house and placed their reins in thy grasp, and then those women who dwell round about thee. Command them on Our behalf to veil their faces from those in whom ye perceive heedlessness of God, the Help in Peril, the Mighty, the Self-Subsisting. Ye see that they are aflame with the fire of self. Thus have ye been commanded in truth - act ye according to what ye are bidden.

4 Say: Those who turn away from the Beauty of Holiness and accept aught else, these have lost both this world and the next, and all their deeds are in vain, except for those who have repented and returned - these are the companions of Paradise and shall enter into God's mercy.

5 Say: O people! Are ye content with this vain life while turning away from the dominion of immortality in the presence of Beauty? Say: Let not your deeds deceive you, and trust not in your actions, but trust in Him Who through His grace gave you life from the water that flowed from the Pen of holy concealment, and trust not in yourselves but in God, the Mighty, the Beloved.

6 Say: O people! God will test you with a river - whoso draweth nigh unto it is not of the truth, and whoso turneth away from it is verily of the people of eternity, and this is a promise that

1 هو العليّ

2 ان يا عليّ انا قد احببناك قبل ذلك و يشهد بذلك قلبك و نفسك و روحك و من وراء ذلك يشهد ملائكة الفردوس و من وراء ذلك يشهد اهل سرادق القدس و من دونها يشهد جمال القدم قبل ان يظهر على اللوح من اسرار القلم و من قبل ان يلبس لباس الوجود كينونة العدم و كلّ الأشياء بكلّ اللسان في هذا البيان يشهدون كذلك فاعرف قدرك و مقامك و كن في امر مولاك كالنار المشتعلة ليحترق بك ايجاد الذينهم الى الله في انفسهم لا يقبلون بحيث لو تشهد عيناك مخالفاً لأمر الله فاقطعها عن محلّها و لا تبالي في ذلك لتكون من الذينهم بكلّهم الى الله يقبلون

3 فاحفظ نفسك و انفس الذين اودعناهم في بيتك و جعلنا زمامهم في قبضتك ثمّ اللواتي هنّ في حولك لساكنين ثمّ أمرهنّ من لدنا بأن يسترن وجوههنّ من الذين تجدون في انفسهم غفلة من الله المهيمن العزيز القيوم ترون بأنهم يشتعلون من نار النفس كذلك امرتم بالحق فاعملوا بما تؤمرون

4 قل انّ الذين يولّون عن جمال القدس و يقبلون الى دونه اولئك خسر الدنيا و الآخرة و باطل كلّهم يعملون الاّ الذينهم تابوا و رجعوا اولئك اصحاب الفردوس و في رحمة الله هم يدخلون

5 قل يا قوم أ رضىتم بالحياة الباطلة و عن جبروت البقاء في مقابلة الجمال تعرضون قل لا يغرنكم اعمالكم و لا تطمئنّوا بأفعالكم فاطمئنّوا بالذي احياكم بفضل من ماء الذي جرى من قلم قدس مكنون و لا تطمئنّوا بأنفسكم فاطمئنّوا الى الله العزيز المحبوب

6 قل يا قوم انّ الله مبتليكم بنهر من تقرّب اليه فليس من الحقّ و من اعرض عنه فقد كان من اهل البقاء و هذا من وعد كان بالحقّ مفعول سيظهر

shall in truth be fulfilled. There shall appear in this land the manifestation of the letter D, who shall call the people unto Satan, and this is a matter that hath been irrevocably decreed in the Mother Book, and God shall test you thereby that He may distinguish who is rejected from the truth.

- 7 Then remind from thyself and from Us thy rib and her sisters and their mothers, and guard them with a beauteous veil.

في هذه الأرض مظهر الدال ويدعو الناس الى الشيطان و هذا من امر الذي قد كان في ام الكتاب محتوم و ليبلوكم الله به ليظهر من كان على الحق لمرود

7 ثم ذكر من لدنك ولدنا ضلعك واختيا و امهاتهم و احفظهن بستر جميل

INBA71:118

BH02911

To: Zaman, in Qazvin

- 1 He is the Almighty, the Incomparable

1 هو العزيز البديع

- 2 In the darkness of the earth, after the turning away of souls, He was witnessed like the sun from the horizon of the spirit in the holy dawning-place of truth. Hear what the nightingale of eternity warbles and how it soars in this atmosphere, that the fire may be kindled in thy breast and draw thee to a station which was hidden from all eyes and no one's hands could reach, and no soul hath ascended to its heaven. The people of Paradise were intoxicated by what they drank from the ocean of His Name, and He was renowned in the pavilion of glory through the spirit in the realm of oneness before the appearance of the letter Ha.

2 في ظلمة الأرض بعد اعراض النفوس كان بمثل الشمس عن افق الروح في مشرق القدس بالحق مشهودا اسمع ما يغن عندليب البقاء و تطير في هذا الفضاء لتشتعل النار في صدرك و تجذبك الى مقام الذي كان عن الأبصار مستورا و لن يصل اليه ايدى احد و ما عرج الى سمائه من نفس و اهل الفردوس قد سكروا فيما شربوا عن بحر اسمه و هو كان في سرادق العزة قبل ظهور الحاء في عالم الأحديّة بالروح مشهورا

- 3 At every moment He calleth from the throne of eternity unto the peoples of earth and heaven: "Believe in God, the Most High, and despair not of the spirit of eternity in the Most High of eternity, that ye may be mentioned in glory before Beauty in the holy Ridvan."

3 و في كلّ حين ينادى من عرش البقاء على اهل الأرضين و السماء بأن آمنوا بالله العليّ و لا تيأسوا عن روح البقاء في على البقاء لتكون في رضوان القدس بين يدي الجمال بالجلال المذكورا

- 4 Say: O people, fear God and be afraid of the Manifestations of His Self, and oppose not those in whom ye find not knowledge, for they were established in truth upon the throne of the unseen. Follow not those from whom ye detect the odor of hypocrisy and who were recorded on the tablet of the Command by the Pen of Wisdom as being among the people of discord.

4 قل يا قوم اتقوا الله و خافوا عن مظاهر نفسه و لا تعترضوا على الذين ما تجدونهم العرفان و هم كانوا على عرش الغيب بالحق مستويا و لا تتبعوا هؤلاء الذين تجدون منهم روايح النفاق و كانوا من اهل الشقاق على لوح الأمر من قلم الحكم مكتوبا

- 5 Say: O people, believe in God, then follow Him Who guideth you to the fire which was kindled from the heart, that ye may turn unto it and be enkindled from its blazing and circle round

5 قل يا قوم آمنوا بالله ثم اتبعوا الذي يهديكم الى النار التي كانت من الفؤاد مشتعلا لتوجهوا اليها و تشتعلوا من فورانها و تطوفن في حولها لتحرق

about it, that it may burn away the veils from you and make you to be raised up as salamanders of fire in the sphere of fire through love. This is what the Dove of Fire counseleth you from the wisdom of mysteries, lest ye be disturbed by the gloating of the wicked and rejoice in the joy which was sent down from the heaven of victory.

- 6 Say: This is a servant of God Who calleth you to a path which was extended in the heaven of the heart. He asketh you no reward, for His reward was decreed by God. All who are in the heavens and earth profit Him not, even were all in the kingdoms of power to bow down before Him. Say: He is the One Who sacrificeth His spirit at every moment, and trials descend upon Him from all directions, yet He standeth by Himself before His enemies like the sun fixed at the pole of heaven. And light be upon the detached ones who were inscribed in the Tablet.

عنكم المحجبات و تجعلكم من سمندر النار في كرة النار بالحلب مبعوثا هذا ما ينصحكم حمامة النار من حكمة الأسرار لئلا تضطربوا من شماتة الفجار و تفرحوا من فرح الذي كان من سماء النصر منزولا

6 قل هذا عبد الله يدعوكم الى صراط الذي كان في سماء القلب ممدودا و ما يستلکم من اجر فان اجره كان على الله محتوما و لا ينفعه کل من في السموات و الأرض ولو يسجده کل من في ممالك القدر مجموعا قل هو الذي انفق روحه في کل حين و ينزل عليه البلاء من کل الجهات و كان بنفسه في مقابلة الأعداء بمثل الشمس في قطب السماء مرکوزا و النور على المنقطعين و هم الذين كانوا في اللوح مسطورا ١٥٢

BLIB_Or15696.115, AQA7.289,
AKHA_124BE #07 p.a, AKHA_124BE
#07 p.01

BH03210

- 1 He is
- 2 Since thou hast heard the sweet Hijazi melodies from the Iraqi Countenance, now hearken to the spiritual Shahnaz strains from the divine Falcon, that thou mayest perceive novel songs of faithfulness from the eternal lute and harp, and hear the melody of the divine pipe from the strike of the divine Unity, and step into the lane of the Beloved with all thy heart and soul, until thou becomest all spirit and fliest without wings, and art intoxicated without wine, and speakest eloquently without tongue, and attainest the stations of attraction, longing, ecstasy and taste, until thou forgettest sorrow and drinkest from the ocean of joy.
- 3 God said to Moses from the decree of the heart: "O chosen one, I love thee!"
- 4 But effort is needed until thou emigratest from the realm of self and desire and soarest to the sacred precincts of holiness and becomest intimate with the sanctuary of the soul and findest the way to the heart of the Friend. How sweet is this utterance

1 هو

2 چون نغمات لطیف حجازی را از طلعت عراقی شنیدی حال نواهای شهناز معنویرا از شاهباز الهی بشنو تا از چنگ و بر بربط بقا آوازه‌ای بدیع وفا ادراک نمائی و از مضارب احدیه آهنگ مزمار هویه بشنوی و بکوی جانان تمام دل و روان قدم گذاری تا همه روح شوی و بی پر بربری و بی نهمر مخمور شوی و بی لسان نکته سرائی و بر مراتب جذب و شوق و وجد و ذوق اطلاع یابی تا حزن فراموش کنی و از بحر سرور بیاشامی

3 گفت موسی را بحکم دل خدا ای گزیده دوست میدارم تو را

4 لکن جهدی باید تا از کوی نفس و هوای هجرت نمائی و بحریم عزّ قدس پرواز کنی و محرم حرم جان شوی و در دل دوست راه یابی چه ملیح است این گفتار و چه نیکو باید کردار اگر پند

and how excellent must be the deed! If thou hearkenest to the counsel of the Friend and journeyest in the paths of His good-pleasure - keep far from thyself and draw near to thy Lord; cast away what thy self desireth and seek what thy Lord willeth; forget all else and remember His light. Drink from the wine of love and close thine eyes to the world, for whatever thou seest will perish and pass away in an instant, while that which is with God remaineth and perisheth not, and endureth and fadeth not away. Know the value of these days, for union is not always possible. The nightingale singeth only in spring and crieth not until it seeth the rose. The time cometh when the divine nightingale ceaseth from mentioning meanings and taketh flight to the spiritual branch and setteth in the divine invisible rose gardens.

دوست بشنوی و در سبیل رضای او سفر نمائی
بعد عن نفسک و قرب بر یک فآلئی ما تطلب
هواک فابغ ما یرید مولاک فانس غیره و انس
بنوره از باده حب بنوش و چشم از عالم درپوش
زیرا که آنچه بینی شود فانی و بگذرد در آئی و ما
عند الله لباقی لا یفنی و دائم لا یبلی قدر این ایام
را دانسته که همیشه وصال میسر نشود بلبل جز
در بهار تغنی ننماید و تا گل نه بیند بخروش نیاید
آید وقتی که عندلیب ربّانی از ذکر معانی بازماند
و بشاخسار معنوی پرواز نماید و بگلزارهای غیب
الهی مقرر گیرد

- 5 Hearken with the ear of the soul and accept with all thy heart. Though it was delivered in Persian melody, yet the Hijazi strain is concealed within it and divine mysteries are treasured therein. And the light be upon thee and upon those who are with thee.

5 بگوش جان بشنو و بتمام قلب اخذ نما اگرچه
بلحن پارسی القا شد ولکن نوای حجازی در او
مکنون گشته و اسرار الهی در او مخزون شده و
النور علیک و علی الذین کانوا معک

BRL_DA#617, AYI2.360, AHB_132BE
#01-02 p.004, AKHA_124BE #01 p.d,
MSHR4.373, YFY.075-076

BH03245

To: *Rida*

- 1 He is the King, the Most Holy
- 2 Glorified art Thou, O my God! This is a day among Thy days and an hour from the hours of Thy holiness, which Thou hast specially chosen for Thyself and attributed to Thy presence. Thou hast exalted it for the perpetuation of Thy name and manifestation of Thy sovereignty, and made it the dayspring of all days through what Thou hast showered upon it from the revelations of the throne of Thy grandeur and the signs of the glory of Thy grace. Thou hast gathered it at this time in the most excellent form within this ancient Temple, that all who are in the heavens and earth might be gathered within and through it, that all might stand to account before Thy Self, without any soul becoming aware or counting it or comprehending it, that all the blessings might be perfected therein from the blessings of Thy holy oneness and the bounties of the glory of Thy lordship, that it might tell of the creation of all

1 هو الملک القدّوس

2 فسیحانک اللهم یا الهی هذا یوم من ایامک
و ساعه من ساعات [قدسک] و اختصاصه
بنفسک و نسبت به الی حضرتک و ارفعته لابقاء
اسمک و اظهار سلطنتک و جعلته مطلع کل
الایام فیما رشحت علیه من ظهورات عرش
عظمتک و آثار عزّ مکرمتک و حشرته حیثند
علی احسن التّقویم فی هذا الهیکل القدیم لیحشر
فیه و به کلّ من فی السموات و الأرض لیقوم
الکلّ علی الحساب فی نفسک من دون ان یطلع
احد او [یحصیه] نفس او یدرکه شیء لیتمّ کلّ
النعماء فیه من نعماء قدس احدیتک و آلاء
عزّ ربوبیتک لیحکی عن خلق کلّ شیء فی یوم
لقائک و ظهور ایامک و طلوع شمس جمالک

things on the day of meeting with Thee and the appearance of Thy days and the rising of the sun of Thy beauty.

- 3 And at the mention of that supreme honor and mighty gift and the attractions of yearning for Thee and the dominions of Thy love and the passions of longing for Thee, I heard the call of one of Thy servants who believed in Thee and Thy verses, who turned away from all existing things and advanced toward the countenance of Thy beauty, who hastened from all directions to the place of Thy settling, until he stood at Thy door and arose at the dawning of the lights of Thy eternal holiness from the horizon of the heaven of Thy oneness and the dayspring of the dawn of Thy eternity. He desired to ascend to the canopy of union with and meeting with Thee, and to abide in the seats of nearness to and proximity with Thee.
- 4 Therefore, O my God, cause the dove of yearning for Thee to soar in his heart, then cause to flow from his inner heart the seas of Thy love, and from his tongue the wonders of Thy remembrance, and from his spirit the jewels of Thy praise. Then accept him, O my God, that he might be able to preserve in the hidden recesses of his secret this white light and this most hidden treasure, that he might be with Thy servant in the highest horizon and the most glorious companion.
- 5 Verily Thou art at this time in the sanctuary of eternity and dost witness this crimson spirit and hear this sweetest melody at the pole of identity, the center of the cloud of unknowing. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the most exalted, the powerful, the mighty, the self-subsisting.

DOR#05

3 و عند ذكر ذلك الشرف الكبرى و الموهبة العظمى و جذبات شوقك و غلبات حبك و شغفات ذوقك سمعت نداء احد من عبادك الذي آمن بك و بآياتك و اعرض عن كل الموجودات و اقبل الى طلعة جمالك و سرع عن كل الجهات الى ممكن استقرارك حتى وقف على بابك و قام لدى اشراق انوار قدس ازليتك من افق سماء احدثيتك و مشرق فجر صديقتك و يريد ان يسترقى الى رفرف وصلك و لقاءك ويستبقى في مقاعد قربك و جوارك

4 اذا يا الهى طير في قلبه حمامة شوقك ثم اجر من فؤاده البحر حبك و عن لسانه بدائع ذكرك و عن روحه جواهر وصفك ثم اقبله يا الهى ليستطيع ان يحفظ في خفيات سره هذا النور البيضاء و هذا الكنز الاخفى ليكون مع عبدك في الأفق الأعلى و الرفيق الأبهى

5 و انتك انت حينئذ في ممكن البقاء و تشهد هذا الروح الحمراء و تسمع هذا اللحن الأمل في قطب الهوية مركز العماء و انتك [انت] المقتدر على ما تشاء و انتك انت المتعالى المقتدر العزيز القيوم

NFF5.095, AMB#05

BH04069

To: Aqa Mirza Hasan

- 1 O Mirza Hasan! He is the Mighty, the Beautiful!
- 2 Much time has passed and covenants have been fulfilled, yet no bird has taken flight from that direction nor brought any news to the friends. Perhaps the islands of the pen have reverted to nothingness and the sea of ink has run dry, for the pen has not joined with any inscription nor has any tablet been adorned with writing. If spiritual friends have gathered in the divine

1 هو العزيز الجميل

2 مدتها درگذشت و عهدها تمام شد و طیری از آن جانب پرواز نمود و خبری بدوستان نرساند مگر جزایر قلم بعدم برگشت و بحر مداد خشک شد که قلم برقی ملحق نیامد و لوح بر خطی زینت نیافت دوستان معنوی اگر بر شاخسار الهی

tree, why do they not cry out from their souls? And if true lovers are drawn to their original homeland, why do they not send their spirits to the city of the Beloved? The eye of love remained expectant and the ear of seeking was deprived. These days mark the end of union and the beginning of separation. The holy peacock's song comes to an end and it resolves to return to the divine Lote-Tree. Many are the enraptured lovers who remain separated from the Beloved and sacrifice their lives in the deserts of separation and deprivation. The wine of union is not always flowing, nor is the nightingale of beauty always singing. A time comes when the nightingale of faithfulness falls silent and flies to the furthestmost Tree, there to whisper wordlessly with the Friend. Therefore, O my dear one, take a step and pass beyond place, for until you drink from the fountain of "returning," you will not stand upon the throne of "we belong to God." The sea of love is surging and this servant has now drunk the wine of eternity, and the pen has taken from his hand the reins of pause - whatever it wishes, it pours forth upon the page. But the wine of contingent existence is not worthy of this intoxication, and the realm of placelessness cannot contain this being. Therefore you must choose solitude and occupy yourself with silence.

مخفل گزیدند چرا از جان نخروشند و اگر عاشقان
حقیقی را بوطن اصلی اقبال است چرا روح را
بشهر جانان نفرستند چشم حب منتظر ماند و
گوش طلب محروم گشت این ایام آخر مقام
وصل است و اول مقام هجر طاوس قدسی را
تغنی بانها آید و بسدره ربانی عزم رجوع فرماید
بسا عاشقان شیدائی که از معشوق بازمانند و در
صحراهای هجران و حرمان جان دربارند همیشه
نهر وصال در جوش نیست و عندلیب جمال در
نخروش نه وقتی رسد که بلبل وفا خاموش شود
و بسدره منتهی پرواز نماید و با دوست بی لب
و زبان نکته سراپد پس ای بهای من قدمی بردار
و بلامکان گذار تا از چشمه راجعون ننوشتی
بر عرش انا لله واقف نشوی بحر حب موج
شده و این غلام اکنون نمر بقا نوشیده و زمام
مکت را قلم از دست گرفته هرچه میخواهد بر
صفحه [میبارد] و لکن نهر امکان درخور این
مستی نیست و فضای لامکان قابل این هستی نه
پس باید خلوت اختیار نمائی و بخاموشی پردازی

INBA38:041

BH04303

1 He is the Most Exalted, the Most Great

1 هو العلیّ العظیم

2 This is the sacred spot, so hearken to what is revealed unto thee from the Fire of God, the Mighty, the Self-Subsisting. Forget thyself, then commune with My Self - this verily is a wondrous and beloved command.

2 هذه بقعة القدس فاستمع لما يوحى اليك من نار
الله العزيز القيوم فانس نفسك ثم آنس بنفسي و
ان هذا لحكم بدع محبوب

3 Then detach thyself from thy desires and hold fast to the cord of God, the Ever-Present, the Powerful, the Almighty, the Mighty, the Most Holy. This indeed is what will deliver thee from the fire of remoteness and draw thee nigh unto the paradise of nearness and bring thee to the Lote-Tree of exalted glory. Thus do We inspire thee with the mysteries of the Spirit that thou mayest remind the people in the days of thy Lord, that haply they may enter the shore of oneness and then enter the presence of their Lord's mercy.

3 ثم انقطع عن هواك و تمسك بعروة الله القائم
القادر المقتدر العزيز القدوس و ان هذا ما
ينجيك من نار البعد و يقربك الى جنة القرب و
يبلغك الى سدرة عتر مرفوع و كذلك نلهمك
من اسرار الروح لتذكر الناس في ايام ربك لعل
يدخلون في شاطئ الاحدية ثم في جوار رحمة
ربهم يدخلون

4 Say: O people! Arise from the couches of heedlessness, then walk in the pathways of holiness and be not of those who are

4 قل يا قوم قوموا عن مراقد الغفلة ثم امشوا في
مناكب القدس و لا تكونن من الذينهم بايات

not guided by the signs of God. Forsake the vain life and its ornaments and embellishments, then seek what hath been ordained for you in the preserved tablets of holiness. The kingdom and all that ye imagine shall pass away, and sovereignty shall remain with God, the Almighty, the All-Compelling, the All-Praised. O people! This is the lamp of God - extinguish it not with your desires, nor touch it with the evil of your souls, that perchance your misdeeds may be forgiven you on the Day whereon the false ones shall be in loss. O people! This is the Cause of God - cast it not behind your backs if ye be aware. O people! This is the path of God in the heavens and on earth - place your trust in it, then pass ye thereon.

- 5 All this is My counsel unto thee and unto those who have believed in God, the All-Compelling, the Self-Subsisting. Therefore take thou the counsel wherewith We have counseled thee in truth, that thou mayest be of those who soar in the atmosphere of holiness. And the Spirit be upon thee and upon those who hear the holy melodies.

الله لا يهتدون و اتركوا حياة الباطلة و زخرفها و زينتها ثم اطلبوا ما قدر لكم في الواح قدس محفوظ سيفنى الملك و ما تظنون و يبقى الامر لله المقتدر المهيمن المحمود و يا قوم هذا سراج الله لا تخدوه بهواكم و لا تمسوه بسوء انفسكم لعل يكفر عنكم سيئاتكم في يوم الذي يخسر فيه المبطلون و يا قوم هذا امر الله لا تدعوه من ورائكم ان اتم تشعرون و يا قوم هذا صراط الله في السموات و الارض توكلوا عليه ثم عليه تملون

5 كل ذلك نصحي عليك و على الذينهم آمنوا بالله المهيمن القيوم اذا فاستنصح بما انصحناك بالحق لتكون من الذينهم كانوا في هواء القدس يطربون و الروح عليك و على الذينهم من نعمات القدس يسمعون ١٥٢

INBA71:030a

BH04386

To: *Habib*

- 1 He is the Mighty One in the Noontide of Lights, who hath indeed risen!
- 2 O beloved! There hath come before Us a letter from thee, and We have answered thee with a reply that shall bring gladness to the eyes of those who have turned unto God and then unto the sanctuary of nearness do turn, who hear the melodies of Paradise and gaze upon the countenance of Beauty. These are they who have mounted the cloud of love and speed through the atmosphere of the spirit. These are they for whom the word of immortality hath been fulfilled, and who abide forever in the heaven of holiness. They pay no heed to aught else but hasten to do good deeds and walk the paths of truth. When questioned about anything they close their eyes as though they had not heard, for they dwell in the pavilion of detachment. Thus do We impart unto thee from the mysteries of the Cause, that thou mayest be of them who drink from the ocean of knowledge. Say: O people! This servant of God calleth you only unto Him and guideth you to the path which hath been raised up in truth, and teacheth you the ways of piety in that

1 هو العزيز في ضحي الأنوار قد كان مطلوعا

2 ان يا حبيب قد حضر بين يدينا كتاب من عندك و اجبتاك بجواب يقر به عيون الذين توجهوا الى الله ثم الى حرم القرب يتوجهون و يسمعون نعمات الفردوس و الى وجه الجمال ينظرون اولئك هم الذين ركبوا على سحاب الحب و في هواء الروح يركضون و اولئك هم الذين حقّت عليهم كلمة البقاء و هم في رضوان القدس مخلصون و لا يلتفتون بشيء و يسرعون الى الخيرات و في مناهج الحق يسلكون و اذا سئلوا عن شيء يغمضون عيونهم كأنهم ما سمعوا لأنهم في رفرف الانقطاع يسكنون كذلك نلقى عليك من اسرار الأمر ليكون من الذينهم عن بحر العلم يشربون قل يا قوم هذا عبد الله ما يدعوك الا [اليه] و يهديكم الى صراط الذي رفع

which ye know not, and giveth you glad tidings of Him Who shall come after and of Him Whom God shall make manifest, that ye may attain unto every grace. O people! Deal not with him as those dealt with them who were guided by the light of God in the unseen and who drink from the breast of beauty. Say: O people! Fear ye God in His days, and harm Him not through your imaginings, and take no counsel regarding His Cause. Open your eyes and purify your souls that ye may be sustained by His presence. Say: Thus doth this servant counsel you and inspire you with tidings from the unseen, if ye but knew.

بالحقّ و يعلمكم سبل التّقوى فيما انتم لا تعلمون
و يبشركم بالذى يأتى من بعد و بمن يظهره الله
لعلكم كلّ فضل تدركون و يا قوم لا تفعلوا به
كما فعلوا على الذين هم اهتدوا بنور الله فى الغيب
ثمّ عن ثدى الجمال يشربون قل يا قوم اتّقوا الله
فى أيامه و لا تؤذوه بظنون انفسكم و فى امره لا
تشاورون فافتحوا عيونكم و زكّوا انفسكم لعلكم
بلفائه ترزقون قل ذلك ما انصحكم العبد هذا و
الهمكم من نبأ الغيب ان انتم تعرفون

BLIB_Or15696.194a

BH04768

1 He is God, the Most Supreme, the All-Glorious!

1 هو الله المتكبر السبحان

2 The Morn of eternity hath dawned, and the Dayspring of guidance hath shone forth. Rejoice then, O people of guidance! Remember God, O companions of piety! Will ye remain seated in your places, O beloved ones, turning not your gaze, and directing not your steps toward the fields of love? We shall be content with this if ye are content. Hearken, then, to that which the Nightingale of joy singeth from the melodies of the Dove of Revelation, that which remindeth you of God, the Almighty, the Glorious, the All-Forgiving.

2 فجر البقاء قد بدأ و صبح الهدى قد جلا فابشروا يا
اهل الهدى فاذا ذكر الله يا اصحاب التّقى أ تجلسون يا
احباء فى مقاعدكم و لا تلتفتون الى ميادين الحب
لا تتوجّهون أنا نرضى بذلك ان انتم ترضون اذا
فاسمعوا ما يغنّ عندليب السّور من نعمات حمامة
الظّهور فيما يذكركم بالله المقتدر العزيز الغفور

3 Know ye that your Lord God endureth and vanisheth not, and He hath never forgotten you nor will He ever forget any one of you. He hath informed you of all that hath befallen you and all that hath been ordained. "We shall surely try you with something of fear and hunger, and loss of wealth and lives and fruits." Read ye this blessed verse that ye may discover the mysteries of God that have been sent down, that ye may not grieve over that which hath befallen you, nor despair of the Spirit of God in that which hath touched you. Put your trust in Him in your inmost hearts, then remember Him with your tongues, and turn to Him with your hearts. Let not trials prevent you from His love, nor afflictions bar you from His nearness, for all this shall pass away before your eyes can turn back to you, and sovereignty remaineth with God, the Almighty, the Glorious, the Compelling.

3 فاعلموا بأنّ الله ربكم كان باقياً لا يزول و ما انساكم
ابداً و ما ينسا منكم احداً و اخبركم فيما جرى عليكم
عن كلّ ما قضى و لنبلونكم بشىء من الخوف و
الجوع و نقص من الأموال و الأنفس و الثمرات
فاقرءوا هذه الآية المباركة لتطّلّعوا بأسرار الله المنزلة
لئلا تحزنوا عمّا ورد عليكم و لا تيأسوا عن روح الله
فيما مسكم و توكّلوا عليه بسرّكم ثم اذكروه بلسانكم و
توجّهوا اليه بقلوبكم و لا يمنعنكم البأساء عن حبه
و لا يسدّكم الضراء عن قربيه لأنّ كلّ ذلك
يفنى قبل ان تردّ اليكم الأبصار و يبقى الملك لله
المقتدر العزيز الجبار

4 I end these words with that which the nightingale of Hijaz sang in the mode of Iraq, that ye may increase in love and yearning

4 و اختم القول بما غنّت بلبل الحجاز بلحن العراق
لتزدادوا فى الحبّ و الشوق و الاشتياق و لتصبّروا

and longing, and that ye may be patient under that which hath befallen you from the arrows of hypocrisy:

- 5 If the arrow of tribulation cometh, lo, here are hearts as its target; And if He bestoweth the pearl of grace, lo, here are hearts as its shell.

5 گز تیر بلا آید اینک هدفش جانها ور در عطا
بخشد اینک صدفش دها ۱۵۲

MSHR4.303

BH05177

Firdaws al-Baqā'

To: *Husayn Nahri (Mahbubush-Shuhada)*

- 1 O Husayn! He is God! This is the Paradise of eternity - We have opened its gates unto all who are in the heavens and on earth. Hasten thereunto, O ye who are sincere, and turn not back upon your heels. Put your trust in God, then advance toward it if ye walk in God's guidance.
- 2 This is a City which God hath manifested through His power. Say: Journey therein if ye gaze upon the countenance of God. Say: O people of earth, aid God, your Lord, with the swords of your hearts, with whatsoever power ye possess in the kingdom. Say: This is one of God's signs which We have made a token of My servitude unto Him, if ye behold with the eye of the spirit. Say: I have no authority save by God's leave, and this is of His leave which hath been sent down in truth, though the people lie dead in the beds of their vain desires.
- 3 Say: Enter ye the Most Great House of God and remember Him in spirit as ye fall prostrate upon your faces. Fear ye nothing - open your eyes and follow not those who have taken their vain imaginings for their god and who cleave fast unto them. Bear ye witness to the truth with justice, then gaze upon the countenance of Beauty if ye run in the valley of love.
- 4 Say: Seek ye forgiveness for what ye have thought concerning Him Who was among you but as one like yourselves. Though ye traverse the earth, ye shall find none like unto Him - and God is witness to this. This is a proof of truth, if ye but understand.

1 هذه فردوس البقاء قد فتحنا ابوابها لمن في
السموات والأرض فاسرعوا اليها يا أيها المخلصون
ولا تتقلبوا على اعقابكم وتوكلوا على الله ثم اقبلوا
اليها ان اتم في هدى الله تسلكون

2 وهذه مدينة قد اظهرها الله بقدرته قل سيروا
فيها ان اتم بوجه الله تنظرون قل يا اهل الأرض
ان انصروا الله ربكم بسيف وفؤادكم على ما اتم في
الملك تقتدرون قل هذه من آيات الله جعلناها
آية لعبودتي له ان اتم بطرف الروح تشهدون قل
لا لي من امر الا باذن الله وهذا من اذنه قد نزل
بالحق وان كان الناس في مراقد هواهم ميتون

3 قل فادخلوا بيت الله الأكبر واذكروه بالروح و
انتم على الأذقان تحرون ولا تخافوا من شيء
فافتحوا ابصاركم ولا تتبعوا الذين اتخذوا الههم
هواهم وهم عليها عاكفون وان اشهدوا الحق
بالعدل ثم انظروا الى وجه الجمال ان اتم في وادي
الحب تركضون

4 قل ان استغفروا فيما ظنتم في الذي ما كان بينكم
الا كأحد منكم ولو تسيرن في الأرض لن تجدوا
بمثله و كان الله شهيد على ذلك وهذا برهان
الصدق ان اتم تفقهون ۱۵۲

INBA51:589, LHKM3.053

BH05348

1 He is the Mighty, the All-Knowing

2 These are verses of the Book sent down in truth through the tongue of a wondrous Explainer. Therein is decreed from among the traditions of the ancients, for in it is mentioned that which changes nearness into distant separation, whereat the denizens of Paradise lament, the eyes of the unseen weep, the Cock of the Throne crieth out, and the Dove of the Cause waileth in the holy and glorious Ridvan. Say: In this are signs for those who remember. And in it is wisdom which none knoweth save God, Lord of all worlds.

3 God shall soon manifest His Cause with truth, exalt His proof, and aid His servants who are numbered among the emigrants. Say: Be patient, O company of the wretched ones, for God shall soon validate His Cause and establish His Word, and speak forth in truth, "Verily I am God, there is none other God but Me, the Most Merciful, the Compassionate."

4 Thus do We teach you the paths of knowledge, and cast upon you the verses of the Spirit, and guide you to the ways of certitude. And thou, O handmaiden of God, give thanks unto thy Lord and place thy trust in all matters, and be not of those who despair. Then know that God is powerful over all things - He doeth whatsoever He willeth and verily He hath power over all things.

5 Those who disbelieved shall come to know all that they neglected regarding God, the Most High, the Most Great. And the Spirit be upon thee and upon those women who remember God morning and evening.

1 هو العزيز العليم

2 تلك آيات الكتاب نزلت بالحق على لسان بدع مبین وفيه قضت من سنن الأولین لأنّ فيه يذكر ما يبدّل القرب الى هجر بعيد وبذلك تنوح اهل الفردوس وتبکی عیون الغیب و تصبح دیک العرش وتضحّ حمامة الأمر فی رضوان قدس منیع قل انّ فی ذلك لآیات للمتذکّرين وفيه حکمة لا يعلمها احد الا الله رب العالمین

3 فسوف يظهر الله امره بالحق ويعلو برهانه وينصر عباده الذينهم كانوا من المهاجرين قل فاصبروا يا ملاء الأشتیاء فسوف يحقق الله امره ويثبت كلمته وينطق بالحق بأني انا الله لا اله الا انا الرحمن الرحيم

4 وكذلك نعلمكم سبل العلم ونلقى عليكم آيات الروح ونهديكم مناهج اليقين وانك انت يا امة الله فاشكري ربك وتوكل في الأمور ولا تكني من القانطين ثم اعلمی بأن الله هو القادر على كل شيء يفعل ما يشاء والله على كل شيء قدير و

5 سيعلم الذينهم كفروا كل ما افراطوا في جنب الله العلي العظيم والروح عليك وعلى اللواتي يذكرن الله في كل صباح وعشي

INBA71:050b, MUH3.268-269x

BH05438

To: Aqa Muhammad Mihdi, in Qazvin

1 He is the Powerful, the Mighty, the Luminous

2 Glorified be He Who, in less than a moment of the day, caused His servant to journey to a station that was hidden from all the worlds, and in even less time guided him from behind the veils until he reached the luminous highest heaven of nearness.

1 هو المقتدر العزيز المنير

2 فسبحان الذي اسرى بعبد في لحظة من النهار الى مقام كان مستوراً عن العالمين و اقل من ذلك سيره من وراء الحجابات حتى وصل في رفرف قرب منير ثم من ذلك المقام اصعده بروح من

Then from that station He raised him up through a Spirit from the unseen to the pavilion of the Divine Essence, unto which the hearts of the mystics cannot soar, and showed him the creation of all things, and inspired him with mysteries whereof not a single letter could all created things together comprehend. And after that He elevated him to a place whereof no word can speak and whereunto the minds of them that are nigh unto God cannot ascend. And thereby were constricted the breasts of those who disbelieved in God and dwelt behind a mighty veil of self, and they bit their fingertips in rage. Say: Die in your rage! This is the decree of God and there is no averting it. We have inscribed this judgment on a noble tablet. And thou, O servant, give thanks unto God for what He hath bestowed upon thee and cast upon thee from the mysteries of manifest glory, that thou mayest thank God at all times and turn not unto anyone, even should all who are in the heavens and earth oppose thee. And the Spirit be upon thee and upon whoso is guided by God's guidance and dwelleth in the shadow of a mighty countenance.

الغيب الى سرادق الهوى الذي لن تطير اليه افئدة
العارفين و اشهد خالق كل شيء و الهمة من
اسرار التي لن تطيق حرفاً منها كل الخلاق اجمعين
و بعد ذلك ارفعه الى محل لن يجرى عليه القول
و لن يصل اليه عقول المقربين و بذلك ضاقت
صدور الذين هم كفروا بالله و كانوا في حجاب من
النفس عظيم و عضوا انامل فؤادهم من الغيظ قل
موتوا بغيطكم هذا من امر الله و لا مرد له و اثبتنا
الحكم في لوح كريم و انك يا عبد فاشكر الله فيما
آتاك و القى اليك من اسرار عز مبين لتشكر الله
في كل حينك و لا تلتفت الى احد ولو يعترض
عليك كل من في السموات و الارضين و الروح
عليك و على من اهتدى بهدى الله و كان في
ظل وجه منيع ١٥٢

YMM.412

BH05439

To: *Ali*

1 He is the Mighty

2 Glorified be He Who sendeth down the verses in truth unto people who comprehend, for verily it is a revelation from God, the Protector, the Self-Subsisting.

3 Say: The hosts of the Cause have mounted forth with such majesty as hath bewildered the hearts of those who bore the throne of God, the Exalted, the Most High, the Kind. Thereupon did the Bird of Oneness cry out in the heaven of eternity: "By God! Never have the eyes of the dwellers of the pavilion of the divine cloud beheld the like of these who have detached themselves unto God and migrated from all directions toward the countenance of God, the Mighty, the Beloved."

4 Then did the Maiden of the Cause emerge from her palace, and the maidens of paradise cried out in lamentation, if ye but knew. And she said: "By God! After these who have left their homes, affliction shall descend due to that which the

1 هو العزيز

2 فسبحان الذي نزل الآيات بالحق لقوم يفقهون و
انها لتنزيل من لدى الله المهيمن القيوم

3 قل قد ركبوا جنود الأمر بطراز الذي تحيرت
عنه افئدة الذين حملوا عرش الله العزيز المتعالى
الرؤف و بذلك صاحبت ديك الأحديّة في
جبروت البقاء تالله ما رأيت عيون اهل سرادق
العماء مثل هؤلاء الذينهم انقطعوا الى الله و
هاجروا عن كل الجهات الى وجه الله العزيز
المحبوب

4 ثم اخرجت عن قصرها حورية الأمر و نادت
حوريات الخلد ببدء الحزن ان انتم تعلمون و قالت
تالله ينزل البلاء بعد هؤلاء الذينهم خرجوا عن

hands of the oppressors have wrought aforetime and continue to perpetrate.”

- 5 Say: O concourse of the idolaters! Die in your wrath! Verily God will exalt His Cause through truth and aid His servants who were oppressed in the earth and who placed their trust in their Lord. So await the day when the sky shall come with crimson light, and the Maiden of Infallibility shall appear from the horizon of eternity, and the believers shall then rejoice in the gladness of God.
- 6 Thus do We bestow upon the people of the divine cloud the heavenly table, and We cast upon you that which shall make you independent of those who are not guided by the signs of God. And the Spirit be upon you and upon those who, when they hear the verses of God, fall unconscious from their yearning.

ديارهم عما اكتسبت ايدي الذينهم ظلموا من قبل
و كانوا حينئذ ان يظلمون

5 قل يا ملائكة المشركين موتوا بغضبكم ان الله يرفع امره
بالحق وينصر عباده الذينهم استضعفوا في الارض
و كانوا على ربهم يتوكلون فارتقب يوم يأتي السماء
بنور حمراء و تطلع حورية العصمة عن افق البقاء
و المؤمنون حينئذ يفرحون الله يفرحون

6 كذلك نعطى على اهل العماء مائدة السماء و
نلقى عليكم ما يغنيكم عن الذينهم بآيات الله لا
يهتدون و الروح عليكم و على الذينهم اذا يسمعون
آيات الله هم من الشوق ينصعقون ١٥٢

INBA71:053a

BH05540

- 1 He is the Most Unapproachable, the Most Holy

1 هو الأبعد الأقدس

- 2 This is an epistle from a penitent servant to him who hath attained the lights of guidance on the Day when the Sun shone forth from a holy and luminous horizon, who hath detached himself from his own self and migrated unto God, until he entered the Sacred Spot on a mighty holy shore and heard the call of God from the Tree of Paradise, and drank from the chalices of immortality from a noble Youth. Therefore, know thou thy station and what God hath ordained for thee, in that He hath delivered thee from the prison of desire and honored thee with His presence on the Day whereon the dwellers of the heavens and earth were thunderstruck. Say: O people! If ye believed in God before, how is it that ye believe not in Him around Whom circle the angels of the highest heaven? Say: Did ye not yearn for Him in the nights and at dawn? Yet when He came unto you with clear signs, ye turned away from His beauty. Therefore, fear ye God and the Manifestations of His justice, then walk ye in the holy path, for it is indeed a path exalted and knowing. Thus do We sprinkle upon all created things from the waves of the ocean of wisdom, that they may enter a mighty and secure path. Whoso willeth, let him believe in the signs of God, and whoso willeth, let him turn

2 هذا كتاب من عبد منيب الى الذي فاز بأنوار
الهدى في يوم الذي اشرفت الشمس عن افق
قدس منير و انقطع عن نفسه و هاجر الى الله حتى
دخل في بقعة الروح في شاطئ قدس عظيم و سمع
نداء الله من شجرة الفردوس و شرب من كؤوس
البقاء من غلام كريم اذا فاعرف مقامك و ما
قدر الله لك بحيث اخرجك عن سجن الهوى
و شرفك بلقائه في يوم الذي انصعقت فيه اهل
السموات و الأرضين قل يا قوم ان كنتم آمنتم
بالله من قبل فكيف لا تؤمنون بالذي يطوف في
حوله ملائكة العالين قل اما كنتم ترجونه في الليالي
و الأسحار فلما جاءكم بآيات بينات اذا انتم عن
جماله معرضين اذا خافوا عن الله و مظاهر عدله
ثم اسلكوا في صراط القدس و انه لصراط على
عليم و كذلك نرش على الممكثات من طماطم
يتم الحكمة لعل يدخلون في صراط عز امين فمن
شاء فليؤمن بآيات الله و من شاء فليعرض ان

away. Verily, my Lord is Self-Sufficient, Praiseworthy. And the Spirit be upon thee and upon those who have followed the commandments of God in His days and who dwell in the precincts of the mercy of God.

رَبِّي لَغَنِيٌّ حَمِيدٌ وَالرُّوحُ عَلَيْكَ وَعَلَى الَّذِينَ هُمْ أَتَّبَعُوا
أَحْكَامَ اللَّهِ فِي أَيَّامِهِ وَكَانُوا فِي جَوَارِ رَحْمَةِ اللَّهِ
لَسَاكِنِينَ

INBA71:027a

BH06499

1 He is the Mighty, the All-Wise

1 هو العزيز الحكيم

2 These are the verses of immortality wherein are contained the mysteries of God, the Protector, the Mighty, the All-Knowing. Therein is mentioned that which gives glad tidings unto men of the meeting with their Lord on the Day when all who are in the realm of being shall be gathered together. Then will the Herald of the Spirit call out from the Throne of Immortality, and the Dove of Holiness will warble from a near station, and the Cock of the Throne will crow, and the Peacock of Oneness will appear adorned with a wondrous glory. Thereupon all who are in the heavens shall swoon from fear of the Command, and all who are on earth shall be shaken, except such as have detached themselves unto God and were of those who are well-assured in His Cause. These are they through the light of whose countenances are illumined the dwellers of the holy realm and then the angels brought near. Thus do We remind thee of mysteries that were hidden behind the veils of destiny, that thou mayest be of them that remember, and that the tribulations of the world may not grieve thee and thou mayest be in the Paradise among them that rejoice. Thus do We bestow Our favor upon thee in that We have mentioned thee in truth in a preserved holy Tablet, that thou mayest thank God thy Creator in thy heart and remember Him at all times and say: All praise be to God, the Lord of the worlds.

2 تلك آيات البقاء وفيها من أسرار الله المهيمن
العزيز العليم و يذكر فيه ما يبشّر الناس إلى
لقاء ربهم في يوم الذي يحشر فيه كلّ من في
الملك اجمعين إذا نادى نادى الروح من
عرش البقاء و تغنّ حمامة القدس في مكان
قريب و تدلع ديك العرش و تظهر طاووس
الأحذية بطراز عرّ عجيب إذا تنصّع كلّ من في
السموات من خشية الأمر و تضطرب كلّ من
في الأرضين ألا الذين انقطعوا إلى الله و كانوا
في أمره لمن الموقنين أولئك هم الذين يستضيئون
بأنوار وجوههم سكان ملأ القدس ثم ملائكة
المقربين كذلك نذكرك بأسرار التي سترت
خلف حجاب القضاء لتكون من المتذكرين و
لئلا يحزنك مصابب الملك و تكون في أرض
الفردوس لمن المحبرين كذلك نمن عليك فيما
أذكرناك بالحق في لوح قدس حفيظ لتشكر الله
بارئك في قلبك و تذكره في كلّ حين و تقول
إن الحمد لله رب العالمين ١٥٢

INBA71:028

BH06622*To: Nabil Samandar*

- 1 He is God! Glorified then be He Who hath sent down the verses in truth, and unto Him do all who are in the heavens and on earth render praise. His is the Command and the Creation. He giveth life and causeth death, and in His hand is the Kingdom of all things. Verily He was established upon the holy carpet on the throne of the Spirit, and there is no God but Him. He bestoweth sovereignty upon whomsoever He willeth among His creation, and He ordereth the affairs of all things in the Book, and He detaileth the verses in truth, and verily He was mighty over the Command in the heights of eternity.
- 2 Say: Those who have disbelieved after having believed, and in whose breasts hath appeared rancor against the servant of God - these shall have no portion in this cup, and We shall return them to an abode which was renowned among the ungodly.
- 3 Say: We have veiled Our Cause in the heaven of mystery, and We have witnessed no one upon whom We might cast down verses which were sent down from the holy breezes. And when those who walk in the paths of their own selves hear, they place their fingers in their ears lest they hear the melodies of Paradise from the strain of Him Who was concealed behind holy veils.

1 هو الله فسيحان الذي نزل الآيات بالحق ويسبح
له كل من في السموات والأرض له الأمر و
الخلق يحيي ويميت ويده ملكوت كل شيء وأنه
كان على بساط القدس في عرش الروح مستويا
وما من اله الا هو يهب الملك على من يشاء
من خلقه ويدبر امر كل شيء في الكتاب ويفصل
الآيات بالحق وأنه كان على الأمر في على البقاء
مقتدرا

2 قل ان الذين هم كفروا بعد الذي آمنوا وظهر
في صدورهم غل من عبد الله اولئك ما لهم من
نصيب في هذه الكأس ورجعهم الى مقر الذي
كان في انفس المشركين مشتهرا

3 قل انا سترنا امرنا في سماء الغيب و ما شهدنا
احدا لنلقى عليه من آيات التي كانت عن هوا
القدس منتزلا وان يسمع الذين هم يمشون في
سبل انفسهم يجعلون اصابعهم في آذانهم لئلا
يسمعوا نغمات الفردوس عن لحن الذي كان في
حجب القدس مستترا ١٥٢

AYBY.006b

BH07508*To: Karim*

- 1 He is God
- 2 O Karim! We sent thee aforetime a gracious letter wherein was ordained every matter in detail from the presence of One mighty and wise. We honored thee therein and made mention of thee in most excellent and clear remembrance. Say: O people! Fear ye God and create not mischief in the land, and be not of the heedless ones. Walk ye upon the earth with the dignity and tranquility that come from God. Say: Thus doth

1 هو الله
2 ان يا كريم قد ارسلنا اليك من قبل كتاباً كريم
فيه قدر من كل امر على تفصيل من لدن عزيز
حكيم وكرمناك فيه واذكرناك على احسن ذكر
مبين قل يا قوم اتقوا الله ولا تفسدوا في الأرض و
لا تكونون من الغافلين فامشوا على مناكب الأرض
بوقار من الله وسكينة عظيم قل كذلك يلقيكم

the Youth deliver unto you the word of truth from One mighty and luminous. Grieve not over that which hath befallen you, and put your trust in God. Thus do We make mention of holy matters upon mighty and impregnable tablets. Say: Verily the lamp hath been lit in its niche and verily the fire hath appeared from the Tree, and giveth you glad tidings of the meeting with God - hasten ye in your hearts and be not of the patient ones. Then convey Our greetings unto those women who are with thee, and make mention of them with gracious remembrance.

الغلام قول الحق من لدن عزيز منير ولا تحزنوا عما
ورد عليكم وتوكلوا على الله و كذلك نذكر من
قضايا القدس على الواح عز منيع قل ان السراج
اوقد في المصباح وان النار قد ظهرت من الشجرة
ويبشركم بقاء الله ان اسرعوا في قلوبكم ولا تكون
من الصابرين ثم اتى التكبير من لدنا على اللواتي
كن عندك ثم اذكرهن بذكر جميل ١٥٢

INBA51:620, INBA49:357a, LHKM3.061

BH08331

To: Harful-Kaf in Sad, in Isfahan

The Letter Kaf in Sad is the Mighty One. Your letter hath come before Us and We have read it in the pavilion of holiness among the Concourse on high, and thereby hath God forgiven all that thy hands have wrought, that thou mayest be numbered among them that are steadfast. And We have answered thee with this holy, transcendent and luminous Tablet, that thou mayest be well-pleased with God, thy Lord, and remember Him with a refined heart. When thou hearest that the breezes of holiness have returned to the paradise of nearness, grieve not, but be patient within thyself, for the ultimate victory belongeth to the patient ones. The Cause of God shall be made manifest in truth, and thereupon shall the hearts of the hypocrites be troubled. Say: O company of the hateful ones! Rejoice not in what hath befallen the Bird, for God shall turn your joy to grief and your pleasure to sorrow. Thus hath it been inscribed upon the preserved tablets of holiness. And the Spirit be upon thee and upon those who have found rest in the seat of a mighty name.

هو العزيز قد حضر بين يدينا كتابك و قرأناه في
سرادق القدس في ملائ العالين و بذلك غفر الله
كل ما اكتسبت ايذاك ان تكون من الراغبين و
اجبتك بهذا اللوح المقدس المتعالى المنير لتكون
راضياً عن الله ربك و تذكره بقلب لطيف و
اذا سمعت بأن نسيم القدس قد رجع الى رضوان
القرب لا تحزن ثم اضطرب في نفسك فان العاقبة
للصابرين و سيظهر امر الله بالحق و اذا اضطرب
قلوب المنافقين قل يا ملائ البغضاء لا تفرحوا عما
ورد على الطير سيبدل الله فرحكم بالحزن و سروركم
بالغم و هذا ما رقم على الواح قدس حفيظ و
الروح عليك و على الذين هم استراحوا في مقعد
اسم عظيم ١٥٢

INBA71:040b

BH08624*To: Fatimih Khanum*

My sister Fatimih

He is God

Take up the exalted Pen, O Servant, move it on the snow-white tablet and call to remembrance Thy sister, Fatimih, that the bounty upon her and upon all who dwell on earth may be complete.

O My Fatimih! We have verily sent thee this garment from this Announcer of good news that thou mayest inhale therefrom the fragrances of holiness and be recorded in the Mother Book by the Manifestation of Attributes. Rejoice thou for seeing Paradise in the days of God, soar towards the magnificent abode mentioned in the Tablet, then recognize the blessings that God hath vouchsafed to thee. He hath singled thee out from amongst most handmaids for His favour, and He hath caused thy name to be mentioned with sanctity in the mighty Tablets. Verily, He is the True One. No God is there but Him. He bestoweth dominion on whosoever He desireth, and the decree hath been firmly established in the foundation of destiny from the Dawning-place of Command. May the light of God shine upon thy face and upon those who are in thy company.

LTDT.281-282

BH10335*To: Husayn (Harful-Hubb), in Kaf*

And when God sealed Prophethood with His Beloved, He promised His servants that they would meet Him on the Day of Resurrection, as ye read in the Book, insomuch that We have not recorded in the Book any matter greater than this. And when the promise came to pass and the days were fulfilled and the matter was decided and the Spirit sang and the Dove called out and God came in the shadows of light, with angels surrounding Him mounted upon flashes of light...

فلما ختم الله النبوة حبيبه وعد العباد لقائه يوم
القيامة كما اتم في الكتاب تقرؤون بحيث ما احصينا
في الكتاب امر اعظم من ذلك فلما جاء الوعد
ومضى الأيام وقضى الأمر وغنت الروح و
نادت الورقاء وجاء الله على ظلال من الأنوار و
الملائكة كانوا في حوله على بوارق النور يركبون

ASAT5.068x

BH02606

To: Husayn Nahri (Mahbubush-Shuhada), in Isfahan

1 Husayn in Sad

2 He is the Mighty, the Exalted, the Ever-Living, the Beautiful

3 The remembrance of God in the Tree of Paradise upon the shore of eternity, upon the branches of the cloud at the right hand of the Spirit in the sacred valley of the Mount of Beauty. O people of Baha, hearken unto Me! He it is Who speaketh the truth and revealeth the verses and sendeth forth the Messengers, for verily He is the King, the Powerful, the Supreme, the Self-Subsisting.

4 Verily in the creation of the heavens and earth, and in the alternation of light and darkness, and in the budding forth of trees, and in the motion of the Ark of Oneness upon the sea of fire, and in the wafting of the holy breezes from the Paradise of Beauty, and in the sending down of verses from the cloud of the Divine Essence are signs for people who reflect. Say: O people, fear God and associate not partners with Him, and think not evil thoughts, and slander not His chosen ones, and consume not the wealth of others, and commit not oppression and wickedness if ye be of those who are certain of God's decree in the Tree of His Cause.

5 This is what the Spirit counseleth you in that which God hath caused to flow from the Most Exalted Pen in the hidden and holy Tablets, that all may be assured of His verses in His days and that they may rejoice who have soared on the wings of detachment and who are drawn by the grace of God. And when the verses are recited unto them their hearts tremble and their eyes overflow with crimson drops and they are enkindled by the fire of love. Upon them be the good-pleasure of God and for them are elevated stations in the realms of eternity, and there have been ordained for them, in the presence of the Divine Countenance, couches of white crystal whereon they shall recline.

6 Thus do We impart unto thee from the melodies of the Divine Essence that perchance it may detach thee from all who are in the heavens and earth and cause thee to turn toward the precincts of God's mercy and assist thee to triumph and provide thee with the fruits of immortality and make thee to be of those who are guided by the lights of Beauty and who drink from the springs of mercy. Thus have We set forth the verses in truth and sent down the Spirit upon thee that thou mayest

1 ح سين في الصاد

2 هو العزيز العليّ الحّيّ الجميل

3 ذكر الله في شجرة الفردوس في شاطئ البقاء على افنان العماء يمين الروح في وادي المقدس طور الجمال ان يا اهل البهاء فاسمعون هو الذي انطق بالحق وانزل الآيات وارسل الرسل على انه هو الملك المقتدر المهيمن القيوم

4 ان في خلق السموات والارض واختلاف النور والظلمة وتورق الاشجار وجريان فلک الاحدية على بحر النار وهبوب نسيمات القدس عن فردوس الجمال وتصريف الآيات من غمام الهوية لآيات لقوم يتفكرون قل يا قوم اتقوا الله ولا تشركوا به ولا تظنوا ظنّ السوء ولا تفتروا بأصفيائه ولا تأكلوا اموال الناس ولا ترتكبوا البغي والفحشاء ان اتم بحكم الله في شجرة الأمر توقنوا

5 هذا ما ينصحكم الروح فيما اجرى الله على قلم الاعلى في الواح قدس مكنون ليوقنّ الكلّ بآياته في أيامه ويستبشروا الذين هم طاروا بجناحين الانقطاع وهم من نعمة الله يستجذبون واذا يلقي عليهم الآيات وجلت قلوبهم وتفيض عيونهم من قطرات الحمراء وهم عن نار الحب يشتعلون عليهم رضوان من الله ولهم الزلفى في معارج البقاء وقدّر لهم بين يدي الوجه سرر من ياقوت البيضاء وهم عليها يتكئون

6 كذلك نلقى عليك من الحان الهوية لعلّ ينقطعك عن كلّ من في السموات والارض ويقبلّك الى جوار رحمة الله ويؤيدك على النصر ويرزقك من ثمرات الخلد ويجعلك من الذين هم اهدوا بأنوار الجمال وعن حياض الرحمة يشربون كذلك صرّفنا الآيات بالحق وانزلنا

be stirred in thy soul with longing and be of those who rejoice in the paradise of reunion.

الرّوح عليك لتَهزّ نفسك من الشّوق و تكون
من الذين هم في رضوان الوصال يحبرون

- 7 O Letter of Glory! Read what We have chanted unto thee, then preserve it that the spirit of life may be generated within thee and draw thee nigh unto a treasured and hidden stronghold. Act thou according to what thou hast been commanded, then be steadfast and fear no one even if all who are in the heavens and earth should oppose thee. God shall raise thee up in the atmosphere of light and bestow upon thee a kingdom in His Most Exalted Name and send down upon thee from the cloud of mercy that which hath been ordained in a preserved Tablet. And the Spirit be upon thee and upon those who prostrate themselves before the face of God.

7 يا حرف العزّ اقرأ ما رتلناه لك ثمّ احفظه
ليحدث فيك روح الحيوان ويقرّبك الى ممكن
عزّ مخزون فاعمل بما امرت ثمّ استقم و لا
تخف من احد ولو يعترض عليك كلّ من في
السّموات و الأرض ليعنّك الله في هوآء النّور
و يهبك ملكاً في اسمه الأعلى و ينزل عليك
من غمام الرّحمة ما قدّر في لوح محفوظ و الرّوح
عليك و على الذين كانوا لوجه الله ساجدون
١٥٢

INBA51:585, BRL_DA#632, LHKM3.048

BH01447

Subhana Rabbiya'l-A'la

To: Mirza Musa Javahiri, in Baghdad

Date: 1288 ? [1871-1872]

- 1 The Spirit, in the firmament of holiness, hath shone forth from the arch of the brow.
- 2 O Letter of Eternity! Put on the sandals of detachment, then mount the highest couch of the celestial realm.
- 3 Glorified be He Who hath created and fashioned.
- 4 This is the land of abiding; no footstep of any one of the saints hath ever fallen upon it.
- 5 Glorified be my Lord, the Most High.
- 6 Grieve not at the occurrences of this world; then ascend unto the realm of faithfulness.
- 7 Glorified be He Who hath created and fashioned.
- 8 For thou hast a station with Me within the pavilion of the All-Glorious.
- 9 Glorified be my Lord, the Most High.

1 الرّوح في افق القدس عن طرف الجبين قد كان
مشرقاً

2 يا حرف البقاء البس نعل الانقطاع ثمّ اركب على
الرّفرف الأعلى

3 فسبحان من خلق فسوّى

4 هذه ارض البقاء ما وقع عليها رجل احد من
الأولياء

5 فسبحان ربّي الأعلى

6 لا تحزن عن حوادث الدّنيا ثمّ اصعد الى جبروت
الوفاء

7 فسبحان من خلق فسوّى

8 انّ لك مقاماً معي في سرادق الأبهى

9 فسبحان ربّي الأعلى

10 تسمع فيه نغمات الفردوس فوق سدرّة المنتهى

- 10 Therein thou shalt hear the melodies of Paradise above the Lote-Tree of the Extremity.
- 11 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوى 11
- 12 And therein thou shalt drink the crimson wine from the Beauty of God, the Most Exalted. وتشرب فيه الخمر الحمراء من جمال الله الأسنى 12
- 13 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 13
- 14 Therein thou shalt find, of the fruits of holiness, that which none can reckon. تجد فيه من فواكه القدس ما لا يحصى 14
- 15 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوى 15
- 16 Therein thou shalt soar, in every direction, with ruby wings throughout the realms of the spirit. وتطير فيه في كلّ طرف بأجنحة الياقوت في الممالك الروحا 16
- 17 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 17
- 18 Therein thou shalt speak, in every mode, with the melodies of the celestial dove. وتنطق فيه على كلّ لحن بلحنيات الورقاء 18
- 19 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوى 19
- 20 Thou shalt be enraptured by the glances of Beauty in the crimson chambers. وتتجذب من لحظات الجمال في الغرف الحمراء 20
- 21 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 21
- 22 Then wilt thou find within thyself the lights of guidance and be plunged into the ocean of My Most Glorious Name. اذا تجذ في نفسك انوار الهدى وتستغرق في بحر اسمي الأبهى 22
- 23 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوى 23
- 24 Thou shalt be nourished with the fruits of the spirit from the Furthermost Tree. وترزق ثمرات الروح من الشجرة القصوى 24
- 25 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 25
- 26 Thou shalt hearken unto the Call of God in tones of both openness and concealment. وتسمع نداء الله على لحن الجهر والخفاء 26
- 27 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوى 27
- 28 Say: The maiden of eternity hath descended yet again, that she may kiss this sweetest, pearl-like mouth. قل نزلت حور البقاء نزلةً أخرى لتقبّل هذا الفم الدرّي الأحلى 28
- 29 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 29
- 30 She hath taken the crimson cup in her right hand. اخذت الكأس الحمراء بيدها اليمنى 30
- 31 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوى 31
- 32 That she may give to drink whosoever is well-pleased with this good-pleasure in the Most High Paradise. لتسقى من رضى بهذا الرضوان في الجنة العليا 32

- 33 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 33
- 34 She raised her right hand and leaned upon her left foot. رفعت يدها اليمنى و اتكأت على رجلها اليسرى 34
- 35 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 35
- 36 Then she revealed her eyebrow, like unto a sword, and with it she clove asunder the livers and the vitals. ثمّ اظهرت حاجبها كالسيف و قطعت به الأكباد و الأحشاء 36
- 37 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 37
- 38 She moved her shoulders, and the back of the serpent appeared, as the blackness of her hair was disclosed from beneath the white veil. و حرّكت كتفها ظهر الثعبان بما كشف سواد الشعر من تحت المقنعة البيضاء 38
- 39 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 39
- 40 Then did it swallow all that is in heaven down to that which lieth beneath the dust. اذاً بلع كلّ ما فى السّماء الى تحت الثرى 40
- 41 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 41
- 42 And it restored the whole of existence unto annihilation. و ارجع الوجود الى الفناء 42
- 43 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 43
- 44 She unveiled her face once again after the first unveiling. و كشفت وجهها مرّة بعد اولى 44
- 45 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 45
- 46 And when she unveiled it, the spirits were created, and destiny was turned into fulfillment. ولما كشفت خلقت الأرواح و ارجعت القضاء الى الامضاء 46
- 47 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 47
- 48 Then, after that, she veiled her face yet once more, lest abiding itself should pass away through this crimson countenance. ثمّ بعد ذلك غطت الوجه مرّة اخرى لئلا يفنى البقاء من هذه الطلعة الحمراء 48
- 49 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 49
- 50 Then she lifted the black veils from her radiant forelock. ثمّ رفعت البراقع السوداء عن غرّتها الغراء 50
- 51 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 51
- 52 And she said: Am I not the beauty of the Well-Beloved in the full brightness of noontide? و قالت أ لست جمال المحبوب فى وسط الضّحى 52
- 53 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 53
- 54 Then did existence cry aloud: Yea, verily! Yea, verily! اذاً صاح الوجود بلى ثمّ بلى 54
- 55 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 55
- 56 The essences of the spirit danced within the temples of abiding, at that which was revealed and that which was concealed. و ترقص جواهر الرّوح فى هياكل البقاء ممّا ظهر و اخفى 56

- 57 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 57
- 58 The hearts of the sincere were drawn by her luminous, effulgent lights. انجذبت افئدة المخلصين بأنوارها النوراء 58
- 59 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 59
- 60 The minds of the sanctified were enraptured by what descended and ascended. وتولّمت عقول المقدّسين عمّا تنزّل و تعلّى 60
- 61 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 61
- 62 Then the herald cried out in mid-air, at the Center of Origination. اذاً نادى المناد فى وسط الجوّاء على مركز البداء 62
- 63 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 63
- 64 And he said: By the Lord of heaven! One single glance toward her excelleth the kingdom of the life to come and of this first life. فقال وربّ السّماء نظرة اليها خير عن ملك الآخرة و الأولى 64
- 65 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 65
- 66 Then she arose, and the Great Resurrection arose. ثمّ قامت و قامت القيامة الكبرى 66
- 67 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 67
- 68 She sat down, and the hearts of men of understanding were shaken. جلست و تزلزلت افئدة اولى النّهى 68
- 69 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 69
- 70 Then, after that, she brought forth from behind her hair a Tablet of green chrysolite. ثمّ بعد ذلك اخرجت عن خلف شعرها لوحاً من الزّبرجدة الخضرآء 70
- 71 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 71
- 72 She read, from that Tablet, one letter of her most hidden symbols; then the spirits went forth out of the bodies of the names. و قرأت من اللّوح حرفاً من رموزها الأخرى اذاً خرجت الأرواح عن هياكل الأسماء 72
- 73 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 73
- 74 Then she pointed with her middle finger, and all religions, from Adam unto Jesus, were effaced. ثمّ اشارت بالأصمّة الوسطى و انعدمت الأديان من آدم الى عيسى 74
- 75 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 75
- 76 She moved it again after the first motion. و حرّكت بعد ذلك مرّة بعد اولى 76
- 77 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 77
- 78 Then was the sun cloven asunder in the heaven of decree. اذاً شقّت الشّمس فى سماء القضااء 78
- 79 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 79
- 80 ثمّ عزّت رأسها و علّقت الجعد على ثدى صدرها 80

- 80 Then she bared her head and let her curl hang upon the breast
of her bosom.
- 81 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 81
- 82 And a cry rose from her tresses in remembrance of her Lord, the Most Exalted, the Most High. وارتفع الصّوت من شعراتها في ذكر ربّها العليّ
الأعلى 82
- 83 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 83
- 84 Then did the sign of the night appear from her dark ringlets, and the sign of the day from her shining forelock. اذاً ظهرت آية اللّيل من غداثها الظلماء و آية
النّهار من غرّتها البيضا 84
- 85 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 85
- 86 She called out with the call of holiness in the Paradise of the cloud. و نادت بندااء القدس في فردوس العماء 86
- 87 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 87
- 88 She said: Ye shall be tried, O companions of piety. فقالت ستفتنون يا اصحاب التّقى 88
- 89 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 89
- 90 And ye shall be debarred from the Sanctuary of Beauty in the Kaaba of the cloud. و ستمنعون عن حرم الجمال في كعبة العماء 90
- 91 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 91
- 92 This is that which the Most Exalted Pen hath inscribed upon the Tablet of Eternity. هذا ما رقم على لوح البقاء من القلم الأعلى 92
- 93 Glorified be He Who hath created and fashioned. فسبحان من خلق فسوّى 93
- 94 And therein lieth a wisdom of mysteries which are neither witnessed nor beheld. و فيه حكمة من الأسرار التي لا تشهد و لا ترى 94
- 95 Glorified be my Lord, the Most High. فسبحان ربّي الأعلى 95

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BH01026

Lawh-i-Mallahu'l-Quds (Tablet of the Holy Mariner - Arabic)
To: Izzat Makhmalbaf



ROBI

- | | |
|---|--|
| 1 He is the Gracious, the Well-Beloved! | هو العزيز المحبوب 1 |
| 2 O Holy Mariner! | ان يا ملاح القدس 2 |
| 3 Bid thine ark of eternity appear before the Celestial Concourse. Glorified be my Lord, the All-Glorious! | 3 فاحضر سفينة البقاء في ملاء الأعلى فسبحان ربّي الأبهى |
| 4 Launch it upon the ancient sea, in His Name, the Most Wondrous. Glorified be my Lord, the All-Glorious! | 4 ثم امسكه على بحر القدم ببديع من الأسماء فسبحان ربّي الأبهى |
| 5 And let the angelic spirits enter, in the Name of God, the Most High. Glorified be my Lord, the All-Glorious! | 5 ثم اركب عليها هياكل الروح باسم الله العليّ الأعلى فسبحان ربّي الأبهى |
| 6 Unmoor it, then, that it may sail upon the ocean of glory. Glorified be my Lord, the All-Glorious! | 6 اذا فأطلق زمام الفلك ليجرى على قلزم الكبرياء |
| 7 Haply the dwellers therein may attain the retreats of nearness in the everlasting realm. Glorified be my Lord, the All-Glorious! | 7 ليصل اهلها الى مواقع القرب في مكن البقاء فسبحان ربّي الأبهى |
| 8 Having reached the sacred strand, the shore of the crimson seas. Glorified be my Lord, the All-Glorious! | 8 واذا وصلتهم الى شاطئ القدس ساحل بحر الحمراء فسبحان ربّي الأبهى |
| 9 Bid them issue forth and attain this ethereal invisible station, Glorified be my Lord, the All-Glorious! | 9 اذا فأخرجهم عن الفلك في هذا المقام الألفف الأخفى فسبحان ربّي الأبهى |
| 10 A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree; Glorified be my Lord, the All-Glorious! | 10 و هذا مقام فيه تجلّى الله بنار الجمال في سدره البقاء فسبحان ربّي الأبهى |
| 11 Wherein the embodiments of His Cause cleansed themselves of self and passion; Glorified be my Lord, the All-Glorious! | 11 وفيه خلعوا هياكل الأمر نعل النفس والهوى فسبحان ربّي الأبهى |
| 12 Around which the Glory of Moses doth circle with the everlasting hosts; Glorified be my Lord, the All-Glorious! | 12 وفيه يطوف موسى العزّ بجنود البقاء |
| 13 Wherein the Hand of God was drawn forth from His bosom of Grandeur; Glorified be my Lord, the All-Glorious! | 13 و هذا مقام الذي خرج فيه يد الله عن رداء الكبرياء فسبحان ربّي الأبهى |

- 14 Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes. Glorified be my Lord, the All-Glorious! 14 وهذا مقام الذي لن يحرّك فيه سفينة الأمر ولو يقرء عليها كلّ الأسماء فسبحان ربّي الأبهى
- 15 O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil. Glorified be my Lord, the All-Glorious! 15 إذا يا ملاح علم اهل السفينة ما علمناك خلف حجاب العماء فسبحان ربّي الأبهى
- 16 Perchance they may not tarry in the sacred snow-white spot, Glorified be my Lord, the All-Glorious! 16 لئلا يعطلون في وادي الكتيب البيضاء فسبحان ربّي الأبهى
- 17 But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below, Glorified be my Lord, the All-Glorious! 17 ويطيرون بجناحين الروح الى مقام الذي قدّسه الله عن الذّكر في ممالك الانشاء فسبحان ربّي الأبهى
- 18 May wing through space even as the favored birds in the realm of eternal reunion; Glorified be my Lord, the All-Glorious! 18 ويتحرّكون في الهواء كطيور القرب في جبروت اللقاء فسبحان ربّي الأبهى
- 19 May know the mysteries hidden in the Seas of light. Glorified be my Lord, the All-Glorious! 19 ويطّلون بالأسرار في لجج الأنوار فسبحان ربّي الأبهى
- 20 They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance. Glorified be my Lord, the All-Glorious! 20 وانقطعوا منازل التّحديد حتّى وصلوا الى مقام التّوحيد في مركز الهدى فسبحان ربّي الأبهى
- 21 They have desired to ascend unto that state which the Lord hath ordained to be above their stations. Glorified be my Lord, the All-Glorious! 21 و ارادوا ان يصعدوا الى مقام الذي جعله الله فوق مراتبهم
- 22 Whereupon the burning meteor cast them out from them that abide in the Kingdom of His Presence, Glorified be my Lord, the All-Glorious! 22 إذا اطردهم شهاب الدّرّى من سكّان ملكوت اللقاء فسبحان ربّي الأبهى
- 23 And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory: Glorified be my Lord, the All-Glorious! 23 و سمعوا لحن الكبرياء عن وراء سرادق الغيب في مكن السّنا فسبحان ربّي الأبهى
- 24 "O guardian angels! Return them to their abode in the world below, Glorified be my Lord, the All-Glorious! 24 بأن يا ملائكة الحفظ ارجعوا هؤلاء الى مواقعهم في ناسوت الانشاء فسبحان ربّي الأبهى
- 25 "Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained; Glorified be my Lord, the All-Glorious! 25 لأنهم ارادوا ان يطيروا في هواء الذي ما طارت فيه اجنحة الورقاء فسبحان ربّي الأبهى
- 26 "Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp." Glorified be my Lord, the All-Glorious! 26 ولن يحرّك فيه سفائن الظّنون ولا افتدة اولى التّهى فسبحان ربّي الأبهى
- 27 Whereupon the maid of heaven looked out from her exalted chamber, Glorified be my Lord, the All-Glorious! 27 إذا اخرجت حورية الروح رأسها عن غرفات الأعلى فسبحان ربّي الأبهى
- 28 And with her brow signed to the Celestial Concourse, Glorified be my Lord, the All-Glorious! 28 و اشارت بطرف حاجبها الى ملاء القدسا فسبحان ربّي الأبهى

- 29 Flooding with the light of her countenance the heaven and the earth, Glorified be my Lord, the All-Glorious! 29 و اشرفت انوار جبينها من الأرض الى السماء فسبحان ربّي الأبهى
- 30 And as the radiance of her beauty shone upon the people of dust, Glorified be my Lord, the All-Glorious! 30 و وقع اشراق الجمال على اهل التراب
- 31 All beings were shaken in their mortal graves. Glorified be my Lord, the All-Glorious! 31 اذاً اهتزّت هياكل الوجود عن قبور الفناء فسبحان ربّي الأبهى
- 32 She then raised the call which no ear through all eternity hath ever heard, Glorified be my Lord, the All-Glorious! 32 ثمّ نادت بلحن الّذى ما سمعه اذن السّمع فى ازل القدماء فسبحان ربّي الأبهى
- 33 And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth, Glorified be my Lord, the All-Glorious! 33 و قالت تالله من لم يكن فى قلبه روائح الحبّ من الفتى العلوى العراقى النوراء فسبحان ربّي الأبهى
- 34 "Can in no wise ascend unto the glory of the highest heaven." Glorified be my Lord, the All-Glorious! 34 لن يقدر ان يصعد الى رفرف الهاء فى هذه الجبروت القصوى فسبحان ربّي الأبهى
- 35 Thereupon she summoned unto herself one maiden from her handmaidens, Glorified be my Lord, the All-Glorious! 35 اذاً امرت جارية من جواربها الأهلّ فسبحان ربّي الأبهى
- 36 And commanded her: "Descend into space from the mansions of eternity, Glorified be my Lord, the All-Glorious! 36 فقالت انزلى من قصور البقاء على هيكّل الشّمس فى هذا الفضاء فسبحان ربّي الأبهى
- 37 "And turn thou unto that which they have concealed in the inmost of their hearts. Glorified be my Lord, the All-Glorious! 37 ثمّ التفتى اليهم فيما اسروه فى سرير سرهم الأخفى فسبحان ربّي الأبهى
- 38 "Shouldst thou inhale the perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought, Glorified be my Lord, the All-Glorious! 38 فان وجدت روائح القميص عن غلام الّذى ستر فى سرادق النور من ايدى الأشقياء فسبحان ربّي الأبهى
- 39 "Raise a cry within thyself, that all the inmates of the chambers of Paradise, that are the embodiments of the eternal wealth, may understand and hearken; Glorified be my Lord, the All-Glorious! 39 اذاً صحى فى نفسك ليطلع بذلك كلّ من سكن فى غرفات الفردوس من هياكل الغناء فسبحان ربّي الأبهى
- 40 "That they may all come down from their everlasting chambers and tremble, Glorified be my Lord, the All-Glorious! 40 و ينزلن كلّهنّ عن غرف البقاء فسبحان ربّي الأبهى
- 41 "And kiss their hands and feet for having soared to the heights of faithfulness; Glorified be my Lord, the All-Glorious! 41 و يقبلن ارجلهم و ايديهم لما طاروا فى هواء الوفاء فسبحان ربّي الأبهى
- 42 "Perchance they may find from their robes the fragrance of the Beloved One." Glorified be my Lord, the All-Glorious! 42 و لعلّ يجدنّ روائح المحبوب عن قص هؤلآء فسبحان ربّي الأبهى
- 43 Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple; Glorified be my Lord, the All-Glorious! 43 اذاً اشرفت حورية القرب عن افق الغرفات كاشراق وجه الغلام عن افق الرّداء فسبحان ربّي الأبهى

- 44 She then descended with such an adorning as to illumine the heavens and all that is therein. Glorified be my Lord, the All-Glorious! 44 و نزلت بطراز اشرفت السموات وما فيها فسبحان ربّي الأبهى
- 45 She bestirred herself and perfumed all things in the lands of holiness and grandeur. Glorified be my Lord, the All-Glorious! 45 و حرّكت في الهواء اذا عطّرت كلّ الأشياء في اراضي القدس والسّنا فسبحان ربّي الأبهى
- 46 When she reached that place she rose to her full height in the midmost heart of creation, Glorified be my Lord, the All-Glorious! 46 فلما بلغت الى المقام قامت نكّط الاستواء في قطب البداء فسبحان ربّي الأبهى
- 47 And sought to inhale their fragrance at a time that knoweth neither beginning nor end. Glorified be my Lord, the All-Glorious! 47 ثم استنشقت منهم في زمان الذي ما يجري عليه حكم الابتداء و لا ذكر الانتهاء فسبحان ربّي الأبهى
- 48 She found not in them that which she did desire, and this, verily, is but one of His wondrous tales. Glorified be my Lord, the All-Glorious! 48 و ما وجدت منهم ما ارادت و هذا من قصص العجبا فسبحان ربّي الأبهى
- 49 She then cried aloud, wailed and repaired to her own station within her most lofty mansion, Glorified be my Lord, the All-Glorious! 49 ثم صاحت و ضجّت و رجعت الى مقامها في قصرها الحمراء فسبحان ربّي الأبهى
- 50 And then gave utterance to one mystic word, whispered privily by her honeyed tongue, Glorified be my Lord, the All-Glorious! 50 ثم تكلمت بكلمة سرّية خفية تحت لسانها الروحي فسبحان ربّي الأبهى
- 51 And raised the call amidst the Celestial Concourse and the immortal maids of heaven: Glorified be my Lord, the All-Glorious! 51 و نادت بين ملأ الأعلى و حورية البقاء فسبحان ربّي الأبهى
- 52 "By the Lord! I found not from these idle claimants the breeze of Faithfulness! Glorified be my Lord, the All-Glorious! 52 تالله ما وجدت من هؤلاء المدّعين من نسيمات الوفاء فسبحان ربّي الأبهى
- 53 "By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly." Glorified be my Lord, the All-Glorious! 53 و تالله بقي الغلام في ارض الغربة وحيداً فريداً بين ايادي الفسقاء فسبحان ربّي في لاهوت الحزنا
- 54 She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble, Glorified be my Lord, the All-Glorious! 54 و بعد ذلك اصرخت في نفسها بصريح الذي اصرخت و تزلزلت اهل ملأ الأعلى فسبحان ربّي
- 55 And she fell upon the dust and gave up the spirit. It seemeth she was called and hearkened unto Him that summoned her unto the Realm on High. Glorified be my Lord, the All-Glorious! 55 الذي تردّي برداء السوداء و وقعت على التراب و ماتت كأنها دعيت و اجابت من دعاها في لاهوت العماء
- 56 Glorified be He that created her out of the essence of love in the midmost heart of His exalted paradise! Glorified be my Lord, the All-Glorious! 56 فسبحان من خلقها من جوهر الحبّ
- 57 Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in the

highest paradise had ever gazed. Glorified be our Lord, the Most High!

58 They all gathered around her, and lo! they found her body fallen upon the dust; Glorified be our Lord, the Most High!

59 And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent their garments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictions.” Glorified be our Lord, the Most High!

BPRY.319, SW_v13#04 p.075, DWN_v3#05 p.031-034, BLO_PT#131, BLO_PT#132, BSC.251 #526, HURQ.BH21

57 اذاً خرجني عن الغرفات حوريات التي ما وقعت
على جمالهن عيون احد من اهل جنان الأسنا
فسبحان ربنا الأعلى

58 وجمعن عليها وجدن جسدھا مطروحة على التراب
الغبراء فسبحان ربنا الأعلى

59 فلما شهدن حالھا وعلن حرفاً من قصص الغلام
عزین رؤوسهن و شققن ثيابهن و لطنن علی
وجوههن و بدلن عیشهن و بکین بعیونهن و
ضربن بأيديهن علی خدودهن و هذا من مصائب
الخطی الأحنی الأغطی فسبحان ربنا العلی الأعلى
۱۵۲

BLIB_Or15692.001, BLIB_Or15706.073,
BLIB_Or15714.039, IOM.094, ROB1.000x,
BRL_DA#079, AQA5#136 p.176,
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#09-10 p.ax, YMM.291x, OOL.B055a

BH01355

Lawh-i-Mallahu'l-Quds (Tablet of the Holy Mariner - Persian)
Date: 1279-09 [1863-Mar]

1 He is the stranger, the Persian, the Iraqi.

2 When the denizens of that heavenly firmament, by the leave of the divine Pilot, laid hold upon a Name from among His Names, and embarked in the ancient Ark, they were borne upon the sea of Names, and traversed the stages of limitation, perchance, through the blessed aid of the King of Singleness, they might attain the shores of Unity and drink of the chalice of Detachment. Thus, by heavenly assistance, that everlasting sphere moved and coursed upon the waters of spiritual wisdom, until it reached a station where the Name that is at rest outstripped and overcame the Name that moveth; whereupon the ship of the spirit grew motionless and was withheld from its journeying.

3 At that hour a firm decree of the Lord descended from the heaven of everlasting holiness, and the Pilot of abiding life was commanded to teach unto the companions of that firmament a letter from the Word Most Hidden, that, aided by invisible

1 هو العجمی الفارسی العراقی

2 چون اهل فلک الهی باذن ملاح قدسی در
سفینه قدیمی باسمی از اسما تشبث نموده بر بحر
اسما روان گشتند و قطع مراحل تحدید نمودند
که شاید بین همت سلطان تفرید بشاطی توحید
درآیند و از جام تجرید بنوشند باری باعانت
ربانی آن فلک صمدانی بر آب حکمت روحانی
حرکت مینمود و سیر میفرمود تا بمقامی رسید
که اسم ساکن از اسم مجری سبقت گرفت و
غالب شد لذا سفینه روح سکون یافت و از
حرکت ممنوع گشت

3 در اینوقت حکم محکم ربانی از سماء قدس لا یزالی
نازل شد و ملاح بقا مأمور گشت که حرفی از
کلمه احنی بر اهل فلک تعلیم فرماید تا باعانت
غیبی از وادی حیرت نفسانی بگذرند و بفضای

succour, they might pass beyond the valley of selfish bewilderment and enter the ever-widening expanse of spiritual oneness; that they might reach the Qaf of the soul's eternity and be admitted to the presence of the Well-Beloved. And when the companions of the ship attained the Word of the spiritual Friend, straightway they unfolded the wing of meaning and flew in the holy air; and, through the bounty of God and the mercy of the All-Glorious, they passed beyond the steep ascents of self and desire and the nether depths of heedlessness and blindness.

- 4 Then did the breezes of Ridvan blow upon their temples from the secret place of the Merciful. And after soaring in the atmosphere of nearness unto God and traversing the stations of the spirit, they alighted in the haven of safety and assurance, the ultimate homeland of lovers. The dwellers of that realm arose to serve and to bestow. Thereupon the youths of eternity and the holy Cup-bearer proffered the ruby wine, and such intoxication did the wine of divine knowledge and the cup of the everlasting wisdom awaken—such rapture and attraction did it kindle—that they were delivered from themselves and from all created things, and bound their hearts unto the beauty of the Friend. For ages and cycles they abode, in perfect joy and expansion, within that spiritual paradise and that sacred, merciful garden.

- 5 Until, at length, the breezes of divine testing and the winds of sovereign seduction blew from the captivity of the everlasting Cause, so that they became occupied with the beauty of the Cup-bearer and heedless of the Countenance of the Eternal; so much so that they deemed the shadow to be the sun, and mistook phantoms for light. And they purposed to ascend the ladders of the Most Great Name, that they might fly in that air and enter that seat and station. But when they rose, the divine assayers, bearing the holy touchstone by the irrevocable command of the Lord, descended upon them; and, finding in them no fragrance of the spiritual Youth, they withheld them all. And then there befell that which had been inscribed in the Preserved Tablet.

- 6 Therefore, O ye who dwell upon the carpet of the love of God, and O ye who drink of the wine of the everlasting mercy: barter not the nearness of the Friend for both the worlds; turn not from His presence to the presence of the cup-bearer; cleave not, in place of the wine of His knowledge and wisdom, unto the wine of ignorance and heedlessness. The lip is the seat of the remembrance of the Beloved—defile it not with filthy water. The heart is the home of the mysteries of the Eternal—occupy it not with the regard of perishing things. Seek ye the Water of

بافزای وحدت روحانی درآیند و بقای بقای جان و لقای حضرت جانان واصل شوند و چون اهل کشتی بکلمه دوست معنوی فایز گشتند فی الفور پر معنی گشودند و در هوای قدسی پرواز نمودند و بفضل الهی و رحمت سبحانی از عقبات نفس و هوای و درکات غفلت و غمی گذشتند

- 4 و در اینوقت نسایم رضوان از مکنن رحمن بر هیالکشان وزید و بعد از طیران در هوای قرب الهی و سیر مقامات معنوی در محل امن و امان و منتهی وطن عاشقان نزول نمودند و سگان آتفاق بخدمت و احسان قیام نمودند در اینوقت غلبان باقی و ساقی قدسی خمر یاقوتی ابدال فرمود بقسمی سکر خمر معارف الهیه و کأس حکمت صمدانیه جذب و وله آورد که از هستی خود و موجودات رستند و بجمال دوست دل بستند و قرنهای و عهدها در آتفاق خوش روحانی و گلزار قدسی رحمانی با کمال فرح و انبساط مسکن و مقر داشتند

- 5 تا آنکه نسایم امتحان سبحانی و اریاح افتتان سلطانی از سبای امر لا یزال بوزید تا آنکه بجمال ساقی اشتغال نموده و از وجه باقی غفلت نمودند بقسمیکه ظل را شمس و اشباح را نور انگاشتند و قصد معارج اسم اعظم نمودند که در آن هوا طیران نمایند و بان مقعد و محل وارد شوند و چون عروج نمودند صرافان الهی با محک قدسی بامر مبرم ربانی بر ایشان نازل شدند و چون اریاح غلام معنوی استشمام نمودند جمیع را منع نمودند و بعد واقع شد آنچه در لوح محفوظ مسطور گشت

- 6 پس ای ساکنان بساط حب الهی و ای شاربان خمر رحمت صمدانی قرب جمال دوست را بدو جهان تبدیل ننمائید و از لقای او بقلای ساقی نپزدازید و از خمر علم و حکمت او بنجر جهل و غفلت دل میندید لب محل ذکر محبوب است او را بآب کثیف نیالائید و دل منزل اسرار باقی است او را بتوجه اشیاء فانی مشغول ندارید آب حیوة از کوثر جمال سبحان جوئید نه از مظاهر شیطان

Life from the Kawthar of the beauty of the All-Glorious, and not from the manifestations of Satan.

- 7 This fleeting servant, standing at the utmost station of love, admonisheth the friends of God with the wondrous counsels of oneness and the jewels of the wisdom of the Sovereign, the Ever-Abiding, perchance some soul may show forth the stature of manhood, and emerge from the garment of heedlessness and lust. Let them, then, walk—pure, luminous, and sanctified—in the land of love and severance, of affection and exaltation; that they may, at the least, draw from the lights of the morn of the brow and the dawning of the Day that none can mistake, so much as will unite their outward and inward being.
- 8 We have passed beyond the loftiness of detachment, the exaltation of unity, the most great transcendence and the most mighty sanctity; now must they strive with earnest endeavour and firm resolve, that the secrets of the inner life be not contrary to outward deeds, nor outward acts at variance with inward realities. We have spoken of the offering of life in the path of the Well-Beloved; now must they arise to offer justice and fairness unto their own selves.
- 9 How is it that ye prefer the garment of greed and selfish hopes to the robe of divine sanctity? How is it that ye exchange the melody of the nightingale of eternity for the dissonant cry of fleetingness, uttered by the people of rebellion and hatred? Wretched is that for which ye have bartered. Truly we are God's, and unto Him shall we return.
- 10 God willing, we cherish the hope that the temples of enduring glory shall appear, adorned with holy raiment and divine qualities—radiant, subtle, pure, and stainless, even as the sun of the Eternal. This is not difficult for God.

7 باری این غلام فانی در منتهی مقام حبّ دوستان الهی را ببدايع نصيح احديه و جواهر حکمت سلطان صمديه متذکر مینماید که شاید نفسی قد مردی و مردانگی علم نماید و از قیص غفلت و شهوت بیرون آید و چون جمال منیر دوست پاک و منیر و مقدس در ارض حب و انقطاع و ودّ و ارتفاع سیر نماید اقلّا اینقدر از انوار صبح جبین و ظهور یوم مبین اخذ نمایند که ظاهر و باطن خود را متحد نمایند

8 از علو تجرید و سمو توحید و تنزیه کبری و تقدیس عظمی گذشتیم حال سعی بلیغ و اهتمام منیع نمایند که اسرار باطن مخالف اعمال ظاهر و افعال ظاهر معارض اسرار باطن نباشد از انفاق جان در سبیل جانان گذشتیم بانفاق عدل و انصاف بر نفوس خود قیام نمایند

9 آخر یعنی قیص حرص و آمال نفسانی از ثوب تقدیس ربّانی ترجیح میدهید و نعمة عندلیب بقا را بصوت منکر فنا از اهل بغی و بغضا مبادله میکنید فبئس عما انتم تستبدلون انا لله و انا الیه راجعون

10 انشاء الله امیدواریم که هیاکل عزّ باقی بطراز قدسی و شئون الهی چون شمس صمدی روشن و لطیف و پاک و طاهر ظاهر شوند لیس هذا علی الله بعزیز ۱۵۲

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To: *Firaydun et al., in Zarqan*

1 In Thy name, the Most Sweet, the Most Glorious

2 Since Thou hast, O my God, established Thyself upon the throne of Thy transcendent unity, and ascended the mercy seat of Thy oneness, it befitteth Thee to blot out from the hearts of all beings whatsoever may keep them back from gaining admittance into the sanctuary of Thy Divine mysteries, and may shut them out from the tabernacle of Thy Divinity, that all hearts may mirror Thy beauty, and may reveal Thee, and speak of Thee, and that all created things may show forth the tokens of Thy most august sovereignty, and shed the splendors of the light of Thy most holy governance, and that all who are in heaven and on earth may laud and magnify Thy unity, and give Thee glory, for having manifested Thy Self unto them through Him Who is the Revealer of Thy oneness.

3 Divest, then, Thy servants, O my God, of the garments of self and desire, or grant that the eyes of Thy people may be lifted up to such heights that they will discern in their desires naught except the stirring of the gentle winds of Thine eternal glory, and may recognize in their own selves nothing but the revelation of Thine own merciful Self, that the earth and all that is therein may be cleansed of whatever is alien to Thee, or anything that manifesteth aught save Thy Self. All this can be fulfilled throughout Thy dominion by Thy word of command, "Be," and it is! Nay, even swifter than this, and yet the people understand not.

4 Glorified, immeasurably glorified art Thou, O my Beloved! I swear by Thy glory! I recognize this very moment that Thou hast granted all for which I have supplicated Thee, in this blessed night which, as decreed by Thee, calleth to remembrance Him Who was the Companion of Thy beauty and the Beholder of Thy face, ere I had been mentioned by Thee, or called into being within the court of Thy holiness. I perceive that Thou hast made all things to be the manifestations of Thy behest, and the revelations of Thy handiwork, and the repositories of Thy knowledge, and the treasures of Thy wisdom. I recognize, moreover, that were any of the revelations of Thy names and Thine attributes to be withheld, though it be the weight of a grain of mustard seed, from whatsoever hath been created by Thy power and begotten by Thy might, the foundations of Thine everlasting handiwork would thereby be made incomplete, and the gems of Thy Divine wisdom would become

1 بِسْمِكَ الْأَحْلَى الْأَبْنَى

2 أَنْتَ يَا إِلَهِي لَمَّا اسْتَوَيْتَ عَلَى كُرْسِيِّ عَرْ
فِرْدَانِيَّتِكَ وَتَعَلَّيْتَ عَلَى عَرْشِ وَحْدَانِيَّتِكَ يَنْبَغِي
بَأَنْ تَحْوِ عَنْ قُلُوبِ الْمَمَكَّاتِ مَا يَمْنَعُهُمْ عَنْ
الدَّخُولِ فِي حَرَمِ اسْرَارِ رُبُوبِيَّتِكَ وَيَحْجِبُهُمْ عَنْ
الْوُرُودِ فِي سِرَادِقِ الْوَهْبِيَّتِكَ لِيَجْعَلَ كُلُّ الْقُلُوبِ
مِرْآةً لْجَمَالِكَ وَمَدْلًا عَلَيْكَ وَحَاجَةً عَنْكَ
لِيُظْهِرَ فِي كُلِّ شَيْءٍ آثَارَ عَرْ سُلْطَنَتِكَ وَاشْرَاقَ
أَنْوَارِ قُدْسِ حُكُومَتِكَ لِيُوحِّدَكَ كُلُّ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ بِمَا تَجَلَّيْتَ لَهُمْ بِهِمْ بِمُظْهِرِ
تَفَرِيدِكَ

3 ثُمَّ عَزَّ يَا إِلَهِي عِبَادَكَ عَنْ قَيْصِ النَّفْسِ وَالْهَوَى
أَوْ عَرَّجَ عِيُونَ بَرِيَّتِكَ إِلَى مَقَامِ الَّذِي لَا يَشْهَدَنَّ
فِي الْهَوَى إِلَّا هُبُوبَ هَوَاءِ عَرْ صِدْقَانِيَّتِكَ وَلَا
يَنْظُرَنَّ فِي النَّفْسِ إِلَّا ظُهُورَ نَفْسِ رَحْمَانِيَّتِكَ لِيُطَهِّرَ
الْأَرْضَ وَمَا عَلَيْهَا مِنَ الدَّلَالَةِ لَغَيْرِكَ وَالتَّحَكُّي
عَنْ مَظَاهِرِ نَفْسِيَّتِكَ وَكُلِّ ذَلِكَ يَظْهَرُ فِي الْمَلِكِ
بِقَوْلِكَ كُنْ فَيَكُونُ بَلْ أَقْرَبُ مِنْ ذَلِكَ وَلَكِنَّ
النَّاسَ هُمْ لَا يَشْعُرُونَ

4 سُبْحَانَكَ سُبْحَانَكَ يَا مَحْبُوبِي فَوْعَرَّتْكَ حِينَئِذٍ
أَشَاهِدُ بِأَنَّكَ اسْتَجَبْتَ لِي كُلِّ مَا دَعَوْتُكَ بِهِ
فِي هَذِهِ اللَّيْلَةِ الْمُبَارَكَةِ الَّتِي جَعَلْتَهَا حَاضِرَةً عَنْ
أَنْبَسِ جَمَالِكَ وَمُصَاحِبِ وَجْهِكَ قَبْلَ ذِكْرِي
بَيْنَ يَدَيْكَ وَأُظْهَرْتُ فِي سَاحَةِ قُدْسِكَ بِحَيْثُ
جَعَلْتَ كُلَّ شَيْءٍ مَظْهَرًا لِمَرْكَ وَمُطْلَعًا لِفَعْلِكَ وَ
مَكْنً عِلْمِكَ وَمَخْزَنَ حِكْمَتِكَ وَأَشَاهِدُ بِأَنْ كُلَّ
مَا خَلَقَ بِقُدْرَتِكَ وَذَوْتَ بِاِقْتِدَارِكَ لَوْ يَنْقُصُ
مِنْهُ عَلَى قَدَرٍ خَرْدَلٍ مِنْ ظُهُورَاتِ صِفَاتِكَ وَ
أَسْمَائِكَ لَنْ يَتِمَّ أَرْكَانُ صِنْعِ صِدْقَانِيَّتِكَ وَلَنْ
يَكْمَلَ جَوَاهِرُ حِكْمَةِ رَبَّانِيَّتِكَ لِأَنَّ حُرُوفَاتِ النَّفْيِ
مَعَ بَعْدِهِنَّ عَنْ نَفَحَاتِ قُدْسِ عِرْفَانِكَ وَمَعَ
غَفْلَتِهِنَّ عَنْ بَدَايِعِ اشْرَاقِ أَنْوَارِ جَمَالِكَ فِي

imperfect. For the letters of negation, no matter how far they may be removed from the holy fragrances of Thy knowledge, and however forgetful they may become of the wondrous splendors of the dawning light of Thy beauty, which are shed from the heaven of Thy majesty, must needs exist in Thy realm, so that the words which affirm Thee may thereby be exalted.

- 5 Thy might beareth me witness, O my Well-Beloved! The entire creation hath been called into being to exalt Thy triumph and to establish Thine ascendancy, and all the bounds that have been set by Thee are but the signs of Thy sovereignty, and proclaim the power of Thy might. How great, how very great, are the revelations of Thy wondrous power in all things! They are such that the lowliest among Thy creatures hath been made by Thee a manifestation of Thy most august attribute, and the most contemptible token of Thy handiwork hath been chosen as a recipient of Thy most mighty name. Poverty, as decreed by Thee, hath been made the means for the revelation of Thy riches, and abasement a path leading to Thy glory, and sinfulness a cause for the exercise of Thy forgiveness. By them Thou hast demonstrated that to Thee belong Thy most excellent titles, and unto Thee pertain the wonders of Thy most exalted attributes.

- 6 Since Thou hast purposed, O my God, to cause all created things to enter into the tabernacle of Thy transcendent grace and favor, and to waft over the entire creation the fragrances of the raiment of Thy glorious unity, and to look upon all things with the eyes of Thy bounty and Thy oneness, I beseech Thee, therefore, by Thy love, which Thou hast made to be the main-spring of the revelations of Thine eternal holiness, and the flame that gloweth within the hearts of such of Thy creatures as yearn towards Thee, to create, this very moment, for those of Thy people who are wholly devoted to Thee, and for such of Thy loved ones as love Thee, out of the essence of Thy bounty and Thy generosity, and from the inmost spirit of Thy grace and Thy glory, Thy Paradise of transcendent holiness, and to exalt it above everything except Thee, and to sanctify it from aught else save Thyself. Create, moreover, within it, O my God, out of the lights shed by Thy throne, handmaidens who will intone the melodies of Thy wondrous and most sweet invention, that they may magnify Thy name with such words as have not been heard by any of Thy creatures, be they the inmates of Thy heaven or the dwellers of Thine earth, nor been comprehended by any of Thy people. Unlock, then, the gates of this Paradise to the faces of Thy loved ones, that haply they may enter them in Thy name, and by the power of Thy sovereignty, that thereby the sovereign bounties vouchsafed by Thee unto Thy chosen ones and the transcendent gifts granted

سماء اجلالک لو لم یکن فی ملکک کیف یعلو
کلمات اثباتک

5 فوعزّرتک یا محبوبی کلّ الوجود وجد لاعلاء
نصرک و انتصارک و کلّ الحدودات آیات
لسلطنتک و منادی لاقتدارک تعالی تعالی
بدایع قدرتک فی کلّ شیء بحیث جعلت ادنی
خلقک مطعماً لأعلى صفاتک و احقر صنعک
محلاً لأعظم اسمائک بحیث جعلت الفقر مظهراً
لغنائک و الذلّ سبيلاً لعزّک و الخطأ سبباً
لغفرانک و بهم ثبت لنفسک اسمائک الحسنى
ولذاتک بدایع صفاتک العلیا

6 اذاً یا الهی لما اردت ان تدخل کلّ الأشياء فی
سرادق عزّ فضلک و افضالک و تهبّ علی کلّ
الوجود من اریاح قیص عزّ فردائیتک و تنظر
کلّ شیء بلحظات اعین جودک و وحدانیتک
اسألك بحبیك الذی جعلته علة ظهورات قدس
صدائیتک و شعله قلوب المشتاقین من خلقک
بأن تخلق حیثنذ لخلصیک من بریتک و محبیك
من احبتک من جوهر الجود و الاعطاء و
ساذج الفضل و البهاء رضوان قدسک الأعلى و
تجعله مقدساً عن کلّ ما سواک و منزهاً عن
دونک ثم اخلق یا الهی فیها من انوار عرشک
مغنیات من بدایع صنعک الأحلی لیدکرک
بکلمات الّتی جعلتها مطهراً عما سمعتها اذن الخلیقة
من اهل ارضک و سمائک و مقدساً عن عرفان
بریتک ثم افتح ابواب هذه الجنة علی وجه
احیائک لعلّ یدخلون فیها باسمک و سلطنتک
لیتم بذلك سلطان مواهبک علی اصفیائک
و ملیک عطائک علی امنائک لیدکرک فیها
بنغمات الّتی لن یقدر احد ان یتغنّى بها او یتکلم
علیها حتّی لا یخطر علی قلب احد من بریتک
التلبس بأثواب صفوتک و التظهر بظهورات

unto Thy trusted ones be perfected, that they may extol Thy virtues with such melodies as none can either intone or describe, and that none of Thy people may conceive the design of appearing in the guise of any of Thy chosen ones, or of emulating the example of Thy loved ones, and that none may fail to discern between Thy friends and Thine enemies, or to distinguish them that are devoted to Thee from such as stubbornly oppose Thee. Potent art Thou to do what Thou wilt, and powerful and supreme art Thou over all things.

احبتك و لئلا يشتهيه على احد محبيك عن
مبغضيك و مخلصيك عن معانديك و انك
انت على كل ما تريد لقادر مقتدر قدیر

- 7 Exalted, immeasurably exalted art Thou, O my Beloved, above the strivings of any of Thy creatures, however learned, to know Thee; exalted, immensely exalted art Thou above every human attempt, no matter how searching, to describe Thee! For the highest thought of men, however deep their contemplation, can never hope to outsoar the limitations imposed upon Thy creation, nor ascend beyond the state of the contingent world, nor break the bounds irrevocably set for it by Thee. How can, then, a thing that hath been created by Thy will that overruleth the whole of creation, a thing that is itself a part of the contingent world, have the power to soar into the holy atmosphere of Thy knowledge, or reach unto the seat of Thy transcendent power?

7 سبحانك سبحانك يا محبوبي من ان تعرف بأعلى
عرفان الموجودات سبحانك سبحانك من ان
توصف بأبهى وصف الممكنات لأن منتهى عرفان
العباد في منتهى ذروة القصوى لن يقدر ان يصعد
عن حد الانشاء ولن يمكن ان يتعارج عن شأن
الامكان و بما قدر له من شؤون القضاء فكيف
يقدر ما خلق بمشيئة الامكانية في رتبة الامكان ان
يصعد الى هواء قدس عرفانك او يصل الى مقر
عز اقتدارك

- 8 High, immeasurably high art Thou above the endeavors of the evanescent creature to soar unto the throne of Thine eternity, or of the poor and wretched to attain the summit of Thine all-sufficing glory! From eternity Thou didst Thyself describe Thine own Self unto Thy Self, and extol, in Thine own Essence, Thine Essence unto Thine Essence. I swear by Thy glory, O my Best-Beloved! Who is there besides Thee that can claim to know Thee, and who save Thyself can make fitting mention of Thee? Thou art He Who, from eternity, abode in His realm, in the glory of His transcendent unity, and the splendors of His holy grandeur. Were any one except Thee to be deemed worthy of mention, in all the kingdoms of Thy creation, from the highest realms of immortality down to the level of this nether world, how could it, then, be demonstrated that Thou art established upon the throne of Thy unity, and how could the wondrous virtues of Thy oneness and Thy singleness be glorified?

8 سبحانك سبحانك من ان يطير الفاني الى عرش
بقائك او يصل الفقير الى ذروة استغنائك لم تزل
واصف نفسك لنفسك بنفسك و ناعت ذاتك
لذاتك بذاتك فوعزتك يا محبوبي لم يكن غيرك
مذكور حتى يعرفك و لا دونك موجود ليذكرك
انت الذي لم تزل كنت في ملكك بظهور عز
وحدانيتك و طلوع قدس كبريائيتك و لو يذكر
في ممالك الانشاء من اعلى نقطة البقاء الى منتهى
رتبة الثرى احد دونك كيف يثبت استوائك
على عرش فردانيتك و يعلو بدائع ذكرك في كلمة
توحيدك و وحدانيتك

- 9 I bear witness, this very moment, to what Thou hast testified for Thine own Self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee. Thou hast from everlasting been potent, through the Manifestations of Thy might, to reveal the signs of Thy power, and Thou hast ever made known, through the Daysprings of Thy knowledge, the words of Thy wisdom. No

9 و اشهد حينئذ بما شهدت به لنفسك قبل خلق
السموات و الأرض بأنك انت الله لا اله الا
انت لم تزل كنت قادراً بمظاهر قدرتك لآيات
قدرتك و عالماً بمطالع عليك بكلمات عليك و لم
يكن دونك من شيء ليذكر تلقاء مدين توحيدك

one besides Thee hath ever been found worthy to be mentioned before the Tabernacle of Thy unity, and none except Thyself hath proved himself capable of being praised within the hallowed court of Thy oneness.

- 10 Praise be to Thee, O my God, that Thou hast revealed Thy favors and Thy bounties; and glory be to Thee, O my Beloved, that Thou hast manifested the Daystar of Thy loving-kindness and Thy tender mercies. I yield Thee such thanks as can direct the steps of the wayward towards the splendors of the morning light of Thy guidance, and enable those who yearn towards Thee to attain the seat of the revelation of the effulgence of Thy beauty. I yield Thee such thanks as can cause the sick to draw nigh unto the waters of Thy healing, and can help those who are far from Thee to approach the living fountain of Thy presence. I yield Thee such thanks as can divest the bodies of Thy servants of the garments of mortality and abasement, and attire them in the robes of Thine eternity and Thy glory, and lead the poor unto the shores of Thy holiness and all sufficient riches. I yield Thee such thanks as can enable the Heavenly Dove to warble forth, upon the branches of the Lote-Tree of Immortality, her song: "Verily, Thou art God. No God is there besides Thee. From eternity Thou hast been exalted above the praise of aught else but Thee, and been high above the description of any one except Thyself." I yield Thee such thanks as can cause the Nightingale of Glory to pour forth its melody in the highest heaven: "'Ali (the Bab), in truth, is Thy servant, Whom Thou hast singled out from among Thy Messengers and Thy chosen Ones, and made Him to be the Manifestation of Thyself in all that pertaineth unto Thee, and that concerneth the revelation of Thine attributes and the evidences of Thy names." I yield Thee such thanks as can stir up all things to extol Thee, and to glorify Thine Essence, and can unloose the tongues of all beings to magnify the sovereignty of Thy beauty. I yield Thee such thanks as can fill the heavens and the earth with the signs of Thy transcendent Essence, and assist all created things to enter the Tabernacle of Thy nearness and Thy presence. I yield Thee such thanks as can make every created thing to be a book that shall speak of Thee, and a scroll that shall unfold Thy praise.

- 11 I yield Thee such thanks as can establish the Manifestations of Thy sovereignty upon the throne of Thy governance, and set up the Exponents of Thy glory upon the seat of Thy Divinity. I yield Thee such thanks as can make the corrupt tree to bring forth good fruit through the holy breaths of Thy favors, and revive the bodies of all beings with the gentle winds of Thy transcendent grace. I yield Thee such thanks as can cause the

ولا غيرك من احد حتى يوصف في ساحة قدس
تفريديك

10 فلك الحمد يا الهى على ظهور مواهبك و عطايتك
فلك الحمد يا محبوبى على طلوع شمس عنايتك
و افضالك فلك الحمد حمداً يهدى المضلين الى
تشعشع انوار صبح هدايتك ويصل المشتاقين الى
مكمن اشراق نور جمالك فلك الحمد حمداً يقرب
المريض الى معين شفائك و البعيد الى كوثر
لقائك فلك الحمد حمداً ينزع عن هياكل العباد
قيص الذلّ و الفناء و يلبسهم رداء العزّ و البقاء
و يهدى الفقراء الى شاطئ القدس و الاستغناء
فلك الحمد حمداً به تنطق الورقاء على افنان سدره
البقاء بأنك انت الله لا اله الا انت لم تزل كنت
مقدساً عن ذكر دونك و متعالياً عن وصف ما
سواك فلك الحمد حمداً به تغنّ عندليب البهاء في
جبروت العماء بأنّ علياً عبدك الذى اصطفيته
بين رسلك و صفوتك و جعلته مظهراً لنفسك
في كلّ ما يرجع عليك من ظهورات صفاتك
و بروزات اسمائك فلك الحمد حمداً به تقيم كلّ
شئ ببناء نفسك و ذكر ذاتك و تنطق كلّ
الوجود بأذكار سلطان جمالك فلك الحمد حمداً
يملاّ السموات و الأرض من آيات عزّ هويتك
و يدخل كلّ شئ في سرادق قربك و لقائك
فلك الحمد حمداً يجعل كلّ شئ كتاب و صفك
و صحيفة ذكرك

11 فلك الحمد حمداً به تستوى ظهورات سلطنتك
على عرش حكومتك و تستقرّ شؤونات
اجلالك على كرسيّ الوهيتك فلك الحمد
حمداً به تثمر اشجار الياسة من نسيمات قدس
اكرامك و تجدد هياكل الموجودات من ارياح
عزّ افضالك فلك الحمد حمداً به تنزل آيات عزّ
توحيدك من سماء قدس تفريديك

signs of Thine exalted singleness to be sent down out of the heaven of Thy holy unity.

- 12 I yield Thee such thanks as can teach all things the realities of Thy knowledge and the essence of Thy wisdom, and will not withhold the wretched creatures from the doors of Thy mercy and Thy bountiful favor. I yield Thee such thanks as can enable all who are in heaven and on earth to dispense with all created things, through the treasures of Thine all-sufficing riches, and can aid all created things to reach unto the summit of Thine almighty favors. I yield Thee such thanks as can assist the hearts of Thine ardent lovers to soar into the atmosphere of nearness to Thee, and of longing for Thee, and kindle the Light of Lights within the land of Iraq. I yield Thee such thanks as can detach them that are nigh unto Thee from all created things, and draw them to the throne of Thy names and Thine attributes. I yield Thee such thanks as can cause Thee to forgive all sins and trespasses, and to fulfill the needs of the peoples of all religions, and to waft the fragrances of pardon over the entire creation. I yield Thee such thanks as can enable them that recognize Thy unity to scale the heights of Thy love, and cause such as are devoted to Thee to ascend unto the Paradise of Thy presence.

- 13 I yield Thee such thanks as can satisfy the wants of all such as seek Thee, and realize the aims of them that have recognized Thee. I yield Thee such thanks as can blot out from the hearts of men all suggestions of limitations, and inscribe the signs of Thy unity. I yield Thee such thanks as that with which Thou didst from eternity glorify Thine own Self, and didst exalt it above all peers, rivals, and comparisons, O Thou in Whose hands are the heavens of grace and of bounty, and the kingdoms of glory and of majesty!

- 14 Lauded be Thy name, O Lord my God, and my Master! Thou bearest witness, and seest, and knowest the things that have befallen Thy loved ones in Thy days, and the continual trials, and the successive tribulations, and the incessant afflictions, which have been sent down upon Thine elect. Such hath been their plight that the earth became too strait for them, and they were encompassed by the evidences of Thy wrath and the signs of Thy fear in every land, and the doors of Thy mercy and Thy loving-kindness were shut against them, and the garden of their hearts was deprived of the overflowing showers of Thy grace and Thy bountiful favors. Wilt Thou withhold, O my God, from such as love Thee the wonders of Thine ascendancy and triumph? Wilt Thou shatter, O my Beloved, the hopes which they who are devoted to Thee have fixed on Thy manifold bounties and gifts? Wilt Thou keep back, O my Master, those

12 فلک الحمد حمداً به تعلّم کلّ شیء من جواهر علمک و ساذج حکمتک و لا تخيّب المساکین عن ابواب رحمتک و احسانک فلک الحمد حمداً به يستغنى کلّ من فی السموات و الأرض من کلايز استغنائک و يتعلّى الممکات الى ذروة عرّ الطافک فلک الحمد حمداً به تطير قلوب العشاق فی هواء القرب و الاشتیاق ويستضيء نور النور فی شطر العراق فلک الحمد حمداً به ينقطع المقربون عن کلّ الجهات و يجذبهم الى عرش الأسماء و الصفات فلک الحمد حمداً به تغفر الخطأ و العصیان و تقضى حوائج کلّ الأديان و تهبّ روايح الغفران علی الامکان فلک الحمد حمداً به يصعد الموحّدون الى معارج حبّک و يرتقى المخلصون الى رضوان و صلک

13 فلک الحمد حمداً به يقضى حوائج الطالبین و مقاصد العارفين فلک الحمد حمداً به تحو عن القلوب اشارات التّحدید و تثبت آیات التّوحد فلک الحمد حمداً به حمدت نفسك فی ازل الأزال و جعلته مقدساً عن الشبه و الضدّ و المثال یا من ینیدک جبروت الفضل و الافضال و ملکوت العزّ و الاجلال

14 سبحانک اللهم یا الهی و سیّدی تشهد و ترى و تعلم ما ورد علی احبتک فی ایامک و نزل علی صفوتک من ترادف بلاياک و يتابع قضایاک و توالی رزایاک حیث ضاقت علیهم الأرض و اخذتهم شؤونات قهرک من کلّ الجهات و آثار خشیتک من کلّ الأفطار و سدّت علی وجوههم ابواب رحمتک و عنايتک و منعت علی رضوان قلوبهم امطار فیض فضلک و الطافک أ تحرم یا الهی محبّیک عن بدایع نصرک و انتصارک أ تخيّب یا محبّوبی مخلصیک عن جوامع جودک و انعامک أ تمنع یا سیّدی عارفيک عن شاطئ

that have recognized Thee from the shores of Thy sanctified knowledge, or wilt Thou cease to rain down upon the hearts of such as desire Thee the showers of Thy transcendent grace?

قدس عرفانک و هل تقطع عن افئدة مریدیک
امطار عرّ افضالک

- 15 Nay, and to this Thy glory beareth me witness! I testify this very moment that Thy mercy hath surpassed all created things, and Thy loving-kindness encompassed all that are in heaven and all that are on earth. From everlasting the doors of Thy generosity were open to the faces of Thy servants, and the gentle winds of Thy grace were wafted over the hearts of Thy creatures, and the overflowing rains of Thy bounty were showered upon Thy people and the dwellers of Thy realm.

15 لا فوعرّتک اشدّ حينئذ بأنّ رحمتک سبقت
الممکات و عنايتک احاطت کلّ من في
الأرضين و السموات لم تزل كانت ابواب
جودک مفتوحة على وجه عبادک و لا تزال
نسمات فضلک سارية على قلوب خلقک
و امطار مکرمتک جارية على بریتک و اهل
مملکتک

- 16 I know full well Thou hast delayed to manifest Thy triumph in the kingdom of creation by reason of Thy knowledge which embraceth both the mysteries of Thy decree, and the hidden things ordained behind the veils of Thine irrevocable purpose, that thereby those who have entered beneath the shadow of Thy transcendent mercy may be separated from those who have dealt disdainfully with Thee, and turned back from Thy presence at the time when Thou didst manifest Thy most exalted Beauty.

16 و اعلم بأنّک تأخّرت ظهورات نصرک في
الانشاء لما سبق به علمک من اسرار القضاء و
خفیات ما قدر خلف حجاب الامضاء ليفصل
بذلک من دخل في ظلّ رحمتک الکبرى عن
الذى استکبر علیک ثمّ اعرض عن اللقاء عند
ظهور جمالک الأعلى

- 17 Exalted, immeasurably exalted art Thou, therefore, O my Beloved! Forasmuch as Thou hast divided, in Thy realm, Thy loved ones from Thine enemies, and hast perfected Thy most weighty testimony and Thy most infallible Proof unto all who are in heaven and on earth, have mercy, then, upon those who were brought low in Thy land, by reason of what hath befallen them in Thy path. Exalt them, then, O my God, through the power of Thy might and the potency of Thy will, and raise them up to proclaim Thy Cause through Thine omnipotent sovereignty and purpose.

17 فسبحانک سبحانک يا محبوبی اذاً لما فصل
في الملك احبائک من اعدائک و تمّ جتک
الأعظم و برهانک الأقوم على کلّ من في
السموات و الأرض اذاً فارحم الذين هم
استضعفوا في ارضک بما ورد عليهم في سبيلک
ثمّ ارفعهم يا الهی باقتدارک و مشیتک ثمّ
اظهرهم على الأمر بسلطنتک و ارادتک

- 18 I swear by Thy glory! My sole purpose in showing forth Thine ascendancy hath been to glorify Thy Cause, and to magnify Thy word. I am persuaded that if Thou wert to delay to send down Thy victory and to demonstrate Thy power, the signs of Thy sovereignty would assuredly perish in Thy land, and the tokens of Thy rule would be blotted out throughout Thy dominion.

18 فوعرّتک ما اردت في ظهورات نصرک الا
ارتفاع امرک و اعلاء کلمتک و انی لأیقنت
بأنّک لو تأخّر في انزال نصرک و اظهار قدرتک
لتحی آثار سلطنتک في ملکک و تضمحل آیات
حکومتک في مملکتک

- 19 My breast is straitened, O my God, and sorrows and vexations have compassed me round, for I hear among Thy servants every praise except Thy wondrous praise, and behold amidst Thy people the evidences of all things save the evidences of what Thou hast prescribed unto them by Thy behest, and destined for them through Thy sovereign will, and ordained unto them by Thine overruling decree. They have strayed so far from Thee that should any of Thy loved ones

19 فیا الهی قد ضاق صدری و اخذنی الهمّ و الغمّ
عن کلّ الجهات بما اسمع کلّ ذکر بين عبادک
دون بدایع ذکرک و اری کلّ شئ بين بریتک
الا ما امرتهم به بأمرک و قضیت لهم بسلطان
مشیتک و قدرت لهم بملیک تقدیرک و بلغوا
في الغفلة الى مقام الذى لو احد من احبائک

deliver unto them the wondrous tokens of Thy unity, and the gem-like utterances that attest Thy transcendent oneness, they would thrust their fingers into their ears, and would cavil at him and mock him. All this hast Thou set down through Thine all-encompassing sovereignty, and apprehended through Thine omnipotent supremacy.

- 20 Glorified, immeasurably glorified art Thou, O my Master! Look, then, upon the hearts which, in their love for Thee, have been transfixed by the darts of Thine enemies, and the heads which were borne on spears for the sake of the exaltation of Thy Cause and the glorification of Thy name. Have pity, then, upon those hearts which have been consumed by the fire of Thy love, and been touched by such tribulations as are known only unto Thee.

- 21 All laud and honor to Thee, O my God! Thou well knowest the things which, for a score of years, have happened in Thy days, and have continued to happen until this hour. No man can reckon, nor can any tongue tell, what hath befallen Thy chosen ones during all this time. They could obtain no shelter, nor find any refuge in which they could abide in safety. Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy perfect tranquility. Vouchsafe unto them the fragrances of Thy might and Thy mercy, and send down upon them, out of Thy marvelous loving-kindness, what will enable them to dispense with all except Thee, and will detach them from aught save Thyself, that the sovereignty of Thy oneness may be revealed and the supremacy of Thy grace and Thy bounty demonstrated.

- 22 Wilt Thou not, O my God, look upon the tears which Thy loved ones have shed? Wilt Thou not pity, O my Beloved, the eyes which have been dimmed by reason of their separation from Thee, and because of the cessation of the signs of Thy victory? Wilt Thou not behold, O my Master, the hearts wherein have beaten the wings of the dove of longing and love for Thee? By Thy glory! Things have come to such a pass that hope hath well nigh been banished from the hearts of Thy chosen ones, and the breaths of despair are ready to seize them, by reason of what hath befallen them in Thy days.

- 23 Behold me, then, O my God, how I have fled from myself unto Thee, and have abandoned my own being that I may attain unto the splendors of the light of Thy Being, and have forsaken all that keepeth me back from Thee, and maketh me forgetful of Thee, in order that I may inhale the fragrances of Thy presence and Thy remembrance. Behold how I have

يلقى عليهم من بدائع آيات توحيدك و جواهر
كلمات عزّ تفرّيدك يجعلون اصابعهم في آذانهم و
يعتريضون عليه ويستزثون به و أنك انت احصيت
كل ذلك باحاطة قيوميتك و احطت باقتدار
ربوبيتك

- 20 سبحانك سبحانك يا سيدي فانظر الى صدور
التي تشبكت من سهام اعدائك في محبتك و على
رؤوس التي ارتفعت على القناة لاعلاء امرك و
ارتفاع ذكرك ثم ارحم قلوب التي احترقت من
نار حبك و ورد عليهم ما انت تعلم بعلبك

- 21 سبحانك يا الهى انت تعلم ما قضى من ايامك
في عشرين من السنين الى ان بلغ الزمان الى
الحين و ورد على اصفياك في هذه المدة البعيدة
ما لا يحصى بالبيان و لا يذكر باللسان بحيث
ما وجدوا موطن امن و لا مقعد صدق اذا يا
الهى بدل خوفهم بظهورات امنك و امانك و
ذلهم بسلطان عزك و فقرهم بمليك غنائك و
اضطرابهم ببدايع استقرارك و هب عليهم من
نسمات عزك و رحمتك ثم انزل عليهم من
بدائع عنايتك ما يغنيهم عن دونك و ينقطعهم
عما سواك ليظهر سلطان احديتك و ملك
فضلك و افضالك

- 22 اما تنظريا الهى على دموع التي جرت على حدود
احبتك و اما ترحم يا محبوبى عيون التي عمت
في فراقك و تعطيل آيات نصرك و اما تنظريا
سيدي قلوب التي استدفقت فيها ورقاء عشقك و
شوقك فوعزتك كاد الامر يصل الى مقام يحو
الرجاء عن افتدة اصفياك و يأخذهم نقمات
اليأس بما ورد عليهم في ايامك

- 23 فيها انا ذا الهى هربت عن نفسى الى نفسك و
عن ذاتى الى تجليات انوار ذاتك و عن شؤونات
بعدي و غفلتى الى نفحات قربك و ذكرك و
وفدت على تراب مدين مغفرتك و احسانك
و سكنت في جوار رحمتك الكبرى و استشفع

stepped upon the dust of the city of Thy forgiveness and Thy bounty, and dwelt within the precincts of Thy transcendent mercy, and have besought Thee, through the sovereignty of Him Who is Thy Remembrance and Who hath appeared in the robe of Thy most pure and most august Beauty, to send down, in the course of this year, upon Thy loved ones what will enable them to dispense with any one except Thee, and will set them free to recognize the evidences of Thy sovereign will and all-conquering purpose, in such wise that they will seek only what Thou didst wish for them through Thy bidding, and will desire naught except what Thou didst desire for them through Thy will. Sanctify, then, their eyes, O my God, that they may behold the light of Thy Beauty, and purge their ears, that they may listen to the melodies of the Dove of Thy transcendent oneness. Flood, then, their hearts with the wonders of Thy love, and preserve their tongues from mentioning any one save Thee, and guard their faces from turning to aught else except Thyself. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

بِسُلْطَانِ ذِكْرِكَ فِي قَيْصِ جَمَالِكَ الْأَلْفُفِ الْأَعْلَى
بَأَنْ تَنْزِلَ فِي هَذِهِ السَّنَةِ عَلَى احْبَبَتِكَ مَا يَنْقُطِعُهُمْ
عَنْ دُونِكَ وَيُخَلِّصُهُمْ لظُهُورَاتِ مَلِكِ مَشِيَّتِكَ
وَسُلْطَانِ ارَادَتِكَ بِحَيْثُ لَا يَرِيدُوا إِلَّا مَا ارَادْتَ
لَهُمْ بِأَمْرِكَ وَلَا يَشَاؤُوا إِلَّا بِمَا شِئْتَ لَهُمْ بِمَشِيَّتِكَ
ثُمَّ طَهِّرْ يَا هِيَ ابْصَارَهُمْ لِمُشَاهَدَةِ أَنْوَارِ جَمَالِكَ وَ
سَمْعَهُمْ لِاسْتِمَاعِ نِعْمَاتِ وَرِقَاءِ عَزِّ هَوِيَّتِكَ ثُمَّ اْمْلَأْ
قُلُوبَهُمْ مِنْ بَدَايِعِ حُبِّكَ ثُمَّ احْفَظْ لِسَانَهُمْ عَنْ
ذِكْرِ غَيْرِكَ وَوُجُوهَهُمْ عَنِ التَّوَجُّهِ إِلَى غَيْرِكَ وَ
أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْعَزِيزُ
الْمُهَيْمِنُ الْقَيُّومُ

- 24 Protect, moreover, O my Beloved, through Thy love for them and through the love they bear to Thee, this servant, who hath sacrificed his all for Thee, and expended whatsoever Thou hast given him in the path of Thy love and Thy good pleasure, and preserve him from all that Thou abhorrest, and from whatsoever may hinder him from entering into the Tabernacle of Thy holy sovereignty, and from attaining the seat of Thy transcendent oneness. Number him, then, O my God, with such as have allowed nothing whatever to deter them from beholding Thy beauty, or from meditating on the wondrous evidences of Thine everlasting handiwork, that he may have fellowship with none except Thee, and turn to naught save Thyself, and discover in whatever hath been created by Thee in the kingdoms of earth and heaven nothing but Thy wondrous Beauty and the revelation of the splendors of Thy face, and be so immersed beneath the billowing oceans of Thine overruling providence and the surging seas of Thy holy unity, that he will forget every mention except the mention of Thy transcendent oneness, and banish from his soul the traces of all evil suggestions, O Thou in Whose hands are the kingdoms of all names and attributes!

24 ثُمَّ احْفَظْ يَا مَحْبُوبِي بِمَحَبَّتِكَ أَيَّاهُمْ وَمَحَبَّتِهِمْ إِيَّاكَ
هَذَا الْعَبْدَ الَّذِي فَدَى بِكُلِّهِ لِحَضْرَتِكَ وَانْفَقَ كُلَّ
مَا أَعْطَيْتَهُ فِي سَبِيلِ مَحَبَّتِكَ وَمَنَاجِي رِضَائِكَ عَنْ
كُلِّ مَا يَكْرَهُهُ نَفْسُكَ ثُمَّ عَنْ كُلِّ مَا يَمْنَعُنِي عَنْ
الدَّخُولِ فِي سِرَادِقِ قُدْسِ سُلْطَنَتِكَ وَالْوُرُودِ إِلَى
مَقَاعِدِ عَزِّ احْدِيَّتِكَ ثُمَّ اجْعَلْنِي يَا هِيَ مِنَ الَّذِينَ مَا
شَغَلَهُمْ شَيْءٌ عَنْ زِيَارَةِ جَمَالِكَ وَالتَّفَكُّرِ فِي بَدَايِعِ
صَنِيعِ اَزْلِيَّتِكَ حَتَّى لَا اسْتَأْنَسَ بِأَحَدٍ دُونِكَ وَلَا
التَفَتَ إِلَى نَفْسٍ سِوَاكَ وَلَا أَرَى فِي شَيْءٍ عَمَّا
خَلَقْتَهُ فِي مَلَكُوتِ مَلِكِ السَّمَوَاتِ وَالْأَرْضِ إِلَّا
بَدِيعَ جَمَالِكَ وَظُهُورَ أَنْوَارِ وَجْهِكَ وَاسْتَغْرَقَ فِي
طَمَاطِمِ سُلْطَانِ رُبُوبِيَّتِكَ وَيَمَامِ قُدْسِ احْدِيَّتِكَ
عَلَى مَقَامِ الَّذِي انْسَى كُلَّ الْأَذْكَارِ دُونَ اذْكَارِ عَزِّ
هَوِيَّتِكَ وَاغْفَلَ عَنْ كُلِّ الْإِشَارَاتِ يَا مَنْ يَبْدِكُ
جَبَرُوتِ الْأَسْمَاءِ وَالصِّفَاتِ

- 25 Lauded be Thy name, O Thou Who art the Goal of my desire! I swear by Thy glory! How great is my wish to attain unto a detachment so complete that were there to appear before me those countenances which are hid within the chambers of chastity, and the beauty of which Thou didst veil from the eyes of the entire creation, and whose faces Thou didst sanctify from

25 فَسُبْحَانَكَ يَا مَقْصُودِي فَوْعَزَّتْكَ احْبَبَّ إِنْ
أَكُونُ عَلَى شَأْنِ الَّذِي لَوْ يَحْضُرُنْ بَيْنَ يَدَيَّ
طَلَعَاتِ اللَّوَاتِي كُنَّ فِي غُرَفَاتِ عَصْمَتِكَ وَ
سَتَرَتْ جَمَاهُنَّ عَنْ مِلَاحِظَةِ الْمَوْجُودَاتِ وَ
طَهَّرَتْ وَجُوهَهُنَّ عَنْ مُشَاهَدَةِ الْمَمَكَّاتِ وَ

the sight of all beings, and were they to unveil themselves in all the glory of the splendors of Thine incomparable beauty, I would refuse to look upon them, and would behold them solely for the purpose of discerning the mysteries of Thy handiwork, which have perplexed the minds of such as have drawn nigh unto Thee, and awed the souls of all them that have recognized Thee. I would, by Thy power and Thy might, soar to such heights that nothing whatsoever would have the power to keep me back from the manifold evidences of Thy transcendent dominion, nor would any earthly scheme shut me out from the manifestations of Thy Divine holiness.

- 26 Glorified, immeasurably glorified art Thou, O my God, and my Beloved, and my Master, and my Desire! Shatter not the hopes of this lowly one to attain the shores of Thy glory, and deprive not this wretched creature of the immensities of Thy riches, and cast not away this suppliant from the doors of Thy grace, and Thy bounty, and Thy gifts. Have mercy, then, upon this poor and desolate soul who hath sought no friend but Thee, and no companion except Thee, and no comforter save Thee, and no beloved apart from Thee, nor cherished any desire but Thyself.

- 27 Cast, then, upon me, O my God, the glances of Thy mercy, and forgive me my trespasses and the trespasses of them that are dear to Thee, and which come in between us and the revelation of Thy triumph and Thy grace. Cancel Thou, moreover, our sins which have shut off our faces from the splendors of the Daystar of Thy favors. Powerful art Thou to do Thy pleasure. Thou ordainest what Thou willest, and art not asked of what Thou wishest through the power of Thy sovereignty, nor canst Thou be frustrated in whatsoever Thou prescribest through Thine irrevocable decree. No God is there save Thee, the Almighty, the Most Powerful, the Ever-living, the Most Compassionate.

PM#184, DOR#22

يظهرن بظهورات انوار جمالك المنيع لا التفت
عليهن ولا اتوجه اليهن الا للملاحظة اسرار
صنعك الذي تحيرت فيه افئدة المقرين و
كاعت انفس العارفين وارتقى بحولك وقوتك
الى مقام الذي لن يشغلني شأن عن شؤونات عرّ
قيوميّتك ولا يحجبني هندسيّات الملكيّة عن
ظهورات قدس الوهيّتك

26 سبحانك سبحانك يا الهى ومحبوبى وسيدى و
مقصودى لا تخيب هذا الدليل عن شاطئ عرّك
ولا تحرم هذا المسكين عن ميادين غنائك ولا
تطرد هذا السائل عن ابواب فضلك واحسانك
و موهبتك ثم ارحم هذا المفتقر الذى ما اتخذ
لنفسه ولياً دونك ولا انيساً سواك ولا مصاحباً
غيرك ولا محبوباً الا انت ولا مقصوداً الا
اياكى

27 ثم انظرنى يا الهى بلحظات رحمتك ثم اغفر
جريراتى و جريرات احبتك التى حالت بيننا
و بين انزال نصرک و افضالك ثم كفر عنا
سيئات التى احتجبت بها وجوهنا عن ملاحظة
انوار شمس الطافك و انك انت المقتدر على
ما تشاء و تحكم كيف تشاء لا تسأل عما شئت
بسلطانك و لا تردّ عما قضيت بقضائك لا اله
الا انت العزيز القادر الحى الرؤوف

INBA49:187, INBA92:241, BLIB_Or15739.032,
PMP#184, TSBT.157, AMB#22

BH05552

- 1 He is the Mighty. هو العزيز 1
- 2 This is a Tablet wherein are mentioned verses of separation from this poor and wretched servant at the time when He departeth from the region of Iraq by reason of that which the hands of the oppressors have wrought. هذا لوح فيه يذكر آيات الفراق من هذا العبد البائس الفقير حين الذي يخرج عن شطر العراق بما اكتسبت ايدي الظالمين 2
- 3 Say: By God! This is in truth Husayn Who hath appeared among you by the command of God, the Mighty, the Powerful. He dwelt among you for numbered days while ye were heedless of His beauty and were among the negligent ones. Ye have driven Him from the land and knew not His worth, and God is witness unto this. Ye have visited upon Him that which was visited from before, and now do the denizens of the highest Paradise cry out. قل تالله هذا الحسين بالحق وظهر بينكم بأمر الله العزيز القدير و كان بينكم في أيام معدودة وانتم غفلتم عن جماله و كنتم من الغافلين و اخرجتموه عن الأرض و ما عرفتم قدره و كان الله على ذلك شهيد و اجر يتم عليه مثل ما جرى من قبل و اذاً يصح اهل ملاء العالمين 3
- 4 Say: O people of hatred! Rejoice not in what ye have done, for God will seize you with a vengeance that is indeed severe in justice. Say: Would ye slay Husayn, yet kiss the earth of the land that is attributed to Him? Alas for you, O company of mischief-makers! قل يا ملاء البغضاء لا تفرحوا بما فعلتم فسوف يأخذكم الله بقهر قد كان على العدل شديد قل أ تقتلون الحسين و تقبلون تراب ارض التي نسبت اليه فوا حسرتا عليكم يا ملاء المفسدين 4
- 5 Say: He feareth not you, nor your kings, nor all who are in the heavens and the earth. Say: Whoso hath known God will know none else besides Him, and unto Him do the hearts of them that have recognized Him turn. قل انه لن يخاف عنكم و لا عن ملوككم و لا عن كل من في السموات و الأرضين قل من عرف الله لن يعرف دونه و ان اليه يتوجه قلوب العارفين 5
- 6 Say: We have offered up our spirits for God, the Lord of the worlds, and We beseech Him at every moment to accept from Us this lowly offering, and We thank Him for this and for all that He hath decreed for Us. Verily He is the Bestower, the Ordainer, the Gracious. قل انا انفقنا ارواحنا لله رب العالمين و نسئله في كل آن بأن يقبل منا هذا الهدية الفقير و نشكره في ذلك و في كل ما قضى علينا و انه هو المعطي القاضى الكريم ١٥٢ 6

INBA71:042a

BH01058

- 1 He is God, the One with power over all things, and all through fear of Him are filled with dread, though they perceive it not. Glorified then be He Who hath sent down the verses in truth, and will continue to send them down as He pleaseth. And verily He is the Truth, there is no God but Him. He bestoweth authority upon whomsoever He willeth through His command, and verily He hath power over all things. He shall grant His servants whatsoever they ask of Him, and shall cast the fear of God into the heart of whomsoever He pleaseth, and shall guide those who have detached themselves unto Him with their wealth and their souls. Thus doth He recompense the doers of good. O servant! Give glad-tidings unto them who have believed in God and His signs that they should not grieve over anything, nor let Satan bar them from God's path, nor think evil thoughts of God lest they be counted among the heedless. Announce unto My servants that they should be content with what We have ordained for them and desire not what We do not desire for them. Thus was the command from Us in the Torah and the Gospel and the Psalms, and thus do We judge from Our presence those who are God-fearing.
- 2 Say: Put your trust in God in your return and your abode, and follow not the vain desires of those who disbelieved and turned away after having believed. Thus were We empowered over whatsoever We please, and We cause those in whose hearts is disease to turn away from rancor, that it may be a reminder to the God-fearing.
- 3 Say: Verily those who have believed in guidance and remained steadfast in the fear of the Cause, the Spirit shall appear unto them and God shall come to them in canopies of light, and their faces shall shine with the light of their Lord, whereby the heavens and earth shall be illumined. Therefore rejoice, O ye sincere ones!
- 4 Thus doth He bestow upon whomsoever He willeth, and cast knowledge and wisdom upon those who have persevered in His path and have placed their trust in Him.
- 5 Say: Fear God, then follow what the Spirit casteth unto you, and walk not in the ways of Satan after We have sent down the verses in a Book mighty and wise, wherein no falsehood can enter, wherein the measures of all things have been decreed, and wherein every matter hath been expounded in clear detail, that ye may know the paths of truth and guidance and avoid grave sins and indecency, and be among the guided ones.
- 1 هو الله المقتدر على كل شيء و كل من خيفته وجلون و ان لا يشعرون فسبحان الذي نزل الآيات بالحق و سينزل كيف يشاء و انه هو الحق لا اله الا هو يؤتي الامر على من يشاء بأمره و انه كان على كل شيء قدير و سيعطي عباده فيما سئل عنه و يلقي التقى في قلب من يشاء و سيهدي الذينهم انقطعوا اليه بأموالهم و انفسهم و كذلك يجزي المحسنين يا ايها العبد بشر الذين هم آمنوا بالله و آياته بأن لا يحزنوا في شيء و لا يسدهم الشيطان عن سبيل الله و لا يظنوا بالله ظن السوء ليكونن من الغافلين نبي عبادي بأن ترضين فيما قدرناه لهم و لا تريدن ما لا نريد لأنفسهم و كذلك كان الأمر من لدنا في التوراة و الانجيل و الزبور و كذلك نحكم من عندنا على المتقين
- 2 قل توكّلوا على الله في منقلبكم و مثواكم و لا تتبعوا أهواء الذين هم كفروا و اعرضوا بعدما آمنوا و كذلك كما مقتدرأ على ما نشاء و نقلب الذين في قلوبهم مرض من الغل ليكون تذكرة للمتقين
- 3 قل ان الذينهم آمنوا بالهدى و استقاموا في تقى الأمر سيظهر عليهم الروح و يأتيهم الله في ظلل من الأنوار و تستضيء و وجوههم من نور ربهم و بها تستنير السموات و الأرض اذا فابشروا يا ايها المخلصين
- 4 كذلك يهب من يشاء و يلقي العلم و الحكمة على الذينهم صبروا في [جنبه] و كانوا عليه يتوكّلون
- 5 قل اتقوا الله ثم اتبعوا ما يلقي الروح اليكم و لا تسلكوا سبل الشياطين بعدما نزلنا الآيات في كتاب عز حكيم الذي لا يأتيه الباطل و قدر فيه مقادير كل شيء و فضلنا فيه كل امر على احسن تفصيل مبين لتعرفوا سبل الحق و الهدى ثم اجتنبوا كباثر الاثم و الفحشاء و تكونن من المهتدين

- 6 Thus do We turn evil away from you as We turned it away from those who came before, and We mention them now in the tablets with most beautiful and gracious mention.
- 6 كذلك نصرف عنكم السوء كما صرفنا عن الذين كانوا من قبل و نذكرهم حينئذ في الألواح على احسن ذكر جميل
- 7 Say: These are among the melodies of the Spirit that give you glad tidings of the meeting with God and speak with pure truth, that it may be a light and mercy from Our presence upon those who have believed and been patient. And thus doth He fully reward the doers of good - those whom nothing can bar and who fear no one, and when they hear the call from thy Lord's presence, they arise to render aid and tarry not a moment when the angels of the Spirit receive them with light, saying: "Enter the garden that hath been raised up in the word of victory, and be not among the fearful."
- 7 قل هذه من نعمات الروح يبشركم بقاء الله و تنطق بالحق الخالص ليكون نوراً و رحمةً من لدنا على الذين آمنوا و صبروا و انه كذلك يوقى اجور المحسنين الذين لا يسدّهم من شيء و لا يخافون من احد و اذا سمعهم النداء من عند ربك يقومون على النصر و لا يصبرون اقل من آن اذا تتلقّهم ملائكة الروح بالنور ان ادخلوا جنة التي ارتفعت في كلمة النصر و لا تكونن من الخائفين
- 8 Say: Verily those who have left their homes, detached themselves unto God, migrated for His sake, and journeyed in His path that they might circle round His Being and visit the invisible beauty of His countenance - these are the companions of truth and guidance. Upon them be prayers from their Lord and forgiveness and a great reward from God.
- 8 قل ان الذين خرجوا عن ديارهم و انقطعوا الى الله و هاجروا فيه و سافروا في سبيله ليطوفن حول ذاته و يزورن غيب جماله اولئك هم اصحاب الحق و الهدى عليهم صلوة من ربهم و مغفرة و اجر من الله كبير
- 9 Were the servants to recognize and perceive the Cause, they would surely act as these have acted, and their spirits would leave their bodies in their longing for the meeting with God. But they remain veiled therefrom, having occupied themselves with their own selves, and are among the heedless.
- 9 لو يعرفون العباد و يستشعرون بالأمر ليفعلون بمثل ما فعلوا هؤلاء و ينقطع الروح عن ابدانهم شوقاً للقاء الله ولكن احتجبوا عن ذلك لما اشتغلوا بأنفسهم و كانوا من الغافلين
- 10 Say: God is well-pleased with you and hath ordained for you what He desired, and He will mention you in the Book of the Cause upon tablets of mighty splendor, and will honor you with His meeting, and will grant you the blessing of visiting His beauty and the Ka'bah of His Being, and will assist you in the Cause as He pleaseth. Thus doth He deal with the doers of good.
- 10 قل ان الله قد رضى عنكم و قضى عليكم ما اراد و سيذكركم في كتاب الأمر على الواح عرّ منير و يبشركم بقاءه و يرزقكم زيارة جماله و كعبه ذاته و يؤيدكم على الأمر كيف يشاء و انه كذلك يفعل بالمحسنين
- 11 Say: O concourse! Remind the servants of God not to slay those who have believed in God and His signs, and if ye witness one in the Bayan who believed and turned away, then turned back and retreated, then transgressed and disbelieved, remind him with love and according to what God hath prescribed in the Book. And if he remembereth not, leave him to himself and put your trust in God, and be not of them that interfere, for God hath prohibited you from this. No matter can be except after His leave, and thus hath it been detailed in the Book as a detailed exposition of all things, and sent down according to a just and certain measure. Say: God will accomplish His purpose concerning whomsoever He willeth, and will seize those who have disbelieved and associated partners
- 11 قل يا ايها الملا ذكروا عباد الله بأن لا يقتلوا الذين هم آمنوا بالله و آياته و ان شهدتم احد في البيان آمن و اعرض ثم اقبل و ادبر ثم [طغى] و اكفر ذكروه بالحب و بما وصى الله في الكتاب و ان لم يتذكر دعوه بنفسه و تولّوا على الله و لا تكونن من المتعرضين لأن الله انهيكم عن ذلك و ما من امر الا بعد اذنه و كذلك فصل في الكتاب تفصيل كل شيء و نزل على قسطاس حق يقين قل الله بالغ امره على من يشاء و يأخذ الذين هم كفروا و اشركوا بعدما آمنوا و اقبلوا و انه ما من اله الا هو و انه سيعذب المجرمين

with God after having believed and turned towards Him. Verily there is no God but Him, and He will assuredly punish the wrongdoers.

- 12 Glorified art Thou, O my God! Forgive these souls, then forgive me and have mercy upon me, then pardon me for what I have committed before Thee, for this is a station Thou hast reserved for Thyself and made it a testimony of Thy Being and a guidance and a light and a mercy unto all the worlds. Thou knowest, O my God, that I have chosen naught for myself and desired naught save the manifestation of Thy power in Thy dominion and the tokens of Thy sovereignty in Thy lands. And when I witnessed that these souls have turned toward Thy holy court and directed themselves to the realms of Thy mercy, I desired to make mention of them with the most excellent mention from Thee, that it might become a remembrance for others. Thou knowest how the ocean of rancor and hypocrisy surgeth in the breasts of those who claim faith openly yet disbelieve in secret, who follow their idle fancies and attribute them to Thyself, and who desired for Thy servant what they desired. Therefore forgive them and inform them of their condition and remind them of Thy days, then guide them to the straight path, for they know nothing and possess nothing for themselves. Have mercy upon them through Thy bounty, for Thou art the Almighty over what Thou willest, and Thou art the Most Merciful of the merciful.

- 13 Say: Here hath the morn dawned from the dayspring of the divine cloud, and the Spirit of Holiness hath spoken the truth, and the Light hath come in clouds of radiance, and God hath arisen with His Cause, and the Face hath appeared from behind the veils. Hasten ye, and be not of them that tarry. Baha

12 فسبحانك اللهم يا الهى فاغفر لهؤلاء ثم اغفر لى وارحمنى ثم اعف عني فيما اجترحت بين يديك لأن هذا شأن اختصاصته لنفسك وجعلته برهاناً لذاتك وهدى ونوراً ورحمة للعالمين وانك انت تعلم يا الهى بأني ما اخترت لنفسى من شيء وما اردت الا ظهور قدرتك في ملكك وشئون سلطنتك في بلادك ولما شهدت بأن هؤلاء اقبلوا الى حرم قدسك وتوجهوا الى ميادين رحمتك احببت ان اذكرهم بأحسن ذكر من عندك ليكون تذكرة للآخرين وانت تعلم كيف تموج بحر الغل والتفاق في صديور الذين يدعون الايمان في الجهر و يكفرون في السر ويتبعون اهوائهم وينسبونها الى نفسك و ارادوا لعبدك ما ارادوا فاغفر عنهم و نبئهم في امرهم و ذكرهم بأيامك ثم اهدهم الى سواء السبيل لأنهم لا يعرفون من شيء و لا يملكون لأنفسهم من شيء فارحمهم بجودك لأنك انت المقتدر على ما تشاء وانك انت ارحم الراحمين

13 قل هنا لك طلع الصبح من فجر العماء و نطق روح القدس بالحق و جاء النور في سحاب من الضياء و قام الله بأمره و لاح الوجه خلف الحجاب ان اسرعوا و لا تكونن من الساكنين به

ASAT4:236x, PYK.020

BH03882

- 1 He is the Mighty

1 هو العزيز

- 2 Say: The Bird of Immortality hath winged its flight unto the realms on high. Say: The Breeze of Divine Good-Pleasure hath returned unto the City of Nearness before God, the Lord of all worlds. Say: The Nightingale of Holiness hath soared from the branch of Iraq unto a mighty and glorious branch. Say: The Lamp of Oneness hath changed its niche through that which the hands of the oppressors have wrought. O people of the

2 قل ان طير البقاء قد طار الى جبروت العالين قل ان نسيم الرضوان قد رجع الى مدينة القرب بين يدي الله رب العالمين قل ان عندليب القدس قد صعد عن غصن العراق الى غصن عز منيع قل ان سراج الأحديّة قد بدل المشكاة بما اكتسبت ايدي الظالمين و انتم يا ملأ البيان لا تضطربوا

Bayan, be ye not disturbed by this, but place your trust in God, the Lord of all worlds. Say: This Bird feareth no one, nor shall it be perturbed by any soul, even should all who are in the kingdom gather against it, for it hath detached itself wholly unto God and turned with its entire being unto the countenance of God, the Mighty, the Beautiful. O people of the Bayan, follow Me in all this, for this is better for you than all who are in the heavens and on earth. And thou, remind the servants in the days of the Spirit, and grieve not for what hath befallen Us, but be thou of the thankful. For in this departure are signs and tokens and evidences for the mindful. And therein lies the concealment of the mysteries of wisdom which none hath discovered save he who cometh unto God with a sound heart. God shall soon assist His Cause with truth and raise up His oppressed servants. And the Spirit be upon thee and upon whoso attaineth the presence of the Bird in His days. By God, he is possessed of a mighty triumph.

- 3 His honor Aqa Siyyid Mihdi is the agent of this servant and resides in the land of [Ba]. As some debts have accumulated in this land, we have therefore left him behind to settle these and other matters. Whosoever wishes to pay the Huququ'llah should send it to him. Peace.

عن ذلك فتوكلوا على الله رب العالمين قل ان هذا الطير لن يخاف من احد ولن يضطرب من نفس ولو يجتمع عليه كل من في الملك اجمعين لانه انقطع الى الله بتمامه وتوجه بكله الى وجه الله العزيز الجليل وانتم يا ملاء البيان فاتبعوني في كل ذلك وان هذا لخير لكم عن كل من في السموات والارضين وانك انت ذكر العباد في ايام الروح ولا تحزن عما ورد علينا وكن من الشاكرين لان في هذا الخروج لآيات ثم علامات ثم بينات للمتذكرين وفيه ستر اسرار الحكمة ما اطلع به احد الا من اتى الله بقلب سليم فسوف ينصر الله امره بالحق ويرفع عباده المستضعفين والروح عليك وعلى من ادرك لقاء الطير في ايامه تالله انه على فوز عظيم

3 جناب آقا سيد مهدی وکیل این عبد است و در ارض [باء] ساکن و چون قدری دیون در این ارض بهم رسید لهذا ایشانرا برای ادای آن و امورات دیگر باقی گذاشتیم حقوق الهی را هر کس اراده دارد ادا کند نزد او بفرستد والسلام
۱۵۲

INBA18:291, INBA71:053b, MUH3.269bx

BH04855

- 1 He is the All-Knowing, the Forbearing
- 2 This is a Tablet that tells of the heaven of immortality, and this is a bounty from God unto all created things. Say: Verily in the Spirit's departure from the body of Iraq are wondrous signs unto all who are in the heavens and on earth. This is a revelation from One wise and informed.
- 3 Say: O concourse of the earth, rejoice not at My departure, for this was not from you but from One mighty and powerful. This is what God ordained for Us before the creation of the heavens and earth, and God was witness unto this. When the bounty of heaven is lifted from your midst, punishment will seize you from a nearby quarter, and the angels of wrath will seize you - then shall you find for yourselves neither helper nor supporter. Woe unto you, O concourse of the earth, for having

1 هو العليم الخليم

2 هذا لوح يحكي عن جبروت البقاء وهذا لفضل من الله على الخلايق جميعاً قل ان في اخراج الروح عن جسد العراق لآيات بديعاً لمن في السموات والارض وهذا تنزيل من لدن حكيم خبيراً

3 قل يا ملاء الأرض لا تفرحوا بخروجي لأن هذا لم يكن من عندكم بل من مقتدر قديراً وهذا ما قدر الله لنا قبل خلق السموات والأرض وكان الله على ذلك شهيداً وإذا رفعت نعمة السماء عن بينكم يأخذكم العذاب من شطر قريباً ويأخذكم ملائكة القهر اذاً لن تجدوا لأنفسكم معيناً

turned away from the Beauty that was witnessed from the holy horizon. Say: Not an atom's weight of your deeds and actions shall be left unrecorded, save that it be inscribed in the book of your own selves - this is what the Finger of the Spirit has traced upon hidden tablets of glory.

- 4 And you, O loved ones of God, grieve not at this nor at what has befallen you in these days. Rather, be patient in God and remain steadfast. Soon shall you find the wrongdoers in the lowest depths of the fire. Thus has the matter been decreed in the Mother Book. And glory be upon you and upon those who have turned their faces toward the direction of the Spirit in the East.

GPB.145x

و لا نصبراً فويل لكم يا ملأ الأرض بما اعرضتم
عن جمال الذي كان عن افق القدس مشهوداً قل
لن يترك عن اعمالكم و افعالكم على قدر نقير و
قطميراً الا و هو في كتاب انفسكم و هذا ما رقم
من اصبع الروح على الواح عزّ خفياً

4 و انتم يا احباء الله لا تحزنوا عن ذلك و عماً
ورد عليكم في تلك الايام ثم اصبروا في الله و
كونوا مستقيماً فسوف تجدون الظالمين في اسفل
دركات النار و كذلك كان الامر في ام الكتاب
مقضياً و الهباء عليكم و على الذينهم توجهوا الى
جهة روح شرقياً ١٥٢

INBA71:050a, MUH3.268cx

BH00379

- 1 The day-star of words, dawning above the horizon of the utterance of Him Who is the Lord of all names and attributes, hath, at this most blessed of hours, shone forth in all truth with the splendours of the light of God. The spirit of understanding, flowing from the Pen of the All-Glorious, hath, by virtue of His grace, been conferred upon all created things. The mystery of all mysteries, emerging from behind the veils of concealment, hath, in very truth, been revealed to the righteous, as bidden by God, the Almighty, the Unconstrained.
- 2 God, the Most Powerful, the Most Exalted, the Most Great, addresseth the holy Beings created through the Primal Word that proceeded from His mouth, and beyond them the Concourse on high, and beyond them those whom He hath sanctified above the comprehension of all who are on earth and in heaven and whom He hath raised up through His hidden and inscrutable Will, saying: "Rejoice in your very souls, for the most auspicious time hath come; and the Hour hath struck round which revolve all the other hours foretold in the Tablets of God, the Almighty, the All-Glorious, the Most Merciful; and the hidden Morn hath broken forth, in this treasured Name, from the dayspring of divinity, shedding its radiance upon all that hath been and all that shall be." Blessed be the Lord of all bounty, the source of this supernal grace!
- 3 The promised Day of God is come! He Who is the Manifestation of the Adored One hath been established upon the throne

1 شمس الكلمات عن افق بيان ملك السماء و
الصفات قد كانت في احسن الساعات بأنوار الله
على الحق مشهوداً روح التبيان من قلم السبحان على
هياكل اهل الأكوان قد كان بالفضل مبذولاً سرّ
الأسرار عن خلف الأستار بإرادة الله العزيز المختار
قد كان بين الأخيار بالحق مذكوراً

2 اذا يخاطب الله هياكل المقدسين الذين خلقوا من
الكلمة الأولى التي خرجت من فم الله المقتدر
العلیّ الأعلى ثم الملأ الأعلى ثم الذين قدسهم الله
عن ادراك من في الأرض والسماء و بعثهم الله
من مشيئة الخفية المتعالية عن عرفان اهل الانشاء
بأن استبشروا في انفسكم بما جاء احسن الأحيان
و ظهرت الساعة التي طافت في حولها الساعات
التي وعدتم بهن في الواح الله المقتدر العزيز الرحمن
و طلع عن مشرق القيوم الفجر المكتوم بهذا الاسم
المكنون و نوربه كلّ ما كان و ما يكون فتبارك
الكریم مظهر هذا الفضل العظيم

3 قد ظهر يوم الله الموعود و استقرّ فيه مظهر المعبود
على عرش اسمه الودود و تجلّى بشمس الفضل

of His name, the All-Loving, and the sun of His bounty hath cast its rays upon the seeing and seen alike. Wherefore renounce ye, O denizens of the realms of limitation, that which ye possess, adorn your temples with His glorious vesture, and behold with untainted vision Him Who is the luminous Beauty of God seated upon the throne of glory in His transcendent, His almighty and all-subduing sovereignty. All praise be to the Best-Beloved, Who hath revealed His hidden beauty with such manifest authority!

- 4 All days have attained their consummation in this most august of days, and all hours in this noblest of hours, and the Unseen hath willed to confer every grace upon the inmates of earth and heaven, to establish, before all who are in the kingdoms of revelation and creation, the Manifestation of God and His loftiness, and the sovereignty of God and His grandeur, that His favour might be made complete unto His servants and His bounty fulfilled unto His creation. And yet, when once He appeared, the eyes of all who had awaited Him were dazzled, save for those whom His might had protected and from whose sight He had lifted all worldly veils. Blessed, then, be He Who hath been made manifest through the power of truth in this wondrous, this shining vesture!
- 5 And when the appointed hour of His Revelation struck on this promised Day, the veils of destiny were rent asunder and the divine decree was fulfilled with the departure of the Luminary of the heaven of eternity from the city of Baghdad. This came to pass by reason of what the hands of the malicious had wrought against this Light – a Light that hath outshone every other in its sacred and wondrous splendour. Blessed, then, be He Who hath sent down these twin Revelations through His most great, His most mighty sovereignty!
- 6 At the advent of this Manifestation the realities of all created things were filled with joy, and all seized the cup of ecstasy with the hands of longing and rapture and drank thereof the choicest wine for love of this Beauty – a Beauty that hath appeared through the power of truth, arrayed with the ornament of God, the Sovereign, the Just, the All-Wise. Blessed, then, be He Who, through this Revelation, hath attracted the hearts of the well-favoured of the Lord!
- 7 Say: This is the Day for which the Pen of the Most High hath ordained no peer, and whose like the denizens of the Concourse on high and the realities of the Prophets and Messengers of God have never attained. Blessed, then, be He Who hath made manifest this hallowed and sacred, this mighty and wondrous Day!

على كلّ شاهد و مشهود اذا اتم يا ملأ الحدود
فانقطعوا عما عندكم ثم زينوا هياكلكم بالطراز
المحمود ثم انظروا بالبصر الأظهر جمال الله الأنور
الذى استقرّ على العرش الأعظم بسلطانه المهيمن
العزیز القدير فسبحان المحبوب قد اظهر الجمال
المستور بسلطان مبين

4 قد انتهت الأيام الى احسن اليوم و بلغت
الأوقات الى اشرف الوقت اذا اراد الغيب
المكنون بأن يظهر بكلّ الافضال على من فى
الأرض و السماء و يبرهن ظهور الله و استعلائه
ثم سلطنة الله و كبريائه على من فى جبروت
الأمر و الخلق ليتم نعمته على بريته و احسانه على
خلقه فلما ظهر خطفت ابصار المنتظرين الا الذين
عصمهم الله بسلطانه و طهر عيونهم عن حجاب
العالمين فتبارك الذى ظهر بالحق بطراز بدع منير

5 و لما بلغ ميقات الظهور فى هذا اليوم المسطور
شق حجاب القدر و طلع حكم الامضاء بعد
القضاء بخروج نير افق البقاء عن شطر الزوراء
بما اكتسبت ايدى اهل النفاق فى هذا التور
الذى اشرق و افاق باشراف قدس بديع فتبارك
الذى نزل الأمرين بسلطانه الأعظم العظيم

6 و من هذا الظهور استبشرت حقائق كلّ الأشياء
و كلّ اخذوا كأس السرور بأنامل الوجد و الشوق
و شربوا منها الرحيق الطهور على حب هذا الجمال
الذى ظهر بالحق بطراز الله الملك العدل الحكيم
فتبارك الذى اجتذب بهذا الظهور افئدة المقرّبين

7 قل هذا يوم ما رقم مثله من القلم الأعلى و ما
ادرك شبهه الملأ الأعلى و لا حقائق النبين و
المرسلين فتبارك الذى بعث هذا اليوم المبارك
المقدس العزیز البديع

- 8 This is the Day whereon the pillars of the Throne trembled in their yearning for God to establish Himself thereon, the Day whereon the foundations of the most lofty Seat were stirred into motion. Blessed, then, be God, the Source of this rapture that hath seized the entire creation!
- 9 This is the Day whereon the Sun of Beauty dawned above the horizon of the countenance of God, the Most Exalted, the Most Great, and the clouds of bounty rained down, and the trees of Paradise yielded such fruits as God hath apportioned to them that turn unto Him with radiant hearts in this Dispensation. Blessed, then, be God, Who hath ordained this surpassing grace!
- 10 This is the Day whereon the spirits departed from their bodies in their eagerness to behold the unveiled countenance of the Ancient Beauty. Blessed, then, be the One Who hath manifested this mighty Day!
- 11 This is the Day whereon the Most Great Spirit was embodied in the most comely of forms, and, proceeding from the Realm on high, approached the Scene of transcendent glory with such radiance as to delight the Maid of Heaven, until she paused, suspended in the air before Our presence, with such an adorning as to seize with longing the hearts of the Messengers of God. Blessed, then, be God, Who hath created this noble angel!
- 12 Thereupon the inmates of Paradise, and beyond them the inhabitants of the retreats of holiness and the realms of communion, and beyond them they that dwell within the habitations of heaven and they that abide beneath the tabernacle of concealment, stepped forth one and all from their lofty mansions, and, conversing in hushed tones, apprised one another of that which had come to pass upon the earth. It was as though the Ancient King had revealed Himself unto Himself, and then, with undisputed sovereignty, unto His servants and His creatures in the realm of creation. Blessed, then, be God, Who bringeth forth whatsoever He pleaseth through the potency of His all-compelling command!
- 13 Then the Most Great Spirit raised a call that resounded through the entire creation, saying: "Solaced be your eyes, O ye inhabitants of earth and heaven, O ye manifestations of the divine names and attributes, and O ye who are immersed beneath the oceans of grandeur that lie beyond the worlds of intimation and allusion! This is the Day whereon God Himself, the Most Exalted, the Most High, through His own sacred and glorious Self, beareth round unto every soul, high and low alike, the cup of nearness and reunion." Blessed, then,
- 8 وفيه اهتزت اركان العرش شوقاً لاستواء الله عليه
ثم تحركت اركان كرسى رفيع فتبارك الله مظهر
هذا الجذب الذي اخذ العالمين
- 9 وفيه اشرفت شمس الجمال عن افق وجه الله
الكبير المتعال وامطرت سحاب الافضال واثمرت
اشجار الفردوس بالاثمار التي جعلها الله مخصوصة
لمن اقبل اليه في هذا الظهور بقلب منير فتبارك
الله الذي قدر هذا الفضل العظيم
- 10 وفيه خرجت الأرواح عن الأبدان لينظرن جمال
القدم من غير ستر و حجاب فتبارك الذي اظهر
هذا اليوم الكبير
- 11 اذا تصور الروح الأعظم على احسن الصور و
ظهر عن الأفق الأعلى و استقرب الى المنظر
الأبهى بضيآء تهلل من اشراقه الحورآء الى ان
وقف تلقاء الوجه في الهواء بطراز استجذبت عنه
افتدة المرسلين فتبارك الله موجد هذا الملك
الكريم
- 12 و خرج اهل الفردوس ثم اهل حظائر القدس و
مواقع الأنس ثم اهل الجنان و الذينهم استقروا
خلف سرادق السّتر و الكتمان عن قصورهم و
اماكنهم و كانوا يتخافتون بينهم و يستخبر بعضهم
بعضاً ما وقع في الابداع كأنّ كينونة القدم قد
ظهر بذاته لذاته ثم خلّقه و عباده من جبروت
الاختراع بسلطان عظيم فتبارك الله محدث ما
يريد بأمره الغالب القدير
- 13 اذا نادى الروح بنداء احاط بالمكّات و قال
قد قرّت عيونكم يا سكّان الأرضين و السموات
ثم يا مظاهر الأسماء و الصفات ثم يا اهل لجج
الكبرياء عن وراء عوالم الذّكر و الاشارات اليوم
يوم الذي فيه يسقى الله العلى الأعلى بنفسه المقدّس
الأبهى كوثر القرب و اللّقاء كلّ وضع و شريف
فتبارك الله الذي ظهر بكلّ الفضل في هذا اليوم
العظيم

be God, Who hath revealed Himself in all His manifold grace on this greatest of all days!

- 14 This is the Day whereon the most grievous veil was torn asunder and the Scene of transcendent purity was made manifest; the Day whereon the face of God smiled with the joy of reunion, and the gates of His presence were flung open to the embodiments of His beauty and majesty and to them that had pierced the veils of glory through the power born of God, the Almighty, the All-Knowing, the All-Wise; the Day whereon all things visible and invisible cried out: "Hallowed be the Lord, the most excellent of all creators!"
- 14 وهذا يوم قد شقّ فيه الحجاب الأكبر وظهر المنظر الأطهر وفيه ابتسم نغمر الله شوقاً للقائه وفتحت ابواب الوصال على مظاهر الجمال والجلال ثم على الذين خرقوا سبحات الجلال بسلطان الله المقتدر العليم الحكيم وفتحت السن الوجود من الغيب والشهود بأن تبارك الله احسن المبدعين
- 15 Whereupon the Most Great Spirit was summoned to silence, and the rapture of God seized the inhabitants of the cities of eternity, the inmates of the crimson chambers, and the dwellers of the kingdom of names. One and all they descended from their habitations until they stood betwixt earth and heaven, with utmost humility and submissiveness, before His Countenance. Blessed, then, be God, Who hath made manifest this resistless, this all-glorious and transcendent Cause!
- 15 اذا سكّت الروح الأعظم عن النداء واخذ جذب الله اهل مدائن البقاء ثم اهل الغرفات الحمراء ثم اهل ملكوت الأسماء وكلّ نزلوا عن مواقعهم الى ان وقفوا في مقابلة الرأس بين الأرض والسماء بخضوع وخشوع بديع فتبارك الله مظهر هذا الأمر المبرم العزيز المنيع
- 16 Then were their voices lifted up in praise and exultation on this glorious Day, a Day whose radiance deriveth not from the sun and its rays but from the effulgent light of the Countenance of God, the King, the Exalted, the All-Bountiful. Blessed, then, be He Who hath caused it to appear through the power of truth and Who hath resurrected therein the souls of all humankind!
- 16 وارتفعت اصواتهم بالتكبير والتهليل في هذا اليوم الجليل الذي ما كان نوره من الشمس وضياءها بل من نور وجه الله الملك المتعالى الكريم فتبارك الذى اظهره بالحق وفيه بعث من فى العالمين
- 17 And then another herald called out from the Scene of transcendent glory: "By God! This is the Day whereon the veils of contention were torn asunder, and the breezes of unity were wafted, and the Lord of creation appeared, invested with manifest sovereignty and riding upon the clouds of grandeur on this, His promised Day." Blessed, then, be God, Who hath descended in truth from the heaven of sublime holiness!
- 17 ونادى مناد آخر من شطر المنظر الأكبر تالله هذا يوم قد شقّت فيه حجابات الأضداد وهبت نسائم الاتحاد واتى مالك الابداع على ظلل الكبرياء فى يوم الميعاد بسلطان مبين فتبارك الله الذى نزل بالحق من جبروت قدس رفيع
- 18 This is the Day whereon fire and water were joined together as one, and the veils were removed from the face of all mysteries, inasmuch as the Beauty of the Unconstrained came forth arrayed in the raiment of His own Self, the Help in Peril, the Almighty, the Incomparable. All glory be to this Day whose advent hath cheered the eyes of the well-favoured of God!
- 18 وهذا يوم فيه اتحد الماء والنار وكشفت الأستار عن وجه الأسرار بما ظهر جمال المختار بطراز نفسه المهيمن العزيز الجميل فيا حبذا هذا اليوم الذى فيه قرّت عيون المقرّبين
- 19 When that joy born of God had taken hold of all else besides Him, the Most Great Spirit called out once more, proclaiming: "O ye dwellers of the kingdoms of earth and heaven! O ye denizens of the realms of revelation and creation! Blessed are your ears, for they have hearkened unto the verses of nearness
- 19 فلما اخذ فرح الله كلّ ما سواه فكّ الروح الأعظم شفّيته مرّة اخرى نادى وقال يا اهل ملكوت السموات والأرض ثم يا اهل جبروت الأمر واخلق طوبى لأذانكم بما سمعتم آيات

and reunion. Hear now the tidings of remoteness and separation, for the Luminary of the world hath purposed to depart from the land of 'Iraq, in accordance with the firm covenant that hath been set forth in the Scriptures of God, the All-Powerful, the All-Knowing, the All-Wise."

- 20 At this announcement the dwellers of earth and heaven were filled with dismay. Such was their weeping and wailing that they fell prostrate upon the dust, consumed with sorrow. How strange that grievous and sore-trying separation! All things visible and invisible were bewildered by this call. Such was their plight that the letter "B" became oblivious of the letter "E", and the lovers forsook the face of their Beloved, the Almighty, the All-Praised. How woeful was that manifest and irrevocable decree!
- 21 When matters came to such a pass, the Ancient Beauty bestirred Himself, and all things were inwardly and outwardly set in motion. Then He arose, and through His arising the Most Great Resurrection was ushered in betwixt earth and heaven. Whereupon the Spirit called out once again, before His presence: "O Israfil! By the righteousness of God, thou wert created for this day. Wherefore, sound thy trumpet to proclaim the advent of this Manifestation, that every moulder-ing bone may be quickened thereby!" As bidden, the angel sounded his trumpet, causing all who dwell in heaven and on earth to swoon away. Then he sounded his trumpet anew; they arose and, fixing their gaze upon this glorious Vision, cried out: "Hallowed be the Lord, the most excellent of all creators!"
- 22 The Ancient Beauty stepped forth, while the Kingdom of Revelation preceded Him and the Heaven of divine Inspiration followed in His wake. On His right strode the Realm of Command, and on His left marched the hosts of the well-favoured ones. All glory be to this manifest and wondrous Cause!
- 23 And when He reached the courtyard of the House, the con-course of the realm of holiness prostrated themselves at His feet, and the foundations of the House trembled in their separation from God, the All-Powerful, the Almighty, the Most Exalted. The inhabitants of every city cried out, and the hearts of them that circle round God were sorely shaken. How grievous that separation which caused the very pillars of the world to crumble!
- 24 Upon hearing the lamentations of the inhabitants of the realm of dust, the Beauty of the All-Beloved lingered a moment, and the Eye of majesty wept sore at their weeping. Indeed, the sighs of His loved ones caused His heart to swell with such

الوصل والوصال اذا فاستمعوا حديث البعد و
الفراق بما اراد ان يخرج عن شطر العراق نير
الآفاق بما اكّد هذا الميثاق في اوراق الله المقتدر
العليم الحكيم

20 قد فرغ بهذا النداء سكان الأرض و السماء
وارتفع ضجيجهم ثم صرخهم على شأن خرت
الوجوه على التراب بحزن عظيم فيا عجباً من هذا
الفراق الأصعب العظيم وتحير بهذا النداء ملأ
الغيب والشهود وبلغوا في تلك الحالة الى مقام
نست الكاف ركنها النون والحبيب جمال محبوبه
العزیز الحميد فوا حزناً من هذا القضاء المثبت
المبين

21 فلما بلغ الأمر الى هذا المقام تحرك جمال القدم في
نفسه و تحرك كل الأشياء في سرّها وجهرها
الى ان قام و قامت بقيامه القيامة العظمى بين
السموات والأرضين اذا نادى الروح مرة بعد
اخرى قدّام الوجه ان يا اسرافيل تالله الحق قد
خلقت لهذا اليوم اذا فانفخ في الصور في هذا
الظهور ليحيى به كل عظم رميم فنفخ كما امر و
انصق كل من في السموات والأرض ثم نفخ
فيه اخرى اذا قيام ناظرون هذا المنظر الكريم و
نطقوا بأن تبارك الله احسن الخالقين

22 و مشى جمال القدم و كان يمشی امامه ملكوت
الوحى و عن ورائه جبروت الانعام و عن يمينه
لاهور الأمر و عن يساره جنود المقرّين فيا
حبذا هذا الأمر الظاهر البديع

23 الى ان بلغ صحن البيت اذا وقعت على رجليه وجوه
ملأ القدس ثم تزلزلت اركان البيت من فراق الله
المقتدر العزيز القدير و ناحت قبائل اهل المدائن
كلّها واضطربت افئدة الطائفين فيا حزناً من هذا
الفراق الذي به انفصلت اركان العالمين

24 و توقّف جمال المحبوب بما سمع العويل و
الاضطراب من سكان التراب و بكت عين
العظمة من بكائهم و ورد عليه من ضجيج احبائه
ما لا حمله من في السموات والأرضين

grief that none in the heavens or on the earth could bear its weight.

- 25 He proceeded until He reached the concealing veil, and there at His feet He beheld a child that had removed itself from its mother's breast. And this infant clung to the hem of His robe so earnestly and besought Him in such piteous tones to stay, that the dust of sorrow shrouded the face of every perceiving soul and the winds of anguish blew upon the entire creation. How heavy the burden of grief that clouded the countenance of the sincere! Were it not for the protection of God, the seven heavens would at that moment have been cleft asunder, and the earth would have swallowed up all that dwell upon it, and every lofty peak would have been reduced to dust.
- 26 The Hand of Power then parted the veil of grandeur, whence the Beauty of the All-Glorious emerged with supreme sovereignty. When He Who is the Self of God, the Almighty, the All-Bountiful, purposed to pass through the gate, the Most Great Spirit made its final proclamation: "By God! The Well-Beloved of the worlds hath departed from His House by reason of what the hands of the oppressors have wrought."
- 27 He then wept within Himself with such a weeping that the dwellers of earth and heaven, and those suspended in the air before Him, and those circling round the Countenance of grandeur, wept with Him. And He spoke unto them, saying: "Know ye that in such a departure on the very Day of Our Appearance there are signs and tokens for them that understand. Haply, by reason of Our departure on this most sublime and wondrous Day, the peoples of earth and heaven may emerge from behind the veils of self and passion; draw nigh unto God, the Most Exalted, the All-Glorious; and become detached from whatsoever He hath created or ordained in this world. This is that which God had purposed for them as a bounty from His presence. He, verily, is the All-Bountiful, the Ever-Forgiving, the Most Generous." Blessed, then, be God, the source of this most manifest, this most exalted bestowal!
- 28 The King of Eternity went forth, flanked by the hosts of the seen and the unseen, with His gaze fixed upon the court of the divine decree. Before Him arose the sighs of His lovers, whilst behind Him could be heard the lamentations of them that yearn after Him. When He reached the banks of the river, He parted from His loved ones, and it was as though the very souls of those devoted servants had parted from their bodies. But He exhorted them to patience and fortitude, and summoned them to the fear of God, the All-Powerful, the Almighty, the Unconstrained. And then, crossing the river, He entered the Garden of Ridvan, wherein He ascended the throne of His
- 25 ثم مشى مرة أخرى الى ان بلغ قرب ستر الحجاب اذا شهد قدام رجله طفلاً رضيعاً انقطع عن ثدى أمه اخذ ذيل الله بأنامل الرجاء و دعاه بنداء ضعيف وبذلك ستر غبار الحزن وجه كل ذي شعور ومرت نسائم الهم على الخلائق اجمعين فوا اسفا من هذا الحزن الذي به تغيرت وجوه المخلصين و لولا عصمة الله لتنفطر في ذلك الحين السموات السبع وخسفت الأرض بأهلها و اندك كل جبل شاخ رفيع
- 26 ثم رفع انامل القوة ستر حجاب العظمة و طلع عن خلفه جمال العزة بسلطان عظيم فلما اراد الخروج عن الباب ذات الله العزيز الوهاب نادى الروح في آخر نداءه تالله قد خرج محبوب العالمين عن بيته بما اكتسبت ايدي الظالمين
- 27 ثم بكى في نفسه و بكى ببكائه اهل الأرض و السماء و الواقفون في الهواء ثم الطائفون حول جمال الكبرياء و قال فاعلموا بأن في الخروج في يوم الظهور لآيات ثم بينات للعارفين لعل اهل الأرض و السماء بهذا الخروج في هذا اليوم الأبدع الأعلى يخرجون عن حجاب النفس و الهوى و يتقربن الى الله العلي الأبهى و ينقطعن عما خلق في الدنيا و ما قدر في ملكوت الانشاء كذلك اراد الله لهم فضلاً من عنده و انه هو الفضال الغفور الكريم فتبارك الله مظهر هذا الفضل الأظهر المنيع
- 28 خرج سلطان البقاء و توجه الى شطر القضاء مع جنود الغيب و الشهادة و من قدامه يسمع حنين العاشقين و عن ورائه عويل المشتاقين الى ان بلغ الشط اذا تفرد عن اصفيائه و فارق عنهم كأن الروح فارق عن اجساد هؤلاء المخلصين و وصاهم بالصبر و الاصابار و امرهم بتقوى الله المقتدر العزيز المختار و مر عن الشط الى ان دخل الرضوان و استقر فيه على العرش بسلطانه الأبدع البديع فتبارك الكريم مبدع هذا الفضل العميم

wondrous sovereignty. Blessed, then, be the All-Bountiful, the Source of this all-encompassing grace!

- 29 Once seated on His throne, the Ancient Beauty shed the splendour of His name, the Self-Subsisting, upon all things, so as to fulfil that which had been recorded by the Supreme Pen at the bidding of God, the Most Exalted, the Most High. Then He cast the light of His name, the All-Possessing, upon all things seen and unseen; and of His name, the Most Manifest, upon all that is mentioned and all that is concealed; and of His name, the Most Great, upon the embodiments of eternity and all other peoples; and of His name, the All-Knowing, upon the exponents of the names of God. Well is it with the one who hath turned towards that which He hath revealed through His unfailing grace on this most august Day. How glorious was His assumption of that seat of majesty, through which the hearts of them that enjoy near access to Him were assured, and the souls of them that have recognized Him drew nigh, and the faces of them that have turned towards Him were illumined, and the spirits of them that have fixed their gaze upon Him were sanctified, and the eyes of the Concourse on high were cheered, and the tongues of all things, visible and invisible, were unloosed in praise of God, the Sovereign Lord, the Mighty, the Gracious! Sweet indeed was that heavenly fragrance through which the musk of hidden meanings was scattered throughout the worlds!

- 30 The Ancient Beauty's ascent upon His throne took place at the very moment the people arose to offer the afternoon prayer unto God, the Almighty, the Beauteous. Even in this there are signs for those who are well assured, evidences for them that discern, and allusions for such as have been endued with insight. The Beauty of the All-Merciful tarried in the Garden of Ridvan for twelve days, during which the hosts of the Concourse on high, the well-favoured angels of God, and the souls of His Messengers circled day and night round the Tabernacle of grandeur and the Pavilion of inviolable sanctity, guarding and protecting the people of God from the hosts of the Evil One. Blessed, then, be God, Who manifested this incomparable, this glorious station!

- 31 During every moment of those days, the inmates of the chambers of Paradise descended from on high, bearing chalices brimming over with the living waters of revelation and cups overflowing with the choice wine of holiness, which they proffered unto the dwellers of the pavilion of glory and the inmates of the tabernacle of resplendent majesty. Blessed, then, be God for this most exalted, this all-encompassing grace! And when the appointed time of tarrying was fulfilled and the decree of

29 فلما استوى جمال القدم تجلّى باسمه القيوم على كلّ الأشياء ليثبت ما رقم من القلم الأعلى من لدى الله العليّ الأعلى ثم تجلّى باسمه الغنى على الغيب والشهود ثم باسمه الظاهر على ما هو المذكور والمستور وباسمه الأعظم على مظاهر القدم وسائر الأمم وباسمه العليم على مطالع الأسماء طوبى لمن أقبل الى ما ظهر من الفضل الأعظم في هذا اليوم العظيم فيا حبّذا هذا الاستواء الذي به استقرّت افئدة المقربين واستقرت قلوب العارفين واستضاءت وجوه المقبلين وتزكّت نفوس المتوجهين وقرت عيون ملأ العالمين وفتحت لسان كلشيء من الغيب والشهود بثناء الله الملك العزيز الجميل فيا حبّذا ذاك الشّدا الذي منه تضيّع رائحة مسك المعاني بين العالمين

30 و كان حين الاستواء حين قيام العباد لصلوة العصر لله العزيز الجميل و في ذلك لآيات للهوقين و بينات للمتفرسين و اشارات للمتبحرين و توقّف في الرضوان جمال الرحمن اثني عشر يوماً و في كلّ يوم و ليلة يطوفن حول سرادق العظمة و خباء العصمة قبائل الملأ الأعلى و الملائكة المقربين و ارواح المرسلين و يحفظن و يحرسن اهل الله من جنود الشياطين فتبارك الله الذي اظهر هذا الرضوان العزيز المنيع

31 و في كلّ حين ينزلن اهل غرفات الجنان بأباريق من كوثر الظهور و اكواب من السلسبيل الطهور و يستقين بها اهل خباء الجّد و فسطاط عزّ منبر فتبارك الله مظهر هذا الفضل الأمتع المحيط فلما تمّ ميقات الجلوس و اتى حكم الركوب اذا قام جمال الرحمن و خرج عن الرضوان و ركب على خير الحصان فتبارك السبحان الذي ظهر بين

departure was received, the Beauty of the All-Merciful arose and went out from the Ridvan Garden riding upon the finest stallion. Blessed, then, be the All-Glorious, Who appeared in the world of creation with a sovereignty that transcendeth the heavens and the earth!

32 As He departed, a cry of sorrow ascended from the garden, and its trees, and leaves, and fruits, and walls, and air, and ground, and pavilion, while the dwellers of the deserts and the wilderness, and even the very dunes and the dust of the earth, rejoiced at His approach.

33 Thus did the Beauty of the All-Glorious establish Himself upon the lofty heights of eternity, inasmuch as His gaze was fixed upon the decree which the Finger of God, the Most Exalted, the Most Glorious, had inscribed upon the blessed and snow-white Tablet. And thus do We relate unto you the account of the day of Our Manifestation and the circumstances of Our banishment by reason of the machinations of such seditious souls as had disbelieved in and joined partners with God, the All-Powerful, the Almighty, the Most Bountiful.

DOR#10

الأكوان بسلطانه الذي استعلى على السموات و الأرضين

32 فلما خرج ضجّ الرضوان واشجاره واوراقه واثماره و جداره و هوائه ثم أرضه و بنائه و استبشر اهل البرارى و الصحارى ثم كثيبها و ترابها

33 كذلك استوى جمال الكبرياء على الرفرف الحمراء بما كان ناظراً الى حكم القضاء الذي رقم من اصبح الله العلى الأبهى على الورقة المباركة البيضاء و كذلك قصصنا لكم يوم الظهور و ما ورد فيه من الخروج بما اكتسبت ايدى الأجوج الذين كفروا و اشركوا بالله المقتدر العزيز الكريم

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1 He is the Mighty! Glorified be He Who hath sent down the verses in a holy, all-knowing tongue, and Who ruleth over all created things as He pleaseth by His command. There is none other God but Him, the Mighty, the Wise. His is the bounty and grace; He loveth for whomsoever He willeth whatsoever He willeth, and verily He is powerful over all things. Verily He ruleth His creation as He pleaseth, and He is the Mighty, the Beautiful. His is the creation and the command, and unto Him return the deeds of all created things.

2 Say: In the revelation of verses are clear proofs for those who are illumined by the lights of the Spirit. Say: He it is Who hath sent the Messengers from a beginning that hath no beginning - and this was ordained in the preserved tablets of might - and He will continue to send them unto an end that hath no end. There is none other God but Him, the Bestower, the All-Knowing. And He sent down with them decisive proofs and clear evidences, that they might command the people in the

1 هو العزيز فسبحان الذي نزل الآيات بلسان قدس عليم و يحكم على الممكآت ما يشاء بأمره لا اله الا هو العزيز الحكيم له الجود و الفضل يحب لمن يشاء ما شاء و انه على كل شىء قدير و انه ليحكم كيف يشاء يخلق و هو العزيز الجميل له الخلق و الأمر و ان اليه يرجع اعمال الخلايق اجمعين

2 قل ان في تنزيل الآيات لآيات للذين هم كانوا بأنوار الروح لمن المستورين قل هو الذي ارسل الرسل من اول الذي لا اول له و هذا ما قدر في الواح عزّ حفيظ و سيرسل الى آخر الذي لا آخر له لا اله الا هو المعطى العليم و انزل معهم حجج قاطعات و براهين واضحات لأمروا الناس في أيام الله بما يهديهم الى سبل قدس منير

days of God with that which would guide them to the paths of holy radiance.

3 And when their Messengers came unto them with clear proofs, among the people were those who turned away and denied the signs of God, the Supreme, the Mighty, the All-Informed. And among them were those who remembered the remembrance of God and were of those who hastened along the paths of guidance - until the Cause reached a station whereat the minds of the wise were confounded and the feet of the mystics did slip.

4 And 'Ali came with the truth, and with Him were clear signs, a single letter of which would suffice all who are in the heavens and the earth. He said: "O people! I am in truth the son of Muhammad, and I have come unto you from the Saba of holiness, from the direction of immortality, with a momentous announcement that was truly mighty." And He said: "O people! This is the proof of God, and this is the countenance that shall endure in truth through the eternity of God, the King, the Mighty, the Generous." And: "O people! Soon shall the earth and all that is thereon perish, and ye shall return to the court of manifest might and shall be questioned concerning what ye did to God's Messengers, and shall be requited for what ye have earned or will earn."

5 He said: "O people! By God! Ye were created for naught else but the recognition of God's Self, the Supreme, the Mighty, and this is the purpose of your creation, were ye of those who know. And this is what God desired for His servants, and by this did He take from them their covenant in the immortal dust, were ye of those who are aware. For by God! If ye attain not unto this, nothing in all existence shall profit you, and this is a mighty truth with God." And this was inscribed in all the tablets in the time of every Prophet, and thus doth the Pen of the Command testify, and God was witness unto this.

6 And ye recognized not the worth of those days, and ye knew not God, your Creator, in His days, and were an evil, most lost people. And ye were not content with your heedlessness of His beauty, but grew proud against Him, and were not satisfied even with that, until ye gathered against Him with the talons of hatred and suspended Him in the air and fired upon His body the bullets of mighty unbelief. And for this were ye cursed in this world and the next, and became companions of the fire. Nay! The curse of God be upon those who wronged Him without clear proof or illumined Book!

7 Until the Cause reached these days wherein these servants expelled Us from that land which had become the refuge of the

3 و لما جاتهم رسلهم بالبينات و من الناس من اعرض و كفر بآيات الله المهيمن العزيز الخبير و منهم من تذكر بذكر الله و كان من الذينهم كانوا على سبيل الهداية لسارعين الى ان بلغ الأمر الى مقام الذي تحيرت عنه عقول العاقلين و زلت اقدام العارفين

4 و جاء على بالحق و معه آيات واضحات التي [تكفى] حرف منها كل من في السموات و الأرضين قال يا قوم انا ابن محمد بالحق و قد جئتكم من سبأ القدس عن شطر البقاء نبأ قد كان على الحق عظيم و قال يا قوم هذه برهان الله و هذا وجه الذي يبقى بالحق بدوام الله الملك العزيز الكريم و يا قوم سيفنى الأرض و ما عليها و انتم ترجعون الى ساحة عز مبين و تستلون عما فعلتم يرسل الله و تجزون بما كسبتم او تكسبون

5 قال يا قوم فوالله ما خلقتكم الا لعرفان نفس الله المهيمن العزيز و هذا هو المقصود من خلقكم ان انتم من العارفين و هذا ما اراد الله لعباده و بذلك اخذ عنهم العهد في ذر البقاء ان انتم من العالمين فوالله انكم ان لن تفوزوا بذلك لن ينفعكم شيء في الملك و هذا لحق قد كان عند الله عظيم و هذا ما رقم في كل الألواح في زمان كل نبي و كذلك يشهد قلم الأمر و كان الله على ذلك شهيد

6 و انكم انتم ما عرفتم قدر تلك الأيام و ما عرفتم الله بارئكم في أيامه و كنتم قوم سوء اخسرين و ما رضىتم باغفالكم عن جماله و استكبرتم عليه و ما اكتفيتم بذلك الى ان جمعتم عليه بخاليل البغضاء و علقتموه في الهواء و ضربتم على جسده من رصاص كفر عظيم و بذلك لعنتم في الدنيا و الآخرة و كنتم من اصحاب الجحيم الا لعنة الله على الذين ظلموا عليه من دون بينة و لا كتاب منير

7 الى ان بلغ الأمر الى تلك الأيام التي فيها اخرجونا هؤلاء العباد عن تلك الأرض التي كانت مأوى

oppressors. And some among them rejoiced at this and were of those who were glad. Say: O people of the earth! Rejoice not at this, for soon shall come upon you the punishment of a barren day, and the effects of wrath shall seize you from every direction, and this shall be grievous for the unbelievers. And ye shall hear the melodies of the Dove when She soareth above you from the presence of God, the Mighty, the Beautiful. Then shall nothing profit you, and naught shall accompany you save God, the Mighty, the Generous. And the Spirit be upon you and upon the sincere servants.

الظالمين و بذلك فرحوا بعضهم و كانوا بذلك من المسرورين قل يا اهل الأرض لا تفرحوا بذلك فسوف يأتيكم عذاب يوم عقيم و يأخذكم آثار القهر عن كلّ الجهات و كان ذلك على الكافرين عسير و تسمعون نغمات الورقاء حين الذي تطير فوقكم من عند الله العزيز الجميل اذا لن ينفعكم شيئاً و لن يرافقكم امر سوى الله العزيز الكريم و الروح عليكم و على عباد المخلصين ١٥٢

INBA71:060

BH01864

To: *Rida*

1 He is the Mighty, the Exalted!

1 هو العزيز العالی

2 O Letter Ra! Hearken unto the Call of God from the holy paradise, the Spot which God hath sanctified from the understanding of them that are nigh unto Him and hath made it the resting-place of His Most Exalted Foot on the Day wherein none was mentioned save God, the Lord of all worlds.

2 ان يا حرف الرآء اسمع ندآء الله في قدس البقاء بقعة التي قدسها الله عن عرفان المقرين و جعلها موطأ قدمه الأعلى في يوم الذي ما ذكر فيه احد سوى الله رب العالمين

3 Know thou that the Spirit will depart from the region of Iraq, and this hath been decreed by One Who is mighty and powerful. I have repeated the story in the soul of Husayn regarding how the claws of the oppressors seized him, and he left the Abode of Peace due to what the hands of the Muslims had wrought - they who claim Islam with their tongues while their deeds belie them at all times. When thou hearest this, grieve not but place thy trust in God, the Mighty, the Wise. Be not dismayed by the terror of that Day, neither be thou frightened by this fear which hath caused the eyes of the dwellers of the heavens and earth to weep, for in this is a matter which none of the mystics hath comprehended, and there shall appear in truth from God One Who is mighty, transcendent and glorious. After My departure, fear ye nothing and be not of them that are perturbed. Remind thou God's servants each day with wisdom and be not of the patient ones, for they who have recognized their Lord close their eyes to all else, even should all creation turn them away.

3 ثم اعلم بأن الروح يروح عن شطر العراق و هذا ما قدر من مقتدر قدير و قد ارجعت الحديث في نفس الحسين بما اخذته مخالب الظالمين و خرج عن دار السلام بما اكتسبت ايدي المسلمين الذين يدعون الاسلام بلسانهم و يكذبهم اعمالهم في كل حين و انك انت اذا سمعت لا تحزن فتوكل على الله العزيز الحكيم و لا تجزع من فزع ذلك اليوم و لا تفزع عن هذا الفزع الذي بكت عنه عيون اهل السموات و الأرضين لأن في ذلك لأمر ما احاط به احد من العارفين و سيظهر بالحق من لدى الله المقتدر المتعالى الجليل و انكم بعد خروجي لا تخافوا عن شيء و لا تكونن من المضطربين و انك ذكر عباد الله في كل يوم على سبل الحكمة و لا تكن من الصابرين لأن الذين هم عرفوا ربهم يغمضون عيناهم عن دونه و لو يردهم كل الخلايق اجمعين

- 4 Say: The Bird hath ascended from paradise and seeketh another paradise, if ye be of them that know. He feareth no one and will never fear any soul through the power of God, the Mighty, the Beautiful. Beware lest thou forget God's favor upon thee; then walk in My footsteps and be not of the fearful ones. Counsel God's loved ones as much as thou art able and be of them that remember, for We have made thee a remembrance for Our sincere servants that thou mayest remind them by Our command, and We are ever mindful. And the Spirit be upon thee and upon them that follow thy word by the command of One Who is wise and knowing. 152
- 5 He is God!
- 6 Praise be to God Who hath made His loved ones the dawning-places of His decree, and this servant, at this time when all tribulations are raining from the clouds of destiny, hath been and will remain thankful to Him with every tongue and utterance, for whatever is attributed to the Beloved is surely sought after by the lover with all his heart. In any case, this servant in these days hath intended to journey to another land, and the details of this will become known. The loved ones of God must walk in the footsteps of this servant and henceforth be more firm and steadfast in the Cause, that through divine grace they may soar with these servants in the eternal realms.
- 7 We have left his honor Aqa Siyyid Mihdi in this land for certain matters and We shall send correspondence to him.
- 8 He is God!
- 9 We send greetings, mention and glory to all the loved ones. Blessed are they who in the divine days have attained the honor of nearness and meeting. Happy are they in having won a blessing wherein God hath ordained no portion for any besides them. If anyone wishes to send the Huququ'llah, let them send it to Aqa Siyyid Mihdi, as some debts were outstanding and have been transferred to him. The rest is as it was.
- 10 Know then, O concourse of the beloved! When the Sun setteth, the birds of night will surely fly in the darkness. At such time, turn not your attention to them and be not of those who incline towards them. Purify your faces for God, the Lord of all worlds. Thus have We informed you through Our grace, as a gift from Us to all worlds.
- 4 قل انّ الطير قد صعد من رضوان و اراد رضوان اخرى ان اتم من العالمين و ما خاف من احد و لن يخاف من نفس بحول الله العزيز الجليل اياك ان لا تنس فضل الله على نفسك ثم امش على قدمي و لا تكن من الخائفين ثم انصح احباء الله بما استطعت و كن من المتذكرين لاننا جعلناك ذكراً لعبادنا المخلصين لتذكّرهم بأمر من لدنا و انا نكأ ذاكرين و الروح عليك و على الذين هم يتبعون قولك بأمر من لدن حكيم عليم ١٥٢
- 5 هو الله
- 6 حمد خدا را كه احبای خود را محلّ ظهورات قضا فرموده و این عبد در این حین كه جميع بلایا از سحاب قضا در جریانست بكلّ لسان و بجميع بیان او را شاكر بوده و خواهیم بود زیرا كه هرچه منسوب بمحبوبست البتّه حبيب بجان طالب آن باری این عبد در این ایام اراده ارض دیگر نموده و تفصیل آن مسموع خواهد شد و احبای خدا باید بقدم این عبد مشی نمایند و من بعد در امر راسختر و ثابت تر باشند تا بفضل ربّانی در عوالم باقی با این عباد پرواز نمایند
- 7 و جناب آقا سیّد مهدی را در این ارض برای بعض امور گذاشتیم و مراسلات باو میفرستیم
- 8 هو الله
- 9 جميع احبابا تكبير و ذكر و بها می‌رسانیم پس فایز شدند آنهائیکه در ایام الهی بشرف قرب و لقا فایز شدند فهنيئاً لهم بما فازوا بنعمة التي ما قدر الله لدونهم فيها نصيب و اگر کسی از حقوق الله اراده نماید نزد آقا سیّد مهدی بفرستد چون قدری دیون موجود بود و باو محول شده باقی هو الباقي
- 10 ثمّ اعلوا يا ملأ الأحابب بأنّ الشمس اذا غابت لتطيرن طيور الليل في الظلمة اذاً انتم لا تلتفتوا اليهم و لا تكونن من المقبلين خلصوا وجوهكم لله ربّ العالمين كذلك اخبرناكم بالفضل جوداً من لدنا للعالمين

BH01911

Huwa Munfikhu'r-Ruh (Lawh-i-Nuqtih?)

- 1 In the Name of Him Who breatheth the spirit into the bodies of words with a Holy, wondrous Breath
- 1 باسم الّذى هو منفخ الروح في اجساد الكلمات بروح قدس بديع
- 2 Praise be to God, for the fountains of the hidden, living water, which were concealed behind the veils of the divine covering, have, through the confirmations of the exalted Holy Spirit, begun to flow and circulate from the realities of the words. Yea, that well-known fountain of life, for which certain servants have hastened in quest, bestoweth an outward, elemental life; but this Fountain of Life, which, in the darknesses of the heavenly words, floweth hidden and concealed, conferreth an everlasting life and a sanctified spirit. The origin and well-spring of that fountain are the darknesses of the earth; and the origin and cause of this fountain is the curling tresses of the Well-Beloved – like unto a maiden of meanings – which, from all eternity, lay hidden behind the pavilion of the all-sufficient, immaculate sanctity.
- 2 حمد خدا را که عیون حیوان غیبی که در حجاب سترالهی مستور بود بتأییدات روح القدس علوی از حقایق کلمات جاری و ساری گشت بلی چشمهء حیات مشهور که بعضی عباد در طلب او شتافتند حیات ظاهری عنصری بخشد و این چشمهء حیات که در ظلمات کلمات سبحانی جاری و مستور است حیات باقی و روح قدسی بخشد مبده و محل آن چشمه ظلمات ارضست و مبده و سبب این چشمه جعد محبوب چون حور معانی که ازل الازل خلف سرادق عصمت صمدانی مستور بود
- 3 At such a time as she besought leave from the sacred court of the Eternal King to pass from the chambers of spiritual solitude into the assemblage of divine mercy, and to shed one ray from among the concealed effulgences upon the realms of the hallowed Oneness, lo, a herald, from the source of supreme Divinity and the treasury of most great Lordship, cried aloud that no creation was yet visible which could serve as the locus of such an effulgence and irradiation. Thereupon command was given for a new creation and a wondrous handiwork. All the denizens of the Concourse on high and the inhabitants of the tabernacles of immortality were bewildered as to of what element this strange creation should be fashioned and from what reality it should come to be.
- 3 وقتی از ساحت قدس سلطان لایزالی اذن خواست که از غرفات خلوت روحانی بانجن رحمت ربّانی درآید و یک تجلّی از تجلّیات مکنونه بر عوالم قدس احدیه اشراق فرماید در این حین منادی از مصدر الوهیت کبری و مخزن ربوبیت عظمی ندا نمود که خلقی که قابل محل این تجلّی و اشراق شوند مشهود نه امر بخلق جدید و صنع بديع گشت جمیع اهل ملأ اعلی و سگان رفارف بقا متحیر گشتند که این خلق بديع از چه عنصری مخلوق شوند و از چه حقیقتی موجود آیند
- 4 In that instant the zephyr of holiness blew from the Saba of the spiritual Paradise, bearing with it a subtle, fragrant dust from the tresses of that celestial maiden. And in that hour a few drops of luminous wine from the Kawthar of the Beauty of the All-Merciful fell upon that dust. Then did the hand of the all-sufficing Power, issuing from the hidden treasure of the sovereign mercy, appear and knead that spiritual dust with the sweet, shining water. Thereafter a breath from the eternal Breath was breathed into it; whereupon they arose as a creation such that, were but one of them to cast the merest glance upon the peoples of the heavens and the earth, all would be
- 4 در آن حین نسیم صباى قدسی از سبای فردوس معنوی بوزید و غبار لطیف معطری از گیسوی آن حوری روحانی آورد و در آنساعت چند قطره شراب نورانی از کوثر جمال حضرت رحمانی در آن غبار چکید و دست قدرت صمدانی از کنز غیب رحمت سلطانی ظاهر شد و آن غبار روحانیرا بماء عذب نورانی بچین فرمود و بعد نفسی از نفس قدمانی در او دمیده ادا قاموا خلق لو ينظر واحد منهم بطرف طرفه على اهل السموات و الأرض لينعمن کلّهن و ينقلبن و يرجعن الى عدم قديم

annihilated, overturned, and made to return unto the ancient nothingness.

- 5 After this, an irrevocable decree descended from the heaven of the divine Command, bidding the people of the pavilion of majesty, the dwellers in the veils of power, the concourse of the cherubim and the realities of the sinless, to adorn the Paradise of eternity with the lights of Beauty, and to carpet it with the silken and brocaded fabrics of holiness. Then leave was granted to go forth from the heaven of manifestation, and that spiritual maiden emerged from behind the pavilion of grandeur and bestowed true spirit upon the dwellers of the heavens and the earth.

- 6 When she had mounted the couch of silk and arisen thereon, she moved; and from that movement a few dark points from her locks – tokens of that luminous darkness – fell upon the brocaded earth. From those few scattered points these wondrous words were embellished, and the river of love was hidden in the darknesses, in the springs, of these words. Wherefore, O ye winging your flight in the air of holiness, by turning your gaze unto this fleeting world, shut not yourselves out from this everlasting fountain, that haply ye may be granted leave to enter the pavilions of reunion with the Beauty of the Lord of Glory.

- 7 Thus do We recount unto you the mysteries, in that Water which, under the name of the Water of Life, hath been mentioned in all the Tablets, concerning that which hath been veiled from your minds and hearts, that perchance ye may, in this wellspring, after severing yourselves from all who are in the heavens and on the earth, attain unto that Water, and return unto the wondrous effusions of His grace and bounty.

WIND#125, BLO_sazedj#09

5 و بعد امر مبهم از سماء امر الهی شد که اهل سرادق عظمت و اهل حجاب قدرت و ملأ کروبیین و حقایق صافین جنت خلد را بانوار جمال تزین نمایند و بفرش سندس و استبرق قدسی فرش نمایند و بعد اذن خروج از سماء ظهور رسید و آن حوریّه روح از خلف سرادق کبری بیرون آمد و بر سگان اهل سموات و ارض بذل روح حقیقی فرمود

6 و بعد از قیام بر فراش سندسی حرکتی فرمود و از آنحرکت از شعرات او چند نقطهء سودا که حاکی از آنظلمت نورا بود بر ارض استبرقی چکید و از آن نقطه‌های معدوده این کلمات بدیعہ ترین یافت و کوثر حبیه در ظلمات [عیون] این کلمات مستور گشت پس ای همپران هوای قدسی از توجه بدنیای فانی خود را از این سلسبیل باقی ممنوع نمائید که شاید بر رفارف لقای جمال ذو الجلال اذن دخول یابید

7 کذلک نذکر لکم الأسرار فیما ستر علی عقولکم و قلوبکم فی ماء الذی ذکر فی کلّ الألواح بالحيوان لعلّ انتم الی هذا الماء فی هذا المعین بعد انقطاعکم عن کلّ من فی السموات و الأرض تصلون و الی بدایع فیض فضله ترجعون

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BLIB_Or15714.047, BRL_DA#642,
MJMM.272, AKHA_121BE #08 p.a,
OOL.B064

BH02034

To: Rida

1 He is the Most Exalted, the Most High

1 هو العلىّ الأعلى

2 O Rida! God hath recorded thy slumber within thee before thou wast created in thy mother's womb, and hath interpreted it for the Concourse on High before the spirit was breathed into the bodies of those brought nigh. Yet it behooveth not to reveal this unto the righteous, much less unto these transgressors who claim to love, but from whom naught appeareth save that which giveth rise to tyranny and hatred, without any proof from God or command from His presence.

2 ان يا رضا قد احصى الله نومك فيك قبل ان تخلق في بطن امك و عبر للبالأ الروحانيين قبل ان تنفخ في جسد المقربين ولا ينبغي الاظهار للأبرار و كيف بين هؤلاء الفجار الذين يدعون المحبة و لا يظهر منهم الا بما يحدث البغى و البغضاء من دون بينة من الله و لا امر من لدنه

3 By the Lord of the realm of 'Ama! I have grieved over a matter which the Pen cannot describe, nor ink enumerate, nor can spirits bear. I have withdrawn myself from these corrupt ones. Thou seest how conflict hath arisen among them after God forbade them this, to such extent that some denounce others as infidels and backbite their loved ones behind their backs, such that the fragrance of love hath been lifted from their midst and hatred hath settled in their breasts, as though they had turned away from God their Creator and followed what their souls desired and their passions craved.

3 فربّ العماء قد حزنّت على شأن لن يقدر القلم ان يجرى و لا المداد ان يحصيه و لا [الأرواح] ان تحمله و عزلت نفسى عن هؤلاء المفسدين و انت ترى كيف وقع الخلاف بينهم بعد الذى انباهم الله عن ذلك بحيث بعضهم يكفرون بعضاً و يغتبون احبائهم من ورائهم بحيث رفع رائحة الحب بينهم و وقع البغضاء فى صدورهم كأنهم اعرضوا عن الله بارئهم و التفتوا الى ما تطلب انفسهم و يشتهى به هوىهم

4 Say: Fie upon you, and upon your deeds, and upon what ye possess and what ye deserve! Verily, I love them not, nor do I wish to sit with them or meet with them, unless they repent and return unto God their Lord. By Him Who holdeth my soul in His hand! I desire naught but to flee from them and dwell in a land devoid of their faces, even as I fled before. But since God decreed for me what He decreed, I returned to them and witnessed from them what none of His enemies - much less His loved ones - had ever witnessed. Therefore I remain in the house and show patience in my affair, trusting in God my Lord, until I return unto Him and soar unto the heaven of His holiness.

4 قل افّ لكم و بأعمالكم و بما لكم و عليكم و انى ما احبهم و ما احب ان اجالس معهم او اواجه اياهم الا ان يتوبوا و يرجعوا الى الله مولاهم فوالذى نفسى بيده ما اريد الا الفرار عنهم و اسكن فى ارض كانت خالية عن وجوههم كما فررت من قبل ولكن لما قضى الله علىّ ما قضى رجعت اليهم و شهدت منهم ما لا شهد احد من اعدائه و كيف احبائه اذاً اسكن فى البيت و اصبر على امرى و اتكل على الله ربى حتى ارجع اليه و اطير الى سماء قدسه

5 They shall soon fall into disagreement and scatter from this land after my concealment or wrongful departure, and they shall be tested as they were tested before. But ye shall not be dismayed by the terror of that day. Be as immovable mountains, and trust in God your Lord. Turn to Him with the essence of your hearts, that He may bring about for you a matter whereby ye shall be saved and draw nigh unto Him, that ye

5 و سيختلف بينهم و يتفرقون من هذه الأرض بعد غيبتى او خروجى بالظلم و يفتنون كما يفتنون ولكن انتم لا تجزعون من فزع ذلك اليوم و كونوا كالجبال الرواسخ لا تتحركون و توكّلوا على الله مولاهم و اقبلوا اليه بجوهر قواكم ليحدث لكم امراً تنجون به و تقربون به اليه لتكونوا من الذينهم

may be of those whose hearts are at rest through God's light, and who are guided by His signs.

- 6 With utmost joy and assurance, soar in the heaven of love. God willing, enter the city of submission, be sustained by the wine of contentment, and drink from the Salsabil of oneness, that thou mayest witness the vastness of divine mercy and become aware of the lights of the Beauty of the All-Glorious, until thou art intoxicated with the wine of reunion and steppest into the wilderness of nearness and meeting, closing thine eyes to all contingent things and opening them to the countenance of the Friend, severing thyself from all else and binding thyself to Him.
- 7 After ascending beyond the stations of annihilation and reaching the dawning-places of eternity, thou shalt become the cup-bearer on the carpet of sanctification and drink the chalice of divine unity. After reaching this homeland, thou shalt present the pure water of inner meanings in the cup of the heart in remembrance of the peerless Divine Beauty, and it shall be taken from the hand of grace and accepted. How lofty is this station if thou attainest unto it! Thou shalt bestow a portion of the Holy Spirit upon the loved ones and the righteous ones.

اطمئنّت قلوبهم بنور الله و كانوا من الذين بآيات الله يهتدون

6 هو در کمال سرور و اطمینان بسماء حبّ طیران نمائید انشاء الله در شهر تسلیم وارد شوید و از نجر رضا مرزوق گردید و از سلسبیل احدیه مشروب آئید تا وسعت رحمت الهی را مشاهده کنی و بر انوار جمال ذو الجلال آگاه شوی تا مست نجر وصال گردی و بصحرای قرب و لقا قدم گذاری و چشم از امکان درپوشی و بر رخ دوست بگشائی و از همه بگسلی و باو دربندی

7 بعد از عروج از مراتب فنا و وصول بمطالع بقا ساقی بساط تقدیس شوی و ساغر بادهء توحید درنوشی بعد از وصول باین وطن آب زلال معانی را بیاد جمال یمثال الهی در کاسهء دل حاضر آری و از دست مرحمت گرفته شود و مقبول گردد چه بلند است این رتبه اگر بآن فلیز شوی بر احباب و اختیار از روح القدس قسمتی بخشید

INBA71:102

BH02051

To: Habib, in Tihiran

- 1 He is the All-Possessing, the Most High, the Mighty, the Beloved
- 2 Glorified be He Who hath sent down the verses in truth unto people who believe. He it is Who hath sent down the Book and sent forth the Messengers. Fear ye God and be guided by His Messengers.
- 3 Among them was Adam, whom God forgave after he transgressed what was forbidden him, and made him a Prophet and sent him with truth to give glad tidings to those who were certain of the presence of God.
- 4 And after him He sent Noah with guidance, who said: "O people! Fear ye God and follow His Messengers if ye have believed in God. Then remember God and be ye among those

1 هو الغنی المتعال العزیز المحبوب

2 فسبحان الذی نزل الآيات بالحقّ لقوم یؤمنون هو الذی انزل الکتاب و ارسل الرسل ان اتقوا الله و کنوا برسل الله مهتدون

3 و منهم آدم غفر الله له بعد الذی ترک ما منع عنه و جعله نبیاً و ارسله بالحقّ لیبشّر الذینهم کانوا بلفاء الله موقنون

4 و بعده ارسل النوح بالهدی قال یا قوم اتقوا الله و اتبعوا رسل الله ان کنتم آمنتم بالله ثم اذكروا الله و

who remember God.” When they turned away from him, God drowned them in the depths of fire in the waves of heedlessness in the valley of sulfur, and therein they perished.

انتم بذكر الله تذكرون فلما اعرضوا عنه اغرقهم الله في لجي النار في غمرات الغفلة في وادي الكبريت وهم فيها ميتون

- 5 And among them was Moses, whom God assisted with the rod of His Command and honored with nine verses from the Bayan. He said: “O people! These are the signs of God which ye behold. Fear ye God and be guided by His guidance.” None believed in him save those whom God made as lights upon the earth, who were illumined by the light of divine attraction. When they denied and turned away and came not unto the Manifestation of the Spirit, God afflicted them in the wilderness of rejection and made them among those who turned away from the good-pleasure of God and were? from the canopy of Beauty.

5 و منهم موسى ايده الله بعصا الأمر و اكرمه بتسع آيات من البيان قال يا قوم هذه من آيات الله ترونها اتقوا الله و انتم بهدي الله تهتدون فما آمنوا به الا الذين جعلهم الله انواراً في الأرض و كانوا من الذين بنور الجذب يستنورون فلما كفروا و اعرضوا و ما اقبلوا الى مظهر الروح ابتلاههم الله في تيه الاعراض و جعلهم من الذين اعرضوا عن رضى الله و عن رفرف الجمال مبعدون

- 6 And among them was Jesus, whom God assisted with the Holy Spirit and sent with truth. He said: “Fear ye God, O people of the earth, and be not of those who are not guided by the light of God.” Thus did God send Messengers aforetime and will send them hereafter, but they believed not in them nor will they believe save those who walk in the good-pleasure of God.

6 و منهم عيسى ايده الله بروح القدس و بعثه بالحق قال اتقوا الله يا اهل الملاء و لا تكونوا من الذين بنور الله لا يهتدون و كذلك ارسل الله رسلاً من قبل و سيرسل من بعد و ما آمنوا بهم و لن يؤمنوا الا الذين هم في رضى الله يسلكون

- 7 Thus do We recount unto thee from the stories of the Command that thou mayest be informed of those who denied and recognize the matter of those who showed pride before God and turned away from Him, and that thou mayest not be heedless of the Command but be among those who circle round Beauty, turning not to aught of the world, and when touched by hardship give thanks to God and place their trust in Him. And when they hear the verses of God they fall down in prostration and are struck unconscious by the melodies of Paradise.

7 و كذلك نقص عليك من قصص الأمر لتكون مطلعاً على الذين كفروا و لتعرف امر الذين استكبروا على الله و كانوا عنه معرضون و لئلا تكون في غفلة من الأمر و تكون من الذين حول الجمال يطوفون و لا يلتفتون الى شيء من الدنيا و ان يمسهم من كره يشكرون الله ثم عليه يتوكلون و اذا سمعوا آيات الله يخرون لها سجداً ثم من نعمات الفردوس ينصعقون

- 8 Say: O people! This is a servant of God who draweth you nigh unto God and calleth you to a station unto which all spirits ascend. He commandeth you naught save to return unto God and the Manifestations of His Cause. Thus do We cast upon thee from the word of piety that perchance ye may be nourished by the fruits of the spirit.

8 قل يا قوم هذا عبد الله يقربكم الى الله و يدعوكم الى مقام الذى كل الأرواح اليه يصعدون و لا يأمركم الا بالرجوع الى الله و مظاهر امره و كذلك نلقى عليك من كلمة التقى لعل انتم من اثمار الروح ترزقون

- 9 Then command the people to justice and piety and forbid them from transgression and indecency. Fear thou no one and trust in God, and be not of those who turned away from the Face.

9 ثم امر الناس بالعدل و التقى ثم امنعهم عن البغى و الفحشاء و لا تخف من احد و توكل على الله و لا تكن من الذين كانوا عن الوجه معرضون

- 10 Say: These days shall pass away and depart from you, and God will not accept from you what ye imagined regarding His loved ones, and all this hath been written in a Tablet whereof ye are heedless, save those who turned in repentance - these are the

10 قل سيفنى تلك الأيام و يمضى منكم و لن يقبل الله منكم ما ظننتم في احبائه و كتب كل ذلك في لوح انتم عنه غافلون الا الذين هم اقبلوا

companions of guidance for whom the angels seek forgiveness. These are they whom the rejection of the rejecter deterreth not, nor the denial of the denier, and they turn toward the canopy of nearness and detachment.

و تابوا اولئك من اصحاب الهدى و الملائكة عليهم يستغفرون و اولئك هم الذين لا يأخذهم اعراض معرض و لا كفر كافر و هم الى رفرف القرب و الانقطاع يتوجهون

- 11 And the Spirit be upon thee and upon the sincere servants.

11 و الروح عليك و على عباد المخلصون ١٥٢

AKHA_120BE #11 p.a

BH02319

To: *Harful-Mim*

- 1 He is the Mighty! O Letter M! Hear My call and be not of the heedless ones. Say: The Bird of Immortality hath taken flight in truth, and thereby have the hearts of them that are near been consumed. Say: The Nightingale of the Spirit hath flown from the branch of Iraq and seeketh another branch, as decreed by the mysteries of destiny in the preserved tablets of holiness. Say: O peoples of the earth! By God the Truth, this is indeed a Dove that calleth out at all times and feareth none save God, the Lord of the worlds. It turneth not toward any soul nor regardeth any that are in the heavens or on earth, for whoso turneth toward God will never turn to aught else - such is the way of the sincere ones.

1 هو العزيز ان يا حرف الميم اسمع ندائي و لا تكن من الغافلين قل ان طير البقاء قد طار بالحق و بذلك احترقت اكباد المقرين قل ان عندليب الروح قد طارت عن غصن العراق و ارادت غصن اخرى بما قضت اسرار القضاء في الواح قدس حفيظ قل يا ملاء الارض تالله الحق ان هذا الحمامة تنادى في كل حين و ما تخاف من احد سوى الله رب العالمين و انها ما توجه الى نفس و لا تلتفت الى كل من في السموات و الارضين لان من توجه الى الله لن يتوجه الى غيره و هذا من بحية المخلصين

- 2 Alas for you, O people of the earth, that ye have been heedless of these days and were among the negligent ones. Ye have not heard the melodies of the Spirit - and this indeed is a grievous heedlessness. Say: They who were not present in that land were in manifest loss. Know then that God hath ordained this migration for a wisdom none knoweth save God, the Mighty, the Wise. O people of the Bayan, grieve not over this, but put your trust in God - in Him let them that profess His unity place their trust. Then make mention from Us to those servants who have been patient in God and were among the patient ones. And the Spirit be upon you, O loved ones of God, and upon those who were steadfast in the Cause. 152

2 فوا حسرتا عليكم يا اهل الارض بما غفلتم عن تلك الايام و كنتم من الغافلين و ما سمعتم نعمات الروح و ان هذا لغفلة عظيم قل ان الذينهم ما حضروا في تلك الارض قد كانوا على غبن مبين ثم اعلم بان الله قدر في هذه الهجرة لحكمة لا يعلمها الا الله العزيز الحكيم انتم يا ملاء البيان لا تحزنوا عن ذلك فتوكلوا على الله و ان عليه فليتوكلن الموحدون ثم ذكر من لدنا عباد الذينهم صبروا في الله و كانوا من الصابرين و الروح عليكم يا احباء الله و على الذينهم كانوا في الامر لراخين ١٥٢

- 3 Furthermore, We make mention of the divine friends. The promised Bird that was sent in the tablets of Muhammad-'Ali hath now taken flight and sought the heights of nearness.

3 و ديگر احبای الهی را ذا کریم و طیر معهود که در الواح محمد علی ارسال داشت حال بطیران آمد

While time remained, none perceived it and all were heedless. We are God's and to Him do we return. Now I counsel all that, God willing, they may hereafter move in perfect unity and remain steadfast in the Cause, discerning with insight between truth and falsehood, for truth is as manifest from falsehood as the radiant morn from the dark night. Let them not cling to their own suppositions. Though truth be bitter, yet God willing, I hope it will prove sweeter than honey to their taste. This is of God's grace unto whomsoever He willeth. These very tribulations suffice as a reminder to all. God is the Guide, and verily He guideth the way.

و قصد معارج قرب نموده تا وقت باقی بود احدی شاعر نه و کل غافل انا لله و انا اليه راجعون حال وصیت مینمایم جمیع را که انشاء الله بعدها در کمال اتحاد حرکت نمایند و در امر ثابت باشند و بصیرت حق را از دون او فرق گذارند زیرا که حق از دون او معلوم است چون صبح منیر از لیل مظلم بظنون خود تمسک نجویند اگرچه الحق مژ و لکن انشاء الله امیدوارم که در کام ایشان از شهد شیرین تر آید ذلک من فضل الله علی من یشاء همین بلا یای وارده برای تذکر جمیع را کافی است والله هو الهادی و انه لیهدی السبیل

- 4 Furthermore, regarding the aforementioned matter, no word hath reached Us from you. In any case, if Aqa Murtada-Quli and the heirs of the deceased are acting according to the will and sending any funds, let them send them to Aqa Siyyid Mihdi-i-Yazdi in Baghdad. As debts have also accumulated in this land, we have therefore left the Siyyid and appointed him trustee over affairs and payment of debts. Were it not for this, it would never have been revealed, just as it was not revealed until now.

4 و دیگر در فقره معهود هیچ خبری از شما نرسید باری اگر آقا مرتضی قلی و ورثه مرحوم بوصیت عاملند و از وجه چیزی میفرستند نزد آقا سید مهدی یزدی بفرستند در بغداد چون دیون در این ملک هم رسید لهذا سید را گذاشتیم و امین نمودیم بر امورات و ادای دیون و اگر این نبود هرگز اظهار نمیشد چنانچه تا حال نشد ۱۵۲

INBA71:047, BRL_DA#619, MUH3.268ax

BH02467

Lawh-i-Firayjat

To: *Jim et al., in Ardistan*

- 1 He is the Almighty, the Self-Subsisting.
- 2 Glorified art Thou, O Lord my God! I call upon Thee at this time when the accents of the dove of separation are raised from the land of Iraq, and the warbling of the Nightingale of fervent longing is heard from the horizon of the world—at such a time do I call upon Thee, proclaiming: “Thou in truth art God, the King, the Mighty, the Beauteous. From everlasting, O my God, Thou hast been exalted in the supremacy of Thy might, Thy power, and Thy glory, and unto all eternity Thou wilt remain transcendent in the sublimity of Thy grandeur, Thy majesty, and Thy splendour. Every Prophet is filled with consternation when confronted by the manifold evidences of Thy wrath, and

1 هو العزيز القيوم

2 فسبحانک اللهم یا الهی انادیک حین الذی تغنّ حمامة الفراق عن شطر العراق و یرن عندلیب الاشتیاق عن جهة الآفاق بأنک انت الله الملك العزيز الجلیل لم تزل یا الهی کنت فی علو القدرة و القوّة و الجلال و لا تزال تکنون فی سمو الرفعة و العزة و الاجلال کل الأنبیاء خائفة من ظهورات قهرک و کل الأصفياء مضطربة من بروزات خشیتک لا اله الا انت القادر المتقدر القدير

every Chosen One standeth dismayed before the revelations of Thy might. No God is there but Thee, the Almighty, the All-Powerful, the All-Compelling.”

- 3 I yield Thee thanks, O my God, in these days when the oppressors amongst Thy people and the rebellious amongst Thy creatures have arrayed themselves against us, and are rejoicing at the adversities which, through the mysterious workings of Thy decree, Thou hast caused to descend upon us as gems from the treasury of Thy providence. Such hath ever been Thy custom with Thy loved ones and Thy practice with Thy chosen servants. I swear by Thy might, O my Beloved, that though others may flee from tribulations suffered in Thy path, I am he who, in his love for Thee, yearneth after every woe and trial. I ask Thee, then, by Thy Name through which the seas of names have surged before the evidences of Thy transcendent oneness, and through which Thou hast been exalted above all creation in the hallowed sovereignty of thy Lordship, to send down whatever afflictions Thou hast destined for Thy loved ones upon this Thy servant, lest there should befall them that which would still the quickness of their love for Thee, or dampen the fervency of their devotion. I am he, O my God, who would ransom with his life and soul whatsoever proceedeth from Thee or befalleth at Thy bidding. To all this shall I be true, through Thy power and Thy might. No God is there but Thee, the Generous, the Subtile, the All-Knowing, the All-Wise.

- 4 I ask Thee then, O my God, by the lights of Thy divine unity, and the hidden mysteries of Thine ancient and everlasting Being, to preserve Thy loved ones after I am gone, lest their feet should slip upon Thy path. Gather them then together upon the shore of Thy munificence and bounty, and sever them from all but Thee so that they may stand in fear of no one, nor be overawed by any soul. Open then their eyes, O my God, through the wondrous evidences of Thy might and the sovereign potency of Thy dominion, in order that they may see all things held within Thy grasp, and all matters contained within the palm of Thine omnipotence. I swear by Thy beauty, O Thou my hope, that shouldst Thou cause them to ascend to this most sublime and all-highest station, they would tell of Thee continually, and would so completely return unto Thee that naught could cause them any perturbation, though all who are in heaven and on earth should rise up unitedly against them.

- 5 I ask Thee then, O my God, by Thy light which hath illuminated all beings, and by Thy glory which hath irradiated the

3 و اشكرک يا الهی فی هذه الأيام التي اجتمعوا علينا طاعة خلقک و عصاة بريتك و يفرحون بما نزلت علينا من اسرار قضائك و جواهر تقديرك بعد الذي كان ذلك من سنتك على احبتك و عادتک مع صفوتک فوعزتك يا محبوبي لو ان دوني يفر عن البلاء في سبيلک انا الذي اشتاق كلها في محبتک و اسئلك باسمک الذي منه تموجت بحور الاسماء عند ظهورات عز فردانيتک و به تعلیت علی الممکات بسلطان قدس ربانيتک بأن تنزل کل البلاء التي قدرتها لأحبائك علی عبدک هذا لئلا ينزل عليهم ما يمجدهم عن ذوبان حبک او يمجدهم عن حرارة و ذک و انا الذي يا الهی اشتري بروحی و نفسی کلما يظهر من عندک و يحدث من لدنک و اكون صادقاً فيکل ذلك بحولک و قوتک لا اله الا انت الکریم اللطيف العليم الحکیم

4 ثم اسئلك يا الهی بأنوار قدس احديتك و اسرار غيب صديتك بأن تحفظ اصفياک من بعدی لئلا تنزل اقدامهم علی صراطک ثم اجتمعهم علی شاطئ جودک و فضلک ثم انقطعهم عن دونک بحيث لا يخافوا من احد و لا يضطربوا من نفس ثم افتح يا الهی ابصارهم ببدايع قدرتك و سلطان قوتک حتى يشهدوا کل شيء فی قبضتک و کل امر فی کف اقتدارک فوجمالک يا املي لو تصعدهم الى هذا المقام الأعلى و هذه المنزلة القصوى ليحکين عنک بکلهم بحيث لن يضطربهم شيء ولو يجتمع عليهم کل من فی السموات و الأرضين

5 ثم اسئلك يا الهی بنورک الذي به اضأت الممکات و بيهاک الذي به نورت الکائنات بأن تذرک عبدک الذي سمی بالراء فی رفارف بقائك

whole of creation, to remember Thy servant who hath been designated "Jim" in the realms of Thine eternity and the canopy of Thy grandeur. Cause him then, O my God, to hearken unto the holy melodies of Thy tender mercy, that they may draw him away from himself and from whatsoever is not of Thee, and attract him unto the dawning splendours of Thy love and adoration. Potent art Thou to accomplish this through Thy transcendent might.

BRL_APBH#18

و قباب عظمتک ثم اسمعه يا الهی نغمات قدس
رحمانیتک لتجذبه عن نفسه و عن دونک الى
بدایع اشراق انوار عشقک و شوقک و انک
انت علی ذلک لمهیمن قدیر ۱۵۲

INBA18:247, INBA71:030b, INBA92:123,
BRL_DA#241, UVM.064.20x

BH02764

1 He is the All-Glorious.

1 هو العزیز

2 At this hour, when the divine Dispensation hath been renewed and made fresh, and Husayn of Eternity hath arisen from the land of Ba, and with a small company, both young and old, hath set forth—this is of that wont which aforetime was decreed for the near ones of God.

2 در این وقت که سنت الهی جدید و تازه گشت
و حسین بقا از ارض باء با جمعی صغیر و کبیر
حرکت نموده هذه من سنة التي قضت من قبل
علی عباد الله المقربین

3 The people of the world have grievously erred, for they fondly imagine that they can exterminate the Cause of God, that they would be able to extinguish His effulgent light and put out His heavenly lamps. Vain indeed are their imaginings. I swear by the righteousness of God that the more they endeavour to quench His Light, the brighter will it shine, and the more they strive to smother its flame, the fiercer will it burn. God's invincible Will far transcendeth their devices, and His Purpose is supreme above all human desires, inasmuch as all that is in the heavens and all that is on the earth have been called into being through a single holy breeze—the Word of His command—wafted from His presence, and all shall be brought to naught through but one letter of His. From time immemorial He hath been established upon the seat of His sovereignty, and through eternity will He continue to occupy the inaccessible heights of His glory. Every created thing is impotent before the evidences of His invincible might, and all beings fade into utter nothingness when confronted with the revelation of His awesome majesty.

3 ولكن اهل ارض بسیار غفلت نموده اند و چنان
گان کرده اند که میتوانند امر الله را معدوم
نمایند و یا انوار الله را اطفاء کنند و یا چراغهای
قدسی را خاموش نمایند فباطل ما هم یظنون قسم
بخدا که هرچه در اطفائش سعی نمایند روشنتر
می شود و آنچه در انحاءش بکوشند مشتعل تر
خواهد شد مشیت الهی محیط بر مشیتهاست و
اراده او فوق اراده هاست چه که جمیع من فی
السموات و الأرض بنفحه ای از نفحات مقدسش
که بکله امریه اطلاق شده موجود شده اند و
بحرفی فانی خواهند شد لم یزل و لایزال در علو
سلطنت خود بوده و در سمر رفعت خود خواهد
بود کل عاجزند نزد ظهورات قدرت او و کل
معدومند عند بروزات سطوت او

4 The eyes of His loved ones have always wept sore, while His enemies have rejoiced and made merry by reason of their heedlessness. However, that weeping was followed by a myriad blessings and this jubilation by grievous retribution. Erelong

4 و همیشه آیام چشم دوستان او گریان بود و
دشمنان او از غفلت خندان و لکن آن گریه را
صدهزار رحمت از عقب و این خنده را هزاران
نقمت از پی و عنقریب ثمر هر دو از شجره

the fruits of these two shall appear from the tree of His irrevocable Decree. Therefore how justifiably proud must be the eye which is worthy of shedding tears, and how great the felicity of the neck that is fit to be ensnared in the noose of the Friend.

- 5 God willing, we shall remain steadfast and resolute in the covenant which we pledged in that primordial and everlasting realm, even though we be rejected by men and driven from the land—as indeed we have been. Soon shall the world and all that dwell therein pass away, and the people of God shall enter the abiding pavilions. We are of God, and to Him shall we return.
- 6 And we hope that His honoured person may drink of this subtle spring, and thus reckon all these seeming existences, which are in truth but emptiness, as vanished; and behold the Sovereign of Oneness as present, witnessed, manifest, and resplendent. Wherefore, God willing, be ye joyous, and repose upon the throne of glory.
- 7 And furthermore: we have dispatched Nasir to render service, and have bidden him not to neglect attendance upon you.

BRL_FIRE_BH#10x

قضا میروید زهی مفاخرت برای چشمی که قابل گریستن شود وزهی توفیق که گردنی قابل کند دوست گردد

5 انشاءالله بآنچه در ذرّ بقا عهد نمودیم ثابت و جازیم اگرچه مردود عباد و مطرود بلاد شویم چنانچه شده ایم و عنقریب دنیا و اهلش فانی شوند و اهل الله بر رفارف باقی درآیند انا لله و انا الیه راجعون

6 و امیدواریم که آن جناب از این چشمه لطیف مشروب شوند تا جمیع این معدومان موجودنما را مفقود شمرد و سلطان احدیه را موجود و مشهود و ظاهر و باهر ملاحظه فرمایند باری انشاءالله مسرور باشید و بر سریر عزّ مستریج

7 و دیگر آنکه ناصر را روانه خدمت نمودیم و باو گفته ایم که از خدمت شما تغافل ننماید

INBA71:063, BRL_DA#540, NANU_BH#16x,
SFI03.007, AKHA_124BE #02-03 p.d,
AKHA_133BE #17 p.a

BH02427

To: *Muhammad-Ali*

- 1 Muhammad 'Ali! He is the Mighty, the Beloved!
- 2 Then did the Dove of Separation sing forth from the City of Eternity, and the Holy Spirit cried out between earth and heaven: "Embark, O people of God, for this is what hath been ordained for you in the preserved Tablets of holiness." Then did the Maiden of Parting raise her head from the chambers of eternity and cry out: "Cast ashes upon your faces, O peoples of the earth, for the Bird of Divine Identity hath willed to soar away from your midst and return to the hallowed and mighty Paradise. And thereby is joy lifted from among you, and if ye rejoice in aught, by God, ye are then in a mighty veil, for were the people of earth to become aware in less than a moment, they would consume the dust from this grief which is mighty in God's sight."

1 هو العزيز المحبوب

2 اذاً غنت حمامة الهجر عن مدينة البقاء و نادى روح القدس بين الأرض و السماء بأن اركبوا يا حزب الله وهذا ما قدّر لكم فى الواح قدس حفيظ ثم اخرجت حورية الفراق رأسها عن غرفات البقاء و نادت بأن القوا الرماد على وجوهكم يا ملأ الأرضين لأنّ طير الهوية قد اراد الصعود عن بينكم و يرجع الى رضوان قدس منيع و بذلك يرفع السرور عن بينكم و اذا تسرون بشيء تالله انكم اذاً فى حجاب عظيم لأنّ اهل الأرض لو يستشعرون فى انفسهم فى اقلّ من آن

ليأكلون التّراث من هذا الحزن الّذى قد كان
عند الله عظيم

- 3 Say: The Bird dwelt among you for successive years while ye perceived Him not and were among the heedless, until He flew from the branches and journeyed from the Sinai of the Spirit to the Sheba of Holiness, and thereby were the hearts of the knowing consumed. Say: O peoples of the earth! Since ye were heedless of this, arise then with your spirits and hearken to what He counseleth you at the time of parting. Lie not upon your couches in slumber, differ not in God's Cause, fear no one, turn not to the faces of the satans. Rather, be at peace through God's mercy and grace, and place your trust in Him, for this sufficeth you above all the worlds.

3 قل إنّ الطّير قد كان بينكم فى سنين متواليات و
انتم ما استشعرتكم به و كنتم من العافلين الى ان
طار عن الأغصان و سافر من سيناء الرّوح الى
سباء القدس و بذلك احترقت اكباد العارفين قل
يا ملأ الأرض انتم لما غفلتم عن ذلك اذا قوموا
بأرواحكم ثم اسمعوا ما ينصحكم حين الفراق و لا
تكوننّ على الفراش لراقدين و لا تختلفوا فى امر
الله و لا تخافوا من احد و لا تتوجّهوا الى وجوه
الشّياطين ثم اطمئنوا برحمة الله و فضله و توكّلوا
عليه و إنّ هذا ما يغنيكم عن كلّ العالمين

- 4 Beware lest ye be disturbed by anything or saddened by any matter, even should the talons of the hateful ones seize you, for God will aid you in all circumstances and will not neglect you for less than a moment, and will raise you up in truth if ye take counsel from what We have counseled you in this Tablet. This is what He hath truly promised His sincere servants. Then gather ye upon the truth and follow not those who have become heedless of God's remembrance, the Protector, the Mighty, the Powerful. Beware lest ye forget one another or do what ye have been forbidden in the mighty, resplendent Tablets. Then give thanks to God, your Creator, morning and evening, for thus have We commanded you in truth, and all in the Concourse on high bear witness to you, as do the near-stationed angels.

4 ايّاكم ان لا تضطربوا بشيء و لا تحزنوا عن امر
و ان يأخذكم مخالب المبغضين لأنّ الله ينصركم
فى كلّ شأن و لن يغفل عنكم فى اقلّ من الحين
و يرفعكم بالحقّ ان تستصحبوا بما انصحناكم فى
هذا اللّوح و هذا ما وعد بالحقّ عباده المخلصين ثمّ
اجتمعوا على الحقّ و لا تتبّعوا الذينهم غفلوا عن
ذكر الله المهيمن العزيز القدير و ايّاكم ان لا تنسوا
بعضكم بعضاً و لا تفعلوا ما نهيتهم عنه فى الواح عزّ
منير ثمّ اشكروا الله بارئكم فى كلّ صباح و عشىّ
و كذلك امرناكم بالحقّ و شهدنا عليكم كلّ من
فى الملأ الرّوح ثمّ ملائكة المقرّبين

- 5 Say: Those who have grasped the cord of God, the Protector, the Wise, will never become heedless of Him, will never turn to anyone else, and will grasp naught but God's cord. This is what We remind you of in this Tablet, that ye may not be disturbed by anything or be touched by the harm of these deluded ones. And the Spirit be upon you and upon those who followed God's decree in this time, and before this time, and after this time.

5 قل إنّ الذينهم تمسّكوا بعروة الله المهيمن الحكيم
لن يغفلوا عنه و لن يقبلوا الى احد و لن يتمسّكوا
الّا بعروة الله و هذا ما نذكركم به فى هذا اللّوح لعلّ
انتم لا تضطربون فى شيء و لا يمسّكم ضرّ هؤلاء
المغلّين و الرّوح عليكم و على الذينهم اتبعوا حكم
الله فى حين و قبل حين و بعد حين ١٥٢

INBA51:484, INBA71:044

BH02682

To: *Siyyid, in K*

- 1 O Lord of the Letter Kaf! He is the Mighty. These are the verses of the Spirit sent down in truth that perchance the people may become aware within themselves and then be guided by His verses in the days of the Spirit.

هو العزيز تلك آيات الروح نزلت بالحق لعل
الناس يستشعرون في انفسهم ثم بآياته في ايام
الروح يهتدون
- 2 Say: O people! The Hour hath come in truth, the Dove hath warbled, the Cock of the Throne hath crowed, and God hath come with the Manifestation of His Self in the shadows of clouds, while the believers rejoice in the gladness of nearness. Yet ye have not become aware of any of this, and have taken lords for yourselves besides God, and have turned away from the Beauty of the Mighty, the Beloved. Therefore hearken unto My words and turn toward the Sanctuary of Beauty; then deny not, through God's favor, His Most Great Remembrance. This is better for you than all that ye witness and know in the kingdom.

قل يا قوم قد انت الساعة بالحق وغنت الورقاء و
دلح ديك العرش واتى الله بمظهر نفسه في ظلل
من الغمام والمؤمنون هم بفرح القرب يفرحون
وانتم ما استشعرتُم بشيء من ذلك واتخذتم
لأنفسكم ارباباً من دون الله واعرضتم عن جمال
عزّ محبوب اذاً فاسمعوا قولي وتوجهوا الى حرم
الجمال ثم بنعمة الله في ذكره الأكبر لا تكفرون و
هذا خير لكم عن كلّ ما انتم في الملك تشهدون
وتعرفون
- 3 The world and all that is therein shall perish, and ye shall return to the seat of a mighty, self-subsisting Sovereign, and shall be questioned concerning what ye acquired in your vain days, and shall be recompensed for what ye have earned or will earn. Nothing shall profit you, no soul shall show you mercy, none shall deliver you, and all shall tremble at the might of the Cause. Have mercy upon yourselves and make up for what ye have neglected in regard to God; then ponder His Cause. And thou thyself bear witness that there is no God but Him, the King, the Powerful, the Self-Subsisting.

سيفنى الدنيا وما فيها وانتم ترجعون الى مقرّ
سلطان عزّ قيوم وتسلّون عما اكتسبتم في ايامكم
الباطلة وتجزون بما كسبتم او تكسبون ولن ينفعكم
شيء ولن يرحمكم نفس ولن يخلصكم احد وكلّ
من سطوة الأمر مضطربون ارحموا على انفسكم و
تداركوا ما فرطتم في جنب الله ثم في امره تتفكرون
وانك انت فاشهد في نفسك بأنه لا اله الا هو
الملك المقتدر القيوم
- 4 And if thou hearest of My departure from that land, be not grieved or troubled, for therein lie mysteries that none can comprehend save those who perceive with the eye of God in His Cause. Then know that We have spent all that We had and all that was due Us in the ways of God, the Mighty, the Praised. I fear no one, and We shall fulfill what We covenanted in the realm of pre-existence, did ye but know. And thou, strive with thy soul to be as We were, that the whisperings of Satan may not cause thee to slip from thy Lord's Cause, and that thou mayest return with the lights of might to the fields of unity.

وان سمعت خروجي عن تلك الأرض لا تحزن
ولا تضطرب لأن فيه اسرار لا يعقلها الا الذينهم
كانوا يبصر الله في امره يتفكرون ثم اعلم بأننا انفقنا
كلّ ما لنا وعلينا في سبيل الله العزيز المحمود ولن
اخاف من احد ونوفى بما عهدنا في ذرّ البقاء
ان انتم تعلمون وانك فاجهد في روحك لتكون
بمثل ما كنّا بحيث لا يزلّك وساوس الشيطان عن
امر ربّك وتكون بأنوار العزّ الى ميادين التوحيد
لمن الراجعين
- 5 We thank God for what hath befallen Us before and what shall befall Us hereafter. We are all His servants and unto Him do we all return. And the Spirit be upon thee and upon God's sincere servants. 152

وانّا نشكر الله بما ورد علينا من قبل وبما يرد علينا
من بعد وانّا كلّ عباد له وكلّ اليه لراجعين و
الروح عليك وعلى عباد الله المخلصين ١٥٢

- 6 Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which Thou didst warble upon the branches of the Tree of Thy Lordship, to send down upon me of every good its completion, of every grace its perfection, and of every remembrance its greatest. Then, O my God, set right my affairs in this world and the next. Verily Thou art powerful over all things.

6 قل سبحانك اللهم يا الهى اسئلك باسمك الذى به تغنىت على افنان سدرة ربانيتك بأن تنزل على من كل خير اتمه و كل فضل اقدمه و كل ذكر اكبره ثم اصلح يا الهى امورى فى الدنيا والآخرة و انتك انت على كل شىء قدير

INBA71:038b, BRL_DA#630

BH02697

- 1 He is the Mighty! We have read thy letter and understood what was therein. Know thou that We desire for the servants naught save that which is better for them than whatsoever the sun shineth upon. We have made clear unto them that which draweth them nigh unto God and detacheth them from all else. Moreover, no one hath need of aught else.
- 2 Beware lest ye divide the religion of God and His Word, and be ye steadfast in all that ye have been commanded through the gems of knowledge and wisdom. Then detach yourselves from all else and turn with your entire being unto His Beauty. By God! We have loved you before and We love you now, and We counsel you to fear God Who created you and sustained you with the good things of His provision and caused you to know the Manifestation of His Self and sent down unto you that which hath made you independent of all who are in the heavens and on earth. Therefore give thanks unto Him with your hearts and remember Him with your tongues.
- 3 Beware lest ye go astray after God and His signs, and follow not every ignorant multitude, nor pursue those who have taken their idle fancies as lords beside God. Be ye pure in heart before God such that your feet slip not and your souls be not troubled. By God! Whoso hath taken the covenant from his Lord will accept no covenant from any other, and whoso hath turned unto Him will turn unto none else.
- 4 Moreover, I counsel you, O loved ones of God, to be patient in this most great terror and to be forbearing in this tribulation, and to be as fire amidst the wicked and as light amidst the righteous. Further do I counsel you not to spread corruption in the earth and to be God's trusted ones among His servants,

1 هو العزيز قد قرأنا كتابك و عرفنا بما فيه فاعلم بأننا ما اردنا للعباد شيئاً الا و هو خير لهم عما تطلع الشمس عليها و بيننا لهم ما يقربهم الى الله و ينقطعهم عن دونه و مع ذلك لن يحتاج احد بشىء

2 اياكم ان لا تتفرقوا دين الله و كلمته و كونوا مستقيماً فى كل ما امرتم به من جواهر العلم و الحكمة ثم انقطعوا عن دونه و اقبلوا بكم الى جماله فوالله كما احببناكم من قبل و نجبكم حينئذ و اوصيكم بتقوى الله الذى خلقكم و رزقكم من طيبات رزقه و عرفكم مظهر نفسه و انزل عليكم ما اغناكم عن كل من فى السموات و الأرض اذا فاشكروه بقلوبكم ثم اذكروه بلسانكم

3 و اياكم ان لا تضلوا بعد الله و آياته و لا تتبعوا كل همج رعا و لا تعقبوا الذين اتخذوا هويهم لأنفسهم ارباباً من دون الله و كونوا خالصاً لوجه الله بحيث لا تزل اقدامكم و لا يضطرب نفوسكم فوالله من اتخذ العهد من مولاه لن يقبل العهد عن دونه و من توجه اليه لن يتوجه الى سواه

4 ثم اوصيكم يا احباء الله بالصبر فى هذا الفزع الأكبر و بالاصطبار فى هذا الاضطراب و كونوا كالنار بين الأشرار و كالنور بين الأخيار ثم اوصيكم بأن لا تفسدوا فى الأرض و كونوا امناء

such that the signs of sanctity may appear from your faces and the lights of detachment from your temples.

- 5 By God! The world and its ornaments and embellishments shall pass away, and naught thereof shall profit you. And whoso is not adorned with the attributes of God shall not be reckoned as His own - this is a truth in which there is no doubt. Whoso maketh mention of aught else shall not succeed in His remembrance, and whoso drinketh the love of any other shall not attain unto the love of his Lord.

- 6 Therefore strive within yourselves to reach such station in your love that ye move not save by His leave, nor turn save unto the paths of His good-pleasure, nor speak save that which ye are commanded in His Book. Thus did We counsel you before and thus do We counsel you at this time of separation from the shores of Iraq. And I take God and His loved ones as witnesses that I have left no counsel unspoken and have explained all that I was commanded by God, the All-Knowing.

الله بين عباده بحيث تظهر آيات التقديس عن وجوهكم و انوار التنزيه عن هياكلكم

5 فوالله سيفنى الدنيا وزينتها وزخرفها ولن ينفعكم شيء منها و من لم يكن متصفاً بصفات الله لن يحسب منه و هذا الحق لا ريب فيه و من يذكر دونه لن يوفق بذكره و من شرب حب سواه لن يفوز بحب مولاه

6 اذا فاجهدوا فى انفسكم بأن تصلوا فى حبكم الى مقام الذى لن تحركوا الا بعد اذنه و لن توجهوا الا الى سبل رضائه و لن تتكلموا الا بما امرتم به فى كتابه و كذلك انصحناكم من قبل و ننصحكم فى حين الفراق عن شطر العراق و اشهد الله و اوليائه بأنى ما تركت لكم من نصيح و بينت لكم بكل ما امرت من لدى الله العليم ١٥٢

INBA71:062

BH03087

To: *Husayn (Harful-Hubb), in Kaf*

- 1 He is the Mighty, the Ever-Living, the Self-Subsisting
- 2 These are the verses of the Tablet, sent down in truth for a people who understand. Therein is healing for the breasts of those who have believed in God and who place their trust in their Lord. It is verily a remembrance from Us, and a guidance and reminder for a people who fear God.
- 3 O Letter of Love! Bear thou witness within thyself that there is none other God but Him, the Mighty, the Best-Beloved. He hath created all things for the knowledge of His Self and the Manifestations of His Cause, and this hath been ordained in truth for what was and what will be.
- 4 In every age He hath sent forth a Messenger through His grace to remind men of the days of God and guide them to the path of glory and love. Then hath He sent down tribulations, trials and afflictions, both hidden and manifest, that He might thereby separate between light and darkness. This is among the ways that have proceeded from God, the Protector, the Mighty, the Self-Subsisting.

1 هو العزيز الحى القيوم

2 تلك آيات اللوح نزلت بالحق لقوم يفقهون و فيه ما يشفى به صدور الذين هم آمنوا بالله و كانوا على ربهم يتوكلون و انه لتذكرة من لدنا و هدى و ذكرى لقوم يتقون

3 ان يا حرف الحب فاشهد فى نفسك بأنه لا اله الا هو العزيز المحبوب قد خلق كل شيء لعرفان نفسه و مظاهر امره و هذا ما قدر بالحق فى ما كان و يكون

4 و ارسل فى كل زمن رسولا بالفضل ليذكر الناس بأيام الله و يهديهم الى صراط عز محبوب ثم انزل البلايا و المحن و الرزايا فى السر و العلن ليفصل بذلك بين النور و الظلمة و هذه من سنة التى جرت من لدى الله المهيمن العزيز القيوم

- 5 By God! Were He not looking to this station, He would subdue all who are in the heavens and earth through a single word from His presence, and this is a known truth. Thus understand thou the Cause, then be thou at peace within thyself and be of those who show patience in times of hardship.
- 6 Know thou that thou hast been mentioned in the Book by the Pen of God, the Mighty, the Powerful, the Beloved. Soon will thy name be raised up in truth among the Concourse on High, and the dove of longing in thy breast will be stilled, for He is God, the King, the Mighty, the All-Praised. It behooveth thee to thank God, thy Lord, in thy heart and remember Him in thy soul and spirit, and to be among those who rejoice in God's gladness.
- 7 When thou hearest the Bird of Eternity hath flown to the Kingdom of the divine cloud, grieve not within thyself but place thy trust in God, for in Him do the detached ones place their trust. In this there is wisdom none knoweth save God, and ye shall come to know it when the mysteries are unveiled and the Cock of the Throne crieth out.
- 8 This is what hath been inscribed by the Pen of Creation on a preserved holy tablet. Thus have We cast upon thee the word of truth and revealed unto thee this Tablet at whose comprehension the learned are bewildered. And the Spirit be upon thee and upon those who soar in the heaven of love.
- فوالله لو لم يكن ناظراً بهذا المقام ليسخر كل من
في السموات والأرض بحرف من عنده و هذا
لحق معلوم و كذلك فاعرف الأمر ثم اطمئن
في نفسك و كن من الذين هم كانوا في الشدائد
يصبرون
- 6 ثم اعلم بأنك ذكرت في الكتاب من قلم الله المقتدر
العزیز المحبوب فسوف يرفع اسمك بالحق في ملأ
الأعلى و يكف حماسة الشوق في صدرك بأنه هو
الله الملك العزیز المحمود فينبغي لك بأن تشكر
الله ربك في قلبك و تذكره في نفسك و روحك
و تكون من الذين هم بفرح الله يفرحون
- 7 و اذا سمعت طير البقاء طارت الى جبروت العماء
لا تحزن في نفسك فتوكل على الله و انّ عليه
فليتوكلن المنقطعون لأنّ في ذلك لحكمة لا يعلمها
الا الله و ستعلمون حين الذي تكشف فيه الأسرار
و تدلع ديك العرش
- 8 و هذا ما رقم من قلم الصنع على لوح قدس محفوظ
و كذلك القينايك قول الحق و انزلنا اليك هذا
اللوح الذي تتخير عن ادراكه البالغون و الروح
عليك و على الذين هم في سماء الحب يطيطون
١٥٢

INBA71:037

BH03108

To: Mirza Aqa

- 1 O Mirza Aqa! Glory be to God for this hour and time when the essence of light has donned the garment of birds that perchance it may enter the paradise of the love of the Divine Identity and alight upon the branches of the tree of faithfulness and the boughs of the Lote-Tree of eternity.
- 2 And the pristine being has put on the veil of limitations that it may become a messenger from the cloud of love and find its way to the Sheba of divine love, that it may partake and receive its portion of the overwhelming ecstasy and the attractions of longing.
- 1 هو سبحان الله از این ساعت و وقت که جوهر
نور قیص طیور پوشید که شاید در رضوان حب
هو به داخل شود و بر افشان شجره وفا و اغصان
سدره بقا جالس شود
- 2 و سازج وجود برقع حدود در بر نموده تا قاصدی
شود از عماء حب و بمدینه سبای عشق راه یابد
تا از غلبات ذوق و جذبات شوق قسمت برد و
نصیب بردارد

- 3 And the holy form has accepted the mantle of the morning breeze that perchance it may enter from the chambers of the city and waft over the hair of majesty and the face of the Beloved's beauty, that through association and communion with Him it may acquire the fragrances of the camphor of radiance and the perfume of eternity.
- 3 و هیکل قدس رداء نسیم صبا قبول نموده که شاید از هجرات مدینه وارد شود و بر شعر جلال و وجه جمال محبوب بوزد تا از معاشرت و مجالست آن کسب روایح کافور سنا و طیب بقا نماید
- 4 And the divine form has become the bearer of the luminous robe of the lamp that it may be ignited and kindled in those abodes before the Beloved. And the mighty ocean has become like a river that perchance it may flow and course through that paradise.
- 4 و هیئت صمدیه ثوب منیر مصباحی را حامل گشته تا در آن بیوت بین یدی محبوب مشتعل و مستوقد گردد و بحر عظم چون نهری شده که شاید در آن رضوان ساری و جاری گردد
- 5 Glory be to God! What a holy gathering has been raised up and what a delightful feast has been spread! All the cherubim of the Supreme Concourse have erased and effaced from their hearts the holy stations of nearness to the most glorious horizon and the Lote-Tree of the Uttermost Boundary, and have detached and sanctified the ears of their inner consciousness from the melodies of the Dove of the Throne and the warbling of the Divine Spirit's might, that they may enter that station and be honored and glorified by whatsoever exists in that realm.
- 5 سبحان الله چه مجلس قدسی برپا گشته و چه بساط بزم خوشی گسترده گشته جمیع کروبین ملأ اعلی مقامات قدس قرب رفرف ایهی و سدره منتهی را از قلب ستردند و محو نمودند و گوش هوش مراتب روح را از نعمات ورقاء عرشی و ترمات ادیاک عز صمدی مجرد و منزّه نمودند تا در آن مقام وارد شوند و بآنچه در آن عالمست مفتخر و مشرف گردند
- 6 But this is a grace that appeareth from the hidden mysteries of the Cause unto whomsoever He willeth. Thus doth He give as He pleaseth and spend as He pleaseth. Verily He is powerful over whatsoever He willeth, and verily He is the All-Powerful, the Best-Beloved.
- 6 ولكن ذلك فضل يظهر من خفيات الأمر على من يشاء و كذلك يعطي كيف يشاء و ينفق كيف يشاء و انه المقتدر على ما يشاء و انه هو المقتدر المحبوب
- 7 In these days when the birds of the cloud of being have gathered and formed ranks in the heaven of manifestation, the hoopoe of attraction's sovereignty has taken flight from the heaven of mighty glory and turned from the eternal East to the eternal West, that it may bring tidings from the city of the Divine Identity of love. Remember thou Isma'il.
- 7 این ایام که طیور عماء وجود در سماء شهود جمع گشته و صف زده اند هدهد جذب مکنت از هوای عز قدرت پرواز نمود و از مشرق لایزالی بمغرب ازلی رو نمود تا از مدینه هویه حب چه پیام آرد جناب اسمعیل را ذا کر شوید

INBA38:037, INBA19:006, INBA32:007,
INBA36:307a, HDQI.121, ANDA#25 p.03

BH03243

To: People of the Bayan

- 1 Glorified be He Who hath sent down the verses in truth for people who know. There is no God but Him. His is the creation and the command, and all are created by His command. Say: They who have attained unto the presence of this Servant, these shall return unto God their Lord. And they who have not attained, these are they who are far removed.

1 فسبحان الذي نزل الآيات بالحق لقوم يعلمون و
ما من اله الا هو له الخلق والأمر و كلّ بأمر
يخلقون قل ان الذينهم فازوا بقاء العبد اولئك
هم الى الله ربهم يرجعون و ان الذينهم ما فازوا
اولئك كانوا هم المبعدون
- 2 Say: O people! The Dove of Eternity hath taken flight from the shores of Iraq, if ye be of them that know. And then the breezes of separation blow upon all the servants, if ye be of them that understand. And ye, O concourse of the earth, were heedless of this union which God had ordained for you, and were among the negligent.

2 قل يا قوم قد تطير حمامة البقاء عن شطر العراق
ان انتم تعرفون و اذا تهب نسائم الفراق على كلّ
العباد ان انتم تعقلون و انتم يا ملأ الأرض كنتم
غفلاء عن هذا الوصل الذي قدر الله لكم و كنتم
عنه معرضون
- 3 But when the Bird took flight from the Branch, then did ye recognize how ye had failed in your duty toward this Servant Who believed in God, the Living, the Self-Subsisting, and Who turned not to anyone in the kingdom but was wholly turned toward God, the Mighty, the Beloved. And thus hath passed from you that which ye do not now comprehend. But ye shall understand hereafter, if God should will and desire - there is no God but Him, the Powerful, the Dominant, the Mighty, the Self-Subsisting.

3 فلما طارت الطير عن الغصن اذا انتم تعرفون فيما
فرطتم في هذا العبد الذي آمن بالله الملك الحيّ
القيوم و ما توجه الى احد في الملك و كان مقبلاً
الى الله العزيز المحبوب و كذلك فات عنكم ما
انتم حينئذ لا تعرفون و ستعرفون من بعد لو شاء
الله و اراد لا اله الا هو القادر الغالب العزيز القيوم
- 4 And ye, O people of the Bayan, hear My call at this moment and then know Me. Take heed of My counsel and beware lest ye transgress. When ye hear that the Servant hath migrated unto God, be ye not then disturbed nor grieve at anything, but be patient and be not of them who are impatient. Say: Verily We have loved you in truth and We love to be with you, but this is what God hath decreed for Us in a preserved Tablet. And He hath not willed that any should be with Me save a few numbered souls. Therefore be content with God's good-pleasure and transgress not His command. This is better for you than all that ye desire or love.

4 و انتم يا ملأ البيان اسمعوا ندائي حينئذ ثم اعرفون
فاستصحبوا بنصحي و اياكم ان لا تتجاوزون اذا
سمعتم بأن العبد قد هاجر الى الله اذا انتم لا
تضطربون و لا تحزنوا في شيء ثم اصبروا و لا
تكونن من الذينهم لا يصبرون قل انا احببناكم
بالحق و نحب ان اكون معكم ولكن هذا ما
قضى الله علينا في لوح محفوظ و ما اراد بأن
يكون معي الا انفس معدود و انتم فاسترضوا
برضى الله ثم عن امره لا تتجاوزون و هذا خير
لكم عن كل ما انتم تريدون او تحبون
- 5 Then I remind you not to be heedless of the remembrance of God in any matter, but to walk in His good-pleasure. And seek not from Him save what He hath ordained for you, for He knoweth you better than your own selves, and this is a manifest

5 ثم اذكركم بأن لا تغفلوا عن ذكر الله في شأن ثم
في رضائه فاسلكون و لا تطلبوا عنه الا ما قدر
لكم لانه اعلم بكم من انفسكم و ان هذا الحق معلوم

truth. So rest ye in your places and put your trust in Him, if ye be of them that know.

فاستریحوا فی اماکنکم و توکلوا علیہ ان اتم تعرفون

INBA71:059, MUH3.269dx

BH03204

To: Unknown, in Nayriz

1 In the Name of Him Who is the Herald!

1 بِسْمِ الْهُو

2 The Herald of the Cloud of the Divine Throne, adorned in the robe of sublime glory of the realm of oneness, hath journeyed from the unseen realm of eternal subsistence in the City of Faithfulness toward the Egypt of the divine beauty in the Sinai of love. Through its fragrance, the divine perfumes and holy celestial scents have perfumed and adorned the atmosphere of sacred divine existence. It seems the heavenly Kawthar of the All-Merciful and the pure water of the absolute Paradise have been perfumed by this enchanting fragrance.

2 بشیر عمای عرش هوّیه بقمیص سنای عرّ صمدیّه از غیب بقای مدینهء وفا جانب مصر بهای سینای عشق روان گشته از نفحهء آن بحور عطر الهیّه و نهور طیب صمدانیّه فضای وجود قدس ربّانیّه را معطر و مزین فرمود گویا کوثر رضوان حتّی و سلسال جنان مطلق از این عبیر دلکش معطر شده

3 Crystal goblets are in the hand of the Cupbearer of eternity and ruby cups in the hand of the sanctified Countenance, while from every direction they seek crimson wine and incomparable, sweet, pure water - to see who shall receive a portion and who shall gain a share, that He may illumine with this radiant garment the divine eye of insight which is reflected therein, and with this hidden wine of oneness may He quench the heart's thirst, that without mentioning names it may mention names, and without describing attributes it may describe attributes.

3 اکواب بلور بر دست ساقی بقا است و کوّوس یاقوت بر دست طلعت عذرا و از هر کنار طلب نخر حمرا و ماء زلال عذب بیثال مینمایند تا که را قسمت شود و که را نصیب گردد که عین بصر الهی را که در او متجلی است از این قیص روشن و منور فرماید و از این نخر غیب احدیّه عطش قلب را ساکن نماید تا بی اسم بیان اسم کند و بی صفت ذکر صفت نماید

4 Glory be to God for the wondrous comprehensive divine wisdom and the radiant all-encompassing power of the realm of oneness, whereby all created things are bewildered by a single letter thereof and all contingent things are intoxicated and senseless from its melody. Indeed, this wine of the eternal morn requireth a vessel of light, and this pure honey of the everlasting dawn needeth a cup of crystal camphor, that the apple of the eye of the holy temples and beauty may drink of this incomparable water of life and thereafter become the cupbearer at the divine banquet and the lordly gathering.

4 فسبحان الله از بدایع جوامع حکمت بالغهء الهیّه و طرایز لوامع قدرت جامعهء صمدانیّه که جمیع موجودات از حرفی از آن مدهوشند و همهء ممکنات از نغمهء آن بیپوش و مخمور بلی این صهبای صباح ازلیّه را ابرق نور باید و این عسل صافی ضحای ابدیّه را کوبی از کافور شاید تا قرهء عین هیاکل قدس و جمال از این ماء حیوان بی مثال مشروب شود و بعد ساقی بساط مجلس الوهیّه و محفل ربوبیّه گردد

5 In these days when the birds of the realm of existence have gathered and formed ranks in the heaven of manifestation, the

5 این ایام که طیور عماء وجود در سماء شهود جمع گشته و صف زده اند هدهد جذب مکت از هوای عرّ قدرت پرواز نمود و از مشرق لایزالی

hoopoe of divine attraction hath taken flight from the atmosphere of mighty power and turned from the eternal East to the everlasting West, that it may hear what it will from the holy Beauty and the intimate Countenance in the City of Divine Identity and Love, and what tidings it may bring.

بمغرب ازلی روی نمود تا از مدینهء هوئے حبّ
از طلعت قدس و وجههء انس چه استماع نماید
و چه پیام آرد

- 6 Clothe and honor with the radiant silk robe of glorification whomsoever thou pleasest. And the Spirit be upon you all.

6 قبص منیر حریر تکبیر را بهر که مایل بیوشان و
مفتخر کن و الروح علیکن جمیعاً

INBA38:032, INBA36:311

BH03399

- 1 He is the Mighty, the Beloved! This is a Book which hath been sent down in truth through a holy and gentle tongue. Whoso readeth it becometh lightened of the weight of earth and all that is therein, and soareth unto a heaven of sublime glory wherein nothing shall prevent his ascent to the vicinity of a mighty Throne. Through it are the souls of them that are nigh drawn unto a seat of wondrous Name, and the hearts of the sincere are severed from all hostile limitations. Say: By God, these are verses which give sustenance to all created things from the table of nearness to the Eternal, and bestow upon all beings from the grace of union with the One.

1 هو العزیز المحبوب هذا کتاب نزلت بالحقّ علی لسان
قدس خفیفاً و من یقرأها یصیر خفیفاً عن ثقل
الأرض و ما علیها و یطیر الی سماء عزّ علیاً بحیث
لن یمنعه شیء عن الصعود الی جهة عرش عزّیاً
و بها تجذب ارواح المقرّین الی مقعد اسم بدعیاً و
تقطع قلوب المخلصین عن کلّ حدود ضدیاً قل
تالله هذه لآیات تعطی الممکات عن مائدة قرب
ازلیاً و تنفق علی الکائنات من نعمة وصل احدیاً

- 2 Say: This indeed is Husayn in truth, unto whom are attracted the spirits of all worlds. And when the Spirit desireth to depart from bodies, the temples of existence quake - then hearken unto the cry of the people of earth, for this is from the terror of a Day which was decreed as inevitable.

2 قل انّ هذا لحسین بالحقّ الذی تعلّقت به ارواح
العالمین جمیعاً و اذا اراد الروح ان یمخرج عن
الأجساد یمتّزها کل الوجود و اذا فاسمعوا صریخ
اهل الأرض و هذا من فزع یوم قد کان علی
الأمر حتمیاً

- 3 Say: The Spirit at that time departeth from Iraq and turneth toward a western direction. Thereat do the heavens and earth weep every morn and eve, and the tears of the mystics flow upon radiant crimson cheeks, and the Maidens in their chambers strike their heads with hands white and dyed. Among the people are those who are heedless of this, and those whose tears flow ceaselessly in separation, and those who rejoice at this, and those who are consumed by this fire.

3 قل انّ الروح حیثئذ یروح عن العراق و توجّه الی
جهة غربیاً و بذلک یمیکی السّموات و الأرض
فی کلّ بکور و عشیاً و یمجرّ دموع العارفین علی
خدود منیر حمیریاً و یضربن الحوریات فی الغرفات
علی رؤوسهنّ من ایدای بیض خضیباً و من الناس
من غفل عن ذلک و منهم من کان دموعه فی
الفراق جریاً و منهم من یفرح بذلک و منهم من
کان بهذه النار حرقیاً

- 4 Say: O concourse of earth! Rejoice not at this, but rather weep for what hath passed you by of the holy breezes of union. Say: The earth hath borne the burden of this greatest terror, and

4 قل یا ملاء الأرض لا تفرحوا بذلک ثمّ ابکوا
بما فات عنکم من نفحات وصل قدسیاً قل انّ
الأرض قد حملت من هذا الفزع العظمی فسوف

soon shall it give birth to its load. Then shall ye flee to the right and find no friend for yourselves, and run to the left and find no helper for your beings.

- 5 Thus do We cast upon thee gentle holy words, hidden verses of might, and manifest tokens of attraction, that thou mayest remind the people in days wherein the Holy Spirit speaketh upon the branches of the Lote-Tree of supreme glory. And the Spirit be upon you, O concourse of loved ones, every morn and eve.

تضع حملها و اذاً انتم تفرّون الى اليمين ولن تجدوا
لأنفسكم حبيباً و تركضون الى اليسار ولن تلقوا
لذواتكم حسيباً

5 كذلك تلقى عليك من كلمات قدس مليحاً و
آيات عزّ خفيّاً و بينات جذب جليّاً لتذكّر الناس
في أيام التي ينطق روح القدس على افنان سدرّة
عزّ علياً و الروح عليكم يا ملاء الأحاب في كلّ
بكور و اصيلاً ١٥٢

INBA71:070

BH03458

- 1 He is the Mighty!
- 2 O servant! Hear My call and be not of them that are disturbed in the Cause and are among the lost. I counsel thee to fear God Who created thee by His command and made thee to be of the guided ones. Be patient in all that hath befallen Us and be not dismayed by anything. Therefore, be patient in thyself and be of the patient ones.
- 3 Say: Verily in the flight of this Bird there are signs for them that are discerning. Say: It hath taken wing from the branch of Iraq, and in its flight ye shall witness signs of tranquility, if ye be of them that know.
- 4 Say: O people of hatred! Die in your wrath and rejoice not in what hath befallen Us, and be not of them that make merry. For what hath befallen Us is of God's way that was foreordained for His near servants. Say: God will soon turn your joy to grief, and this is what the All-Merciful, the Compassionate, hath prescribed for Himself. Thus do We impart unto thee that which shall make thee independent of all who dwell in the kingdom.
- 5 Know thou that after Me the Samiri will bray, whereupon ye shall not turn toward him nor be of them that approach. And the Baal will stir within herself and arise to practice deceit among you, whereupon ye shall turn away from her and be not of them that make mention. Remember God within yourselves, and put your trust in Him, for in Him do His sincere servants place their trust.

1 هو العزيز

2 ان يا عبد اسمع ندائى و لا تكن من الذينهم
اضطربوا في الأمر و كانوا من الخاسرين اوصيك
بتقوى الله الذى خلقك بأمره و جعلك من
المهتدين كن صابراً في كلّ ما ورد علينا و لا تجزع
في شيء فاصطبر في نفسك و كن من الصّابرين

3 قل انّ في خروج هذه الطير لعلامات للمفترّسين
قل أنّها طارت عن غصن العراق و انتم في طيرانها
فاشهدوا آيات السّكون ان انتم من العارفين

4 قل يا ملاء البغضاء موتوا بغضكم و لا تفرحوا بما
ورد علينا و لا تكوننّ من المسرورين لأنّ ما ورد
علينا هذه من سنّة الله قد قضت من قبل على
عباده المقربين قل انّ الله سيبدّل فرحكم بالحزن
و هذا ما كتب على نفسه الرحمن الرّحيم كذلك
تلقى عليك ما يغنيك عن كلّ من في الملك
اجمعين

5 ثمّ اعلم بأنّ السّامريّ يتنّع بعدى اذاً انتم لا
توجهوا اليه و لا تكوننّ من المقبلين و سيحرّك
البعل في نفسها و يقوم بالكر بينكم اذاً انتم
فأعرضوا عنه و لا تكوننّ من الذاكرين ذكّروا
الله في انفسكم فتوكّلوا عليه و انّ عليه فليتوكّلنّ
عباده المخلصين

- 6 Say: We were with you and shall be among you, if ye be of them that know. And ye shall behold the beauty of the Cause if ye purify your eyes from the veils of gross pride.

6 قل انّا كنّا معكم و نكون بينكم ان انتم من العارفين و
تشهدون جمال الأمر لو تقدّسوا عيونكم عن حجاب
[كبر] غليظ

7 O people of the Bayan! Hear My call at the time of departure from the shore of Iraq, and be not of the heedless ones. Be still within yourselves, then find tranquility in the mercy of God, the Mighty, the Merciful. Soon there shall reach you an august missive from One Who is All-Wise, All-Informed. Thus have We taught thee the ways of knowledge and inspired thee with that which shall guard thee from the darts of the evil ones. And the Spirit be upon thee and upon the patient servants of God.

7 و انتم يا ملاء البيان اسمعوا ندائى فى حين الفراق عن شطر العراق ولا تكونن من الغافلين فاسكنوا فى نفوسكم ثم اطمثوا برحمة الله العزيز الرحيم فسوف يصل اليكم كتاب كريم من لدن حكيم خبير كذلك علمناك سبل العلم والهمناك ما يحفظك عن رمى الشياطين والروح عليك وعلى عباد الله الصابرين

INBA71:026

BH03471

To: Muhammad

- 1 He is the Mighty! These are the verses of the Spirit which have been sent down upon the Pen of Eternity from God, the Exalted, the All-Wise. Therein is that which causeth the hearts of them that circle round the Throne to take flight.
- 2 And thou, O Muhammad, hearken unto that which is revealed unto thee from this hallowed and luminous Quarter, that there is none other God but Him, the Exalted, the Mighty, the All-Knowing. There hath been decreed for them that are nigh unto God that which causeth the hearts of the sincere ones to tremble. Be thou assured by that which We have cast upon thee of the Spirit, and fear thou no one. Put thy trust in God, the Mighty, the Powerful. He will guard thee by His command and protect thee by His grace from these wrongdoers.
- 3 Then know thou and be certain that all who are in the heavens and on earth are, in God's sight, as but a handful of clay. He doeth what He willeth by His command, as He did in truth while ye were witnesses. He will do what He desireth by His wisdom and seize these idolaters by His might. Nothing hath delayed this save that which hath preceded it in knowledge in a preserved Book which none hath comprehended save God, the Single, the Most Exalted, the Mighty, the Beautiful.
- 4 And when thou hearest that the Lamp of Hijaz hath left the Niche of Iraq, grieve not, for therein lie mighty secrets. It will shine resplendently within another globe, as predestined by Him who is the Omnipotent, the Ancient of Days. Through this God's Cause shall be exalted in the Word of God, and

- 1 هو العزيز تلك آيات الروح نزلت على قلم البقاء من لدى الله العلى الحكيم وفيها ما تطير به افئدة الذينهم كانوا فى حول العرش لطائفين
- 2 و انتك انت يا محمد فاستمع لما يوحى اليك من هذا الشطر المقدس المنير بانه لا اله الا هو العلى المقدر العليم تقضى على المقربين ما يضطرب عنه افئدة المخلصين و انتك فاطمئن بما القينا عليك الروح ولا تخف من احد فتوكل على الله العزيز القدير و انه يحرسك بأمره و يحفظك بجوده عن هؤلاء الظالمين
- 3 ثم اعلم و ايقن بأن كل من فى السموات والأرض لم يكن عند الله الا ككف من الطين يفعل بأمره ما يشاء كما فعل بالحق و كنتم من الناظرين و سيفعل ما يريد بحكمه و يأخذ بقهره هؤلاء المشركين و ما تأخر فى ذلك الا بما سبق به العلم فى كتاب حفيظ الذى ما اطلع عليه احد الا الله الفرد المتعالى العزيز الجليل
- 4 و اذا سمعت بأن سراج الحجاز ترك مشكوة العراق لا تحزن لأن فيه اسرار عظيم فسيوقد فى بلور اخرى و هذا تقدير من عزيز قديم و فيه اعلاء الأمر فى كلمة الله و يرفع بذلك امر الله العزيز الرفيع

thereby shall the Cause of God, the Mighty, the Exalted, be upraised.

- 5 Say: This servant feareth no one, even should all the kings of the earth and all who are behind them rise up against Him, for We desire for Ourselves naught save what God desired for Us before the creation of the heavens and earth. He who desireth God will desire naught else besides Him and will fear none other than Him. Our deeds bear witness to this, and beyond them these verses, the understanding of which bewildereth the minds of the mystics. Erelong will ye behold this Divine Youth riding upon the steed of victory. Then will the hearts of the envious be seized with trembling.

GPB.145x2x

5 قل انّ هذا العبد لن يخاف من احد ولو يقوم عليه ملوك الأرض و من وراءهم اهل الأرض اجمعين لأننا ما اردنا لأنفسنا الا ما اراد الله لنا قبل خلق السموات والأرضين و من اراد الله لن يريد دونه ولن يخاف عن غيره ويشهد بذلك افعالنا و من وراءها هذه الآيات التي تذهل عن عرفانها عقول العارفين فسوف تجدون هذا الفتى الالهى راجياً على براق النصر اذاً يتزلزل قلوب المغلّين ١٥٢

INBA71:049a, MUH3.268bx

BH03559

- 1 He is the All-Compelling, the Self-Subsisting! This is a Book which speaketh with truth, and in it is that which causeth tears to flow from the eyes of them that are nigh unto God. Verily it is a revelation sent down through grace from God, the Mighty, the All-Knowing.
- 2 And therein is set forth that point of sorrow whereby the hearts of the lovers were consumed, and by reason of which the leaves were severed from the trees and the faces of the mystics turned pale, and the breezes of the spirit were withheld from the paradise of eternity, and then the holy fragrances were cut off from the hearts of the Messengers, for therein is mentioned that which causeth the winds of separation to blow upon the temples of all beings.
- 3 And therein hath the nightingale of separation warbled in the region of Iraq with such a melody that thereby were the pillars of the Word scattered and the realities of the Concourse on high were separated. Say: The Bird of Oneness hath flown from branch to another branch, and thereby are the spirits of the lovers brought to naught. Say: The Holy Nightingale hath winged its flight unto the paradise of transcendent glory. By God! The temples of the people of eternity have donned the garments of separation, inasmuch as the Dove of Constancy hath ascended from the region of Iraq, and this is a strange sorrow.
- 4 Say: O people of the earth! Ye have been heedless of that which God hath graciously bestowed upon you, and thus have ye

1 هو المهيمن القيوم هذا كتاب ينطق بالحق وفيه ما يجري الدموع عن عيون المقرّبين و انه لتنزيل نزلت بالفضل من لدى الله العزيز العليم

2 و فيه فصلت نقطة الحزن التي بها احترقت اجساد العاشقين و بذلك انقطعت الأوراق عن الأشجار ثم اصفرّت وجوه العارفين و منعت نسائم الروح عن رضوان البقاء ثم انقطعت نفحات القدس عن افئدة المرسلين لأنّ فيه يذكر ما تهبّ به روايح الفراق على هياكل العالمين

3 و فيه غنّت عندليب الهجر في شطر العراق بنغمة التي منها تفرقت اركان الكلمة ويفصل حقايق ملأ العالمين قل انّ طير الأحديّة قد طارت من غصن الى غصن آخر و بذلك تنعدم ارواح المحبين قل انّ بلبل القدس قد قصد الى رضوان عزّ مبين فوالله قد لبست هياكل اهل البقاء قصص الفراق بما عرج حمامة الوثاق عن شطر العراق و هذا لحزن بديع

4 قل انتم يا ملأ الأرض قد كنتم غفلآء عما انعمكم الله بفضله و بذلك كنتم على ضلال مبين قل

remained in manifest error. Say: Now hath the heavenly table been withdrawn from your midst, and this is an abasement unto all created things. Therefore take ye cognizance within yourselves and fear God, your Creator, then have mercy upon your souls and be not of the heedless ones.

- 5 Arise to redress what ye have missed and make good wherein ye have been negligent, and turn unto God, the Mighty, the Generous. Then be patient and grieve not at the separation, and be content with what hath been ordained for you by the All-Wise, the All-Knowing. For He is more knowing of all things and ordaineth the measures of the Cause, and this is what hath been decreed in the preserved Tablets of might. Then gather ye together in the Cause and be as mountains in the Cause of God, such that your feet shall not slip upon the path even should all who are in the kingdoms of creation combine against you.

أذا قد رجعت مائدة السماء عن بينكم وهذا لذّ
على الخلاق اجمعين حينئذ فاستشعروا في انفسكم
وخافوا عن الله بارئكم ثم ارحموا على ارواحكم و
لا تكونن من الغافلين

5 و قوموا على ما فات عنكم وتداركوا فيما غفلتم
عنه وتوبوا الى الله العزيز الكريم ثم اصبروا ولا
تجزعوا في الفراق ثم ارضوا بما قدر لكم من حكيم
عليم لانه هو اعلم بالامور ويقدر مقادير الامر و
هذا ما قدر في الواح عزّ حفيظ ثم اجتمعوا على
الامر وكونوا كالجبال في امر الله بحيث لن تزل
اقدامكم على الصراط ولو يجتمع عليكم كل من في
ملكوت الخلق اجمعين ١٥٢

INBA71:032, BRL_DA#638

BH03724

To: Hasan, in Isfahan

- 1 Hasan in Sad, He is the All-Knowing, the All-Informed. This is a Book which speaks with truth, and in it is that which guides people to a wondrous spring, and in it are detailed the gems of knowledge from the presence of One mighty and powerful, and in it are mentioned the signs of separation on the day when the Dove of the Cause shall wing its flight from the branch of Iraq to the holy and luminous Ridvan. And thereby shall the breezes of the Spirit be cut off from the direction of the horizons, and the pillars of the concourse of the exalted ones shall be shaken. But grieve not at this, O concourse of the Spirit, and trust in God, the True King, the Certain One, for in this lies concealed the wisdom of God, the Mighty, the Powerful, the All-Wise.

1 هو الخبير العليم هذا كتاب ينطق بالحق وفيه ما
يهدى الناس الى معين بديع وفيه فصل جواهر
العلم من لدن مقتدر قدير وفيه يذكر آيات الفراق
في يوم الذي تطير حمامة الامر عن غصن العراق
الى رضوان قدس مبين وبذلك تنقطع نسائم
الروح عن شطر الآفاق وتزلزل اركان ملاء العالمين
ولكن انتم يا ملاء الروح لا تحزنوا في ذلك و
توكلوا على الله الملك الحق اليقين لأن في ذلك
ستر حكمة الله العزيز المقتدر الحكيم

- 2 Say: O people of the Bayan, place your trust in God in all matters, then walk in Our footsteps in such wise that your feet slip not from the Cause, and let not the standards of the ungodly frighten you. God shall soon raise up the standards of victory and aid His servants, they who believe in His unity.
- 3 And as for what thou hast asked concerning what is mentioned in the Tablets about the jinn - yea, it is the truth, and We are

2 قل يا ملاء البيان انتم توكلوا على الله في كل شأن
ثم امشوا على اقدامنا بحيث لا تزل اقدامكم على
الامر ولا يخافتكم اعلام المشركين فسوف يرفع
الله اعلام النصر وينصر عباده الموحدين

3 واما ما سئلت عما ذكر في الألواح من الجن بلى انه
لحق وانا به لموقنين ولكن يطلق على هذا الاسم

of those who are certain of it. However, this name has diverse applications, if ye be of those who understand. Among them, it is applied to men who are like lightning in the days of God, such that they pass by all who are in the heavens and the earth in less than a moment, and for this reason is this name applied to them, if ye be of those who know. Similarly, know thou that in all the worlds of God this name and what is named thereby is according to what befits it, and this is what hath been ordained by God, the Exalted, the Great.

- 4 And now, since We are a traveler unto God, We have sufficed with what We have imparted unto thee in truth, that thou mayest be of those who are certain. And verily, that which the people speak of is pure falsehood, and what hath been detailed from God is the truth, and We are among those who bear witness. And the Spirit and glory be upon you, O concourse of the sincere ones.

مسمّيات شتّى ان انتم من العارفين و منها يطلق
على رجال الذينهم كانوا كالبرق في ايام الله بحيث
يمرون عن كل من في السموات و الارض في
اقل من الحين و بذلك تطلق عليهم هذا الاسم
ان انتم من العالمين و كذلك فاعرف في كل
عوالم الله هذا الاسم و المسمّى على قدر ما يليق
لها و هذا ما قدر من الله العليّ العظيم

4 و اذاً لما كنّا مسافراً الى الله اكتفينا بما القيناك
بالحق لتكون من الموقنين وانّ ما يتكلّمون به الناس
كذب صرف و ما فصل من عند الله لحقّ و
انا كنّا لشاهدين و الروح و التكبير عليكم يا ملاّ
المخلصين ١٥٢

INBA71:045, BLIB_Or15696.111b

BH03967

- 1 He is the Mighty! Harken unto the call of the Beloved at the time when He turned towards the distant realms of exile and was wronged by the swine of oppression until they drove Him from His holy homeland.
- 2 Say: O concourse of the loved ones! Differ not concerning Him Who was in truth exalted. Spread not corruption in the land, follow not the Samiri within yourselves, nor pursue any accursed calf. Thus do We impart unto you that which shall protect you from all those who would lead astray.
- 3 And do thou remember Husayn within thy soul every morn and eve. Then remember this Exile upon Whom from all directions have rained down the showers of tribulations - this was ordained in the mighty, impregnable scrolls.
- 4 Say: By God! This is Husayn Who hath appeared among you in truth with a holy and wondrous beauty, with mighty signs of attraction, with delicate melodies of the spirit, and with sweet strains of love - yet ye recognized not His worth, nor hearkened to His melodies, nor perceived His beauty, nor attained unto the radiant beauty of His light. Therefore, when ye denied

1 هو العزيز اسمعى نداء الحبيب حين الذى توجه
الى ديار هجر بعيداً و ظلّمه خنازير الظلم الى ان
اخرجوه عن وطن قدس قريباً

2 قولى يا ملاّ الأحباب لا تختلفوا فى امر الذى كان
بالحقّ رفيحاً ان لا تفسدوا فى الارض و لا تتبعوا
السامريّ فى انفسكم و لا تعقبوا كلّ عجل لعيناً
كذلك نلقى عليكم ما يحفظكم عن المغلين جميعاً

3 و انتك انت ذكّرى الحسين فى نفسك فى كلّ
بكور و اصيلاً ثم اذكرى هذا الغريب الذى
امطرت عليه من كلّ الجهات امطار البلايا و
هذا ما قدر فى صحايف عرّ منيعاً

4 قولى تالله هذا حسين قد ظهر بينكم بالحقّ بجمال
قدس بديعاً و آيات جذب عزيزاً و نعمات روح
لطيفاً و لحنات حبّ مليحاً و انتم ما عرفتم قدره
و ما سمعتم نغماته و ما ادر كنتم جماله و ما فزتم
بجمال نور لميعاً اذاً لما كفرتم بنعمة الله رفعت عن

God's favor, it was lifted from your midst - this from God's chastisement, for He is indeed knowing of all things.

- 5 By God! Ye shall cry out within yourselves and exclaim in your own beings, saying: "Alas for us, for what we neglected regarding the glorious and luminous Beauty, the very dust of Whose sandals was visited by the dwellers of the realm of might, and all the people of Paradise attained unto His presence!" But nothing shall profit them after this, for God is indeed aware of all things.

- 6 Grieve thou not over anything, nor be thou troubled by any matter. God will surely reckon with thee in truth, and He is your Guardian. We shall inform thee of what hath befallen Us, that thou mayest find solace in thy heart and be trustworthy in all things.

بينكم وهذا من عذاب الله الذي كان بكل شيء
عليماً

5 فوالله ستصيحون في انفسكم وتصرخون في ذواتكم
وتقولون واحسرتا علينا فيما غفلنا عن جمال عز
درياً الذي زارت نعله اهل الجبروت و فاز بلقائه
اهل الفردوس جميعاً ولكن لن ينفعهم شيء بعد
ذلك و كان الله على كل شيء خبيراً

6 انك انت لا تحزني في شيء و لا تضطربي في
امر ان الله يحسبك بالحق و انه عليكم كفيلاً و
سنخبرك بما جرى علينا لتسري في قلبك وتكوني
عن كل شيء اميناً ١٥٢

INBA71:114b

BH04444

To: Rida

- 1 He is the Almighty!
- 2 God hath spoken in the tree of separation: Be patient for me, O friends!
- 3 Beware that ye be not careless of Our loving remembrance in Our days. Say: The Beauty of the Spirit is withdrawn, on account of which all eyes have wept and all hearts have burned up.
- 4 O Rida! Remember My days and My notes and the sweet melodies of the Glory of the Beloved, and reflect upon the days of the Spirit; how He appeared and stayed amongst you for a number of years. Watch over thyself, and over all those who are in thy house, both men and women.
- 5 Know verily that We have made this Tablet as a garment for thyself, from which thou mayest inhale the fragrances of the Lord, the Beloved, the Almighty. We have sent to you from this garment the fragrances of Bounty upon all who entered into the Robe of existence. Happy is the man who hath been exposed to it and who hath been turned thereby towards the Egypt of invisible Might.

1 هو الله العزيز

2 ذكر الله في شجر الفراق ان يا ايها الاحباب
فاصبرون

3 اياكم ان لا تغفلوا عن ذكرنا ثم ايامنا بالحب
فاذكرون قل قد غاب جمال الروح وبكت بذلك
كل العيون ثم احترقت كل القلوب

4 و انت انت يا رضا ذكر ايامي ثم تغنياتي ثم
تغردات عز محبوب ثم فكر في ايام الروح كيف
ظهر بينكم و كان فيكم في سنين معدود فاحفظ
نفسك والذينهم كانوا في بيتك من كل اناث
و ذكور

5 ثم اعلم باننا جعلنا هذا اللوح قيصاً لنفسك
لتستنشق منه روائح الله العزيز المحبوب و ارسلنا
من هذا القميص روائح الفضل على كل من
دخل في خلع الوجود فهنيئاً لمن قابلها و يجد منها
ما يقلبه الى مصر عز مشهود

- 6 Whoso reciteth this Tablet with the love of the Lord in his heart will witness in his dreams whatever he hath desired of reunion with God, the Almighty, the Beloved. Thus have we favored thee, once again, that thou mayest be satisfied of Me and of thyself in these days which the near ones have not attained.
- 7 Call thou to our remembrance they who have dwelt in thy house, so that the Love of God may be created amongst them and amongst those who have gathered for the Cause of God, and be kind to her whom God hath related to the one who has pioneered with His servant. This is the truth whereunto We have admonished you, if ye be of those that comprehend.
- 8 May the Spirit be upon you and upon those who have put their reliance in their God.

6 و من يقرأ هذا اللوح و كان في قلبه حبّ مولاه
ليرى في المنام ما اراد من لقاء الله العزيز المحبوب
كذلك منّا عليك مرّة اخرى لتكون راضياً منّي
و عن نفسك في هذه الأيام التي ما ادركتها
المقربون

7 ثمّ ذكر من لدنا كلّ من في بيتك ليحدث بينكم
حبّ الله ثمّ على الأمر هم يجتمعون ثمّ ارفع الى
التي انتسبها الله الى الذي هاجر مع عبده و هذا
ما وصيناكم بالحق ان انتم تعرفون

8 و الروح عليكم و على الذينهم على ربهم يتوكلون
١٥٢

RBB.124, ADMS#020

INBA65:098, INBA71:013b, AHM.212,
TSBT.213

BH04940

To: Husayn, in Isfahan

- 1 He is the Most High, the Great, the Exalted
- 2 When the Bird of Captivity calls out from the direction of Iraq and sings the verses of separation, thereby are the hearts of those who are nigh unto God disturbed. Yet you should not be disturbed by any matter, nor be dismayed by this dismay which causes the tears of the mystics to flow. This is what We had informed you of before in preserved holy Tablets. Therefore put your trust in God in all matters, for in Him do His sincere servants place their trust. Soon will God bring about His Cause and make manifest His command and establish His proof. There is no God but Him. All were created by a word from His presence, and all are in fear of His awe.
- 3 Know then that with God you have a great station, and soon will your name be elevated through His grace among the concourse of the exalted ones. This was inscribed by a luminous holy Finger. Beware, beware lest you forget God's favor upon you, and grieve not over the world and its constraints. Rather, rejoice in the joy of God, the Most High, the Most Great. And when you hear that the Bird of Holiness has flown from one

1 هو العليّ الكبير المتعال

2 اذاً تنادى طير الوثاق عن شطر العراق و يغنّ
بآيات الفراق و بذلك تضطرب قلوب المقربين
و انكم انتم لا تضطربوا في امر و لا تفرغوا من
هذا الفزع الذي تجرى به دموع العارفين و هذا ما
اخبرناكم به من قبل في الواح قدس حفيظ فتوكل
على الله في كلّ الأمور و ان عليه فليتوكلن عباده
المخلصين فسوف يأتي الله بأمره و يظهر امره و
يثبت برهانه لا اله الا هو كلّ خلقوا بكلمة من
عنده و كلّ من خشيته لخائفين

3 ثمّ اعلم بأنّ لك عند الله قدر عظيم و سيرفع
اسمك بالفضل في ملأ العالمين و هذا ما رقم من
اصبع قدس منير اياك اياك لا تنس فضل الله
عليك و لا تحزن عن الدنيا و ضيقها ثمّ افرح بفرح
الله العليّ العظيم و اذا سمعت بأنّ طير القدس
طار من غصن الى غصن آخر لا تحزن في

branch to another, grieve not within yourself nor be of the disturbed ones. Be content with what God has decreed for us, then be patient and be of the patient ones. And remind those who are around you, for this is indeed a beautiful permission. And the Spirit be upon you and upon those who are attracted by the melody of God, the King, the Exalted, the Mighty, the Powerful.

نفسك ولا تكن من المضطربين فارض بما قضى
الله علينا ثم اصطر وكن من الصابرين و ذكر
الذينهم كانوا في حولك وان هذا لاذن جميل و
الروح عليك وعلى الذينهم اجتذبوا من نعمة الله
الملك المتعالى العزيز القدير ١٥٢

INBA71:040a

BH05055

1 He is the Mighty, the Conquering, the Bestowing!

1 هو العزيز الغالب المعطى

2 A mention of the Leaf of Paradise in the Tree of Separation. God, there is no God but Him! He hath ordained in these days for His chosen ones that which hath caused the faces of all the dwellers of Paradise to turn pale. O chosen ones of God! Let not the oppression of these wretched ones grieve you. Put your trust in God - verily He is your Guardian, and He sufficeth you against all who are in the heavens and on earth. He will raise up your names in truth to an exalted sanctuary. Soon will your faces shine like the sun at its meridian, and the Dove of the Cause will warble: "Prostrate yourselves, O people of the earth, before these faces that have shown humility before God, their Lord, from all eternity." Thus doth God bestow His grace upon whomsoever He willeth of His creation, and aid those who have been humble before Him and turned unto Him.

2 ذكر ورقة الفردوس في شجر الفراق الله لا اله الا
هو قد قدر للأصفياء في تلك الايام ما اصفرّت
به وجوه اهل الخلد جميعا ان يا اصفياء الله لا
يخزنكم الظلم من هؤلاء الأشقياء فتوكلوا على الله
انه كان عليكم وكلا و انه يكفيكم عن كل من
في السموات و الأرض و يرفع اسمائكم بالحق
الى ساحة قدس رفيعا فسوف يستضيء وجوهكم
كالشمس في قطب الزوال و تغنّ ورقاء الأمر بأن
اسجدوا يا اهل الأرض لهذه الوجوه التي كانت
في ازل الآزال لله ربهم خضيعا كذلك بمن الله
على من يشاء من خلقه و ينصر الذينهم كانوا اليه
خاشعا و منيا

3 Verily those who rejoice at the departure of these servants from that land have no awareness within themselves. Say: God will soon turn your joy to grief, and will visit upon you an evil day that shall truly be barren. By God! Were ye to perceive within yourselves, ye would weep with the weeping of the bereaved for this Sun that hath vanished from you, which had been illumined with the light of God. Thus do We reveal unto you the mysteries of the Cause and cast upon you that which will make you independent of all the worlds. Whoso willeth, let him believe, and whoso willeth, let him deny. Verily God is independent of all the worlds. And glory and splendor rest upon you and upon the emigrants, morning and evening.

3 ان الذين يفرحون بخروج هؤلاء العباد عن تلك
الأرض اولئك ليس لهم في انفسهم شعورا قل
سيبدل الله فرحكم بالحزن و يأخذكم شريوم كان
بالحق عقيما فوالله لو تشعرون في انفسكم تنوحون
كنوح التكل بما غاب عنكم هذا الشمس التي
كانت بنور الله مضيئا كذلك نظهر لكم اسرار
الأمر و نلقى عليكم ما يغنيكم عن العالمين جميعا
من شاء فليؤمن و من شاء فليكفر ان الله كان
عن العالمين غنيا و التكبير و البهاء عليكم و على
المهاجرين في كل صباح و عشيا ١٥٢

INBA71:068

BH05546*To: Husayn, in Isfahan*

- 1 He is the Mighty, the Best-Beloved in the heavens and on earth 1 هو العزيز المحبوب في السموات والأرضين
- 2 This is a Book We have sent down in truth unto a people who understand. Verily there is no God but Him, the Mighty, the Self-Subsisting. 2 هذا كتاب نزلناه بالحق لقوم يفقهون وأنه ما من اله الا هو العزيز القيوم
- 3 His is the Command and the Creation. He doeth what He willeth through His word "Be" and it is. None can gainsay His command. Through the sovereignty of His Will, He ordaineth whatsoever He hath decreed, and He, verily, is the Mighty, the Best-Beloved. He exalteth His Cause through His eternal designs, and this is what hath been inscribed in a Preserved Book. Among these is the departure of this Servant from this land, did ye but know it. Say: In this departure are signs that none shall comprehend save God, the Mighty, the Powerful, the All-Praised. God shall soon make manifest that which hath been concealed from the eyes of them that are veiled, and the Herald of the Spirit shall cry out in the midst of heaven, saying: This is the Day whereon God shall establish Himself upon the throne of victory and seize them that have tyrannized upon the earth - and this is a truth well-known. 3 له الأمر والخلق يفعل ما يشاء بقوله كن فيكون لا راد لأمره يفعل بسلطان مشيئته ما قدر من عنده وأنه هو العزيز المحبوب ويرفع أمره من تدبيره الأزلية وهذا ما رقم في كتاب محفوظ و منها خروج هذا العبد عن هذه الأرض ان انتم تعلمون قل في هذا الخروج لآيات لن يطلع عليها الا الله العزيز المقتدر المحمود فسوف يظهر الله ما كان مستوراً عن اعين الذينهم محتجبون وينادي منادى الروح في وسط السماء بأن هذا ليوم فيه يستوى الله على عرش النصر يأخذ الذينهم بغوا على الأرض و كان ذلك لحق معلوم
- 4 O people of the Bayan! Grieve not at this, but put your trust in God, if ye be of them that know. Say: The breezes of might shall waft, and God's Cause shall be made manifest in truth, and all shall hasten unto Him. Thus do We impart unto you that which shall tranquilize your hearts, that ye may be of them that are well-assured. The Spirit and the light and the glory be upon you, O concourse of the sincere ones! 4 وانتم يا ملأ البيان لا تحزنوا في ذلك فتوكلوا على الله ان انتم تعرفون قل سيهب نسائم العز ويظهر امر الله بالحق وكل اليه يسرعون كذلك نلقى عليكم ما يطمئن به قلوبكم وتكونن من الذينهم موقنون و الروح والنور والبهاء عليكم يا ملأ المخلصون ١٥٢

INBA71:052a, MUH3.269ax

BH11865*To: Habib*

1 In the Name of my Lord, the Most Exalted, the Most High!

1 هو العزيز و باسم ربّي العلیّ الأعلیّ

2 Say: This is a chalice filled with the mercy of God; drink ye of it, O people of the Bayan! Say: This is a cup wherein surge the mysteries of God's hidden secret; draw ye nigh unto it, O people of certitude! Say: This is the Lote-Tree wherein burneth the Fire of God; hasten ye unto it, O people of glory! Say: This is the Lamp of holiness, kindled by the love of God; be ye illumined by it, O companions of the All-Merciful! Say: This is the Sun which hath dawned from the horizon of God's beauty; turn ye towards it, O ye who are beloved! Say: This verily is a Remembrance that remindeth you of the remembrance of God; remember ye Him, O ye companions! Say: This is the breeze of Paradise, wafting from the holy Ridvan from the direction of God's loving-kindness; hasten ye unto it, O people of eternity, then O people of faithfulness! Say: This is a bounty that hath yielded fruit from the Tree of the Spirit in the shade of the City of God; seek ye after it, O ye that dwell in earth and heaven!

2 قل هذا كأس ملئت من رحمة الله فاشربوا منه يا اهل البيان قل هذا كوب مویّت فيه من اسرار سرّ الله تقرّبوا اليه يا ملأ الايقان قل هذه سدرّة اشتعلت فيها نار الله ان اسرعوا اليه يا ملأ السبحان قل هذا سراج القدس اوقدت بحبّة الله فاستنوروا منه يا اصحاب الرحمن قل هذه شمس الّتي اشرفت من افق جمال الله فأقبلوا اليها يا ايها الأحباب قل انّ هذا لذكر يذكرکم بذکر الله اذكروه يا ايها الأصحاب قل هذا لنسيم الفردوس قد هبّت عن رضوان القدس عن شطر عناية الله ان اسرعوا اليه يا اهل البقاء ثمّ يا اهل الوفاء قل هذه لنعمة قد اثمرت من شجرة الرّوح في ظلّ مدينة الله ان اطلبوها يا من كان في الأرضين و السّموات

3 Thus have We taught you the ways of holiness and shown you the paths of glory, and instructed you in the stations of unity, and cast upon you the words of detachment, that perchance thereby the fire may be kindled in the hearts of them that burn not with the heat of the love of God. And the spirit, and the glory, and the holiness, and the presence be upon you, O people of earth, if ye soar on the wings of the Cause toward this heaven.

3 كذلك علّمناکم سبل القدس و اشهدناکم مناهج العزّ و علّمناکم مواقع التّوحيد و القيناکم کلمات التّجريد لعلّ بذلک تحدث النّار في قلوب الدّينهم بحرارة عشق الله لا یصطلون و الرّوح و البهاء و القدس و النّقاء علیکم يا اهل الأرض ان انتم بروح الأمر الى جهة هذا السّماء تطيرون

BRL_DA#621

BH05736*To: Bagum Khanum Qazvini*

1 He is God, exalted be His might and glorified be His grandeur!

1 هو الله تعالى عزّ قدرته و جلّ عظّمته

2 At a time when the heavens of love have been upraised, and the sun of affection hath dawned from the dayspring of the morn of fidelity, and the moon of loving-kindness hath appeared from the horizon of friendship, and the stars of grace shine forth

2 در حالى که سماوات حبّ مرتفع شده و شمس ودّ از مشرق صبح وفا طالع گشته و قر محبّت از افق مودّت ظاهر و انجم مرحمت از طليعهء

from the dawning-place of bounty, and crimson-faced beauties with cups of faithful wine are singing, and white-faced maidens with goblets of pure milk move in circles melodiously, and the maidens of the paradise of intimacy in the pavilions of holiness warble with verses of attraction, and the beauties of the Throne of meeting in the garden of eternity chant with the Most Glorious letters, and the dove of loving-kindness upon the branches of the tree of divine authority is joyous, and the nightingale of the divine lote-tree upon the twigs of the tree of oneness is in song and ecstasy, and the divine fire from the tree of Sinai in the land of joy through verses of attraction is praised and celebrated, and the light of the Eternal from the Lote Tree of camphor upon the Throne of manifestation through melodies of resurrection is renowned - blessed are ye and joy be unto you and unto whosoever hath entered into your love and drunk from the cups of your affection and the goblets of your attraction.

- 3 Therefore give thanks unto God, your Lord and your Beloved, and turn not unto any other than Him, and be of those who prostrate themselves before His countenance.
- 4 And praise be to God, the Lord of all worlds.

مکرمات باهر و طلعات حمرا با کأوب نجر وفا در
تغنی و وجهات بیضا با کؤوس لبن مصفا در دور
و ترقی و حوریات جنت انس در غرفات قدس
بآیات جذب مغرند و جمالیات عرش لقا در
حدیقه بقا بحروفات ابهی مرثم و حمامه عنایت
بر اغصان شجره ولایت در سرور و عندلیب
سدره رأفت بر افنان دوحه وحدت در نغمه و
شور نار الهی از شجره طور در ارض سرور بآیات
جذب مجبور مشکور و نور صمدانی از سدره
کافور در عرش ظهور برتات نشور مشهور هنیثاً
لکم و نعیماً لکم و لمن دخل فی جکم و شرب
عن کأوب و دکم و کؤوس جذبکم

3 إذا فاشکروا الله ربکم و محبوبکم و لا تلتفتوا الى
غيره و کونوا لوجهه ساجدين

4 و ان الحمد لله رب العالمين

INBA38:048, INBA36:315c

BH06117

To: Kazim in Sad, in Isfahan

- 1 He is the Almighty
- 2 Blessed is He Who hath ordained for those near unto Him to drink from the chalices of mighty tribulation, and Who hath purchased from the believers their souls in exchange for the manifestation of a clear Name. Thus hath His way ever been with His sincere servants. O people of God! Grieve not for what hath befallen Us in this great calamity, for God shall soon requite His servants with truth and raise up His Cause above all who dwell in the kingdom of command and creation. This is what the All-Bountiful, the Ancient of Days, hath prescribed for Himself. Say: O people! Would ye banish a man for saying 'My Lord is God,' when he hath come to you with a clear proof that all who are in the heavens and earth are powerless to produce? Yet ye answered him not concerning his Cause and

1 هو العزيز

2 تبارک الذی قدر للمقرّبين من کؤوس بلاء عظیم
ثم اشترى عن المؤمنین انفسهم بقاء اسم مبین و
کذلک کان سنته علی عبادہ المخلصین و انتم یا
حزب الله لا تحزنوا علی ما جرى علينا من هذه
الرزیة الکبیر فسیوف یجزی الله عبادہ بالحق و
یرفع امره علی کل من فی ملکوت الأمر و الخلق
و هذا ما کتب علی نفسه المنان القدیم قل یا قوم
أ تخرجون رجلاً أن یقول ربی الله و قد جائکم
ببرهان مبین الذی یعجز عنه کل من فی السموات
و الأرضین و مع ذلک انتم ما اجبتموه فی امره
و کنتم غفلاً عنه الی ان خرج عن دیارکم بحزن

remained heedless of him until he departed from your lands with profound sorrow. By this were consumed the hearts of the pure maidens in their lofty chambers, and the eyes of the denizens of Paradise wept morn and eve. Yet do We thank God, Our Beloved, for all that hath befallen Us of wondrous and impregnable tribulations. And glory be upon you, O trusted ones of God, for your patience in the path of God, the Bestower, the Gracious.

بدیع بذلک احترقۃ ايجاد القاصرات فی غرفات
عزّ رفیع و بکت عیون اهل الفردوس فی بکور
واصلیل ولكن انا نشکر الله محبونا بکلّ ما جرى
علینا من مصایب بدع منیع و البهاء علیکم یا امناء
الله بما صبرتم فی جنب الله المعطى الکریم ١٥٢

INBA71:065a

BH06695

1 He is the Most High, the Mighty, the Beautiful

1 هو العلیّ العزیز الجمیل

2 Say: O people of the Bayan! Hear ye My call at the time when the Bird of Oneness hath soared into the atmosphere of holy and luminous sanctity, then detached itself from all who are in the heavens and on earth.

2 قل یا ملأ البیان اسمعوا ندائی حین الذی قد صعد
طیر الأحدیة الى هواء قدس منیر ثم انقطع عن
کل من فی السموات و الأرضین

3 Say: By God! Ye recognized not this divine, eternal, and everlasting Bird until it took flight into the atmosphere of mighty exaltation. And thereby were the hands of the ungodly and the believers cut off from this holy and mighty hem. Had ye been among those who truly know, the Face of God, the Most High, the Great, would not have been hidden from you. Therefore it behooveth you not to differ in the Cause of God. Then call upon Him in your inmost hearts, that perchance there may return unto you that which hath departed from your midst. And verily He is the All-Knowing, possessed of grace.

3 قل تالله انتم ما عرفتم هذا الطیر الالهی الأزلّی
الصمدیّ الى ان طار فی فضاء عزّ رفیع وبذلک
انقطعت ایدی المشرکین و الموحّدين عن هذا
الذیل المقدّس العزیز و لو كنتم عرفاء بالحقّ ما
غاب عنکم وجه الله العلیّ العظیم اذا ینبغی لکم
بأن لا تختلفوا فی امر الله ثم ادعوه فی سرکم لعلّ
یرجع الیکم ما خرج عن بینکم و انه لذو فضل علیم

4 This is what the tongue of wisdom counseleth you at the time when the breezes of separation blow from every direction, from the presence of One mighty and powerful. Say: In the flight of this Bird there are signs for them that know, and it guideth all, through this detachment, unto the precincts of a mighty nearness. And the Spirit and Glory rest upon him who is steadfast in the Cause of God, the Mighty, the Merciful.

4 و هذا ما ینصحکم لسان الحکمة فی حین الذی
تهبّ نسیم الفراق عن کلّ الجهات من لدن مقتدر
قدیر قل ان فی طیران هذا الطیر لآیات للعارفین
و یرشدی کلّ بهذا الانقطاع الى رفارف قرب
منیع و الروح و البهاء علی من استقام فی امر الله
المقتدر الرّحیم ١٥٢

INBA71:033

BH07501

To: *Rahim (Harf-i-Taslim)*

1 He is the Almighty, the All-Knowing

1 هو العزيز العليم

2 O Letter of Submission, hear My call and be not of the patient ones. Do not grieve over anything but trust in God, the Mighty, the All-Knowing. Then know that We loved you before as We love you now, and We mentioned you in a beautiful Tablet that you might find tranquility in your soul and be among those firm in love. Then know that after My departure the idol of rancor will stir and the Baal of hatred will roar and the calf of the liars will cry out. You must therefore be discerning within yourself and guard the Cause of your Lord, the Mighty, the Generous. Then remind the servants and fear no one, and be of those who remember. We have commanded you thus that perchance the people will not differ regarding the Cause of God, the Mighty, the Luminous. Then guard yourself and speak with wisdom, and this is better for you and for the Cause of God, the Powerful, the Omnipotent. And the Spirit be upon you and upon the patient servants.

2 ان يا حرف التسليم اسمع ندائي و لا تكن من الصّابرين الا تحزن في شيء فتوكل على الله العزيز العليم ثم اعلم بانّا احببناك من قبل كما نحبك حينئذ و اذكرناك في لوح جميل لتطمئن في نفسك و تكون في الحب لمن الراسخين ثم اعلم بانّ بعد خروجي تحرك صنم الغلّ و يتنعر بعل البغضاء و يصحّ عجل الكاذبين انت فاستبصر في نفسك ثم احفظ امر ربك العزيز الكريم ثم ذكر العباد و لا تخف من احد و كن من الذاكرين و انا قد امرناك بذلك لعل الناس لن يختلفوا في امر الله العزيز المنير ثم احفظ نفسك و تكلم بالحكمة و هذا نلير لك و لأمر الله المقتدر القدير و الروح عليك و على عباد الصابرين ١٥٢

INBA71:064

BH07723

1 Unto Him Who is the Ever-Living, the Self-Subsisting

1 للحى القيوم هو

2 Glorified art Thou, O my God! Thou knowest that all the servants have united to humiliate me, and Thou hast strengthened them in what they desire. All those who slumber have gathered to banish me, and Thou hast empowered them to do what they love.

2 فسبحانك اللهم يا الهى انتك لتعلم بانّ العباد كلّهم اتفقوا على ذلّتي و انت ايديهم على ما هم يريدون و كلّ الرقاد اجتمعوا على خروجي و انت قدّرتهم على ما هم يحبون

3 Praise be unto Thee, O my God, for what they do, for all they have done was naught but Thy deed, and all they have wrought was naught but by Thy command. Glorified art Thou, O my God! Wouldst Thou cast out him whom all the servants have cast out, or banish him whom they have banished from every land? Though my sin be greater than can be forgiven, yet Thy forgiveness surpasseth all reckoning. Though my transgression be more manifest than can be concealed, yet

3 فلك الحمد يا الهى بما هم كانوا ان يفعلون لأنّ كلّ ما فعلوا ما كان الا من فعلك و كلّ ما عملوا لم يكن الا بأمرك فسبحانك يا الهى أ تبعّد من ابعده كلّ العباد او تطرد من اطردوه عن كلّ البلاد و ان كان جرمي اكثر من ان تغنى و قد كان عفوك ازيد عما يحصى و ان كان ذنبي اظهر من ان يخفى ولكن عطفك اكبر من ان يطفى

Thy loving-kindness is greater than can be extinguished. Glorified art Thou! Glorified art Thou! Verily, I have been the first of sinners and the last of penitents. And shower Thy blessings upon the Mystery of the Cloud, the Point of Light, the Beloved of the mystics.

فسيحانك سبحانك أنّي قد كنت أول المذنبين
وآخر التائبين وصل على غيب العماء نقطة السنا
محبوب العارفين

INBA92:040b, ASAT2.054x

BH08632

To: Karim

- 1 He is the Mighty, the All-Glorious
- 2 Hearken unto the call of Him Who summoneth thee at this time when the breezes of separation blow from the direction of Iraq, and the nightingales of yearning warble, and the believers are in great sorrow, while thou art not grieved by anything. Put thy trust in God, the King, the Mighty, the Powerful. Then remember the servants with the most excellent remembrance, then gather them together unto the Cause of thy Lord, and be thou of the thankful. Say: O people of the Bayan! Hearken unto My call, then put your trust in God, the Powerful, the Supreme, the Mighty. God will assuredly exalt His Cause in truth and aid His oppressed servants, and the light shall appear from the dawning-place of nearness, whereby the foundations of the idolaters shall be demolished. Be thou assured through thy Lord's grace and fear not anyone, even should the hypocrites all unite against thee, for God will suffice thee against them and against all who are in the heavens and on earth.

1 هو العزيز السّبحان

2 اسمع نداء من يناديك حين الذي يهبّ روائح
الفراق عن شطر العراق وتغنّ ديك الاشتياق و
الموحّدون في حزن عظيم وأنك انت لا تحزن في
شيء فتوكل على الله الملك العزيز القدير ثمّ ذكر
العباد بأحسن الذكر ثمّ اجتمعهم على امر ربك و
كن من الشّاكرين قل يا ملأ البيان استمعوا ندائي
فتوكلوا على الله المقتدر المهيمن العزيز سيرفع الله
امره بالحقّ و ينصر عباده المستضعفين و يظهر
النور عن مطلع القرب و بذلك تهدم اركان
المشركين و أنك انت فاطمئنّ بفضل ربك و
لا تخف من احد ولو يجتمعوا عليك المنافقين لأنّ
الله يكفيك عن دونه و عنكل من في السموات
و الأرضين ١٥٢

INBA71:038a, INBA49:325, AQA6#306

p.300

BH10400*To: Jim in Sad, in Isfahan*

1 In the Name of the Most Mighty, He is the All-Glorious

1 هو العزيز

2 This is a Book which speaks with truth and makes mention of the people in this Day wherein the Nightingale of Iraq cries out with a wondrous lamentation, and counsels His loved ones to remember God, the All-Subduing, the Mighty, the Powerful. Therefore, O ye luminous concourse, grieve not over anything, nor over all that hath befallen Us at the hands of the company of the idolaters, for We have offered up Our spirit in the days of God ere the creation of the heavens and the earth. And ye, strive within your own selves and souls to follow the Cause of God and to be numbered among the strivers, that the lights of guidance may shine forth unto you from a holy and luminous dawn.

2 هذا كتاب ينطق بالحقّ و يذكر الناس في هذا اليوم الذي ينادى عندليب العراق بندااء حزن عجيب و ينصح احبائه بذكر الله المهيمن العزيز القدير اذا انتم يا ملاء الأنوار لا تحزنوا عن شيء و عن كلّ ما مسنا من ملاء المشركين لأننا انفقنا روحنا في ايام الله قبل خلق السموات و الأرضين و انتم فاسعوا في انفسكم و ارواحكم لتتبعوا امر الله و تكونوا من المجاهدين ليظهر لكم انوار الهداية من فجر قدس منير ١٥٢

INBA71:043b

BH11060*To: Aqa Mihdi*

1 He is the Ever-Living

1 هو الحيّ

2 The Holy Spirit is watchful and the Spirit of companionship waiting expectantly - when will the melody of light be mentioned and the drumbeat of manifestation become renowned? When will the countenance of the letter Ha without garment unveil itself and the face of the letter Ba without veil reveal its mystery? So that the mighty throne may quiver and the ancient seat be filled with delight. And peace be upon you.

2 روح القدس مترصد و روح الأنس منتظر كه نغمه نور كي مذکور شود و نقره ظهور كي مشهور آيد تا طلعت هاء بي قص كشف حجاب نمايد و وجهه باء بي نقاب [كشف] راز دارد تا عرش عظم مهتر شود و كسي قدم ملتد گردد و السلام

INBA38:060c, INBA36:314b, BLIB_Or15696.091g

BH01644

Lawh-i-Bulbulu'l-Firaq (Tablet of the Nightingale of Bereavement)

- 1 The nightingale of separation, perched upon the bough of horizons, calleth aloud: "This is the hour of severance, O concourse of longing!" 1 بلبل الفراق على غصن الآفاق ينادى هذا الفراق يا ملاً الاشتياق
- 2 And the bird of fidelity chanteth upon the Tree of Eternity: "This is the hour of severance, O concourse of longing!" 2 و طير الوفاء يتغنّ على دوحة البقاء بأنّ هذا الفراق يا ملاً الاشتياق
- 3 And the dove of exile warbleth upon the branches of the Lote-Tree of parting, proclaiming: "Severance hath come, O concourse of longing!" 3 و ورقاء الهجرين على افنان سدره الفراق بأنّ جاء الفراق يا ملاً الاشتياق
- 4 Say: The season of union is ended, and the decree of division hath descended from behind the veils of destiny; and this is the hour of severance, O concourse of longing! 4 قل تمّ زمان الوصل و جاء الفصل عن خلف القضاء وهذا الفراق يا ملاً الاشتياق
- 5 Tears have streamed from the eyes of the denizens of abidingness in the Concourse on high, at this separation—O concourse of longing! 5 قد جرت الدموع عن عيون اهل البقاء في ملاً الأعلى بهذا الفراق يا ملاً الاشتياق
- 6 The breezes of joy have been cut off from the Ridvan of splendor by this separation—O concourse of longing! 6 و قد انقطعت نسائم السرور عن رضوان السنا بهذا الفراق يا ملاً الاشتياق
- 7 By God! the faces of the inmates of the lofty chambers have paled through this separation, and the ease of all things betwixt earth and heaven hath been changed—O concourse of longing! 7 تالله قد اصفرّت وجوه اهل الغرفات بهذا الفراق يا ملاً الاشتياق و تبدلت عيش كلّ شيء بين الأرض و السماء بهذا الفراق يا ملاً الاشتياق
- 8 The houris shall stain their eyelids with the blood-red hue, for that they have heard the cry of separation—O concourse of longing! 8 و يكحلن الحوريات من دم الحمراء بما سمعن نداء الفراق يا ملاً الاشتياق
- 9 Nor shall they adorn their temples with the silks of immortality, inasmuch as they have hearkened unto that summons of severance—O concourse of longing! 9 و لن يزينن هياكلهنّ من حرر البقاء بما سمعن نداء الفراق يا ملاً الاشتياق
- 10 And this is a sorrow that no sorrow can measure within the dominion of the unseen cloud, forasmuch as the wind of separation hath breathed—O concourse of longing! 10 و هذا الحزن لن يقاس بحزن في جبروت العماء بما هبّت نسيم الفراق يا ملاً الاشتياق
- 11 In this hour, when the Bird of Eternity hath [flown forth] from the land of 'Iraq, and the people of yearning and desire are consumed in the fire of parting, this epistle—sent from this perishing ant unto the loved ones of God—declareth: O friends! So long as ye have eyes, weep; and so long as breath remaineth, lament; for the carpet of union and communion, of nearness and meeting, hath been rolled up, and the sovereign decree, in accordance with the measured ordinance, hath spread the couch of division and separation, of exile and estrangement. 11 در اينوقت كه طير بقا از ارض عراق [پرواز نمود] و اهل شوق و اشتياق بنار فراق در احتراق اين نامه از اين نمله فانيه بسوى اجباى خدا ارسال ميشود كه ايدوستان تا چشم داريد بگريد و تا نفس موجود بناليد زيرا كه بساط وصل و اتصال و قرب و لقا در هم پيچيده شد و سلطان قضا باقتضاي تقدير مقدّر فراس فصل و انفصال و هجر و فراق گسترده و ارياح هجر و فراق چنان

The winds of severance have blown with such violence that every branch of existence, whether of the unseen or the seen, hath been clothed in the robe of mortality, and hath been joined unto an abiding autumn.

- 12 Therefore, O eye, shed tears; O ear, hearken unto lamentation; O tongue, raise the cry of wailing and mourning; O body, take thy place in the dust of thy homeland. Yet, notwithstanding all this, we praise God for that He hath singled us out for these successive afflictions and these recurring calamities; and we thank Him at every moment, in all conditions; and He, the very Truth, is Himself witness to what we say.

- 13 In all the Tablets aforetime mention was made that a day would come, and an hour would be witnessed, wherein the Bird of 'Iraq would turn its song toward Hijaz. Hasten ye then unto Him, O lovers of the beauty of the All-Glorious, O enraptured ones of the Sanctuary of the Lord! That hour hath now arrived; that breeze hath blown; that Bird hath flown—yet ye beheld not, and attained not, and reached not the goal. Alas! What was written ye did not embrace, and what was uttered ye did not heed. That hour is passed; that Day hath slipped from your grasp. Never again shall that breeze blow in this land; never shall that rose unclothe its countenance; never shall that gate be opened.

- 14 Have ye ever heard that the nightingale of the divine garden seeketh repose, or chooseth a dwelling, save in the spiritual rose-garden? Or that the hoopoe of the Sheba of love taketh its homeland anywhere but in the Sinai of the spirit? Or that the hearts of lovers desire aught save the beauty of the Beloved?

- 15 Yet ye, O lovers, busied yourselves with your own imaginings, and never resolved to journey unto the realm of the Desired One. Wondrous is the heedlessness that hath encompassed the world: the sun shineth at the very zenith of decline, radiant and clear, and the birds of night have become its intimates and companions.

- 16 I seal my words with that which the nightingale of separation sang in the land of 'Iraq, and with that wherewith it summoneth all who dwell in every quarter of the horizons: "The Bird of Eternity hath flown unto the City of the Unseen Cloud; and the Dove of the Spirit hath ascended from one branch, seeking another." Then weep ye, O concourse of lovers, and O people of the world!

- 17 Thus do We cast upon you the verses of separation, that haply ye may arise from the couches of heedlessness, and be numbered among them that remember.

وزیده که جمیع شاخسار وجود از غیب و شهود
همه قیص فنا پوشیدند و بخزان باقی پیوستند

12 پس ای چشم گریه کن وای گوش ناله بشنو وای
لسان ندبه و نوحه کن وای جسد در تراب وطن
گیر و مع کل ذلک نحمد الله علی ما اختصنا بهذه
البلايا المتواترة و هذه الرزايا المتوالية و نشکره فی
کل حین علی کل الأحوال و انه کان بنفسه الحق
علی ما نقول شهید

13 در جمیع الواح قبل ذکر یافت که وقتی آید و
هنگامی شود که طیر عراقی آهنگ حجاز نماید
پس بشتابید بسوی او ای عاشقان جمال سبحانی
وای و الهان حرم ربانی حال آنوقت رسید و آن
نسیم وزید و آن طیر پرید و شما ندیدید و فائز
نشدید و بمقصود نرسیدید باری آنچه مرقوم شد و
هرچه مذکور آمد اقبال نمودید و گوش ندادید
حال آنوقت گذشت و آن یوم از دست رفت
دیگر آن نسیم در این ارض نوزد و آن گل رخ
نگشاید و آن باب مفتوح نشود

14 هرگز شنیدید که بلبل باغ الهی جز بگزار روحانی
راحت جوید و یا مقرر گردید و یا آنکه دهد
سبای عشق جز در سینی روح وطن گیرد و یا
قلوب عاشقان جز جمال معشوق منظوری طلبد

15 و شما ای عاشقان بخیال خود مشغول شدید و
هرگز عزم دیار معشوق ننمودید زهی غفلت که
امکان را فرو گرفته که شمس در وسط زوال
منیر و دری و روشن و جمیع بطیور لیل همراز
و هم آواز گشتند

16 و اختتم القول بما غنت عندلیب الفراق فی ارض
العراق و ینادی کل من سکن فی شطر الآفاق
بأن طیر البقاء قد طارت الی مدینة العماء و
حمامة الروح قد صعدت من غصن و ارادت
غصن اخری اذا فابکون یا ملأ العاشقین و یا
اهل ملأ [العالمین]

17 و کذلک نقلی علیکم آیات الفراق لعلّ تقومون
عن مراقد الغفلة و تكون من الذین هم كانوا من
المتذکرین

- 18 Say: O people of hypocrisy! This nightingale, once captive, hath fled from the rose of reunion, and set its face toward the rose-garden of separation, and hath consumed the lovers of the horizons in the quarter of 'Iraq. Therefore, O friends, though afflicted by estrangement, forget not the union with the Beloved. Lament, and sow the seed of patience in the pure soil of the heart, and water it with tears, that it may yield sweet fruit. This is the counsel of the nightingale of the garden of God—therefore hearken.

SW_v12#16 p.251, BLO_PT#115

18 بگو ای اهل نفاق این بلبل وثاق از گل وصال
پرید و عزم گلزار فراق نمود و عشاق آفاق را
در شطر عراق بسوخت پس ای دوستان بهجران
مبتلی وصل جانان را فراموش ننماید بنالید و تخم
صبر در ارض طیبه قلب بکارید و بآب چشم
آتش دهید تا ثمر شیرین دهد اینست وصیت بلبل
گلزار الهی پس بشنوید .

INBA38:063, INBA36:376b, INBA71:074b,
BRL_DA#828, AQA4#095 p.324x,
AQA4a.363x, GSH.042, OOL.B034a,
OOL.B034b

BH00421

To: A priest

- 1 In the name of God, Who hath cast His splendour over all creation
- 2 O concourse of earth and heaven! Give ear to the testimony of God that proceedeth from the mouth of your Lord, the All-Glorious. He verily hath testified, in Himself and by Himself, ere the heaven of His Cause was raised up and the clouds of His Decree were gathered together, that there is none other God but Him, and that He Who hath appeared is that Most Great Name through which His ancient proof and testimony have been established before all who are in the heavens and on the earth.
- 3 Verily God hath testified, in Himself and by Himself, and in His inmost Essence, that there is none other God but Him and that He Who is come through the power of truth is the Manifestation of His most excellent names and the Dawning-Place of His most exalted attributes. Through Him the voice of the mystic Morn rang out from the horizon of eternity and the Most Great Spirit spoke forth before the Divine Lote-Tree, saying: "This, verily, is He Who hath been intended in the Cities of Names and mentioned in the Tablets revealed from the empyrean of the Will of your Lord, the Ruler of earth and heaven. He, indeed, is the most great Instrument amidst the nations, Who hath come to regenerate the whole world."
- 4 Verily God hath testified, in Himself and by Himself, and ere the creation of the world and the manifestation of His names

1 بسم الله المجلی علی ما سواه

2 یا ملائ الأرض و السمآء اسمعوا شهادة الله من
لسان ربکم الأبهی انه شهد لنفسه بنفسه قبل ان
ترتفع سمآء امره و سحاب قضائه بآنه لا اله الا هو
والذی ظهر انه هو الاسم الأعظم به ثبت برهان
القدم و حجتة علی من فی السموات و الأرضین

3 شهد الله لنفسه بنفسه فی کینونة ذاته بآنه لا اله
الا هو والذی اتی بالحق انه مظهر اسمائه الحسنی
و مطلع صفاته العلیا به دلع لسان الفجر عن افق
البقاء و نطق الروح الأعظم عند سدرة المنتهی
بآنه هو المقصود فی مدائن الاسماء و المذکور فی
الألواح الّتی نزلت من سمآء مشیة ربکم مالک
الأرض و السمآء و انه هو السبب الأعظم بین
الأمم قد ظهر لحیاة العالمین

and attributes, that there is none other God but Him, and that He Who is come upon the clouds of divine decree is the Trust of God amongst you and the Revealer of His Essence in your midst.

- 5 We verily behold, at this hour and from His realm, all the denizens of earth and heaven, and summon them to this Beauty that hath solaced the eyes of the inmates of Paradise and the dwellers of the tabernacle of holiness, them that have fixed their gaze on this Scene of resplendent glory and whom the veils of human limitations have failed to debar from beholding the countenance of God, the Almighty, the Most Wondrous. He it is Who proclaimeth within all things: "Verily, I am your Lord, the Merciful, the Compassionate. From time immemorial I was a Treasure hidden in a station unknown to all save Mine own Self, the All-Knowing, the All-Informed. Cast away all that ye possess and soar on the wings of detachment into this atmosphere wherein waft the breezes of the mercy of your Lord, the Ever-Forgiving, the Most Generous."

- 6 By My life! The Day is come which from all eternity was concealed in the treasures of the might of your Lord. Rejoice in this blessed, this glorious and sublime Day. For He verily is Mine own Appearance amongst you, and whoso maketh the slightest distinction between Him and Me hath indeed strayed far from the straight path of truth. He it is Who hath caused the Mystic Dove to warble upon the twigs of the Tree of glory, saying: "By the one true God! The Best-Beloved of the worlds is come!" Glorified art Thou, O Lord my God! Can anyone befittingly thank Thee for such blessings as Thou hast sent down from the heaven of Thy oneness and the firmament of Thy Will, blessings which Thou hast reserved for the people of Baha in the realm of creation? Nay, by Thy might, O Thou the Beloved of the worlds and the sole Desire of them that have recognized Thee! Wert Thou to endow every creature of earth and heaven with a myriad tongues, even to the number of the atoms of the universe, and were they to yield Thee thanks, so long as Thy kingdom and Thy dominion endure, for the bounties which Thou hast bestowed upon Thy loved ones in this Day—a Day whereon Thou hast revealed Thyself in Thine own Essence and inmost Being to the dwellers of earth and heaven, and in Thy Beauty to the inhabitants of the cities of eternity, and through Thy Names to them that are immersed in the billowing oceans of grandeur—yet would their thanksgiving fade into nothingness before that which Thou hast bestowed upon them through Thy grace and bounty.

- 7 I know not, O my God, which among Thy gifts to extol in this Day, a Day that Thou hast made to be the source of all

4 شهد الله لذاته بذاته قبل خلق الممكنات و قبل ظهور الأسماء و الصفات بأنه لا اله الا هو و الذى اتى على سحاب القضاء انه لوديعه الله بينكم و مظهر ذاته فيكم و

5 انا فى هذا الحين من افقه نشهد و نرى و ندعو من فى الأرض و السماء بهذا الجمال الذى منه قوت عيون اهل الفردوس و سكان سراق القدس الذين ما رجعوا البصر عن المنظر الأكبر و ما منعهم سبحات البشر عن النظر الى وجه الله العزيز البديع انه هو الذى ينطق فى كل الأشياء بأننى انا ربكم الرحمن الرحيم لم ازل كنت كنزاً فى المقام الذى ما اطلع به احد الا نفسى الخبير دعوا ما عندكم ثم اخرجوا بجناحى الانقطاع الى هذا الهواء الذى تمر فيه نسيمات رحمة ربكم الغفور الكريم

6 ونفسى قد اتى اليوم الذى لم يزل كان مكنوناً فى خزائن قدرة ربكم استبشروا فى هذا اليوم المبارك العزيز المنيع انه لظاهرى بينكم من فرق بينه و بينى قد بعد عن صراط حق مستقيم و به غنت الورقاء على افنان سدره البهاء تالله الحق قد اتى محبوب العالمين سبحانه اللهم يا الهى هل يقدر احد ان يشكر على النعماء التى نزلتها من سماء احدىتك و هواء ارادتك و جعلتها مخصوصة لأهل البهاء فى ملكوت الانشاء لا وعزتك يا محبوب العالمين و مقصود العارفين لو تجعل لكل واحد من خلق السموات و الأرض السناً ناطقة بعدد كل الذرات و يشكرونك بدوام ملكوتك و جبروتك بما اكرمت على محبيك فى هذا اليوم الذى تجليت فيه بذاتك و كينوتك على من فى الأرض و السماء و بجمالك على اهل مدائن البقاء و بأسمائك على من فى لجج الكبرياء ليكون معدوماً عند ما اعطيته بفضلك و انعمته بجودك و احسانك

Thy days and the dawning-place whence the rays of the light of Thine Essence and the splendours of the glory of Thy countenance have shone forth. Shall I praise the heavenly repast which Thou hast sent down in this Day unto the people of Baha, whom Thou hast singled out for Thy favour amongst the dwellers of earth and heaven? This, verily, is a sustenance borne in the vessel of Thy words, from every letter of which a myriad suns of divine wisdom and utterance dawn forth and the lights of authority and exposition shine resplendent. This, verily, is a sustenance whose substance is such inner meanings as had from everlasting lain concealed within Thine inviolable treasures and hidden beneath the tabernacles of Thy glory. Or shall I, O my God, extol Thine appearance in this Day from the dawning-place of Thine Essence; or Thine establishment, before the gaze of all men, upon the throne of Thy name, the All-Bountiful; or yet Thy proclamation, through the Tongue of might and power, to all things visible and invisible? By Myself, the True One! The Hidden Secret and Treasured Mystery hath been revealed. Whosoever seeketh Me shall behold Me.

- 8 I swear by Thy glory, O Fashioner of names and Creator of earth and heaven! The tongues of Thy creatures are powerless to render thanks for the favours Thou hast bestowed upon them in this Day, a Day from which Thou hast made all Thy days to proceed. This is the Day whereon Thou hast summoned the well-favoured to the Dayspring of Thy nearness and the sincere to the Dawning-Place of the light of Thy countenance. This is the Day concerning which Thou didst covenant with every Prophet to herald unto all the advent of Him Who shall be manifested therein with Thy sovereign might and celestial power.

- 9 This is the Day whereon Muhammad, the Apostle of God, cried out from the midmost heart of Paradise, saying: "O peoples of the earth! By God, the Beloved of the worlds and the Desire of every understanding heart is come! He, verily, is the One to Whose voice I hearkened on My Night Journey but Whose beauty I was not to behold until the days attained their consummation in this Day, a Day which is the adornment of all the days of God, the Sovereign Lord, the Almighty, the All-Praised. This is the Day whereon the rule of His grace and all-pervading mercy hath been so universally established as to embrace every soul, for He hath in truth summoned each and all to His presence and hath shed upon all things the splendour of His glorious and refulgent beauty."

- 10 This is the Day whereon the Spirit proclaimed from the midmost heart of heaven: "O concourse of creation! He Who is the sovereign Ruler of all hath been made manifest. That which

7 لم ادريا الهى اتى نعمتك اذكراها في هذا اليوم الذى جعلته مطلع ايامك و مشرق انوارك الذى استنار من نور ذاتك واستضاء من بوارق انوار وجهك اذكر المائدة التى نزلتها في هذا اليوم لأهل البهاء الذين اختصتهم بين الأرض والسماء و جعلت كؤوسها كلماتك التى من كل حرف منها اشرفت شمس الحكمة والبيان ولاحت انوار العظمة والتبيان و كان فيها مائدة المعاني التى لم تزل كانت مخزونة في خزائن عصمتك ومكنونة خلف سرادق عظمتك ام اذكر يا الهى ظهورك في هذا اليوم عن مشرق هويتك واستوائك على عرش اسمك الوهاب من غير الأستار والأجباب وتكلمك بلسان القدرة والقوة لمن في الغيب والشهادة ونفسي الحق قد ظهر الغيب المكنون والسر المخزون من ارادنى يرانى

8 وعزتك يا فاطر الأسماء و خالق الأرض و السماء قد عجزت السن بريتكم عما اعطيتم في هذا اليوم الذى جعلته مشرق ايامك هذا يوم فيه دعوت المقرين الى مطلع قربك والمخلصين الى مشرق انوار وجهك وهذا يوم قد اخذت العهد من كل نبي بأن يبشر الناس بالذى ظهر فيه بملكوته قدرتك وجبروت سلطانك

9 هذا يوم نادى فيه محمد رسول الله من قطب جنة الرضوان يا اهل الأكوان تالله قد ظهر محبوب العالمين ومقصود العارفين هذا هو الذى سمعت ندائه في المعراج وما رأيت جماله الى ان بلغت الأيام الى هذا اليوم الذى به زينت أيام الله الملك العزيز الحميد وفيه ثبت حكم الفضل و رحمته التى سبقت الكائنات بحيث ما اختصه بأحد دعا الكل الى لقائه وتجلي على كل شيء بجماله المشرق العزيز

10 و نادى الروح في قطب السماء يا ملأ الانشاء قد ظهر سلطان العالمين قد كل ما في ملكوت ربى و اتى ما هو محبوب قلبي ومؤيدى في امرى اتبعوه

pertaineth to the Kingdom of My Lord hath been fulfilled. He Who is the Beloved of My heart and the Helper of My Cause is now come. Follow Him, and be not of those that have turned aside. This is the Day whereon every veil hath been parted, and your Lord, the Almighty, the Most Bountiful, hath appeared and fulfilled through His appearance all that was promised aforetime. Hasten then to this resplendent, this most luminous Beauty!

- 11 “O priests! Tell Our servants to ring not the bells save in His name, the All-Glorious, the Most High. This is the Day whereon the sore athirst have attained the stream of everlasting life and the yearning souls have beheld the Vision of the All-Merciful. This is the Day whereon the lowly have been exalted, the poor enriched, the sick made whole, the deaf given to hear His melody, and the blind made to see. Render thanks, then, and be not of those who join partners with God. The Kingdom of God doth in truth circle round Him. It is for His sake that I adorned the cross with My body and then arose from the dead to perfect His remembrance amongst men.

- 12 “O people of the Gospel! Take heed lest ye direct your prayers towards Me after having turned away from Mine all-glorious Father, Who changed, through His love, Abraham’s fire into light. He who awaiteth another when once He hath appeared is indeed in grievous error. Hasten, then, to the river of the mercy of your Lord, the All-Merciful, and beware lest ye withhold yourselves from its soft-flowing waters. We have, verily, reared you for this Day. Peruse ye the Book, that ye may apprehend the meaning of My words in My days. Verily, I revealed Myself only for the sake of His Cause, and I came amongst you solely to herald the Kingdom of God, your Lord and the Lord of the worlds. That which was hidden is now revealed, and that which was concealed is now come. Bestir yourselves to greet this Day, a Day whereon the gates of heaven have been flung open, and the clouds of eternity have rained down, and the Nightingale of His Cause hath warbled its melody upon the twigs of the Divine Lote-Tree, and the hearts of the Concourse on high have been seized with longing in the all-highest Paradise, and the Maids of Heaven have hastened forth from their celestial chambers towards His mighty Throne. Cast away all that ye possess and cleave unto that which hath been enjoined upon you by this Ancient Beauty.

- 13 O concourse of divines! Still your pens, for the Pen of Glory hath spoken. Lay aside your books, for the Book hath appeared that compriseth all that hath been said aforetime and sufficeth all the inhabitants of the earth. Rise above the horizon of certitude in the name of your Lord, the All-Merciful,

ولا تكوننّ من المعرضين هذا يوم فيه كشفت
الأجباب و ظهر ربكم العزيز الوهاب و بظهوره
كلّ و تتمّ ما وعدت به اسرعوا الى هذا الجمال
المشرق المنير

- 11 يا قسيس مر العباد بأن لا يدقوا النواقيس إلّا
باسمه العزيز المنيع هذا يوم بلغ كلّ ظمآن الى
كوثر الحيوان و كلّ مشتاق الى منظر الرحمن و
فيه عزّ كلّ ذليل و استغنى كلّ فقير و طاب
كلّ مريض و سمع نغماته كلّ اصمّ و شهد كلّ
ضرير اشكروا ولا تكوننّ من المشركين قد يطوف
ملكوت الله في حوله و بحبه زين الصليب بهيكل
وقت من الأموات لاتمام ذكره بين العباد

- 12 أيّاكم يا اهل الانجيل ان تذكروني بالسنم بعد اذ
اعرضتم عن ابي الجليل الذي بحبه جعل النار
نوراً للخليل من ينتظر بعده انه في ضلال مبين
اسرعوا الى فرات رحمة ربكم الرحمن أيّاكم ان
تمنعوا انفسكم من هذا السلسيل أنا ربناكم لهذا
اليوم فاقروا لعلّ تجدون ما هو المقصود من ذكرى
في أيامي اني ما ظهرت إلّا لأمره و ما جئتكم
إلّا لأخبركم بملكوت الله ربكم و رب العالمين قد
ظهر ما هو المكنون و جاء ما هو المخزون ارتقبوا
هذا اليوم الذي فتحت فيه ابواب السماء و امطر
سحاب البقاء و غنت ورقاء الأمر على افنان سدره
المتنبي و انقلب من الشوق افتدة الملائ الأعلی في
الجنة العليا و خرجت الحوريات من اعلی الغرفات
مقبلات الى جهة عرش عظيم دعوا ما عندكم
خذوا ما امركم به هذا الجمال القديم

- 13 يا معشر العلماء امسكوا اقلامكم قد نطق القلم
الأعلى و وضعوا الواحكم قد ظهر اللوح الذي
ما ترك فيه ذكر من الأذكار و يكفى من على
الأرض اجمعين اطلعوا من افق الاطمينان باسم

and tear asunder the veils that have come between you and the Lord of all creation.

- 14 Thus commandeth you the Spirit, Who offered up His life that the world might be quickened and that the Desire of every heart might appear. And He, verily, hath appeared through the power of truth. Follow Him, and cling not unto that which ye possess of the proclamations of former times. For the trumpet-blast hath been sounded, and lo! the earth of idle fancy hath been cleft asunder; and the Tongue of Grandeur hath spoken from the pavilion of glory, saying: The Kingdom in this Day is God's, the All-Possessing, the Almighty, the Most Exalted, the Most Great! The dead have risen and the souls have been gathered together, and yet still We behold you entombed in the sepulchres of heedlessness and desire. Fear God, O people! Rise from amongst the dead and turn your faces towards the Dayspring of His grace which shineth above this resplendent horizon. I, verily, await His command, that by His leave I might descend into the world, even as I ascended from it. He, verily, hath the power to ordain whatsoever He pleaseth.

- 15 O followers of the Gospel! Do ye seek Jerusalem, when He Who built the House of God therein by a mere indication of His will hath come? Far have ye wandered in the paths of error! Of a certainty, no deed will be accepted in this Day unless it be performed by His leave, and the invocation of no soul shall rise up unto God unless it be uttered for His love. Thus hath the decree been fulfilled and the command established by Him Who is the Almighty, the All-Knowing.

- 16 This is the Day whereon Moses lifted up His voice from the Sinai of Our name, the Almighty, saying: "O people! Verily the Day is come! This is He at Whose separation I wept sore in the desert of longing, and for Whose love I bewailed in the wilderness of ardent love. And when I purposed to enter the sanctuary of His nearness and to gaze upon His beauty, He restrained Me through the power of His sovereign might and withheld Me from the desire of My heart. Whereupon He addressed Me, saying: 'Thou shalt never behold Me!' and returned Me to the splendours of the lights of His mighty Throne. Such was the longing with which I was then consumed as I am powerless to describe and the ears of the true believers unable to hear. But lo, He hath now appeared with the power of truth and unveiled to you His beauty. At every moment He proclaimeth: 'O concourse of creation, look and ye shall behold Me!' By God, this is the Word that hath proceeded from the mouth of the Will of your Lord, the All-Merciful. It behoveth you to offer up your souls for His sake, if ye be of them that judge with fairness. Thus have I informed you, O people, of Him Whose

ربكم الرحمن ومرتقوا المحجبات التي حالت بينكم و بين مالک الأكوان

14 كذلك يأمركم الروح الذي فدى روحه لحياة العالم ليظهر ما هو المقصود أنه قد ظهر بالحق اتبعوه ولا تمسكوا بما عندكم من نيا الأولين قد نفخ في الصور وشقت ارض الأوهام و نطق لسان العظمة في سرادق الأبهى الملك حينئذ لله الملك المقتدر العلي العظيم قد قامت الأموات وحشرت القلوب نراكم في قبور الغفلة والهوى اتقوا يا قوم قوموا عن بين الأموات وتوجهوا الى مشرق الفضل في هذا الأفق المبين اني اكون منتظراً لأمره اذا جاء الاذن انزل كما صعدت انه هو المقتدر على ما يريد

15 يا ملا الانجيل أقتصدون المسجد الأقصى بعد اذ اتى من بنى البيت بارادة من عنده انتم الا في خسران مبين لا يقبل اليوم عمل الا بعد اذنه و لا يرتفع نداء احد الى الله الا بحبه كذلك قضى الأمر واتى الحكم من مقتدر علم

16 و نادى الكلم من سيناء اسمنا العظيم يا قوم قد اتى اليوم هذا هو الذى قد بكيت لفراقه في فاران العشق ونحت له في برية الاشتياق فلما قصدت حرم قربيه والنظر الى جماله ابعدى بسلطانه و منعني عما اردت وقال لن تراني وارجعني الى التجليات التي اشرقت من انوار عرشه العظيم اذا وجدت نفسى في احتراق لا اقدر ان اذكره و لا تستطيع ان تسمعه آذان الموحدين انه قد ظهر بالحق وكشف لكم جماله ويقول في كل الأحيان يا ملا الأكوان انظروا تروني تالله لهذه الكلمة التي خرجت من فم ارادة ربكم الرحمن ينبغي ان تفدوا انفسكم لو انتم من المنصفين يا قوم اني عرفتم من تشبك فؤادي في هجره و سقاني كأس الفراق اعرفوه ولا تكونن من الغافلين طوبى لعيونكم و آذانكم تسمعون و تنظرون ويل للذين حرموا من هذا المنظر المنير

remoteness hath lacerated My heart and Who hath made Me to quaff the cup of separation. Bear witness unto Him, and be not of the heedless. Blessed are your eyes for having beheld, and your ears for having hearkened. And woe unto them that have deprived themselves of this resplendent Vision.”

- 17 This is the Day whereon the Point of the Bayan called out from the midmost heart of Paradise, saying: “O people! This is He in Whose path I laid down My life. This is He for Whose sake I revealed Myself and of Whose presence I bore unto you the most joyful tidings. Beware lest ye deny the One but for Whom the Day-Star of the Bayan would never have dawned nor would the verses of the All-Merciful have been revealed. By God! He it is Who caused the morn of inner meaning and explanation to break, and the gates of divine reunion to be opened before the faces of all the peoples of the earth. It is by His Name that the cities of names have been adorned; it is by His remembrance that the hearts of the chosen ones have been set ablaze. Beware lest ye deal with Him as ye dealt with Me. I testify that I was but a herald of His Revelation unto all who are in heaven and on earth, and that I conditioned the Bayan upon His leave and good-pleasure. I swear by God! It is for His love that I rose up amongst you and consorted with you. Were it not for Him, I would assuredly not have revealed a single word or verse. Cling ye to the hem of the robe of His mercy, and hold fast to the cord of His love. This is the Day whereon every atom proclaimeth: ‘By the Possessor of all names and attributes! Verily, He Who is invoked by all that are in heaven is now come!’”

- 18 Praise be to Thee, O my God, for having adorned the preamble of the book of eternity with this most luminous Day, a Day whereon Thou didst shed the splendour of Thy most excellent names and most exalted attributes upon all created things. This, verily, is a Day whereon Thou hast ordained that each of Thy names be endowed with the potentialities of all Thy names. Blessed, then, be they that have turned towards Thee, attained Thy presence, and hearkened unto Thy call.

- 19 O Lord, my God! I beseech Thee by this Day, and by Thy most consummate Name through which the Most Great Ocean hath surged, to protect the people of Baha from them that have disbelieved in Thy mighty signs. Make them then, O my God, to be the exponents of Thine ascendancy and Thy might, that they may arise to glorify Thee and to celebrate Thy praise amidst Thy servants, in such wise that neither the veils of the people of the earth, nor their insinuations, nor the onslaught of them that have arisen to put out Thy light, may keep them back from Thee. O God! Deprive them not of the gentle

17 و نادى نقطة البيان من قطب الجنان يا قوم هذا هو الذى فديت نفسى فى سبيله و بعثت لذكره و بشرتكم بلاقائه اياكم ان تكفروا بالذى لولاه ما اشرفت شمس البيان و ما نزلت آيات ربكم الرحمن تالله انه هو الذى به اضاء فجر المعانى و التبيين و فتح باب اللقاء على من فى الأكوان باسمه زينت مدائن الأسماء و بذكره اشتعلت قلوب الأصفياء اياكم ان تفعلوا به ما فعلتم بنفسى اشهد بأنى كنت مبشراً لظهوره بين السموات و الأرض و جعلت البيان معلقاً بأذنه و ارادته تالله بحبه قت بينكم و عاشرت معكم لولاه ما نزلت كلمة و ما ظهرت آية تمسكوا بأذيال رحمته و تشبثوا بحبال محبته هذا يوم فيه ينادى كل الذرات و مالک الأسماء و الصفات قد اتى من يدعوهم من فى السموات

18 لك الحمد يا الهى بما زينت ديباج كتاب الدهر بهذا اليوم الأنور و فيه تجلّت بأسمائك الحسنى و صفاتك العليا على كل الأشياء هذا يوم فيه جعلت فى كل اسم ما فى الأسماء كلها طوبى لمن اقبل اليك و فاز بلاقائك و سمع ندائك

19 اللهم يا الهى اسألك بهذا اليوم و باسمك الأتم الذى به تموج البحر الأعظم ان تحفظ اهل البهآ عن الذين كفروا بآياتك الكبرى ثم اجعلهم يا الهى مطالع نصرتك و مشارق قدرتك ليقوموا على ذكرك و ثنائك بين عبادك بحيث لا تمنعهم حجاب اهل ارضك و اشارات اهل مملكتك و سطوة الذين قاموا على اطفاء نورك اى رب لا تحرمهم من نفحات هذا اليوم الذى به تنطق كل

breezes that are wafting in this Day, a Day whereon every atom proclaimeth: "Verily, Thou art God; no God is there but Thee!" O Lord, adorn them with the ornaments of constancy and certitude, and cause them to be champions of Thy Cause amidst all creation.

- 20 O my God and the God of all the worlds! O my desire and the desire of every understanding heart! I implore Thee, by Him Who hath caused the sun of Thy revelation and inspiration to dawn, to ordain for the people of this Day that which Thou hast ordained for the chosen ones amongst Thy servants. Send down then upon them such liberal effusions of Thy grace as none hath previously attained, and cause them to circle round the court of Thy nearness and the sanctuary of Thy presence. Inspire them, then, in Thy Cause with that which setteth ablaze the hearts and souls of men. Make each one of them to be as a lamp of Thy remembrance unto those servants of Thine whom self and passion have veiled from recognizing the Manifestation of Thine Essence and the Dayspring of Thy signs.

- 21 O Lord! Thou art He to Whose power and sovereignty every mighty one hath testified, and to Whose majesty and grace every great one hath borne witness. Bestow, then, upon Thy loved ones that which beseemeth this Day, a Day which Thou hast made to be a luminous ornament upon the brow of all Thy days, and which Thou hast caused to shine above the horizon of eternity. Send down then upon them, from the clouds of Thy oneness and the heaven of Thy grace, that which will enable them to dispense with aught else except Thee.

- 22 O Lord! Give them to drink, from the hands of Thy mercy, a draught from that river of everlasting life that floweth from the right hand of Thy Throne, and aid them to abide by that which Thou hast revealed in Thy perspicuous Book. Thou, verily, ordainest as Thou pleasest. No God is there but Thee, the Most Exalted, the Sovereign Protector, the All-Compelling, the Almighty, the Most Bountiful.

DOR#16, BLO_PT#077x

ذرة بأنك انت الله لا اله الا انت اي رب زينهم
بطراز الاستقامة والاطمينان ثم اجعلهم ناصرين
لأمرك بين ملائكة الأكون

20 يا الهى و اله العالمين و مقصودى و مقصود
العارفين أسألك بالذى به اشرقت شمس
وحبك و الهامك ان تقدر لأهل هذا اليوم ما
قدرته لخيرة خلقك ثم انزل عليهم فيوضاتك
التي ما فاز بها احد من خلقك ثم اجعلهم من
الطائفتين حول حرم قربك و كعبة لقائك ثم
الهمهم في امرك ما تشتعل به قلوب خلقك و
افئدة بريتك ثم اجعل كل واحد منهم سراج
ذكرك ليستضيء به العباد الذين احتجبوا بما
اتبعوا النفس و الهوى عن عرفان مظهر ذاتك
و مطلع آياتك

21 اي رب انت الذى يشهد كل ذى قدرة بقدرتك
و سلطانك و كل ذى عظمة بعظمتك و
الطافك فأنزل على احبتك ما ينبغى لهذا اليوم
الذى جعلته لجبين الأيام الغرة الغراء و اظهرته
عن افق البقاء ثم انزل عليهم من سحاب احديتك
و سماء فضلك ما يجعلهم اغنياء عما سواك و
منقطعين عما دونك

22 اي رب اشرهم بيد مرحمتك السلسيل الذى
جرى عن يمين عرشك ثم وفقهم على ما نزلته في
محكم كتابك انك انت المقتدر على ما تشاء لا اله
الا انت المتعالى المهيمن العزيز المقتدر المنان

BLIB_Or15692.019, BLIB_Or15706.042,
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DWNP_v2#09 p.076-078x, TSBT.142,
ASAT5.146x, AMB#16

BHU0056

Words spoken on the eve of departure from Baghdad.

These tents may be likened to the trappings of this world, which no sooner are they spread out than the time cometh for them to be rolled up.

GPB.147x

BHU0035

Words of Baha'u'llah upon departing Baghdad

O My companions! I entrust to your keeping this city of Baghdad, in the state ye now behold it, when from the eyes of friends and strangers alike, crowding its housetops, its streets and markets, tears like the rain of spring are flowing down, and I depart. With you it now rests to watch lest your deeds and conduct dim the flame of love that gloweth within the breasts of its inhabitants.

GPB.149x

BH00034

Suriy-i-Sabr (Lawh-i-Ayyub)

To: Karbalai Muhammad Taqi et al., in Nayriz

¹ In the Name of God, the Most Exalted, the Most High!

¹ بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْلَى

² The remembrance of God in the City of Patience concerning His servant Job, when We sheltered him beneath the sacred Tree in his heart and caused him to witness the Fire that was kindled and shone within his inmost being. We revealed Ourselves to him through his own self, and called unto him from that Spot of God round about which blessing hath been vouchsafed, saying: "Verily, He is God, thy Lord and the Lord of all

² ذَكَرَ اللَّهُ فِي مَدِينَةِ الصَّبْرِ عَبْدَهُ أَيُّوبَ إِذْ آوَيْنَاهُ فَيُظِلُّ شَجَرَةَ الْقُدُسِ فِي فُؤَادِهِ وَاشْهَدْنَاهُ نَارَ الَّتِي تَوْقَدُ وَتُضَى فِي سِرِّهِ وَتَجْلِينَا لَهُ بِنَفْسِهِ لِنَفْسِهِ وَنَادَيْنَاهُ فِي بَقْعَةِ اللَّهِ الَّتِي بَوْرَكَ حَوْلَهَا بِأَنَّهُ هُوَ اللَّهُ رَبُّكَ وَرَبُّ كُلِّ شَيْءٍ وَكَذَلِكَ كَانَ عَلَى كُلِّ شَيْءٍ لِمُقْتَدِرٍ قِيَوْمًا فَلَمَّا اضْأَاءَ وَجْهَهُ مِنَ النَّارِ الْمَشْتَعِلَةِ فِيهِ أَقْصَنَاهُ قِيَصُ النَّبُوَّةِ وَامْرَنَاهُ بِأَنْ

things, and He is, in truth, powerful over all things, the Self-Subsisting." When his countenance was illumined by the Fire that burned within him, We clothed him with the garment of Prophethood and commanded him to summon the people to the Fountainhead of grace and bounty, and to call them to the shore of sanctified love. We established him in the earth and rained upon him the showers of bounty, and made him rich above all who dwell on earth. We bestowed upon him abundance of wealth and made him prosperous in the realm, and provided him with a portion of all things. We strengthened his arm with a company endued with power, and granted him sons of his own loins, and established him in an exalted station in the land.

- 3 For successive years he dwelt among his people, counseling them with the jewels of hidden knowledge wherewith We had taught him, and reminding them of the days that were destined to come. He said: "O people! The oceans of knowledge have surged within the Self of God, Who standeth for justice - hasten ye thereunto that ye might find a way unto them. The Sun of loving-kindness hath truly risen and now standeth at its noontide height. The Beauty of the Divine Countenance hath appeared from behind the holy pavilions - present yourselves before Him that ye might be illumined by His beloved sanctified lights. The heavens of grandeur have been raised up and adorned with the stars of knowledge and wisdom - thus hath the Cause dawned from the holy horizon.

- 4 "O people! Messengers came unto you aforetime with God's messages and delivered unto you that which would guide you to the shore of exalted glory. The Hours have come in truth, the Lights have shone forth in justice, the Bird of Eternity hath warbled, the Dove of the Cause hath cooed, the clouds of Light have been upraised, the seas of grace have surged, yet ye, O peoples of the earth, have been deprived of all these things. Fear ye God, and spread not corruption in God's land of wisdom, but hearken unto the Word which hath descended from the heaven of nearness."

- 5 Thus did We counsel Our servants through the tongue of the Messengers from the beginning that hath no beginning unto the end that hath no end. Yet all turned away from God's counsel and retraced their steps, save those whom Our loving-kindness had preceded, who heard God's call from behind the veils of hidden glory, who answered God's summons with their inner and outer beings, and who were attracted by the melodies of the Beloved. These attained unto the stations of guidance - upon them be God's blessings and mercy. God granted them

يأمر الناس الى عين الجود والفضل ويدعوهم الى شاطئ قدس محبوباً ومكّاه في الأرض وامطرنا عليه امطار الجود وجعلناه غنياً على من على الأرض مجموعاً واثنين سعة من المال وجعلناه في الملك غنياً ورزقناه من كل شيء قسمةً واشددنا عضدها بعصبة من القدرة وهبناه ابناءً من صلبه ومكّاه في الأرض مقاماً رفيعاً

3 و كان في قومه سنين متواليات ويعظمهم بما علمناه من جواهر علم مكنوناً ويذكرهم بأيام كان بالحق مأتياً قال يا قوم قد توجت بحر العلم في نفس الله القائمة بالعدل فاسرعوا اليها لعل تجدون اليها سبيلاً وقد اشرقت شمس العناية بالحق وكانت حينئذ في قطب الزوال موقوفاً وقد لاح جمال الوجه عن خلف سرادقات القدس فاحضروا بين يديه لعل يستشرق عليكم من انوار قدس محبوباً وقد ارتفعت سموات العظمة وزينت بأنجم العلم والحكمة وكذلك كان الأمر عن افق القدس مطلوباً

4 و يا قوم قد جائتكم من قبلي رسل برسالات الله وبلغكم ما يقبلكم الى شاطئ عز مرفوعاً وانت الساعات بالحق واشرقت الأنوار بالعدل وغنت ديك البقاء ورنّت حمامة الأمر وارتفعت سحب النور وفاضت بحر الفضل وانتم يا ملأ الأرض قد كنتم عنكل ذلك محروماً اتقوا الله ولا تفسدوا في ارض حكمة الله ثم اصغوا كلمة التي كانت من سماء القرب منزولاً

5 وكذلك كنّا ناصح العباد بلسان الرسل من أول الذي لا أول له الى آخر الذي لا آخر له وكل اعرضوا عن نصيح الله وكانوا على اعقابهم منكوصاً الا الذين سبقتهم العناية من لدنا وسمعوا نداء الله عن وراء حجاب عز مكنوناً و اجابوا داعي الله بسرهم وعلايتهم واستجذبوا من نعمات جذب محبوباً اولئك بلغوا الى مواقع

that which none knoweth and brought them to a station that was hidden from the eyes of all created things.

- 6 God shall soon manifest His Cause and separate truth from falsehood, raise up the banners of guidance and utterly demolish all traces of the idolaters. He shall cause His servants to inherit the earth - they who have detached themselves unto God and have not drunk the love of the Calf in their hearts, who have turned away from those who disbelieved and associated partners with God after clear proofs had come unto them from every direction. Thus hath the decree been inscribed by the Finger of Glory upon the Tablets of Light.
- 7 Remember Our servant Job, when he appeared with the banners of wealth in the realm, and his people envied him and slandered him in their gatherings, and thus were their deeds preserved in the hidden scrolls. They imagined that he called upon God because of the ornaments of the world bestowed upon him, though he was sanctified above their imaginings and certitudes and above all in the realm together. When We desired to manifest the signs of truth in his detachment and his reliance upon God, We sent afflictions upon him from all directions and tried him with trials. We took from him his sons and cut off from him the bounty We had bestowed upon him in truth, and We took from him each day something known. Not a day passed except that there descended upon him from the direction of fate what was inscribed by the Pen of Decree. Misfortune and hardship seized him according to what was ordained by the Mighty, the Self-Subsisting. Then We burned what was harvested from his fields by the hands of the angels of command and made it all as scattered dust. When We had sanctified him from the ornaments of the realm and purified him from the filth of earth and cleansed him from all worldly conditions, We caused a scorching wind from the angels of wrath to blow upon his skin. Thereby his body weakened, his form was afflicted, and his members trembled to such extent that no part of his body larger than a dirham remained unwounded. Yet each day he increased in thankfulness, and he was patient at all times and did not lament what befell him. Thus did We account him among the trusting ones, the thankful ones, and the patient ones.

- 8 His people drove him from the village wherein he dwelt, showing no shame before God their Creator, and they harmed him according to their power, and We found him oppressed in the earth. The gates of wealth were closed in his face and the gates

الهداية و عليهم صلوة الله و رحمته و اعطاهم الله ما لا يعرفه احد و بلغهم الى مقام الذي كان عن اعين الخلايق مستوراً

6 فسوف يظهر الله بأمره و يفصل بين الحق و الباطل و يرفع اعلام الهداية و ينهدم آثار المشركين مجموعاً و يرث الأرض عباده الذين انقطعوا الى الله و ما شربوا حب العجل في قلوبهم و اعرضوا عن الذينهم كفروا و اشركوا بعد ما جاتهم البينات من كل الجهات و كذلك كان الحكم من اصبع العز على الواح النور مرقوماً

7 فاذكر عبدنا ايوب حين الذي ظهر بأعلام الغناء في الملك حسدوا عليه قومه و كانوا يعتبوه في مجالسهم و كذلك كان اعمالهم في صحايف السر محفوظاً و ظنوا بأنه يدعو الله بما اتاه من زخارف الدنيا بعد الذي كان مقدساً عن ظنونهم و ايقانهم و عنكل من في الملك مجموعاً فلما اردنا ان نظهر آثار الحق في انقطاعه و توكله على الله انزلنا عليه البلاء من كل الجهات و فتنناه فتوناً و اخذنا عنه ابنائه و قطعنا عنه عطية التي اعطيناه بالحق و اخذنا عنه في كل يوم شيئاً معروفاً و ما قضى من يوم الا و قد نزل عليه من شطر القضاء ما سطر من قلم الامضاء و اخذته البأساء و الضراء بما قدر من لدن مقتدر قيوماً ثم احترقنا ما حصد عن مزارعه بأيدي ملائكة الأمر و جعلنا كلها هباءً معدوماً فلما قدسناه عن زخارف الملك و زهناه عن اوساخ الأرض و طهرناه عنكل شئون الملوك نفخنا في جلده من ملائكة القهر ريحاً سموماً و ضعف بذلك جسده و تبلبل جسمه و تزلزلت اركانه بحيث ما بقي من جسمه اقل من درهم الا و قد جعل مجروحاً و هو في كل يوم يزداد في شكره و كان يصبر في كل حين و ما جزع فيما ورد عليه و كذلك احصيناه متوكلاً و شاكراً و صبوراً

8 و اخرجوه قومه عن قرية التي كان فيها و ما استحيوا عن الله بارئهم و آذوه بما كانوا مقتدرين عليه و وجدناه في الأرض مظلوماً و سد على وجهه ابواب الغناء و فتح ابواب الفقر الى ان

of poverty were opened, until days passed and he found nothing with which to satisfy his hunger, and thus was the matter decreed for him. There remained for him neither companion nor friend nor associate, and he became solitary in the realm save for his wife who believed in her Lord and served him in his tribulation, and We made her a means for him in all matters. When his companion found him in that grievous state, she went to his people and asked of them a loaf of bread, but these embodiments of tyranny would not give it to her, and thus did We record all things in a clear book. When she was driven to extremity in her need, she went to one who was among the most evil of women on earth, who refused to give her a loaf until she took from her what she desired—and by God, the Pen is ashamed to mention it, and God was witness to their deeds. She came to the servant with a loaf, and when he looked upon her he found her hair cut off. Then did he cry out in his heart, and thereby the heavens and earth cried out, and he said: “O handmaiden of God! I perceive in thee a matter forbidden to the truth. Why didst thou cut thy hair which God made the ornament of thy beauty?” She said: “O Job! Whenever I asked thy people for a loaf for thy sake, they all refused, until I entered the house of a handmaiden among the handmaidens of God and asked her for a loaf. She denied me until she took my hair and gave me this loaf which I have brought before thee. Thus did she transgress against God and show pride toward Him, and thus was the matter decreed between me and her. O Job! Forgive me.”

- 9 O Job! Pardon me and take me not to task for my sin, for I was helpless in Thy Cause. Have mercy upon me and forgive me, for Thou art verily compassionate and forgiving. And that which was decreed between them was decreed, and grief arose to such degree that the heavens were nigh to being cleft asunder, the earth of forbearance to be rent, and the mountain of patience to crumble. Then he laid his face upon the dust and said: “O Lord! Affliction hath touched me from all sides, and Thou art He Whose mercy hath preceded all things. Have mercy upon me through Thy bounty and bestow upon me through Thy grace, for Thou art ever merciful unto Thy servants.” When We heard his cry, We caused to flow beneath his right foot a spring of sweet, refreshing water, and We commanded him to immerse himself therein and drink therefrom. When he drank, he was healed of all ailments and appeared in the most excellent form. And We restored unto him all that We had taken from him, and more besides, such that We rained down upon him from the heaven of bounty that which enriched him above all

مضى عليه أيام و ما وجد شيئاً لیسد به جوعه و كذلك كان الأمر عليه مقضياً و ما بقي له لا من ائیس و لا من مونس و لا من مصاحب و جعل في الملك فريداً الا زوجته التي آمنت برّبها و كانت تخدمه في بلائه و جعلناها له في الأمور سبيلاً فلما وجدته مصاحبته على تلك الحالة الشديدة ذهبت الى قومه و طلبت منهم رغيفاً و ما كانوا ان يؤتوها هياكل الظلم و كذلك احصينا كلّ شيء في كتاب مبيناً فلما اضطرت في امرها دخلت الى التي كانت اشترى نساء الأرض و ابت ان تعطيه رغيفاً الى ان اخذت منها ما ارادت فوالله يستحي القلم عن ذكره و كان الله على اعمالهم شهيداً و جاءت الى العبد برغيف و لما التفت اليها وجد شعراتها مقطوعة اذاً صرخ في سره و بذلك اصرخت السموات و الأرض و قال يا امة الله قد اجد منك امراً كان على الحق ممنوعاً لم تقطعت شعراتك التي جعلها الله زينة جمالك قالت يا ايوب كلها طلبت من قومك رغيفاً لأجلك فأبوا كلّهم الى ان دخلت في بيت امة من اماء الله و سئلتها برغيف منعت عني الى ان اخذت شعراتي و اعطتني هذا الرغيف الذي حضرته بين يديك و بذلك بغت على الله و استكبرت عليه و كذلك كان الأمر بيني و بينها مقضياً

- 9 يا ايوب فاعف عني و لا تأخذني بذنبي لأنّي كنت مضطراً في امرك فارحم لي و تب عليّ و انك كنت عطوفاً غفوراً و قضى بينهم ما قضى و حزن بشأن كادت السموات ان يتفطرن و تنشق ارض الحلم و يندك جبل الصبر اذاً وضع وجهه على التراب و قال ربّ قد مسني الضر منك كلّ الجهات و انك انت الذي سقت رحمتك كلّ شيء فارحمني بجودك و جد عليّ بفضلك و انك كنت بعبادك رحيماً فلما سمعنا دأته اجرنا تحت رجله اليمنى عين عذب سائغ مفروتا و امرناه بأن يغمس فيها و يشرب منها فلما شرب طاب عنكّل الأمراض و كان على احسن الخلق مشهوداً و رجعنا اليه كلّاً اخذنا عنه و فوق ذلك بحيث امطرنا عليه من جبروت الغناء ما اغناه عنكّل من على الأرض جميعاً و قرّنا عيناه بأهله و وفينا

who dwell on earth. We solaced his eyes through his family and fulfilled for him what We had promised to the patient ones in the preserved tablets of holiness. We set aright all his affairs and strengthened him with the arm of the Cause which was mighty in truth. Through him We exalted the lowly and destroyed those who had waxed proud before God and were wretched upon the earth. Thus do We do what We will by Our command, and fulfill the reward of the patient ones, and bestow upon them from the treasures of holiness an abundant recompense.

- 10 O concourse of earth! Be patient in God and grieve not for that which befalleth you in the days of the Spirit, for ere long shall ye witness the reward of the patient ones in a holy and inaccessible Paradise. God hath created a garden in the precincts of eternity and named it Patience, a name which until that day had been treasured in the repositories of infallibility. Therein hath He ordained that which He hath ordained in no other paradise, and We have now unveiled its covering and mentioned it unto you as a mercy from Us unto all the worlds. Therein are rivers of the shade of God's loving-kindness, which God hath forbidden unto all save those who have shown patience in tribulations, seeking the face of God, Who is in truth praiseworthy. None shall enter therein save those who have not altered God's favor unto themselves, who have entered beneath the shadow of the Tree of the Spirit, who have feared no one, and who have soared on the wings of glory in the atmosphere of patience. They have shown patience in afflictions, and the more tribulations increased upon their souls, the more did they grow in their love for their Lord. They turned with their whole being toward a holy and exalted direction, the ardor of longing grew intense in their breasts, and the breezes of spiritual taste increased in their souls, until they sacrificed themselves and gave up their possessions and spent all that God had bestowed upon them through His grace and bounty. And in all these severe conditions they remained thankful to their Lord and sought no one's help. God hath inscribed their names among the patient ones in the preserved tablets of holiness.

- 11 Blessed then is he who is adorned with the robe of patience and steadfastness, who changeth not in adversity, whose feet slip not at the blowing of the winds of force, who is content with his Lord at all times and in Him ever trusteth. By God! He shall soon cause him to appear in the pavilions of grandeur, attired in a luminous garment that shall shine as shineth the light from the horizon of the Spirit, in such wise as to dazzle all eyes that behold it. And above his head shall the herald of God proclaim: "This is he who showed patience in God during the vain life of this world despite all that the idolaters wrought

له ما وعدنا الصّابرين في الواح قدس محفوظاً و اصلحنا له الأمور كلّها و ايدناه بعضد الأمر الذي كان بالحقّ قوياً و ارفعنا به الخاشعين و اهلكنا الذينهم استكبروا على الله و كانوا في الأرض شقيّاً و كذلك نفعل ما نشاء بأمرنا و نوقى اجور الصّابرين و نعطيهم من خزائن القدس جزاءً موفوراً

10 ان يا ملاء الأرض فاصبروا في الله و لا تحزنوا عمّا يرد عليكم في أيام الروح فسوف تشهدون جزاء الصّابرين في رضوان قدس ممنوعاً و قد خلق الله جنّة في رفارف البقاء و سمّاها بالصّبر الى يومئذ كانت اسمها في كائز العصمة مخزوناً و فيه قدر ما لا قدر في كل الجنان و قد كشفنا حينئذ قناعها و اذكرناها لكم رحمةً من لدنا على العالمين جميعاً و فيه انهار من ظلّ عناية الله و حرّمها الله الآ عن الذينهم صبروا في الشدائد ابتغاءً لوجه الله الذي كان بالحقّ محموداً و لن يدخل فيها الا الذينهم ما غيروا نعمة الله على انفسهم و دخلوا فيظلّ شجرة الروح و ما خافوا من احد و كانوا بجناحين العزّ في هواء الصّبر مطبوراً و صبروا في اليلايا و كلّها ازداد الضراء على انفسهم زادوا في حبهيم مولهم و اقبلوا بكلهم الى جهة قدس علياً و اشتدت غلبات الشوق في صدورهم و زادت نفحات الذوق في انفسهم الى ان فادوا انفسهم و بذلوا اموالهم و انفقوا كلّ ما اعطيم الله بفضله و جوده و في جميع تلك الحالات الشديدة كانوا شاكرّاً ربهم و ما توسلوا الى احد و كتب الله اسمائهم من الصّابرين في الواح قدس محتوماً

11 فهنيئاً لمن تردى برداء الصّبر و الاصطبار و ما تغير من البأساء و ما زلت قدماه عند هبوب ارياح القهر و كان من ربه فيكلّ حين راضياً و فيكلّ آن متوكلاً فوالله سوف يظهره الله في قياب العظمة بقميص الدرّ الذي يتلأأ كلالاً النور عن افق الروح بحيث يخطف الأبصار عن ملاحظته و على فوق رأسه ينادى منادى الله هذا هو الذي صبر في الله في الحياة الباطلة عنكلّ ما فعلوا به

against him.” The denizens of the highest paradise shall seek his blessing, and the dwellers of the chambers and the chaste-eyed damsels in the tabernacles of beauty shall yearn for his presence.

- 12 O people of the Bayan! Be patient in these fleeting days and grieve not for what hath escaped you of worldly ornaments, neither be ye troubled by the hardships of affairs which were ordained in the scrolls of divine power. Know ye that for all good deeds a limited recompense hath been ordained in the Book, save for patience. Thus was its decree established aforetime through Muhammad, the Messenger of God. Verily, the patient shall be paid their reward without measure. Thus did the Spirit of Truth descend upon the heart of Muhammad in the Arabic tongue, and thus was revealed in all the Tablets what was ordained for the patient ones in wondrous books of glory.

- 13 Know ye then that God hath made patience the garment of the Messengers, such that He hath sent no Prophet or Messenger save that God adorned His temple with the robe of patience, that He might be patient in the Cause of God. Thus did God take the covenant from every Prophet sent forth. It behooveth the patient one at the outset to be patient with his own self, such that he restraineth himself from tyranny, indecency, and lusts, and from all that God hath forbidden in the Book, that he may be recorded in the Tablets among the patient ones. Then must he be patient in the tribulations that descend upon him in the path of his Creator, neither being disturbed when the winds of destiny blow and the seas of power surge in the dominion of execution. He must remain steadfast in the religion of God and be patient with what cometh upon him from his loved ones, showing fortitude regarding those who have believed, seeking the face of God, that he may be well-pleasing in the religion of God.

- 14 Await ye then the day when the clouds of patience shall be lifted up, and the Bird of Eternity shall warble, and the Sacred Peacock shall appear with the ornament of the Command in the Kingdom of Meeting, and the weary tongues shall be loosed in the melodies of the Dove, and the Dove of Paradise shall hover between earth and heaven, and the trumpet shall be sounded, and the temples of existence shall be renewed, and the fire shall be kindled, and God shall come overshadowing from the Spirit with a beauty of impregnable glory.

- 15 Then hasten ye unto Him, O peoples of the earth! Be not occupied with aught in the kingdom, let not the prohibition of any prohibitor prevent you, neither let scientific affairs veil you, nor rational proofs obstruct you. Hasten ye to an exalted

المشركين و يتبرك به اهل ملاء الأعلى و يشتاق لقائه اهل الغرفات و اعين القاصرات في سرادق قدس جمياً

12 و انتم يا ملاء البيان فاصبروا في ايام الفانية و لا تجزعوا عما فات عنكم من زخارف الدنية و لا تفزعوا من شدايد الامور التي كانت في صحايف القدرة مقدوراً ثم اعلوها بأن قدر لكل الحسنات في الكتاب جزاء محدوداً الا الصبر وهذا ما قضى حكمه على محمد رسول الله من قبل و انما يوفى الصابرون اجرهم بغير حساب و كذلك نزل روح الامين على قلب محمد عريياً و كذلك نزل فيكل الألواح ما قدر للصابرين في كتب عز بديعاً

13 ثم اعلوها بأن الله جعل الصبر قيض المرسلين بحيث ما بعث من نبي و لا من رسول الا و قد زين الله هيكله برداء الصبر ليصبر في امر الله و بذلك اخذ الله العهد عن كل نبي مرسولاً و ينبغي للصابر في اول الامر بأن يصبر في نفسه بحيث يمسك نفسه عن البغي و الفحشاء و الشهوات و عن كل ما انهاء الله في الكتاب ليكون في الألواح باسم الصابرين مكتوباً ثم يصبر في البلايا فيما نزل عليه في سبيل بارئه و لا يضطرب عند هبوب ارياح القضاء و تموج البحر القدرة في جبروت الامضاء و يكون في دين الله مستقيماً و يصبر على ما يرد عليه من احبائه و يكون مصطبراً في الذينهم آمنوا ابتغاء لوجه الله ليكون في دين الله رضى

14 فارتقبوا يوم يرتفع فيه غمام الصبر و يغن فيه طير البقاء و يظهر طاوس القدس بطراز الامر فيملكوت اللقاء و تطلق السن الكلية بالخان الورقاء و يكف حمامة الفردوس بين الأرض و السماء و ينفخ في الصور و يجدد هياكل الوجود و تشتعل النار و يأتي الله فيظلل من الروح بجمال عز متيعاً اذاً

15 فاسرعوا اليه يا ملاء الأرض و لا تلتفتوا بشيء في الملك و لا يمنعكم منع مانع و لا تحجبكم شئون العلية و لا تسدكم دلالات الحكمة فاسرعوا الى

and holy retreat, for if ye tarry in the endless beginning of beginnings and hesitate on that Day less than a moment, the decree of patience shall not apply to you. Thus hath the decree been sent down from the Pen of the All-Knowing Glory.

16 Say: O people of the earth! Fear ye God in these days and fabricate not against His trusted ones, and say not that of which ye have no knowledge, for ye are powerless in the earth and destitute in the lands. Be not proud within yourselves, but hasten to the land which was in truth accepted. By God! This world shall pass away and all wherein ye rejoice, and the angels of divine wrath shall gather you together before a mighty and powerful sovereign King, and ye shall be questioned concerning what ye did in your days, and nothing shall be left of what is in the heavens and the earth save that it is recorded in the Tablet of Knowledge. Then shall no one avail you, nor shall any soul plead for you, nor shall aught profit you save what ye have sown in the fields of your deeds. Be ye wakeful, O company of the wretched!

17 Then hearken to the counsel of this Kind Friend Who counseleth you for the sake of God and desireth from you neither recompense nor thanks. His reward is only with Him Who sent Him with the truth and revealed unto Him the verses, that His proof might be complete unto all the worlds. How long will ye slumber upon the couch of heedlessness? How long will ye follow those who are naught on earth but as worthless insects? Say: By God! Those whom ye have taken as lords besides God - their names and their beings are not even mentioned before God. Have mercy, therefore, upon your own selves and fear God, your Creator. Then turn unto Him, that He may forgive you your evil deeds, for verily He is forgiving toward His servants. Say: By God! Those to whom ye attribute knowledge and whom ye have taken as your learned ones - these are, in God's sight, the most wicked of men; nay, the very essence of wickedness fleeth from them. Thus hath it been inscribed in the scrolls of knowledge. We testify that they have not drunk from the fountains of knowledge, nor have they attained to a single letter of wisdom, nor have they penetrated the mysteries of the Cause, but have remained immersed in the land of their own desires. No Prophet, nor Successor, nor Holy One hath ever been opposed or denied save by their leave. Thus have they passed judgment against the Manifestations of Holiness.

ممكن قدس مرفوعاً لأنكم لو تصبرون في ازل
الآزال وتوقفون في ذلك اليوم اقل من آن لن
يصدق عليكم حكم الصبر وكذلك نزل الحكم من
قلم عزّ عليماً

16 قل يا ملأ الأرض اتقوا الله في هذه الأيام ولا
تفتروا على امانائه ولا تقولوا ما لا يكن لكم فيه
شعوراً لأنكم عجزاء في الأرض و فقراء في البلاد
ولا تستكبروا في انفسكم ثم اسرعوا الى ارض
التي كانت بالحق مقبولة فوالله سيمضي تلك الدنيا
وكلها انتم تفرحون بها و يجمعكم ملائكة القهر
في محضر سلطان عزّ قوياً و تسألون عما فعلتم في
أيامكم ولا يترك شيئاً عما في السموات والأرض
إلا و هو كان فيلوح العلم مكتوباً اذاً لن يغنيكم
احد ولن يرافعكم نفس ولن ينفعكم إلا ما حرثتم
في مزارع اعمالكم فتنهبوا يا ملأ الأشقياء

17 ثم اسمعوا نصيح هذا الشفيق الذي ينصحكم لوجه
الله و ما يريد منكم جزاءً و لا شكوراً إنما جزائه على
الذي ارسله بالحق و انزل عليه الآيات ليكون الحجّة
من لدنه بالغة على العالمين جميعاً الى متى ترقدون
على بساط الغفلة و الى متى تتبعون الذين لم يكونوا
في الأرض إلا كهج محروكاً قل فوالله ان الذين
اتخذتموهم لأنفسكم ارباباً من دون الله لم يكن
اسمائهم و ذواتهم عند الله مذكوراً فارحموا على
انفسكم و خافوا عن الله بارتكم ثم ارجعوا اليه لعل
يكفر عنكم سيئاتكم و انه كان بعباده غفوراً قل
فوالله ان الذين تنسبون اليهم العلم و اتخذتموهم
لأنفسكم علماء اولئك عند الله اشتر الناس بل
جوهر الشر يفتر منهم و كذلك كان الأمر من
صحف العلم مرقوماً و نشهد بأنهم ما شربوا من
عيون العلم و ما فازوا بحرف من الحكمة و ما
اطلعوا بسرائر الأمر و كانوا في ارض الشهوات
في انفسهم مركوضاً و ما نزل على نبي و لا على
وصي و لا على ولي شيئاً من الاعراض و الانكار
إلا بعد اذنهم و كذلك كان الحكم من عندهم
على طلعات القدس مقضياً

- 18 Say: O concourse of the ignorant! Did We not reveal aforetime “the Day when God will come in the shadows of the clouds”? Yet when He came in the clouds of the Cause in the temple of ‘Ali, in truth, ye turned away and waxed proud and were a ruined people. Was it not revealed “the Day when thy Lord cometh, or some of the signs of thy Lord”? And when He came with clear signs, why did ye turn away therefrom and remain veiled behind the veils of self? Say: God is sanctified from coming and descent. He is the Single, the All-Sufficing, Whose knowledge encompasseth all who are in the heavens and on earth. He will never come in His Essence, nor be seen in His Reality, nor be known in His Identity, nor be comprehended in His Attributes. He Who cometh is the Manifestation of His Self, even as He came in truth in the name of ‘Ali, yet ye gathered against Him with the claws of hatred and pronounced judgment against Him, O concourse of divines, and were not ashamed before Him Who created you and fashioned you. Thus have We recorded your deeds in preserved tablets of glory.
- 19 O Ear of Immortality! Hear what these unbelievers say: that God hath sealed Prophethood with His beloved Muhammad, the Apostle of God, and will never raise up anyone after Him, and that His hands are bound from bestowing grace, and that no more shall the Temples of Holiness appear after Him, and that the lights of grace shall no longer shine forth, and that divine outpouring hath ceased, and power hath ended, and loving-kindness hath terminated, and the gates of bounty are sealed, though the breezes of bounty have ever wafted from the paradise of might. Say: Your hands are bound, and ye are accursed for what ye have said. Nay, His hands encompass all who are in the heavens and on earth. He raises up whom He willeth through His power, and He shall not be questioned of His doings, for verily He hath power over all things.
- 20 Say: O people of the Qur’an! Reflect upon the Book which was sent down in truth to Muhammad, wherein He sealed Prophethood through His Beloved until the Day of Resurrection - this Resurrection wherein God hath arisen in the Manifestation of His Self, while ye remained veiled therefrom, even as the peoples of the earth were veiled from the Resurrection of Muhammad aforetime, and ye were submerged in the depths of heedlessness and aversion.
- 21 Say: Were ye not promised the meeting with God in His days? Yet when the promise was fulfilled and Beauty shone forth from the horizon of Glory, ye closed your eyes and were gathered on the plain of assembly, blind. Say: Hath it not been revealed in the Qur’an through His true Word: “Thus have We made you a middle nation, that ye may be witnesses against mankind,
- 18 قل يا ملأ الجهال اما نزلنا من قبل يوم يأتي الله في ظلل من الغمام فاذا جاء في غمام الأمر على هيكل على بالحق اعرضتم واستكبرتم وكنتم قوماً بوراً واما نزل يوم يأتي ربك او بعض آيات ربك و اذا جاء بآيات بينات بمر اعرضتم عنها و كنتم في حجاب انفسكم محجوباً قل ان الله كان مقدساً عن المجيء و النزول و هو الفرد الصمد الذي احاط علمه كل من في السموات و الأرض و لن يأتي بذاته و لن يرى بكنينته و لن يعرف بانيته و لن يدرك بصفاته و الذي يأتي هو مظهر نفسه كما اتى بالحق باسم على و جمعتم عليه بخاليب البغضاء و افقيتم عليه يا معشر العلماء و ما استحييتم عن الذي خلقكم و سويكم و كذلك احصينا امركم في الواح عز محفوظاً
- 19 ان يا سمع البقاء اسمع ما يقولون هؤلاء المشركون بأن الله ختم النبوة بحبيبه محمد رسول الله و لن يبعث من بعده احد و جعل يده عن الفضل مغلولاً و لن يظهر بعده هياكل القدس و لن يستشرق انوار الفضل و انقطع الفيض و تم القدرة و انتهى العنايه و سدت ابواب الجود بعد الذي كانت نسيمات الجود لم يزل عن رضوان العز مهوباً قل غلت ايديكم و لعنتم بما قلتم بل احاطت يده كل من في السموات و الأرض يبعث ما يشاء بقدرته و لا يسئل عما شاء و انه كان عليكم شئاً قديراً
- 20 قل يا ملأ الفرقان تفكروا في كتاب الذي نزل على محمد بالحق بحيث ختم فيه النبوة بحبيبه الى يوم القيامة و هذه القيامة التي فيها قام الله بمظهر نفسه و انتم احتجبتم عنها كما احتجبوا ملل الأرض عن قيامة محمد من قبل و كنتم في بحور الجهل و الاعراض مغروفاً
- 21 قل اما وعدتم بقاء الله في ايامه فلما جاء الوعد و اشرق الجمال عن افق الجلال اغمضتم عيونكم و حشرتم في ارض الحشر عمياً قل اما نزل في الفرقان بقوله الحق كذلك جعلناكم امة وسطاً لتكونوا شهداء على الناس و يكون الرسول عليكم

and that the Messenger may be a witness against you"? Ye have interpreted this verse according to your own desires, while firmly believing and acknowledging that which was revealed in truth, that none knoweth its interpretation save God and those firm in knowledge. Yet despite your conviction in this, ye have interpreted the words of God and explained them after having been forbidden to do so, and have risen in opposition and denial against those firm in knowledge. Nay, ye slay them as ye slew them aforetime, and ye rejoice in your deeds. Shame upon you for that which your hands have wrought and for your thoughts concerning God's Cause on a day when the lights of guidance were manifest from the dayspring of knowledge.

- 22 Ask them then how they read that which was sent down from the heaven of might unto Muhammad in the Arabic tongue, and what they say concerning the meaning of "middle" if Prophethood was sealed through Him - how then was His community described in the Book as the middle of nations? Know then their measure, as though they had never heard the cooing of the Dove, and even had they heard it they would not have understood. Thus was the proof from their own Book conclusively established against them. And this is what all peoples have declared in the time of every Prophet: whenever Messengers from God came unto them, they said "Thou art no Messenger," and claimed Prophethood was sealed with Him who came before. Thus did Satan make their deeds and words seem fair unto them, and they were far removed from the shore of truth. Remind them of the account of Muhammad aforetime, when He came with manifest authority. He said: "O people! These are the signs of God which have been sent down in truth. Dispute not concerning God's Cause, but gather ye upon the shore of transcendent glory."

- 23 O people! Look upon Me with the eye of God, and follow not your idle fancies, nor be like those who called upon God by day and by night, yet when He came unto them they turned away from Him and denied Him, remaining utterly devoted to the idols of their own selves. The Jews declared: "By God, this is he who hath fabricated a lie against God, or he is possessed of a demon, or is under a spell." They said: "God hath sealed Prophethood with Moses, and this is God's decree as set forth in the Torah. The Law of the Torah shall never be abrogated throughout God's eternity, and he who shall come after must arise to promote its laws unto all who dwell on earth." Thus was the command sent down from the heaven of divine decree unto Moses. And those who were given the Gospel spoke likewise, and remained expectant from that day until this. God banished them by that which He revealed unto Muhammad,

شهِيداً و فسرتم هذه الآية بأهواء أنفسكم و كنتم موقناً معترفاً بما نزل بالحق لا يعلم تأويله إلا الله و الراسخون في العلم و مع إيقانكم بذلك أولتم كلمات الله و فسرتم بعد الذي كنتم عن ذلك ممنوعاً و قتم بالأعراض و الإنكار للراسخين في العلم بل تقتلونهم كما قتلتموهم من قبل و كنتم بأعمالكم مسروراً فأف لكم و بما اكتسبت أيديكم و بما تظنون في امر الله في يوم الذي كانت انوار الهداية عن فجر العلم مشهوداً

- 22 إذا فاسئل عنهم كيف يقرؤون ما نزل من جبروت العزة على محمد عربياً و ما يقولون في معنى الوسط لو ختم النبوة به فكيف ذكرت في الكتاب أمته وسط الأمم إذا فاعرف مقدارهم كأنهم ما سمعوا نغمات الوراق و لو سمعوا ما عرفوا و كذلك كانت الحجة من كتابهم عليهم بليغاً و هذا من قول الذي تكلم به كل الأمم في عهد كل نبي فكلمها جاءهم رسول من رسل الله قالوا لست انت بمرسل و ختم النبوة بالذي جاء من قبل و كذلك زين الشيطان لهم اعمالهم و اقوالهم و كانوا عن شاطئ الصدق بعيداً فاذكر لهم نبأ محمد من قبل اذ جاء بسطان مبيناً قال يا قوم هذه من آيات الله قد نزلت بالحق لا تختلفوا في امر الله ثم اجتمعوا على شاطئ عثر منيعاً

- 23 و يا قوم فانظروا الى نظرة الله و لا تتبعوا أهوائكم و لا تكونوا بمثل الذينهم دعوا الله في أيامهم و لياليهم و لما جاءهم اعرضوا عنه و انكروه و كانوا على اصنام انفسهم معكوفاً و قالت اليهود تالله هذا الذي افترى على الله ام به جنة او كان مسحوراً قالوا ان الله ختم النبوة بموسى و هذا حكم الله قد كان في التوراة مقضياً و لن ينسخ شريعة التوراة بدوام الله و الذي يأتي من بعد يبعث على شريعته لينتشر احكامها على كل من على الأرض و كذلك كان الأمر من سماء الحكم على موسى الأمر منزولاً و الذين آتوا الانجيل قالوا بمثل قولهم و كانوا من يومئذ الى حينئذ منتظراً و اطردهم الله

the Arabian, in the Surih of the Jinn: "They imagined, as ye imagined, that God would never raise up anyone after him." By God! This verse that hath been sent down, and the mysteries of God concealed therein, suffice all who dwell on earth, if they would but walk in the paths of recognized glory.

بما نزل على محمد العربي في سورة الجن وانهم ظنوا
كما ظننتم ان لن يبعث الله من بعده احداً فوالله
يكفى كل من على الأرض هذه الآية النازلة و
ما كنز فيها من اسرار الله ان يسلكوا في سبل عز
معروفاً

- 24 Say: God hath raised up Messengers after Moses and Jesus, and will continue to send them until the end that hath no end, such that the outpourings of grace may never cease to rain from the heaven of divine bounty. He doeth what He willeth and is not asked of what He doeth, while all else shall be questioned concerning all things in the presence of justice. Hear then what these objectors say, imagining concerning God as did those servants who came before. Say: By God! The matter hath become confused for you. The Hour hath come to pass in truth, and the Resurrection hath arisen, despite your wishes and the wishes of those who were deaf to the melodies of God. Say: Ye speak as spoke the peoples of old in the time of God's Messenger, and ye wait as they waited, and your feet have slipped on this Path that hath been stretched forth in truth. Reflect then on the implications of this verse, that ye may receive your portion from the table of knowledge that descendeth from the heaven of holiness according to a decreed measure.

24 قل قد بعث الله رسلاً بعد موسى وعيسى و
سيرسل من بعد الى آخر الذي لا آخر له بحيث لن
ينقطع الفضل عن سماء العناية يفعل ما يشاء ولا
يسئل عما يفعل وكل عن كشيء في محضر العدل
مستولاً اذا فاسمع ما يقولون هؤلاء المعرضون و
ظنوا في الله كما ظنوا عباد الذينهم كانوا من قبل
قل فوالله اشتبه عليكم الأمر قد قضت الساعة
بالحق وقامت القيامة رغماً لأنفسكم وانف الذينهم
كانوا عن نعمات الله مصموماً قل انتم تقولون
بمثل ما قالوا امم القبل في زمن رسول الله و
تنتظرون بمثل ما هم انتظروا وزلت اقدامكم على
هذا الصراط الذي كان بالحق ممدوداً اذا تفكروا
في تلويح هذه الآية لعل ترزقون من مائدة العلم
التي ينزل من سماء القدس على قدر مقدوراً

- 25 O Solace of Eternity! Witness what the idolaters testify concerning this Tree that hath put forth leaves, this blessed Tree that hath been raised up upon the mountain of musk, whose branches have grown until they reached the station that was concealed behind the pavilions of holiness. These idolaters desire to cut off its boughs. Say: It hath sought refuge in God's stronghold and protection, and God hath caused the hands of the hypocrites and unbelievers to fall short of reaching it. The hands of those who have disbelieved and turned away shall never attain unto it. God shall soon gather beneath its shade all who are in the kingdom, and this is what the Truth hath prescribed for Himself, and this hath been irrevocably sealed in the tablets of glory by the Pen of Knowledge.

25 يا قرّة البقاء فاشهد ما يشهدون المشركون فيهذه
الشجرة المورقة المباركة المنبته التي كانت على
جبل المسك مرفوعاً وطالت اغصانها الى ان
بلغت مقام الذي كان خلف سرادق القدس
مكنوناً و يريدون هؤلاء المشركون ان يقطعوا
افنانها قل انها استحصنت في حصن الله و
استحفظت بحفظه وجعل الله ايدى المنافقين
و الكافرين عنها مقصوراً بحيث لن يصل اليها
ايدى الذينهم كفروا و اعرضوا فسوف يجتمع
الله فيظله كل من في الملك وهذا ما كتب
على نفسه الحق وكان ذلك في الواح العز من
قلم العلم محتوماً

- 26 O Solace of Beauty! Remind the servants with spiritual remembrances in these days, then let them hear a melody from the melodies of eternity, that they may perchance perceive in themselves something less than a mote, and that they may not suppose as their associates supposed before, and may be assured that God is able to raise up a Messenger in every age. Say: O assemblage of hatred! Die in your wrath! This is what hath been decreed in truth by the Pen of transcendent glory.

26 يا قرّة الجمال ذكر العباد بأذكار الروح في تلك
الأيام ثم اسمعهم نعمة من نعمات البقاء لعل
يستشعرون في انفسهم اقل من الدر شيتاً ولعل لا
يظنون بمثل ما ظنوا شركائهم من قبل و يوقنون
بأن الله يكون قادراً على ان يبعث فيكل حين
رسولاً قل يا ملا البغضاء موتوا بغيطكم هذا ما

Therefore cast upon them that which the Dove of the Spirit warbled in the paradise of holy and beloved beauty, that they may follow what was explained in the Seal by the tongue of him who was firm in knowledge concerning the visitation of God's name, 'Ali. He said—and His word is the truth—"The Seal of what has gone before and the Opening of what is to come." Thus did he mention the meaning of the Seal with an eloquent holy tongue. Even so did God make His Beloved the Seal of the Prophets who preceded Him and the Opening of the Messengers who would come after. Therefore ponder, O people of the earth, on what We have cast upon you in truth, that ye may perchance find a way to the source of the Cause on the holy shore. Be not veiled from what ye have heard from your learned ones, then ask concerning the matters of your religion from him whom God hath made firm in His knowledge, and from whose countenance the lights were resplendent and luminous.

27 O people! Fear God and take not knowledge from turbid springs which flow from the direction of self and ignorance. Take it rather from the flowing, palatable, pure, running, sweet springs which stream from the right hand of the Throne, and of which God hath given the righteous their portion. O Dayspring of Holiness! Bestow upon all contingent beings that which God hath bestowed upon thee through His bounty, that they may arise from the sepulchres of their bodies and become aware of the Cause which hath in truth come to pass. Then send upon them from the perfumed, musk-laden breezes which God hath given thee in the particles of eternity, that perchance thereby the decayed bones may be quickened, and that the people may not deprive themselves of this Spirit which hath been breathed from this ancient, eternal, everlasting Pen, and may be gathered in this good and blessed land before God in the most beauteous form.

28 O Pen of Command! Thou dost witness and behold how all created things, in infinite oceans, turn away from this all-encompassing, outpouring mercy that hath enveloped all who are in the heavens and on earth. They turn not toward the countenance from which the lights of the Spirit have dawned, by which all in the kingdoms of command and creation were illumined - and of this thou art indeed witness. They run in the valley of self and desire, and wade among those who attained not Thy presence in Thy Day, after Thou didst give them glad tidings aforetime through a glorious and mighty Pen, and Thy sweet utterance in the heaven of eternity declared: "On that Day all sovereignty shall be God's." Thus was the decree of that Day inscribed upon tablets of glory by the finger of the Spirit from time immemorial.

قضى بالحق من قلم عزّ درّياً اذا فأتى عليهم ما غرّدت به حمامة الروح في رضوان قدس محبوباً لعلّ يتبعون ما فسر في الختم عن لسان الذي كان راسخاً في العلم في زيارة اسم الله علياً قال وقوله الحق انخاتم لما سبق والفتاح لما استقبل وكذلك ذكر المعنى الختم من لسان قدس بليغاً كذلك جعل الله حبيبه خاتماً لما سبقه من النبيين وفتاحاً لما يأتي من المرسلين من بعد اذا تفكروا يا ملأ الأرض فيما القيناكم بالحق لعلّ تجدون الى ممكن الأمر في شاطئ القدس سبيلاً ولا تحتجبوا عما سمعتم من علمائكم ثم اسئلوا امور دينكم عن الذي جعله الله راسخاً في علمه و كانت الأنوار من نور وجهه متلاًزماً ومضيئاً

27 يا ايها الناس اتقوا الله ولا تتخذوا العلم من العيون المكدرة التي كانت عن جهة النفس والجهل جريباً فاتخذوه من العيون السائلة السائغة الصافية الجارية العذبة التي جرت عن يمين العرش وجعل الله للابرار فيها نصيباً ان يا طلعة القدس هب على الممكات ما وهبك الله بجوده ليقومن عن قبور اجسادهم ويستشعروا على الأمر الذي كان بالحق مأثراً ثم ارسل عليهم من نسيمات المسكية المعطرة التي اعطاك الله في ذرّ البقاء لعلّ يحرك بها عظام الرميمة ولئلا يحرم الناس انفسهم عن هذا الروح الذي نفخ من هذا القلم القديم الأزلي الأبدى ويكون في هذه الأرض الطيبة المباركة بين يدي الله على احسن الجمال محشوراً ان

28 يا قلم الأمر انت تشهد و ترى بأن الممكات في لجج لا نهايات ما يستقبلون بهذه الرحمة المنبسطة الجارية التي احاطت كل من في السموات والأرض وما يتوجهون الى وجه الذي منه اشرقت انوار الروح و بها اضاءت كل من فيملكوت الأمر و الخلق وانك كنت على ذلك شهيداً ويركضون في وادي النفس والهوى ويخوضون مع الذين ما فازوا بلقائك في يومك بعد الذي بشرتهم من قبل من قلم عزّ جليلاً و قلت وقولك الحلوفيجبروت البقاء والأمر يومئذ لله وكذلك

كتب حكم اليوم على الواح العز من اصبع روح
قدماً

29 But when the Day came and the hours arrived and the matter was accomplished and the lights of Beauty were established at the meridian, then all rose up in hypocrisy against this Light that shone forth from the horizon, and veiled themselves behind thick veils of unbelief. Thus may ye recognize all peoples throughout all ages: after they awaited that which was promised in the days of God, when the promise was fulfilled they denied it through what Satan cast into their souls, and remained far removed from the holy shore. Even as ye witness today these idolaters who waited in their days for what was promised by the tongue of Muhammad, the Messenger of God, and whenever they heard His name they would rise up and cry "May God hasten His advent!" Yet when He appeared in truth they denied Him in their souls and opposed Him and disputed with Him falsely and imprisoned Him amid the mountains. The rancor of their hearts and the fire of their souls was not quenched until they perpetrated against Him that which caused the very livers of existence to be consumed in the temples of being, whereby the pillars of the cities of eternity were shaken in the heaven of blindness, and the Beauty of the Unseen lamented in Its hidden sanctum of holiness.

30 O Day-spring of Glory! Make mention to the believers among the people of eternity what the idolaters spoke in former times in the days when Husayn was slain by the embodiments of tyrannical wickedness. They would visit his shrine each day and curse those who oppressed him, and would recite a hundred times each morning "O God! Curse the first oppressor who oppressed the right of Muhammad and the family of Muhammad!" Yet when Husayn was raised up in the holy land, they oppressed him and killed him and did unto him what none had done before. Thus doth God distinguish between the truthful and the false, between light and darkness, and cast upon you that which revealeth all the deeds of the oppressors.

31 Remember then in the Book one who was a pious servant of God, who believed in God on a day when the Cause shone forth resplendently from the Dayspring of the Spirit, and who aided his Lord to the extent of his power at the time when the Vahid entered the eastern land of love. He said: "O people! God's proof hath come with the truth and the Face hath appeared. O concourse of the Furqan! Hasten unto Him and turn not back upon your heels. O people! Beauty hath dawned from the horizon of holiness and the Promise hath come with truth. Hasten ye unto the Paradise wherein that Face shineth with radiance. Beware lest ye deprive yourselves and your eyes from

29 فلما جاء اليوم وانت الساعات وقضى الأمر واستوت انوار الجمال في قطب الزوال اذا قاموا الكل بالتناق لهذا النور المشرق من شطر الآفاق ثم احتجبوا بحجبات كفر غليظة وكذلك فاعرفوا كل الملل في كل الأزمان بعد الذي كل انتظروا بما وعدوا في أيام الله فلما قضى الوعد انكروه بما التى الشيطان في انفسهم وكانوا عن شاطئ القدس بعيداً كما تشهدون اليوم هؤلاء المشركين بحيث انتظروا في أيامهم بما وعدوا من لسان محمد رسول الله وكلهم سمعوا اسمه قاموا وتصاحوا بعجل الله فرجه فلما ظهر بالحق انكروه في انفسهم واعترضوا عليه وجادلوه بالباطل وسجنوه في وسط الجبال وما اطفئ غل صدورهم و نار انفسهم الى ان فعلوا به ما احترقت به ايجاد الوجود في هياكل الشهود وبذلك تزلزلت اركان مدائن البقاء فيجبروت العماء وناحت جمال الغيب على مكن قدس خفياً ان

30 يا طلعة العز فاذكر للمؤمنين من اهل البقاء ما قال المشركون من قبل في أيام الذي قتل فيه الحسين من هياكل ظلم شقياً وكانوا ان يزوروه في كل يوم ويلعنوا الذينهم ظلموا عليه وكانوا ان يقرؤوا في كل صباح مائة مرة اللهم العن اول ظالم ظلم حق محمد وآل محمد فلما بعث الحسين في ارض القدس ظلموه وقتلوه وفعلوا به ما لا فعلوا بأحد من قبل وكذلك يفصل الله بين الصادق والكاذب والنور والظلمة ويلقى عليكم ما يظهر به افعال الظالمين جميعاً

31 اذا فاذكر في الكتاب عبد الله تقياً الذي آمن بالله في يوم الذي كان الأمر عن مطلع الروح لميعاً واعان ربه بما كان مقتدرأ عليه حين الذي دخل الوحيد في ارض حب شرقياً قال يا قوم قد جاء برهان الله بالحق ولاح الوجه ان يا ملأ الفرقان فاسرعوا اليه ولا تكونوا على اعقاب انفسكم منكوصاً ويا قوم قد اشرق الجمال عن افق القدس وجاء الوعد بالحق فاسعوا الى رضوان الذي كان الوجه فيه مضبئاً اياكم الا تحرموا انفسكم و عيونكم عن لقاء

the meeting with God, for this is God's Day, a day grievous unto the unbelievers. O people! The Book hath been set down in truth, and the deeds of all in the world shall not escape it by so much as a date-stone's weight or a date-thread. O people! Be not veiled from the Beauty of God after He hath come overshadowed by clouds, with holy angels round about Him - thus was the matter decreed from before the Throne."

32 And when the Vahid said: "O people! I have brought you a Tablet from the Spirit, from before the Self-Subsisting. Be not divided in God's Cause, but answer the call of Him Who summons you with pure truth and teaches you that which will draw you nigh unto the right hand of glory beloved. O people! In all the Tablets ye were promised the meeting with God, and this is the day wherein Beauty is unveiled, the Light hath appeared, the Herald hath called out, and the heaven hath been cleft asunder with clouds. Fear ye God and close not your eyes to a Beauty brilliant as the morning star. This is what ye were promised by the tongue of the Messengers aforetime, and God took from you a covenant concerning this in the realm of pre-existence. Therefore fulfill your covenants and be not detained in the lands of allusion."

33 Among the people, some fulfilled God's covenant and answered the call of Truth, while others turned away and were rebellious against God. And among them was he who was named 'the Pious One' in the Book, who believed in God his Lord and was faithful to His promise. He appeared before the Vahid and held fast to the Most Great Handle, divided not God's word, and remained steadfast in the true religion. He aided his Lord in all conditions with all that lay within his power, and thus did God cause his name to be inscribed by the Pen of Glory in the lines of eternity. Tribulation and adversity befell him, and he bore all hardships in his own person, yet in all these conditions remained thankful and patient. Verily they who aid God with their wealth and their persons, and who endure hardships seeking God's face - these were from all eternity victorious through God's help, even though they be slain and burnt on earth, for they were created from spirits and soared in the atmosphere of the Spirit by God's leave. They pay no heed to their physical bodies in this realm and long for trials in their Creator's path as the guilty long for forgiveness and the infant for its mother's breast. Thus doth the Dove remind you with spiritual remembrances, that perchance the people may detach themselves from their selves and their wealth, and return to a holy and manifest seat.

الله و هذا يوم الله قد كان على الكافرين عسيراً
ويا قوم قد وضع الكتاب بالحق و لن يغادر فيه
اعمال العالمين على قدر نقير و قطميراً و يا قوم لا
تحتجبوا عن جمال الله بعد الذي جاء فيظلل من
الغمام و في حوله ملائكة القدس و كذلك كان
الأمر من جهة العرش مقضياً

32 و اذ قال الوحيد يا قوم قد جئكم بلوح من الروح
من لدن علي قيوماً ألا تنفروا في امر الله و اجيبوا
داعي الذي يدعوكم بالحق الخالص و يلتقي عليكم
ما يقربكم الى يمين عز محبوباً و يا قوم قد وعدتم
في كل الألواح بقاء الله و هذا يوم فيه كشف
الجمال و ظهر النور و نادى المناد و شقت السماء
بالغمام اتقوا الله و لا تغمضوا عيونكم عن جمال
قدس درياً و هذا ما وعدتم بلسان الرسل من قبل
و بذلك اخذ الله عنكم العهد في ذر العماء اذا
اوفوا بعهودكم و لا تكونوا في اراضى الاشارات
موقوفاً

33 و من الناس من وفى بعهده الله و اجاب داعي
الحق و منهم من اعرض و كان على الله بغياً
و منهم الذي ستمى باسم التتى في الكتاب و آمن
بالله ربه و كان بوعده على الحق وفياً و حضريين
يدى الوحيد و تمسك بالعروة الوثقى و ما تفرق
كلمة الله و كان على الدين القيم مستقيماً و نصر
ربه في كل الأحوال و بكل ما كان مقتدرأ عليه
و بذلك جعل الله اسمه في اسطر البقاء من قلم
العز مسطوراً و مسته البأساء و الضراء و تجمل في
نفسه الشدايد كلها و في كل تلك الأحوال كان
شاكراً و صبوراً و ان الذين ينصرون الله بأموالهم
و انفسهم و يصبرون في الشدايد ابتغاء لوجه الله
اولئك كانوا في ازل الآزال بنصر الله منصوراً
ولو يقتلون و يحرقون في الأرض لأنهم خلقوا من
الأرواح و كانوا في هواء الروح باذن الله مطبوراً
و لا يلتفتون الى اجسادهم في الملك و يشتاقون
البلايا في سبيل بارئهم كاشتيق المجرم الى الغفران
و الرضيع الى ثدى رحمة الله و كذلك يذكركم
الورقاء بأذكار الروح لعل الناس ينقطعون عن
انفسهم و اموالهم و يرجعون الى مقر قدس مشهوداً

34 The days passed until there gathered around Vahid a band from the village which God had blessed among all villages and had exalted its name in the Tablet from which the Mother Book had been separated. They followed God's decree and circled round His Cause, spent their wealth and sacrificed all the ornaments they possessed, fearing none but God - and God is indeed aware of all things. Their hearts were as blocks of iron in God's aid, the blame of no blamer took hold of them, nor did the rejection of any rejecter prevent them. In the cities of the earth they were like sacred banners raised in God's Name. The matter reached such a point that the chief of oppression, who had denied God, associated partners with His Beauty and turned away from His proof - and who was the most wretched of people on earth, as testify to this the men who were concealed in the pavilion of eternity - heard of it.

35 O people of the village! Give thanks to God your Creator for having favored you with the truth and preferred you above all who dwell on earth, in that He honored you with His presence, made you know His Self, and nourished you from the fruits of the Lote-Tree of Paradise after all had been deprived thereof. He caused you to attain His days, sent upon you the breezes of holiness, turned you toward the right hand of oneness, and drew you near to the blessed spot of glory. Thus does He bestow His favor upon whomsoever He willeth and singles out for His mercy such servants as are cut off from all who dwell on earth. Therefore rejoice within yourselves and take pride over all who are gathered in the kingdom.

36 Know that God has inscribed your names in the holy scrolls and ordained for you in Paradise a praiseworthy station. By God! Were the station of but one of you to be revealed to those on earth, they would sacrifice their souls in their longing for this station which was created by God's hand. But it has been veiled from the eyes of men that the evil might be distinguished from the good. Thus does God try them in the kingdom that what lies in their hearts might be revealed, as indeed it has been revealed, and you were witness to this. How many were the servants who worshipped God in their days, commanded people to righteousness and piety, wept over the tribulations of the family of God, and closed their eyes in prayer and in reciting visitations to show their orientation toward a holy, worshipped Source! Yet when the truth came to them they turned away from it and denied it, even to the point of killing it with their own hands, and they were delighted with their deeds. Thus does God render void the deeds of those who

34 و قضى الأيام الى ان اجتمعت فيحول الوحيد شزيمة من قرية التي باركها الله بين القرى و رفع اسمها في اللوح الذي كان أم الكتاب عنه مفصولاً و اتبعوا حكم الله و طافوا حول الأمر و انفقوا اموالهم و بذلوا كل ما لهم من زخارف الملك و ما خافوا من احد الا الله و كان الله عليكم شئ عليم و كان قلوبهم زير الحديد في نصر الله و ما اخذتهم لومة لائم و ما منعهم اعراض معرض و كانوا في مداين الأرض كأعلام القدس باسم الله مرفوعاً و بلغ الأمر الى مقام الذي سمع رئيس الظلم الذي كفر بالله و اشرك بجماله و اعرض ببرهانه و كان اشقى الناس في الأرض و يشهد بذلك رجال الذينهم كانوا في سرادق الخلد مستوراً

35 ان يا اهل القرية فاشكروا الله بارتككم بما انعمكم بالحق و فضلكم على الذينهم كانوا على الأرض بحيث شرفكم بقلائه و عرفكم نفسه و رزقكم من اثمار سدرة الفردوس بعد الذي كان الكل عنها محروماً و فازكم بأيامه و ارسل عليكم نسيمات القدس و قلبكم الى يمين الأحديّة و قربكم الى بقعة عز مبروكاً كذلك يمن على من يشاء و يختص برحمته عباد الذينهم كانوا عنك من على الأرض مقطوعاً اذا فابشروا في انفسكم ثم افتخروا على من في الملك مجموعاً

36 فاعلموا بأن الله كتب باسمائكم في صحايف القدس و قدر لكم في الفردوس مقاماً محموداً فوالله لو يظهر مقام احد منكم على من على الأرض ليفدون انفسهم ابتغاء لهذا المقام الذي كان بيد الله مخلوقاً ولكن احتجب عن عيون الناس ليميز الخبيث من الطيب كذلك يبلوهم الله في الملك ليظهر ما في قلوبهم كما ظهر و كنتم عليهم شهيدياً و كم من عباد عبدوا الله في أيامهم و امروا الناس بالبر و التقوى و بكوا في مصائب آل الله و غمضوا عيناهم في حين الصلوة و قراءة الزيارات لاظهار توجههم الى مبدء قدس مسجوداً فلما جائهم الحق اعرضوا عنه و كفروا به الى ان قتلوه بأيديهم و كانوا بأفعالهم مسروراً كذلك يبطل الله اعمال

showed pride against Him, and accepts the deeds of those who turned to God, humbled themselves before His countenance, and walked the paths of His good-pleasure.

- 37 Remember, O people of the village, the bounty of God which He hath in truth bestowed upon you, and taught you that which none of the divines of the earth have known - they who, by reason of the weight and size of their turbans, can scarcely walk upon the earth, and when they move, they move as though a mountain of hatred doth move across the land, detested. By God! It behooveth you, O friends of God, to sanctify yourselves from all that ye have been forbidden, and to thank God throughout all days and nights for having singled you out with a grace whereof others have no share, and to speak of God, your Creator, in such wise that the fragrance of God may waft from you, and ye may thus be distinguished from those who have disbelieved and joined partners with God.

- 38 Thus doth the Dove counsel you and teach you the paths of knowledge, that ye may be firmly grounded in God's religion and steadfast in His love. Fear God, and let not your deeds be rendered vain through heedlessness, and boast not to God of your faith in the Manifestation of His Self; rather God bestoweth His favor upon you in that He hath aided you in His Cause, shown you the paths of glory and piety, and inspired you with wondrous and hidden knowledge. Well is it with you, O people of the village, for having been patient in God's days through hardship and tribulation, and for having heard with your ears and witnessed with your eyes. God shall soon reward you with the most excellent of rewards and grant you that which shall satisfy your souls, and shall inscribe your names in a holy and hidden Book. Strive, then, that your patience be not nullified through complaint, and be content with whatsoever God hath decreed for you and with all that He shall decree hereafter, for the world and its ornaments and embellishments shall pass away in less than a moment and shall not endure, and ye shall be brought into a seat of glory well-beloved. Blessed are ye and those who have sacrificed themselves in the days of God and were among those who soared in the atmosphere of love and attained unto a station that was forbidden to all others.

- 39 Wherefore, O Pen of Holiness, make mention of what befell the Vahid at the hands of the enemies of God's own Self, that his cause may be remembered in the Concourse on High with truth. When he who disbelieved and was wretched, then grew arrogant and rebellious, heard thereof, he dispatched the hosts of infidelity and commanded them to slay those the like of whom the earth had never borne in their faith in God, and to

الذين استكبروا عليه ويقبل اعمال الذين اقبلوا الى الله وخضعوا لطلعته وكانوا في سبيل الرضا مسلوكة

37 فذكروا يا اهل القرية نعمة الله التي انعمكم بالحق و علمكم ما لا علمه كل علماء الأرض الذين من كبر عمايمهم وثقلها ما يقدر ان يمشوا على الأرض واذا يحركون كأنها يحرك على الأرض جبل غل مبغوضاً فوالله ينبغي لكم يا اولياء الله بأن تقدسوا انفسكم عن كل ما نهيت عنه وتشكروا الله في كل الأيام والليالي بما اختصكم بفضل الذي لم يكن لدونكم فيه نصيباً وتحكوا عن الله بارتكم بحيث تهب منكم رائحة الله وتكونوا بذلك ممتازاً عن الذين كفروا واشركوا

38 وكذلك تعظمم الورقاء وتعلمكم سبل العلم لتكونوا في دين الله راسخاً وعلى الحب مستقيماً اتقوا الله ولا تبطلوا اعمالكم بالغفلة ولا تمنوا على الله في ايمانكم بمظهر نفسه بل الله يمن عليكم فيما ايدكم على الأمر وعرفكم سبل العز والتقوى واهمكم بدائع علم مخزوناً فهنيئاً لكم يا اهل القرية بما صبرتم في زمن الله على البأساء والضراء و بما سمعتم بأذانكم وشهدتم بعيونكم فسوف يجزيكم الله احسن الجزاء ويعطيكم ما ترضى به انفسكم ويثبت اسمائكم في كتاب قدس مكنوناً فاجهدوا بأن لا تبطلوا اصطباركم بالشكوى وكونوا راضياً بما قضى الله عليكم وبكل ما يقضى من بعد لأن الدنيا وزينتها وزخرفها سيمضي اقل من آن ولا بقاء لها وتحضرون في مقعد عز محبوباً فطوبى لكم وللذين فسدوا انفسهم في أيام الله وكانوا من الذين طاروا في هواء الحب ووردوا على مقر الذي كان عن غيرهم ممنوعاً

39 فاذكر يا قلم القدس ما قضى على الوحيد من اعدى نفس الله ليكون امره في الملاء الأعلى بالحق مذكوراً فلما سمع الذي كفر وشقى ثم استكبر وبغى ارسل جنود الكفر وامرهم بأن يقتلوا الذين ما حمل الأرض بمثلهم في ايمانهم

shed blood whereby all things were purified. The wicked one gave commands among the people contrary to what God had revealed in the Book, and thus was his decree irrevocably fixed. He appointed two chiefs over the hosts, who denied God and His signs, and sold their religion for worldly gain, thereby purchasing for themselves everlasting and perpetual torment, and through their tyranny were destined for God's wrath. They came with the hosts of infidelity and the armies of idolatry until they besieged God's hosts and His loved ones, and were inscribed by the Pen of Command in the Mother Book as the most evil of men. They warred against God's companions, disputed with them, contended with them, and fought with all their might to overcome the hosts of truth, but God caused them to be defeated at the hands of the believers in their battle. When they proved powerless against the party of God and His friends, they plotted and schemed within themselves and took counsel together until they sent a messenger to the Vahid with deceitful words. The messenger of Satan entered unto Vahid and said: "You are the son of Muhammad and we acknowledge your excellence over us. We have not come to contend with you, but rather we desire reconciliation in your cause. We will hear what you command us and follow your word, and we will not oppose your judgment in the least degree."

بالله و يسفكوا دماء التي كانت بها كلشيء مطهوراً و امر الخبيث في الملاء بغير ما نزل الله في الكتاب و كذلك كان الحكم من عنده مقضياً و قرر للجنود رئيسين الذين هما كفرا بالله و آياته و باعا دينهم بدنياههم و اشتريا لأنفسهم عذاب الباقية الدائمة و كانا بظلمهم الى قهر الله مستقبلاً و آتيا مع جنود الكفر و عساكر الشرك الى ان حاصروا جنود الله و احبائه و كانوا من اشتر الناس في ام الكتاب من قلم الامر مكتوباً و حاربوا مع اصحاب الله و جادلوا معهم و نازعوا بهم و عاركوا بما كانوا مقتدرين عليه ليغلبوا على جنود الحق ولكن جعلهم الله في حريم بأيدي المؤمنين مغلوباً فلما عجزوا عن حزب الله و اوليائه و دبوا في الامر و مكروا في انفسهم و شاوروا بينهم الى ان ارسلوا الى الوحيد رسولا بلسان كذب مكرتاً و دخل رسول الشيطان الى الوحيد و قال انت ابن محمد و انا كنا مقر بفضلك علينا و ما جئنا لنزعك معك بل نريد الاصلاح في امرك و نسمع منك ما تأمرنا و نتبع قولك و ما نخالفك في الحكم من اقل من الذر ذراً

40 Then the Spirit opened Its mouth and the Holy Spirit spoke through the tongue of the Vahid, saying: "O people! If you acknowledge my excellence and recognize that I am the son of Muhammad, the Messenger of God, why have you come against us with the hosts of infidelity and besieged us, turning away from God's Cause and rebelling against it? O people! Fear God and spread not corruption in the land, cast not God's Cause behind your backs, and fear God Who created you and sustained you and sent down unto you wondrous verses of might. O people! The kingdom and your hosts shall perish, then he who sent you with tyranny. Consider what befell the nations of old and be mindful of matters that were decreed aforetime.

40 اذا فتح فم الروح و نطق روح القدس بلسان الوحيد و قال يا قوم ان تقرروا بفضلى و تعرفون انا ابن محمد رسول الله لم جئتم علينا بجنود الكفر و حاصرونا و كنتم عن امر الله معرضاً و عليه بغياً و يا قوم اتقوا الله و لا تفسدوا في الأرض و لا تدعوا امر الله عن ورائكم و خافوا عن الله الذي خلقكم و رزقكم و انزل عليكم آيات عز بديعاً و يا قوم سيفني الملك و جنودكم ثم الذي ارسلكم بالظلم فانظروا الى ما قضيت على امم القبل و تنبهوا في امور التي كانت من قبل مقضياً

41 O people! I am but a servant who has believed in God and His verses revealed through the tongue of Ali in truth. If you are not content with my presence among you, I will depart unto God. I desire nothing from you. Fear God and shed not the blood of His loved ones, seize not people's property unjustly, and deny not God after having claimed faith for yourselves. Thus do I counsel you with justice; follow my counsel and stray not from the Cause which has dawned from the horizon

41 و يا قوم ما انا الا عبد آمنت بالله و آياته النازلة على لسان علي بالحق و ان لن ترضوا بنفسى بينكم اسافر الى الله و ما اريد منكم شيئاً اتقوا الله و لا تسفكوا دماء احبائه و لا تأخذوا اموال الناس بالباطل و لا تكفروا بالله بعد الذي ادعيتهم الايمان في انفسكم و كذلك انصحكم بالعدل فاتبعوا نصحي و لا تبعدوا عن امر الذي كان عن افق الروح

of the Spirit. O people! Would you slay a man for saying 'My Lord is God,' when he has brought you signs that confound the minds of all creation? Have mercy on yourselves and follow not your desires. You shall depart from this transient world and appear before the presence of the Almighty, the Self-Subsisting. You shall be questioned concerning what you did on earth and be recompensed for all that you wrought in the false dominion. This is what hath been irrevocably decreed in the mighty tablets."

مشروعاً و يا قوم أ تقتلون رجلاً ان يقول ربّي الله و قد جائكم بآيات التي تعجز عن ادراكها عقول الخلايق مجموعاً فارحموا على انفسكم و لا تتبعوا هويكم ستخرجون من هذا الدنيا الفانية و تحضرون بين يدي مقتدر قيوماً و تسألون عما فعلتم في الأرض و تجزون بكل ما عملتم في الدولة الباطلة و هذا ما قضى حكمه في الألواح عزّ محتوماً

42 Thus was His decree established in the Tablets with invincible might. Messages and missives were repeatedly exchanged between them until they set forth God's Book amongst themselves, swore by it, sealed it and dispatched it to the Beauty of Glory, the Vahid. Thus did they seek to practice deception in God's Cause, making promises with their tongues that were absent from their hearts. The hatred in their breasts was like a fire concealed behind veils of deceit. They beseeched Vahid to honor their places and gatherings with his presence, emphatically renewing their covenant and pledge, while they lay sleeping upon the couch of self and passion.

42 و كرّر بينهم الرّسل والرّسائل الى ان وضعوا كتاب الله بينهم و اقسموا به و ختموه و ارسلوه الى جمال عزّ وحيداً و كذلك كانوا عن يخذعوا في امر الله و عاهدوا بلسانهم ما لم يكن في قلوبهم و كان الغلّ في صدورهم كالنّار التي كانت في خلال المكر مستوراً و استرجوا من الوحيد بأن يشرف بقدموه اماكنهم و محافلهم و اكّدوا في العهد و الميثاق و كانوا على مهد النفس و الهوى مرقوداً

43 When God's Book came before Vahid, he arose and proclaimed to those around him: "O people! The promised time has come and destiny's decrees have been fulfilled in truth. I shall go to them that what lies ordained for me behind the pavilion of destiny may be made manifest." Thus did he ever place his trust in his Lord. Vahid entered among the hosts of tyranny and the armies of Satan with but a few souls. They arose to welcome him, giving him precedence over themselves in walking and sitting, and he remained among them for numbered days. Through him they wrote to the people of the village to disperse, assuring them they would not be harmed, until they had scattered them. Then the forces of unbelief entered their quarter and practiced a mighty deception against them.

43 فلما حضر بين يدي الوحيد كتاب الله قام و قال للبلأ فيحوله يا قوم قد جاء الوعد و انت القضايا بالحق و انا ذاهب اليهم ليظهر ما قدّر لي خلف سرادق القضاء كذلك كان على ربّه فيكلّ حين متوكلاً و دخل الوحيد على عساكر الظلم و جنود الشيطان مع انفس معدوداً اذا قاموا و استقبلوه و قدّموه على انفسهم في المشي و الجلوس و كان بينهم اياماً معدوداً و كتبوا على لسانه الى اهل القرية بأن تفرّقوا و لا بأس عليكم الى ان جعلوهم اشتاتاً و دخلوا جنود الكفر في محلّهم و مكّروا عليهم مكراً كجاراً

44 When their hearts and souls were at ease, they broke their covenant, violated their pledge, transgressed God's decree among them, and breached the Book's covenant through their passions. Thus were their names inscribed as accursed in the Tablets by God's Pen. They seized Vahid, violated his sanctity, stripped his body, and perpetrated such acts as caused the eyes of the denizens of Paradise to shed crimson tears. God's curse be upon those who wronged him and those who continue to commit injustice in these days when the Sun is veiled behind sacred clouds. Not content with what they had done, they slew the villagers over successive years, took

44 فلما اطمئنّت قلوبهم و نفوسهم كسروا ميثاقهم و نقضوا عهدهم و خالفوا حكم الله بينهم و نكثوا عهد الكتاب بهويهم و بذلك كتب اسمائهم في الألواح من قلم الله ملعوناً الى ان اخذوا الوحيد و هتكوا حرمة و عزّوا جسده و فعلوا به ما يجري من عيون اهل الفردوس مدامع حمر ممزوجة الا لعنة الله على الذين ظلموا عليه و على الذينهم يظلمون في هذه الأيام التي كانت الشمس فيغمام القدس مستوراً و ما رضوا بما فعلوا و قتلوا من اهل القرية

their women captive, plundered their possessions, and showed no fear of God Who created and nurtured them. They vied with one another in oppression and in what Satan cast into their hearts, while God witnessed their deeds.

- 45 They raised heads upon spears and lances and entered the land which God had honored above all other regions of earth, wherein the All-Merciful was established upon the throne of a magnificent Name. When they arrived in the city, people gathered around them - some reviling them with their tongues, others stoning them with their hands - while the dwellers of the heavens bit their fingers in astonishment at what these unbelievers had done to these radiant and luminous countenances. They brought them into the city, and God knows what befell them after their entry, for He keeps account of all things in a noble and precious Book.

- 46 O Divine Beauty! This is not the first time that the idolaters have acted thus on earth. They slew Husayn and his companions, then took his family captive, and now they weep and lament for him morning and evening. Say: O concourse of brutes! Have ye not inferred the truth of Husayn and his companions from how they sacrificed themselves and gave up their possessions, and ye were mindful of this? How then do ye brand these martyrs with unbelief after they gave up their wealth and their women in the path of God and strove therein until they were slain in diverse ways such as no ear hath heard and no eye of creation hath collectively witnessed? And when it is said unto them, "Why did ye slay those who believed in God and His signs?" they say, "We found them to be unbelievers in the land."

- 47 Say: By God! Thus did these same words issue from your mouths aforetime against the Prophets and Messengers until ye slew them with the sharpened swords of hatred, and God doth encompass all things. Woe unto you for having denied God's Messengers and risen up to wage war against them until ye shed their blood without right, as attesteth what hath been inscribed upon the Tablets, preserved and hidden. Say: Hath not God established in His Book that which distinguisheth between the truthful and the liar through His true word "Then wish for death, if ye speak truth"? Why then did ye deny those whose truthfulness God hath attested in His Book, which no falsehood can approach and which was sent down from the Tablet? Ye perceived it not, cast God's Book behind your backs, and slew those who wished for death in God's path -

في سنين متواليات واساروا نساءهم ونهبوا اموالهم وما خافوا عن الله الذي خلقهم ورباهم و كانوا ان يستسبقوا بعضهم على بعض في الظلم وبما القى الشيطان في صدورهم وكان الله بأعمالهم شهيداً

45 الى ان ارتفعوا الرؤوس على الأسنان والرماح و دخلوا في ارض التي شرفها الله على جميع بقاع الأرض و فيها استوى الرحمن على عرش اسم عظيمًا و حين ورودهم في المدينة اجتمعوا عليهم الخلاق و منهم آذوهم بلسانهم و منهم رجموهم بأيديهم و كانوا اهل السموات يعضون انامل الحيرة عما فعلوا هؤلاء المشركين بطلعات عرّ منيراً و دخلوهم في المدينة و كان الله يعلم ما ورد عليهم بعد الدخول و هو محصى كلشيء في كتاب عرّ كريماً

46 ان يا جمال القدس ليس هذا أول ما فعلوا المشركون في الأرض و قد قتلوا الحسين واصحابه ثم اساروا اهله و اذا ييكون عليه و يتضرعون فيكل صباح و عشياً قل يا ملاء البهائم اما استدلتتم بحقيقة الحسين واصحابه بما فدوا انفسهم و بذلوا اموالهم و كنتم بذلك متذكراً فكيف تنسبون هؤلاء الشهداء بالكفر بعد الذي بذلوا اموالهم و نساءهم في سبيل الله و جاهدوا فيه الى ان قتلوا بطرق شتى بحيث ما سمعت اذن و لا رأيت عين الخلاق مجموعاً و اذا قيل لهم لم قتلتم الذين آمنوا بالله و آياته يقولون وجدناهم كفراء في الأرض

47 قل فوالله هذا ما خرج من افواهكم من قبل على النبيين والمرسلين الى ان قتلتموهم بأسيايف غلّ مشحوداً و كان الله على كلشيء محيطاً و ويل لكم بما كفرتم برسول الله و قتم عليهم بالحاربة الى ان سفكتم دمائهم بغير حق و يشهد بأفعالكم ما رقم على الألواح حفظ مستوراً قل اما قرّر الله في الكتاب ما يفصل به بين الصادق والكاذب بقوله الحق فتمنوا الموت ان كنتم صادقين فلم كذبتم الذين شهد الله بصدقهم في الكتاب الذي لا يأتيه الباطل و كان من اللوح منزولاً وانتم ما استشعرتهم و نبذتم كتاب الله عن ورائكم و قتلتم

to this your eyes, your tongues and your hearts bear witness, and beyond all this God is the Witness. Shame upon you for having shed the blood of those the like of whom the eyes of creation have never seen, and for having denied them after their truthfulness was confirmed by the explicit text of the Book, and for having followed those who would not consent to the diminution of even an atom of their prestige in God's path, and whose only concern in this world is to consume the wealth of the people and to occupy the highest seats in assemblies, thereby priding themselves above all who dwell on earth.

- 48 By God! It behooveth you to take these transgressors as your lords instead of God and to follow them until ye enter with them into the fire that was created for the idolaters. Say: By God! If ye were to become aware for less than a moment, ye would destroy your books which ye have written without God's leave, strike your heads, flee from your homes and dwell in the mountains, eating naught but fetid black mud.

- 49 Say: The souls of those who were martyred upon the earth have taken flight, and now they soar in the atmosphere of nearness and circle round the mighty throne. At every moment the angels of grace descend upon them and give them tidings of a station of praiseworthy glory. Each day God reveals Himself to them with such splendor that were it to appear to the dwellers of earth and heaven, they would fall down unconscious. Say: O assemblage of the wretched! Rejoice not in your deeds, for soon shall you return to God and be gathered before His glory on the Day when the pillars of all creation shall quake. God will then call you to account in His justice for what you have wrought against His loved ones in the days of falsehood. Not a single deed of yours shall be overlooked but shall be laid bare before you. You shall be rewarded according to your works, for nothing escapes God's knowledge and He encompasses all things.

- 50 The wrongdoers in the nethermost depths of the fire shall say: "Would that we had not taken these divines as our friends!" O people of the village! Remember God's favor upon you when you were on the brink of the abyss of unbelief, and He saved you through His grace and guided you to the court of His unique Name. When you were enemies, He united your hearts, brought you together in truth, exalted your name, and sent down verses unto you from a tongue of beloved glory. Remember too when We passed by you with hosts of angels and

الذينهم تمنوا الموت في سبيل الله و تشهد بذلك اعينكم و السنكم و قلوبكم و من ورائكم كان الله شهيداً فأف لكم بما سفكتم دماء الذين ما رأيت عين الموجودات بمثلهم و كذبتمهم بعد صدقهم بنص الكتاب و اتبعتم الذين ما يرضون في سبيل الله بأن ينقص ذرة من اعتبارهم و ما همهم في الملك ألا بأن يأكلوا اموال الناس و يقعدوا على رؤوس المجالس و بذلك يفتخرون في انفسهم على من على الأرض جميعاً

- 48 فوالله ينبغي لكم بأن تتخذوا هؤلاء الفسقاء لأنفسكم ولياً من دون الله و تتبعوهم الى ان تدخلوا معهم نار التي كانت للمشركين مخلوقاً قل فوالله لو تستشعرون في انفسكم اقل من أن لتمحوا كتبكم التي كتبتم بغير اذن الله و تضربون على رؤوسكم و تفرون من بيوتكم و تسكنون في الجبال و ما تأكلون إلا حمأ مسنوناً

- 49 قل قد قضى نحب الذينهم استشهدوا في الأرض و حينئذ يطيرن فيوآء القرب و يطوفن فيحول عرش عظيماً و فيكل حين تنزل عليهم ملائكة الفضل و تبشرهم بمقام عز محموداً و فيكل يوم يتجلى الله عليهم بطراز الذي لو يظهر على اهل السموات و الأرض يخزن منصفاً قل يا ملأ الأشقياء لا تفرحوا بأعمالكم فسوف ترجعون الى الله و تحشرون في مشهد العز في يوم الذي تزلزل فيه اركان الخلاق مجموعاً و يخاصمكم الله بعدله بما فعلتم بأحباته في أيام الباطلة و لن يغادر من اعمالكم شيئاً إلا و هو عليكم معروضاً و تجزون بما اكتسبت ايديكم و لن يعزب عن علم الله من شيء و هو الله كان على كلشيء محيطاً

- 50 فسوف يقولون الظالمون في اسفل دركات النار فيما لیت ما اتخذنا هؤلاء العلماء لأنفسنا خليلاً ان يا اهل القرية فاذكروا نعمة الله عليكم اذ كنتم على شفا حفرة من الكفر و انقذكم بالفضل و هداكم الى ساحة اسم وحيداً و اذ كنتم اعداء ألف بين قلوبكم و جمعكم بالحق و رفع اسمكم و انزل عليكم الآيات من لسان عز محبوباً ثم اذكروا

opened unto you the gates of Paradise. You were gathered when passing by the fortress, but Satan whispered to some among you and cast terror into your hearts. Then We found some of you disturbed and shaken, but We pardoned those who were troubled, as a mercy from Us upon you and upon all who dwell on earth.

حين الذي مررنا عليكم بجنود من الملائكة وفتحنا عليكم ابواب الفردوس وكنتم مجتمعاً يمر القلعة ووسوس الشيطان بضعكم ولقى في قلوبكم الروح اذا وجدنا بضعكم مضطرباً ثم متزلزلاً ولكن عفونا عن الذينهم اضطربوا رحمة من لدنا وعلينا على الأرض جميعاً

51 Say: Those who have disbelieved among the people of the village are the most evil of men, just as you are the best of servants. Thus have We recorded the matter in a Tablet sealed with the seal of glory. Those who did not present themselves before Vahid, who warred against him and disputed with him falsely - these are cursed in this world and the next, and the word of punishment from One mighty and wise is decreed against them.

51 قل ان الذينهم كفروا من اهل القرية اولئك اشر الناس كما انتم اخير العباد وكذلك احصينا الامر في لوح الذي كان بخاتم العز محتوماً وان الذينهم ما حضروا بين يدي الوحيد واربوا معه وجادلوه بالباطل اولئك لعنوا في الدنيا والآخرة وحقت عليهم كلمة العذاب من مقتدر حكيماً

52 O loved ones of God from that village! Hold fast to the cord of God, then thank Him for having chosen you in truth. You have become, through God's mercy, steadfast upon the paths of holiness. O trees of the village! Prostrate yourselves before God your Creator, for the breezes of spring in a season of unique glory have wafted over you. O earth of that village! Thank your Lord, for God has transformed you on the Day of Resurrection and the lights of the Spirit have shone upon you from a horizon of glorious light. O air of the village! Remember God, Who has purified you from the dust of self and passion, raised you up in truth and caused you to be presented before Him.

52 يا احباء الله من اهل تلك القرية فاعتصموا بحبل الله ثم اشكروه بما فضلكم بالحق واصبحتم برحمة من الله وكنتم على مناهج القدس مستقيماً ان يا اشجار القرية فاستجدوا الله بارتكم بما هبت عليكم نسائم الربيع في فصل عز احدياً وان يا ارض تلك القرية فاشكري ربك بما بدلك الله يوم القيامة واشرق عليك انوار الروح عن افق نور عزياً وان يا هواء القرية فاذكروا الله فيما صفك عن غبار النفس والهوى وبعثك بالحق وجعلك على نفسه معروضاً

53 Blessed art thou, O Yahya, for having fulfilled thy covenant on the day when the heavens and earth were created. Thou didst take the Book of God with the power of thy faith and wert drawn by the melodies of His days to the sanctuary of Beauty. Then did the Concourse on High give thee glad tidings of what was recorded in a Tablet to which clung the spirits of the Books and beyond them the Mother Book, which was preserved in the fortress of infallibility. Thus doth God reward His servants who have believed in Him and His verses, and He seizes those who have wronged on earth. Verily, the curse of God be upon all wrongdoers.

53 فهنيئاً لك يا يحيى بما وفيت بعهدك في يوم الذي فيه خلقت السموات والأرض واخذت كتاب الله بقوة ايمانك وصرت من نعمات ايامه الى حرم الجمال مقلوباً اذا بشر في الملاء الأعلى بما ذكرت في لوح الذي تعلقت به ارواح الكتب ومن ورائها ام الكتاب التي كانت في حصن العصمة محفوظاً كذلك يجزي الله عباده الذينهم آمنوا به وبآياته ويأخذ الذينهم ظلموا في الأرض الالعة الله على الظالمين جميعاً

54 O Delight of Eternity! Change thy melody and chant with the notes of the warbling doves from behind the pavilions of names in the heaven of attributes, that perchance the birds of the Throne may detach themselves from the dust of their own selves and wing their flight to their true habitation in that station which is sanctified above all sanctification. O Essence

54 ان يا قرّة البقاء غير لحنك وغنّ على نعمات الورقات المغنيات عن وراء سرادات الأسماء في جبروت الصفات لعل اطيار العرشية ينقطعون عن تراب انفسهم ويقصدون اوطانهم فيمقام الذي كان عن التنزيه منزوهاً ان يا جوهر الحقيقة

of Truth! Sing and trill with the sweetest of melodies, for the maidens of Paradise have emerged from their chambers and from the pavilions of God's protection to hearken unto thy song which was chanted concerning the tales of truth in the Qayyumu'l-Asma'. Deprive them not of what they seek from the wonders of thy bounty, for verily thou art the Generous One in the precincts of eternity and the Lord of great bounty in the heaven of the unseen, and thy name hath been known for bounty in the Supreme Concourse.

غَنِّ وَرَنَّ عَلَى أَحْسَنِ النِّعَمَاتِ لِأَنَّ حَوْرِيَّاتِ
الْغُرَفَاتِ قَدْ أَخْرَجْنَ عَنْ مَحَافِلِهِنَّ وَ عَنْ سَرَادِقَاتِ
عِصْمَةِ اللَّهِ لِيَنْصِتْنَ نِعْمَتِكَ الَّتِي كَانَتْ عَلَى قِصَصِ
الْحَقِّ فِي قِيَوْمِ الْأَسْمَاءِ مَغْرُوداً وَ لَا تَحْرَمَنَّ عَمَّا
أَرَدْنَ مِنْ بَدَائِعِ إِحْسَانِكَ وَ أَنْتَ أَنْتَ الْكَرِيمُ فِي
رِفَارِفِ الْبَقَاءِ وَ ذِي الْفَضْلِ الْعَظِيمِ فِي جَبَرُوتِ
الْعَمَاءِ وَ كَانَ اسْمُكَ فِي الْمَلَأِ الْأَعْلَى بِالْفَضْلِ
مَعْرُوفاً

- 55 O Beauty of Holiness! The idolaters will not allow this melody to issue forth from this soul, and when the voice seeketh to emerge from my mouth, they place upon it the hands of hatred. Yet Thou, despite Thy knowledge of this, commandest me to raise the call in the atmosphere of this heaven. Verily Thou art the Doer of what Thou wilt, the Judge of justice, doing what Thou pleasest and remaining wise over all things. And shouldst Thou hear Thy servant's call and fulfill his need through Thy grace, then excuse them with the most gracious words and gentlest utterance, that they may return to their pavilions and their seats in the chambers of crimson ruby. Thou knowest that I am tried amongst the idolaters of both parties, and Thou art the Ruler of both causes, the Observer of both judgments, the One manifest in both garments, the One dawning with both suns, the One mentioned by both names, the Lord of both Easts, the Commander of both mysteries in both lines, and God is, beyond what I say, All-Knowing. Thou knowest that I fear not for myself, for I have sacrificed my soul and spirit on the day when Thou didst honor me with Thy presence, taught me the wonders of Thy beauty, and inspired me with the gems of Thy verses, gathered upon all who have entered beneath the shadow of Thy Cause. Rather, I fear lest the pillars of the Cause be scattered by the Most Great Word, even as these deluded ones scattered them on the day when Thou didst establish Thyself upon the thrones of existence through Thy mercy which encompasseth all in the worlds collectively. Thus have We detailed this matter in detail on the day which was then sent down from the heaven of the Spirit.

55 ان يَا جَمَالَ الْقُدُسِ أَنَّ الْمُشْرِكِينَ لَنْ يَمْهَلُوا بِأَنْ
يَخْرُجَ اللَّحْنُ مِنْ هَذَا النَّفْسِ وَ إِذَا يَرِيدُ الصَّوْتُ
أَنْ يَخْرُجَ مِنْ فِي يَضْعُونَ إِيَادِي الْبَغْضَاءِ عَلَيْهِ
وَ أَنْتَ مَعَ عِلْمِكَ بِهَذَا تَأْمُرُنِي بِالنَّدَاءِ فِي هَوَاءِ
هَذَا السَّمَاءِ وَ أَنْتَ أَنْتَ الْفَاعِلُ بِالْحَقِّ وَ الْحَاكِمُ
بِالْعَدْلِ تَفْعَلُ مَا تَشَاءُ وَ تَكُونُ عَلَى كُلِّ شَيْءٍ حَكِيماً
وَ لَوْ تَسْمَعُ نِدَاءَ عَبْدِكَ وَ تَقْضِي حَاجَتَهُ بِالْفَضْلِ
فَاعْذِرْهُمْ بِأَحْسَنِ الْقَوْلِ وَ الطَّفِ الْبَيَانِ لِيَرْجِعْنَ
إِلَى رِفَارِفِهِنَّ وَ مَقَاعِدِهِنَّ فِي غُرَفَاتِ حُمْرِ يَاقُوتَا
أَنْتَ تَعْلَمُ بِأَنِّي ابْتَلَيْتُ بَيْنَ الْمُشْرِكِينَ مِنَ الْخَزِينِ
وَ أَنْتَ الْحَاكِمُ بِالْأَمْرِينِ وَ النَّاطِرُ عَلَى الْحَكَمَيْنِ
وَ الظَّاهِرُ فِي الْقَمِصَيْنِ وَ الْمَشْرِقُ بِالشَّمْسَيْنِ وَ
الْمَذْكُورُ بِالْأَسْمَيْنِ وَ صَاحِبُ الْمَشْرِقَيْنِ وَ الْأَمْرُ
بِالسَّيْرِ فِي السَّطْرَيْنِ وَ كَانَ اللَّهُ مِنْ وَرَائِكَ عَلَى
مَا أَقُولُ عَلِيماً وَ تَعْلَمُ بِأَنِّي مَا أَخَافُ مِنْ نَفْسِي
بَلْ بَذَلْتُ نَفْسِي وَ رُوحِي فِي يَوْمِ الَّذِي شَرَفْتَنِي
بِلِقَائِكَ وَ عَرَفْتَنِي بِدِيْعِ جَمَالِكَ وَ الْهَمْتَنِي جَوَاهِرِ
آيَاتِكَ عَلَى كُلِّ مَنْ دَخَلَ فِي ظِلِّ أَمْرِكَ مُجْمَعاً
وَلَكِنْ أَخَافُ أَنْ يَتَفَرَّقَ أَرْكَانُ الْأَمْرِ فِي كَلِمَةِ
الْأَكْبَرِ بِمَا تَفَرَّقُوهَا هَؤُلَاءِ الْمَغْلَيْنِ فِي يَوْمِ الَّذِي
اسْتَوَيْتَ عَلَى أَعْرَاشِ الْوُجُودِ بِرَحْمَتِكَ الَّتِي
وَسَّعَتْ كُلَّ مَنْ فِي الْعَالَمَيْنِ مُجْمَعاً وَ كَذَلِكَ
فَصَّلْنَا لِهَذَا الْأَمْرِ تَفْصِيلاً فِي يَوْمِ الَّذِي كَانَ
حِينَئِذٍ مِنْ سَمَاءِ الرُّوحِ مَنْزُلاً

- 56 O Blood-Drenched Robe! Pay no heed to the signs, then burn the veils, then appear adorned with the ornament of God between earth and heaven, then sing with the hidden and treasured melodies within thy spirit in these days wherein there hath befallen the Manifestation of God's Self what no eyes of creation have ever witnessed. O Beauty of Holiness! The command is in Thy hands, and I am but Thy humble servant, abased before Thee and ruled by Thy command. When Thou

56 ان يَا قِيَصَ الْمَرْشُوشَةِ بِالْدَمِّ لَا تَلْتَفِتْ إِلَى
الْإِشَارَاتِ ثُمَّ أَحْرِقِ الْحِجَابَاتِ ثُمَّ أَظْهَرِ بَطْرَازِ
اللَّهِ بَيْنَ الْأَرْضِ وَ السَّمَاءِ ثُمَّ غَنِّ عَلَى نِعَمَاتِ
الْمَكُونَةِ الْخَزُونَةِ فِي رُوحِكَ فِيهِذِهِ الْأَيَّامِ الَّتِي
وَرَدَ عَلَى مَظْهَرِ نَفْسِ اللَّهِ مَا لَا رَأَتْ عَيُونُ
الْخَلَائِقِ جَمِيعاً ان يَا جَمَالَ الْقُدُسِ الْأَمْرُ بِيَدِكَ

commandest me to make mention in remembrance of God, the Most Great, and God's Greatest Treasure, it behooveth Thee to command the angels of Paradise to guard the pillars of the Throne, then the angels on high to preserve the pavilions of grandeur, lest the veil of the Divine Realm be rent asunder by this Call which hath been concealed in the breast of glory.

و ما انا الا عبدك المتذلّ بين يديك والمحكوم بأمرك اذا لما تأمرني بالذكر في ذكر الله الأكبر و كنز الله الأعظم ينبغي بأن تأمر ملائكة الفردوس بأن تحفظن اركان العرش ثم على ملائكة العالمين بأن تحفظن سرادقات العظمة لئلا يشق ستر حجابات اللاهوت من هذا النداء الذي كان في صدر العزّ مستوراً

- 57 O Glory of the Spirit! Veil not Thyself with these veils, but appear through God's power, then break the seal from the vessels of the Spirit which have been sealed from all eternity with the seal of preservation, that the fragrant breezes may waft from this Ancient Vessel upon all created things, perchance all existence may be quickened by the breath of the All-Merciful and arise to promote the Cause on the Day whereon the Spirit shall be witnessed from the direction of dawn.

57 ان يا بهاء الروح لا تستر نفسك بتلك الحجابات فاطهر بقوة الله ثم فك الختم عن آناء الروح الذي كان في ازل الآزال بخاتم الحفظ محتوماً لتهب روائح العطرية من هذا الاناء القدسية على الخلايق مجموعاً لعل يحيي الأكوان من نفس الرحمن و يقومون على الأمر في يوم الذي فيه كان الروح عن جهة الفجر مشهوداً

- 58 Say: This Tablet commandeth you to patience in this greatest terror and ordaineth steadfastness for you in this most mighty anguish, at the time when the Dove of Hijaz shall wing its flight from the precincts of Iraq, and the breezes of separation shall blow upon all contingent things, and the crimson hue shall appear in the face of heaven, and thus was the matter decreed in the Mother Book. Say: The Bird of Immortality hath taken flight from the horizon of the invisible realm and seeketh the heaven of the spirit in the holy Sinai, that the decrees of destiny might be reflected in the mirror of divine determination, and this is one of the hidden mysteries. Say: The Bird of Glory hath flown from one branch and seeketh the holy Branch that was planted in the land of exile. Say: The breeze of divine unity hath wafted from the City of Peace and seeketh to blow upon the City of Separation that was mentioned in the scrolls of the Command. Say: O concourse of the heavens and earth! Cast ye ashes upon your faces and heads, for Beauty hath vanished from the cities of nearness and seeketh to rise from the horizon of a distant heaven. All this hath been ordained in truth, and we thank God for this and for what He hath sent down upon us of tribulation after tribulation, and hath rained down upon us from the clouds of destiny showers of recognized sorrow.

58 قل هذا اللوح يأمركم بالصبر فهذا الفرع الأكبر و يحكم عليكم بالاصطبار فهذا الجزع الأعظم حين الذي تطير حمامة الحجاز عن شطر العراق و يهب على الممكآت روائح الفراق و يظهر في وجه السماء لون الحمراء و كذلك كان الأمر في أم الكتاب مقضياً قل ان طير البقاء قد طارت عن افق العماء و ارادت سباء الروح في سيناء القدس لينطبع في مرآت القدر احكام القضاء و هذا من اسرار غيب مستوراً قل قد طارت طير العزّ من غصن و ارادت غصن القدس الذي كان في ارض المهجر مغروساً قل ان نسيم الأحديّة قد طلع عن مدينة السلام و اراد الهبوب على مدينة الفراق التي كانت في صحف الأمر مذكوراً قل يا ملائكة السموات و الأرض اذا فالقوا الرماد على وجوهكم و رؤوسكم بما غاب الجمال عن مدائن القرب و اراد الطلوع عن افق سماء بعيداً كل ذلك ما قضى بالحق و نشكروا الله بذلك و بما انزل علينا البلاء مرّة بعد مرّة و امطر حينئذ علينا من غمام القضاء امطار حزن معروفاً

- 59 O Essence of Grief! End thy words in this remembrance, for by it We have grieved and the dwellers of the Supreme Concourse have grieved. Then make mention of 'Abdu'llah who asked about a message that was in truth momentous. Say: By God, the Truth! The Message hath been fulfilled in the Beauty of 'Ali, made manifest. Then the servants differed concerning it,

59 ان يا جوهر الحزن فاختم القول فهذا الذكر لأن بذلك حزناً و حزنت اهل ملائكة الأعلى ثم اذكر عبد الله الذي سئل عن نبأ قد كان بالحق عظيماً قل تالله الحق ان النبأ قد قضى فيجمال على مبيناً ثم اختلفوا فيه العباد و اعترضوا عليه علماء العصر

and the divines of the age objected to it - they who were veiled by the veils of self. And ye have recognized the Beauty of God in the vesture of 'Ali, the Self-Subsisting, and soon will all who are in the heavens and earth recognize Him. This hath been inscribed in truth and was decreed by God as inevitable. And ye shall learn of a message at a time which must surely come.

60 But, O people of the Bayan! Strive within yourselves lest ye differ regarding the Cause of God. Be steadfast in the Cause like unto a mountain firmly fixed in truth, that neither the whisperings of Satan may cause you to slip, nor anything on earth make you waver. This is what the Dove of the Cause counseleth you at the time of parting from the land of Iraq, through that which the hands of the ungodly have wrought.

61 Know then, O company of the chosen ones, that when the Sun setteth, the birds of night move about in darkness. Therefore, turn not unto them, but set your faces toward a holy and beloved direction. Beware lest ye follow the Samiri within yourselves, nor pursue the calf when it appeareth among you. This is the best counsel from Me unto you and unto all creation collectively.

62 Ye shall hear the call of the Samiri after Me, and he shall summon you unto Satan. Turn not then unto him, but turn unto a Beauty mighty yet concealed. Thus do We address all who are in the heavens and on earth in this City, that all things may receive what hath been ordained for them by One All-Wise, All-Knowing.

63 And thou, O Time, be not heedless of this moment which hath come in truth, wherein the breath of God wafteth from a holy western direction. And thou, O Hour, rejoice in this Hour which hath arisen in truth. Then recognize in this eternal, enduring, celestial Table that which hath descended from the cloud of holiness and the shadows of light from the heaven of glory in the name of God.

64 O Day! Illumine all created things with this Divine, radiant, resplendent Day which hath appeared from the horizon of Iraq unto all regions and been witnessed. Thus do We expound unto you the verses and cast upon you the words of the Spirit, and bestow upon all things that which hath been decreed in a mighty Book inscribed, that all things may know the Fountainhead of Oneness in this Ridvan which hath in truth been outpoured. And the Spirit be upon you and upon those who

الذينهم كانوا في حجاب النفس محجوباً و انتم عرفتم جمال الله في قيص على قيوماً و سيعرفه كل من في السموات و الأرض و هذا ما رقم بالحق و كان على الله محتوماً و ستعلمون نبأ في زمن الذي كان على الحتم مأتياً

60 ولكن انتم يا ملأ البيان فاجهدوا في انفسكم لئلا تختلفوا في امر الله و كونوا على الأمر كالجلجل الذي كان بالحق مرسوخاً بحيث لا يزلكم وساوس الشيطان و لا يقلبكم شيء في الأرض و هذا ما ينصحكم حمامة الأمر حين الفراق من ارض العراق بما اكتسبت ايدى المشركين جميعاً

61 ثم اعلوا يا ملأ الأصفياء بأن الشمس اذا غابت يتحرك طيور الليل في الظلمة اذا انتم لا تلتفتوا اليهم و توجهوا الى جهة قدس محبواً ايّاكم لا تتبعوا السامري في انفسكم و لا تعقبوا العجل حين الذي يتغير بينكم و هذا خير النصيح من قبلى عليكم و على الخلائق مجموعاً

62 ستسمعون نداء السامري من بعدى و يدعوكم الى الشيطان اذا لا تقبلوا اليه ثم اقبلوا الى جمال عز خفياً اذا نخطب كل من في السموات و الأرض في هذه المدينة لعل يستفيض كل شيء بما قدر له من لدن حكيم عليم

63 و انتك انت يا حين لا تغفل عن هذا الحين الذي حان بالحق و فيه يهب نسمة الله عن جهة قدس غريباً و انتك انت يا ايها الساعة بشرى بهذا الساعة التي قامت فيك بالحق ثم اعرف في هذه المائدة الباقية الدائمة السماوية التي كانت عن غمام القدس و ظلل النور من سماء العز على اسم الله منزولاً

64 ان يا ايها اليوم نور الممكنات بهذا اليوم الدرّ المشرق الالهى الذي كان عن افق العراق في شطر الآفاق مشهوداً و كذلك نفصل لكم الآيات و نقلت عليكم كلمات الروح و نعطي على كل شيء ما قدر في كتاب عز مسطوراً ليعلم كل شيء معين الأحديّة في هذا الرضوان الذي

have circled round the Cause and who have walked in the path of love.

WOB.116x, BLO_PT#116, HURQ.BH23, NYR#144

كان بالحقّ مسكوباً و الروح عليكم و على الذينهم
طافوا فيحول الأمر و كانوا الى جهة الحب
مسلوكاً

INBA36:173, INBA73:082, Berlin1237#08,
BRL_DA#726, AYT.262, LMA1.379
(228), MAS4.282, ASAT5.246x,
ASAT5.309x, ASAT5.247x, FBAH.160x,
OOL.B138

BH07287

To: Abul-Hasan in Shin, in Shiraz

¹ He is the Mighty.

¹ هو العزيز

² This is a Book wherein the Dove warbleth with melodies of glorious love, and reciteth unto all created things the verses of separation. This is an ordinance from the presence of the Mighty, the Self-Subsisting King. Grieve thou not at the grief of this day, neither be thou dismayed by this most great dismay and this supreme anxiety. Put thy trust in God, the Mighty, the Praised. Fear thou no one, and sorrow not over anything. Verily that which We had ordained for thee in previous Tablets hath been fulfilled in truth, and this is what hath been inscribed in a preserved and glorious Book, wherein the destinies of all things have been decreed, did ye but know. Remind thou the servants at all times, and be not perturbed by any matter. Then walk thou in the path of truth, for this is better for thee than all that was and shall be. God shall soon exalt His Cause in truth, and make His words to prevail, and manifest His proof.

² هذا كتاب فيه تنطق الورقاء بنغمات عزّ محبوب
و يتلو على الممكّات آيات الفراق و هذا تقدير
من لدن ملك قيوم و أنّك انت لا تحزن من
حزن اليوم و لا تجزع من هذا الجزع الأكبر و
هذا الفزع الأعظم و توكل على الله العزيز المحمود
لا تخف من احد و لا تحزن في شيء و قد قضى
بالحقّ ما القيناك في الواح القبل و هذا ما رقم
في كتاب عزّ محفوظ الذي قدر فيه مقادير كلّ
شيء ان انتم تعلمون و ذكرّ العباد في كلّ حينك
و لا تضطرب من امر ثمّ امش على قدم الحقّ و
هذا خير لك عمّا كان ويكون فسوف يرفع الله
امره بالحقّ و يحقّق كلماته و يظهر برهانه

³ He, verily, is the King, the Sovereign, the Guardian, the Self-Subsisting. And the Spirit be upon thee and upon those who walk in the ways of God and are not dismayed.

³ و أنّه هو الملك السلطان المهيمن القيوم و الروح
عليك و على الذينهم في سبل الله لا يضطربون
١٥٢

INBA71:036c

BH04131

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Shiraz

1 Aqa in Shin

1 آقا في الشين

2 He is the Glorious!

2 هو العزيز

3 Hearken to what the departing Dove revealeth unto thee, as He prepareth to leave the realm of 'Iraq – such are the methods of God decreed for His Messengers. Let this not cause thee sorrow. Put thy trust in thy Lord and the Lord of thy forefathers.... Those who are endowed with the insight of the spirit are independent of all that was and shall be created, and are able to behold the mysteries of the Cause behind the thickest veils. Say, O beloved of God! Fear none and let nothing grieve thee; be steadfast in the Cause. By God, those who have drunk of the love of God, the Glorious, the Effulgent, have no fear of anyone, and show patience in calamity, like unto the patience of the lover toward the good pleasure of the beloved. With them affliction ranketh greater than that which the lovers perceive in the countenance of the beloved. Say, O concourse of evil-doers! Erelong the Cause of God will, in truth, be exalted, and the standards of those who join partners with God will perish, and the people shall enter the Faith of God, the Sovereign, the Supreme, the Ancient of Days. Well is it with those who have now hastened forth in the love of God and received the tidings of the breath of the Holy Spirit. Glory be unto you, O concourse of believers in the unity of God.

3 اسمع ما تلقيك حمامة الفراق حين الذي يسافر عن شطر العراق و هذا من سنة الله التي قضت على المرسلين وانك انت لا تحزن بذلك وتوكل على الله ربك و رب آبائك الاولين سيفنى الملك و ما انت تشهد و يبقى الامر لله رب العالمين و ان الذين اوتوا بصائر الروح لن يعتنوا بشيء عما خلق و يخلق و يشهدون اسرار الامر عن خلف حجاب عظيم قل يا احباء الله لا تخافوا من احد و لا يحزنكم شيء و كونوا على الامر لرايحين فوالله ان الذين هم شربوا حب الله العزيز المنير لن يخافوا من نفس و يصبرون في البلايا كاصطبار المحب في رضاء الحبيب و يكون البأساء عندهم احلى عن لقاء المعشوق في مذاق العاشقين قل يا ملائكة الاشقياء فسوف يرفع امر الله بالحق و تتعدم رايات المشركين و يدخلون الناس في دين الله الملك المتعالى القديم فهنيئاً للذين هم سبقوا في حب الله و كانوا من نفحات القدس لمن المستبشرين و البهلاء عليكم يا ملائكة الموحدين ١٥٢

4 Know then that thy letter hath reached Us, and We have given this reply to create in thy heart the warmth of yearning, to cause thee to turn to the paradise of this resplendent Name, to make thee detached from all, and to enable thee to soar to such heights as have not been attained by the wings of the worldly-wise who are not under the shadow of God's countenance and who are indeed of the perplexed.

4 ثم اعلم بأن حضر بين يدينا كتابك و اجبتناك بهذا الجواب لتحدث في قلبك حرارة الشوق و تقلبك الى رضوان اسم مبین و ينقطعك عن كل الجهات و يحركك في هواء الذي ما طار فيه اجنحة العارفين الذين ما دخلوا في ظل الوجه و كانوا من المضطربين

BH04974*To: Mirza Fath-Ali Fath-i-Azam*

1 He is the Almighty

1 هو العزيز

2 O letter Fa in the realm of Baha! Hearken thou to My call at this time when tears are flowing down luminous holy cheeks, when the hearts of the people of Paradise are trembling and tender hearts of glory have melted, by reason of what has befallen the Name that hath preceded all names from time immemorial, even as was revealed aforetime upon the tongue of the temples of Ahmadian holiness in the prayer which the Imams of the Faith would recite on the luminous Nights of Power. Thus have We removed for thee the veil of the Cause that thou mayest be steadfast in love.

2 ان يا حرف الفاء في اقليم البهاء اسمع ندائي حين الذي جرت الدموع على حدود قدس منيرا ثم اضطربت قلوب اهل الفردوس و ذابت افئدة عز رقيقا بما [ركب] اسم الذي سبق كل الاسماء في ازل قديما كما نزل من قبل على لسان هياكل قدس احمديا في دعاء الذي كانوا ان يقرءوه ائمة الدين في ليالي نور قدريا كذلك كشفنا لك غطاء الامر لتكون في الحب مستقيما

3 Well is it with thee that in these latter days thy missives have reached the unseen hosts of might and the party of exalted light, and by this thy name hath been inscribed among the emigrants in wondrous tablets of glory. God shall soon exalt thy name in truth and join thee with the beauty of a radiant countenance.

3 فهنيئا لك بما اتصلت رسلك في آخر الايام بجنود غيب عزيا و حزب نور عليا و بذلك رقم اسمك من المهاجرين في الواح عز بديعا فسوف يرفع الله اسمك بالحق و يقترنك بجمال وجه بهيا

4 We had written thee before the Book of the Spirit wherein We revealed eloquent verses of nearness and wherein We detailed every matter in detail, and it shall reach thee in truth - this is what hath been inscribed in a preserved tablet of glory. And We commanded thee therein to remind the people in these days when the Beauty of the All-Merciful hath mounted the Buraq of the Cause, by reason of what the hands of the wicked unbelievers have wrought.

4 و قد كتبنا لك من قبل كتاب الروح و نزلنا فيه آيات قرب بليغا و فصلنا فيه من كل امر تفصيلا و سيصل اليك بالحق و هذا ما رقم في لوح عز حفيظا و امرناك فيه بأن تذكر الناس في هذه الايام التي استوى جمال الرحمن على براق الامر بما اكتسبت ايدي كفار [شقييا]

5 And glory and the Spirit be upon thee and upon those who hearken to thy words concerning the Cause of thy Lord and who remain faithful to the Covenant.

5 و التكبير و البهاء و الروح عليك و على الذين يسمعون قولك في امر ربك و كانوا على العهد و فيا ١٥٢

INBA18:288, ANDA#70 p.23

Study guide to this volume

The late Baghdad writings gathered in this volume trace a decisive intensification: from coded disclosure through symbolic vision to the joyous proclamation of the first day of Ridvan. The period was one of acute personal danger—assassination plots were real, community tensions were severe, and Ottoman authorities were preparing to exile Baha’u’llah once more—yet the writings of these years are among the most luminous and formally adventurous He composed. Texts range from the defiant lyrical joy of *Shikkar-Shikan Shavand* (BH00746) through the extraordinary theophanic vision of the *Lawh-i-Huriyyih* (BH00454) and the ethical compact of the *Lawh-i-Mallahu’l-Quds* (BH01355) to the theodicy of the *Suriy-i-Sabr* (BH00034) and the cosmic proclamation of Ridvan (BH00379). If the middle Baghdad period taught how to seek, the late Baghdad period announces that the Beloved has already arrived and is now calling His lovers by name.

The Beloved Calls: The Reversal of the Mystical Quest

Key Passages

O My friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: “He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God’s Revelation, and hath unlocked to the face of men the doors of His ancient Paradise.” Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. — BH02198

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. — BH02198

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower. — BH02198

Context for Study

The *Lawh-i-'Ashiq va Ma'shuq* ("Tablet of the Lover and the Beloved," BH02198) announces a reversal that overturns the logic of the entire Sufi mystical tradition: it is no longer the lover who searches for the hidden Beloved but the Beloved Himself who is calling. In Rumi, Hafez, 'Attar, and the entire Persian ghazal tradition, the lover wanders, laments, searches, loses his mind in the search, sifts the dust for the beloved's trace. This is the grammar of the soul's quest for the divine. The *Lawh-i-'Ashiq* announces that this grammar has been superseded: the Beloved has unlocked the doors of paradise, the Rose has bloomed, and the time of searching has given way to the time of encounter. The urgency of the text is consequently different from the urgency of the quest literature: the seeker's task is no longer the endurance of the long road but the courage to accept the gift now being offered, to "lift the veil that obscureth your vision" and see what is before them. The warning "Night hath succeeded day... and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth" is addressed not to those who have not yet begun seeking but to seekers who have spent their lives in the quest and now, at the threshold of its fulfillment, hesitate. Students of Christian mystical theology will recognize the structure of the *canticle* tradition (Song of Songs, Bridegroom mysticism), in which the divine lover seeks the soul before the soul recognizes the seeking; students of Jewish liturgy will recognize the Shabbat welcome of the Beloved as Bride; students of Sufi poetry will note how this text affirms and simultaneously completes the love mysticism tradition by announcing that the longing has reached its term.

Questions for Reflection

1. What does it mean for the divine-human relationship when the initiative passes from the seeker to the Beloved? How does this reversal change the nature of the spiritual discipline required?
2. The text warns: "Beware lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace." What kind of forfeiture is being warned against? Is it inattention, fear, pride, or something else?
3. The Rose Garden is described as a place where "every other flower is but a thorn." How does this absolute language function? Compare with John 14:6 ("I am the way, the truth, and the life") and with the Qur'anic "Say: He is God, One" (112:1). What does such exclusive language accomplish, and what risks does it carry?
4. The Sufi tradition depicts the beloved as hidden, elusive, appearing only in moments of grace. This text depicts the Beloved as unveiled and actively calling. Do these two models of the divine-human encounter contradict each other, or are they sequential stages in a single relationship?
5. "Night hath succeeded day... and yet none of you hath, for one instant, consented to detach himself from that which perisheth." What is the psychological mechanism of this failure to respond? How does it compare with Kierkegaard's account of "dread" at the threshold of the religious stage?

The Maiden's Encounter: Vision, Sorrow, and the Burden of Theophany

Key Passages

Then came forth the Maiden who, from time immemorial, had been concealed in the pavilion of sanctity and protection and glory, and in the tabernacle of purity and might and majesty. And there was inscribed upon her luminous brow, with crimson ink by the Most Exalted Pen: "By God! This is a Maiden whom none but God, the Most Exalted, the Most High, hath ever known..." — BH00454

She said: "I perceive in thee traces of a sorrow the like of which I have witnessed in none other. It is as though I see that all creation grieveth with thy grief, such that I find the lamp of joy extinguished in the niche of thy heart and the lights of gladness cut off from the lamp of thy inner being... however much I searched, I found no heart within thee whereby I might learn of thy matter." — BH00454

When she recognized the trembling of my inner being, the yearning of my heart, the cry of my essence, the burning of my bones, the quivering of my skin, the agitation of my soul, and the perturbation of my body, she called out to me saying: "Hast thou a mother who would lament for thee in thy tribulation?"... she raised her hands to my shoulders and I placed my hands upon her shoulders and we wept immeasurably, beyond the reckoning of time, eternity past or future, ages or epochs. — BH00454

Context for Study

The *Lawh-i-Huriyyih* ("Tablet of the Maiden," BH00454) is among the most formally extraordinary texts in all of Baha'u'llah's writings: a sustained visionary narrative in which a Celestial Maiden—the embodiment of the Spirit of Revelation, who in Islamic and Baha'i symbology represents the divine Word taking luminous human form—emerges from her primordial concealment and encounters Baha'u'llah Himself. The encounter follows the grammar of a Sufi theophanic vision but exceeds it in psychological and theological depth. The Maiden's descent from the heavenly sanctuary is described in terms of ontological significance: by her endurance all existence endures, in her are "rivers of life," she is at once water and fire, and her song is heard without word or letter. Yet the vision's most startling moment is the Maiden's recognition of Baha'u'llah's sorrow: she searches through His entire being—His limbs, His liver, His heart—and finds no heart, only grief so vast it is literally beyond physical containment. The mutual weeping that follows is one of the most intimate passages in the Baha'i canon: the Celestial Messenger and the Prophet of God weeping together beyond the reckoning of time, each bearing for the other the unbearable weight of what is being inaugurated. The Maiden's final recognition—"Art Thou the Beloved of the worlds?"—and Baha'u'llah's guidance of her to Himself constitute a moment of simultaneous revelation and concealment: He discloses His identity to the Maiden while remaining veiled to the wider world. The address at the end—"O ye who dwell upon the carpet of the love of God... interpret it for Me, if ye be interpreters of the Spirit's vision"—invites the reader into the same act of recognition the Maiden has just performed. Students of the Christian tradition will find the closest parallel not in Pauline theology but in the contemplative visionary literature of Hildegard of Bingen and Julian

of Norwich; students of Islamic mysticism will recognize the theophanic structure of Ibn 'Arabi's Tarjuman al-Ashwaq; students of comparative mythology will find echoes of the encounter between the divine and the hero in myths of vocation across cultures.

Questions for Reflection

1. The Maiden finds “no heart” in Baha'u'llah—His inner being has been entirely given over, emptied by suffering. How does this image of the emptied heart function theologically? Compare with the Christian kenotic tradition (Philippians 2:7) and with the Sufi concept of *fana'* (annihilation of the self in God).
2. The vision is explicitly addressed to those who “dwell upon the carpet of the love of God” and invites them to interpret it. What does it mean for a text about a private theophanic vision to be shared as a communal teaching? Does sharing the vision change its nature?
3. The Maiden weeps with Baha'u'llah “beyond the reckoning of time.” What is the theological significance of grief shared between the revelatory Self and the Celestial Messenger? Does the divine suffer in this vision?
4. The Maiden's beauty is described in terms that recall both the Islamic *Hur* (heavenly maiden) and the Sufi concept of the divine epiphany in beautiful form (*tajalli*). How does the use of feminine imagery for the Spirit of Revelation relate to female imagery for the divine in other traditions (the *Shekhinah* in Judaism, the Holy Spirit in early Syriac Christianity, *Shakti* in Hinduism)?
5. At the end, Baha'u'llah “guided her to my Self.” What form of recognition is being described? How does it compare with the moment of recognition in other mystical literature—Dante's recognition of Beatrice in Paradise, Paul's blinding encounter on the Damascus road?

Steadfastness as Defiance: Joy in the Face of Assassination

Key Passages

The lovers in the path of the Beloved and the confidants of the sanctuary of the Desired One fear not calamity and seek not to avoid fate. They are nourished by the ocean of submission and drink from the stream of Tasnim. They would not exchange the good-pleasure of the Friend for both worlds, nor would they trade the decree of the Beloved for the boundless realm. They drink the poison of tribulations as if it were the water of life, and quaff deadly venom as though it were life-giving honey. — BH00746

Despite all these enemies, both within and without, who have raised the standard of opposition and have girded themselves with utmost determination to repel these poor ones, one should certainly, according to the dictates of reason, exercise caution and choose to flee... Yet through divine favor and infinite invisible confirmations, we are radiant like the sun and manifest like the moon, seated upon the throne of tranquility and resting upon the carpet of patience. What fear has the spiritual fish of the destruction of the ship, and what concern has the holy spirit for the corruption of the outward body? — BH00746

Context for Study

Shikkar-Shikan Shavand (BH00746) is written in direct response to news of assassination plots and organized denunciations—and its tone is extraordinary: not defensive, not anxious, but luminously calm, even joyful. The text opens with a Persian couplet about candy and parrots, moves through an analysis of the true lover's relationship to danger, and deploys a series of images (the spiritual fish unafraid of the ship's destruction, the holy spirit unconcerned for the body's corruption) that reframe martyrdom as liberation rather than defeat. Baha'u'llah's rhetoric here is deliberately paradoxical: "One should kiss the hand of the assassin and dance joyously towards the path of the Friend." This is not a masochistic embrace of suffering but a claim about the nature of spiritual identity: if the essential self is the soul rather than the body, and if the soul's home is with the divine Beloved, then death is not a threat but a homecoming. The text situates this posture within the prophetic tradition—citing the Qur'anic verse about God plotting against those who plotted against the Prophet ("God is the best of plotters")—and draws a structural analogy: as the Prophet's persistence in the face of plotters became its own proof of divine authority, so the community's fearless continuity in Baghdad is itself the most eloquent testimony to the truth of what Baha'u'llah carries. Students of the Stoic tradition will recognize the argument about the distinction between what is "up to us" (the soul's orientation) and what is not (the body's fate); students of early Christian martyrology will recognize the argument that death freely accepted is a form of sovereignty rather than defeat; students of political philosophy will recognize the claim that a community that cannot be intimidated by violence has a form of power that no army can overcome.

Questions for Reflection

1. "Kiss the hand of the assassin and dance joyously towards the path of the Friend" — is this counsel genuinely available to ordinary religious people, or does it require a degree of spiritual development that few achieve? What would it take to actually live this teaching?
2. The image of the "spiritual fish" unafraid of the ship's destruction reframes bodily death as irrelevant to what is essential. How does this compare with the Platonic doctrine that the philosopher's task is to "practice dying" (*Phaedo* 64a), with Paul's "to live is Christ, to die is gain" (Philippians 1:21), and with the Zen teaching of dying before you die?
3. The text uses rational argument ("one should certainly, according to the dictates of reason, exercise caution") before overturning it with a claim about divine favor. What is the relationship between practical wisdom and spiritual trust in this passage? Does spiritual trust replace practical reason, or operate alongside it?
4. The text was written in the context of a specific biographical crisis. How does knowing this change how one reads the universal spiritual counsel it offers? Is there something lost when a crisis response becomes a timeless teaching?
5. How does this posture of joyful steadfastness under threat relate to the Baha'i community's later history of persecution in Iran and elsewhere? Does the text provide a practical ethic for communities facing organized violence?

Inner and Outer: The Ethics of Spiritual Congruence

Key Passages

We have passed beyond the loftiness of detachment, the exaltation of unity, the most great transcendence and the most mighty sanctity; now must they strive with earnest endeavour and firm resolve, that the secrets of the inner life be not contrary to outward deeds, nor outward acts at variance with inward realities. We have spoken of the offering of life in the path of the Well-Beloved; now must they arise to offer justice and fairness unto their own selves. — BH01355

The lip is the seat of the remembrance of the Beloved — defile it not with filthy water. The heart is the home of the mysteries of the Eternal — occupy it not with the regard of perishing things. Seek ye the Water of Life from the Kawthar of the beauty of the All-Glorious, and not from the manifestations of Satan. — BH01355

Context for Study

The *Lawh-i-Mallahu'l-Quds* (“Tablet of the Holy Mariner,” BH01355, Persian section) contains one of the most ethically precise counsels in the late Baghdad corpus. Composed on the eve of the declaration in the Garden of Ridvan, it addresses the community with a frank acknowledgment: the heights of mystical teaching—detachment, unity, transcendence—have been expounded. Now comes the harder work: the alignment of inner life and outward action. The phrase “the secrets of the inner life be not contrary to outward deeds” is a compact formulation of what Aristotle called *hexis* and what Thomas Aquinas would recognize as the unity of virtue: the virtuous person is not someone who controls their behavior despite their desires but someone whose desires, speech, and action are aligned around a single good. The passage then specifies the discipline required: the lips (speech) must not be defiled, the heart must not be occupied with perishing things. This is not mere asceticism; it is an account of what integrity—the undividedness of the person—actually requires. The text is also notable for what it implies about the condition of the community at this point: the warning that some have “become occupied with the beauty of the Cup-bearer and heedless of the Countenance of the Eternal” and have “deemed the shadow to be the sun” suggests real moral failures within the community that prompted the counsel. Students of virtue ethics from Aristotle through Aquinas and MacIntyre will find here a recognizable account of the gap between stated values and lived character; students of Buddhist ethics will recognize the insistence on right speech as a foundation of right life; students of Kantian ethics will find a claim that moral integrity cannot be achieved by rules alone but requires the ordering of the whole person.

Questions for Reflection

1. The text counsels “offer justice and fairness unto your own selves.” What does self-justice mean? Is it self-honesty, self-discipline, self-compassion, or all three? How does this concept compare with Aristotle’s account of justice as a virtue directed primarily toward others?
2. “The lip is the seat of the remembrance of the Beloved — defile it not with filthy water.” What practices of speech does this counsel require? How does it compare with Buddhist teachings on right speech and with the Jewish prohibition on *lashon hara* (harmful speech)?

3. The text describes companions who “became occupied with the beauty of the Cup-bearer and heedless of the Countenance of the Eternal” — the intermediate became an obstacle to the ultimate. Is this a permanent structural danger in religious life? How might a community guard against substituting devotion to a leader for devotion to God?
4. “The secrets of the inner life be not contrary to outward deeds.” This counsel of congruence is addressed to a community, not only to individuals. What are the community-level forms of incongruence between inner conviction and outward practice, and how might they be addressed?
5. How does the ethical teaching of this section prepare the community for what is about to be proclaimed in the Garden of Ridvan? What kind of moral and spiritual condition would a community need to be in to receive and sustain a revelation of the magnitude Baha'u'llah was about to disclose?

Job's Patience and the Martyrs of Nayriz: Theodicy and Sacred History

Key Passages

Remember Our servant Job, when he appeared with the banners of wealth in the realm, and his people envied him and slandered him in their gatherings... When We had sanctified him from the ornaments of the realm and purified him from the filth of earth and cleansed him from all worldly conditions, We caused a scorching wind from the angels of wrath to blow upon his skin. Thereby his body weakened, his form was afflicted, and his members trembled... Yet each day he increased in thankfulness, and he was patient at all times and did not lament what befell him. — BH00034

God hath created a garden in the precincts of eternity and named it Patience, a name which until that day had been treasured in the repositories of infallibility. Therein hath He ordained that which He hath ordained in no other paradise, and We have now unveiled its covering and mentioned it unto you as a mercy from Us unto all the worlds. — BH00034

They who aid God with their wealth and their persons, and who endure hardships seeking God's face — these were from all eternity victorious through God's help, even though they be slain and burnt on earth, for they were created from spirits and soared in the atmosphere of the Spirit by God's leave. They pay no heed to their physical bodies in this realm and long for trials in their Creator's path as the guilty long for forgiveness and the infant for its mother's breast. — BH00034

Context for Study

The *Suriy-i-Sabr* (*Lawh-i-Ayyub*, “Tablet of Job,” BH00034) was revealed on the First Day of Ridvan—the very day of Baha'u'llah's declaration in the Garden—and it is at once a retelling of the Job story, a meditation on the Babi martyrs of Nayriz and Zanjan, and a theodicy of suffering as

spiritual purification. The text's account of Job follows the Qur'anic narrative closely (Job/Ayyub as a prophet of patience, BH00034) while enriching it with detail about his wife's sacrifice and the progressive stripping of everything Job possessed until nothing remained but his gratitude. The parallel with the Babi martyrs is made explicit: like Job, the companions of Vahid (the Babi leader) in Nayriz had their wealth, their families, and their lives stripped from them; like Job, they were victorious not in the worldly sense but in the spiritual sense that their patience and trust in God remained unshaken. The doctrine that emerges is what might be called a "Paradise of Patience" (*Jannat-i-Sabr*)—a specific station in the divine realm reserved for those who endured tribulation seeking the face of God, a station "wherein He hath ordained that which He hath ordained in no other paradise." This is not consolation theology; it is a claim about the metaphysical efficacy of patient suffering—that something is accomplished in the spiritual order through the free and willing acceptance of trial that no other action can accomplish. Students of Christian theology will recognize a parallel with the doctrine of redemptive suffering and with the mystical theology of Thérèse of Lisieux; students of Jewish thought will find here a Baha'i inflection of the *tzaddik's* vicarious suffering; students of Stoic and Buddhist ethics will find a more theistic version of the teaching that the interior response to circumstance is more significant than the circumstance itself.

Questions for Reflection

1. The *Suriy-i-Sabr* was revealed on the First Day of Ridvan—at the moment of the greatest joy and disclosure in Baha'u'llah's life. Why might a meditation on Job and martyrdom be the appropriate text for this moment? What does the pairing of joy and sorrow tell us about the nature of revelation?
2. The "Paradise of Patience" is described as uniquely exalted among divine abodes. Is this teaching about the spiritual dignity of suffering a genuine theological insight, or does it risk romanticizing violence against believers? How might a community interpret it responsibly?
3. Job's wife's sacrifice—her hair cut as the price of a loaf of bread for her husband—is narrated with greater detail and dignity in the *Suriy-i-Sabr* than in the biblical book of Job. What does this expanded treatment of a female figure's suffering contribute to the text's overall theodicy?
4. Compare the *Suriy-i-Sabr's* account of divine trial with the Book of Job's resolution (God restores Job's fortunes) and with the Christian account of Christ's resurrection as the reversal of crucifixion. Does the *Suriy-i-Sabr* offer a similar "reversal," or a different structure entirely?
5. The Babi martyrs of Nayriz are presented as models of patience. How does a community make practical use of accounts of martyrdom without either idealizing violence or treating suffering as intrinsically spiritually productive?

A Guiding Question for the Whole Volume

The late Baghdad writings trace an arc from the coded and symbolic to the openly proclaimed: from the defiant serenity of *Shikkar-Shikan Shavand*, through the visionary intimacy of the *Lawh-i-Huriyyih*, through the ethical counsel of the *Lawh-i-Mallahu'l-Quds*, to the cosmic proclamation of

Ridvan. The volume shows a community being prepared—spiritually, morally, and perceptually—for a disclosure that would transform not only Baha'u'llah's own followers but, in His own understanding, the entire trajectory of human religious history. The preparation involves joy (the Beloved is calling), grief (the burden of what is being carried), ethical seriousness (the alignment of inner and outer), and patience in the face of catastrophic loss. All of these are woven together on the First Day of Ridvan itself, when the greatest announcement is followed immediately by the announcement of exile.

A guiding question for the whole volume might therefore be: **What forms of spiritual formation—visionary encounter, joyful defiance, ethical congruence, and patient suffering—does this volume suggest are necessary before a community can receive and sustain a revelation of genuinely transformative magnitude, and how do these forms of preparation relate to one another?**